1995

Arthur Whitefield Spalding: A Study of His Life and Contributions to Family-Life Education in the Seventh-day Adventist Church

Allan William Freed
Andrews University

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ARTHUR WHITEFIELD SPALDING: A STUDY OF HIS
LIFE AND CONTRIBUTIONS TO FAMILY-LIFE
EDUCATION IN THE SEVENTH-DAY
ADVENTIST CHURCH

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy

by

Allan William Freed

APPROVAL BY THE COMMITTEE:

Chair: John B. Youngberg

Director, Graduate Programs
Jerome D. Thayer

Member: Richard W. Schwarz

Dean, School of Education
Warren E. Minder

Member: David S. Penner

External: Brian E. Strayer

Date approved

07-14-1995

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To my wife Shirley, who believed in me;
to my children, Nels, Janine and Darren;
and to all who wish to train their children for God.
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<tr>
<td>AHC</td>
<td>Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan</td>
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<tr>
<td>Assn</td>
<td>Association</td>
</tr>
<tr>
<td>AU</td>
<td>Andrews University</td>
</tr>
<tr>
<td>Bk</td>
<td>Book</td>
</tr>
<tr>
<td>Bx</td>
<td>Box</td>
</tr>
<tr>
<td>C10</td>
<td>Arthur Whitefield Spalding Papers</td>
</tr>
<tr>
<td>C14</td>
<td>Sidney Brownsberger Family Papers</td>
</tr>
<tr>
<td>DF</td>
<td>Document File, an archival category in the Ellen G. White Research Centers</td>
</tr>
<tr>
<td>EGW</td>
<td>Ellen G. White</td>
</tr>
<tr>
<td>EGWRC-GC</td>
<td>Ellen G. White Estate Research Center, General Conference of Seventh-day Adventists, Silver Spring, Maryland</td>
</tr>
<tr>
<td>EGWRC-AU</td>
<td>Ellen G. White Estate Branch Office and Research Center, Andrews University, Berrien Springs, Michigan</td>
</tr>
<tr>
<td>fld</td>
<td>Folder</td>
</tr>
<tr>
<td>GCAr</td>
<td>General Conference Archives, General Conference of Seventh-day Adventists, Silver Spring, Maryland</td>
</tr>
<tr>
<td>GCC</td>
<td>General Conference of Seventh-day Adventists (Washington, DC), Minutes of the Meetings of the General Conference Committee</td>
</tr>
<tr>
<td>GCB</td>
<td>General Conference Bulletin</td>
</tr>
<tr>
<td>HCL</td>
<td>Home Commission Leaflet</td>
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<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Description</th>
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<tbody>
<tr>
<td>HS</td>
<td>Home and School: A Journal of Christian Education</td>
</tr>
<tr>
<td>KJV</td>
<td>King James Version</td>
</tr>
<tr>
<td>LA</td>
<td>Leader’s Aide, RG104, GCAr</td>
</tr>
<tr>
<td>LF</td>
<td>Leaflet</td>
</tr>
<tr>
<td>MHC</td>
<td>Minutes of the Home Commission, RG104, GCAr</td>
</tr>
<tr>
<td>ML</td>
<td>Mothers’ Lessons, Edited by A. W. Spalding, RG104, GCAr</td>
</tr>
<tr>
<td>Ms</td>
<td>Manuscript</td>
</tr>
<tr>
<td>OMM</td>
<td>Officer’s Meeting Minutes, RG2, GCAr</td>
</tr>
<tr>
<td>PL</td>
<td>Parents’ Lessons, Edited by A. W. Spalding, RG104, GCAr</td>
</tr>
<tr>
<td>PPPA</td>
<td>Pacific Press Publishing Association</td>
</tr>
<tr>
<td>PTA</td>
<td>Parent-Teacher Association</td>
</tr>
<tr>
<td>RG</td>
<td>Record Group, an archival category in the General Conference Archives</td>
</tr>
<tr>
<td>RH</td>
<td>The Advent Review and Sabbath Herald; Review and Herald; Adventist Review</td>
</tr>
<tr>
<td>SDA</td>
<td>Seventh-day Adventist</td>
</tr>
<tr>
<td>TD</td>
<td>Typewritten Document</td>
</tr>
<tr>
<td>TMs</td>
<td>Typewritten Manuscript</td>
</tr>
<tr>
<td>TMSs</td>
<td>Typewritten Manuscript Signed</td>
</tr>
<tr>
<td>WCW</td>
<td>William Clarence White (James and Ellen White’s son)</td>
</tr>
<tr>
<td>YI</td>
<td>The Youth’s Instructor</td>
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ACKNOWLEDGEMENTS

The accomplishment of a dissertation involves time and effort on the part of the one doing the research. Without the guidance and support, however, of a wider circle of friends, family, and mentors, an undertaking such as this would not be possible. To that wider circle I owe a debt of gratitude.

To the professional and considerate assistance of Jim Ford, curator of the Adventist Heritage Center at Andrews University, and of Bert Haloviak, curator of the General Conference Archives at Silver Spring, Maryland, I acknowledge my gratitude. To my wife, Shirley, and my children Nels, Janine, and Darren, who were ever present and cooperative in house and home building while I was completing this work, I am deeply grateful.

Finally, I express my gratitude to my committee, John Youngberg, chair, Richard Schwarz, and David Penner, who gently and persistently probed and guided me to the end.
ABSTRACT

ARTHUR WHITEFIELD SPALDING: A STUDY OF HIS
LIFE AND CONTRIBUTIONS TO FAMILY-LIFE
EDUCATION IN THE SEVENTH-DAY
ADVENTIST CHURCH

by

Allan William Freed

Chair: John B. Youngberg
Title: ARTHUR WHITEFIELD SPALDING: A STUDY OF HIS LIFE AND CONTRIBUTIONS TO FAMILY-LIFE EDUCATION IN THE SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Allan William Freed

Name and degree of faculty chair: John B. Youngberg, Ed.D.

Date completed: July 1995

Problem

Using the historical-documentary research design, this study documented the contributions of Arthur W. Spalding to family-life education within the Seventh-day Adventist church. The contextual milieu revealed that Spalding was current with his times in fostering family-life education, but unique in his approach.

Method

The author examined primary documents from four archival sources, as well as reference holdings in two libraries. All book and article publications by Spalding...
were also examined. The findings were analyzed and compared. Agreements and inconsistencies were noted to maintain internal reliability. Secondary sources were utilized to create the contextual milieu and to supplement the primary sources.

Conclusions

The era in which Spalding did his work for families was fraught with rapid changes in morals and domesticity. Spalding developed a personal philosophy, not out of harmony with his church but far in advance of many, for teaching familiness and sexuality. Although his work extended around the world, the Great Depression and indistinct lines of organization impeded further advance of his work in parent and family-life education.

Notwithstanding, Spalding's writings and personal work for the families of the church sustained an awareness of their needs. He published more than eight hundred articles and poems, and thirty-one books, giving instruction in Christian philosophy and family life. Although he met with critical opposition for his view that sex education ought to be taught in Seventh-day Adventist educational institutions, Spalding pioneered family-life education in Seventh-day Adventist schools and colleges. When he retired, the Home Commission was merged into the Education Department of the General Conference of Seventh-day Adventists, where it lost momentum within a few years.
CHAPTER I

INTRODUCTION

Background to the Problem

The early leaders of the Seventh-day Adventist church continuously fostered the interests of the home.\(^1\) Inspired by the Elijah message of Mal 4:5,6, turning the hearts of parents to their children and of children to their parents became an integral part of the church’s message. Furthermore, an essential part of the church’s stated mission was to proclaim the restoration and maintenance of those elements entrusted to humans from creation, notably the sacredness and perpetuity of the seventh-day Sabbath and the family.\(^2\)

Consequently, the church placed consistent emphasis on the importance of the family. Nine hundred and two

\(^1\) In a pamphlet issued in 1856 parental responsibility was a concern. See Ellen G. White, Testimony for the Church, nos. 1 & 2 (Battle Creek, MI: Advent Review Office, 1856). See also: Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: PPPA, 1948), 1:118.

articles by Ellen White\(^1\) dealing with the issues of family, parents, children, mothers, fathers, and the home appear in various church magazines. The Advent Review and Sabbath Herald, a weekly church publication, has regularly devoted one or two pages to home and family issues since 1880. This section remained active throughout Arthur Spalding's lifetime and beyond. It carried various headings, such as "The Family Circle," "The Home," "Our Home," "Home and Health," "Our Homes," "Home Circle," and "The Family Fireside." The content, however, remained the same: instruction in health, homemaking, and parenting. Articles came from contributors both within and without the Seventh-day Adventist Church.

The church also published several books concerning the family. Of significance was Bible Readings for the Home Circle, first printed in 1888, containing fourteen chapters related to the home, parental responsibility, and social issues.\(^2\) Later editions devoted one section of ten chapters to the Christian privileges and responsibilities.

---

\(^1\)Seventh-day Adventists believe that the prophetic gift was manifest in Ellen G. White (1827-1915). White viewed herself as "the Lord's messenger." Of particular interest to this study is her counsel on Christian life and experience. For a comprehensive view of her role in the church see: Ellen G. White, Selected Messages from the Writings of Ellen G. White, bk. 1 (Washington, DC: Review and Herald Publishing Assn., 1958), 16-39.

contained sixty chapters in ten sections. One section of thirteen chapters addressed issues connected with family life and social relations.¹

Mrs. S. M. I. Henry instructed mothers for three years, until her work was cut short by her death in 1900.² Also, the Sabbath school work of Goodloe Harper Bell and Mrs. L. Flora Plummer indirectly influenced the home.³ Before the turn of the century, Mrs. L. D. Avery-Stuttle, an author and poet in the Seventh-day Adventist church, published two volumes describing, through stories, Christian principles for happy and peaceful homes.⁴


Even with such attention given to the families of the church, the leaders of the General Conference of Seventh-day Adventists considered the current degradation of the home sufficient reason to formulate a family-life educational program from the church's headquarters in 1919. Arthur W. Spalding voiced the concerns of those who started the Home Commission when he presented his first report to the fortieth session of the General Conference on May 17, 1922.

The rapid growth of irreligion and moral laxity in modern society, and the evident inability of police, press, school, and pulpit combined to turn the downward current, point the necessity of applying first measures to the fountainhead of social conduct, the home.¹

Ellen White was not oblivious to changing social conditions and the consequent threat to the integrity of Adventist families. Although she had extensively counseled parents concerning home management and child training, an examination of her writings reveals that the greater part of her counsel was given before the turn of the century. Two years before her death, White sensed anew the need for parent education to safeguard national and family morals. In 1913, while engaged in editorial work at her home in California, Spalding received from Ellen White an obligation to edify the families of the church.² Spalding did not specifically record this as a "call."

²Ibid.
However, his daughter Elisabeth and son Ronald add to their father's record their memories of this episode as he had related it to them. They record Ellen White as saying to their father, "You must speak to the children and the parents too. Yes, and write for them. I feel God is calling you to this work."\(^1\)

Six years later, Spalding came into a position where he could edify the families of the church. On 12 October 1919, the Seventh-day Adventist General Conference Committee meeting at Boulder, Colorado, created the Home Commission for parent and family-life education within the Seventh-day Adventist church. Spalding was a charter member of the Commission.\(^2\) In December 1921, the same committee voted to ask Spalding to be secretary of the Home Commission.\(^3\) He subsequently became the central figure for parent and family-life education in the Seventh-day Adventist Church until his retirement in 1942.\(^4\)


\(^{2}\)GCC, Oct. 8-19, meeting of Oct. 12, 1919.

\(^{3}\)GCC, Dec. 1-30, 1921, meeting of Dec. 8, 1921.

Purpose of the Study

Arthur Whitefield Spalding was a prolific writer, authoring more than thirty volumes, as well as numerous poems, short stories, and articles. His best-known work today is the four volumes entitled *Origin and History of Seventh-day Adventists*. In volume 3, he modestly described his work as family-life educator through the Home Commission of the General Conference of Seventh-day Adventists. Although Spalding’s son and daughter published his biography as a human-interest story in 1979, no documented account of his contributions to family-life education has been attempted. Today, little is known of his work as a family-life educator. Since no definitive study has been conducted on the origins of systematic family-life education in the Seventh-day Adventist church, the purpose of this study was to uncover the evolution of parent and family-life education as outlined by Spalding, with consideration given to the influences of Ellen G. White and the contextual milieu.

To focus the documentation and evaluation of Spalding’s contributions to parent and family-life education within the Seventh-day Adventist church, six objectives were pursued:

---

1Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists* (Washington, DC: Review and Herald Publishing Assn., 1962), 3:196-206. Spalding does not mention his name in relation to Ellen G. White’s conversation with him regarding the importance of the work for the families of the church. It was added as a footnote by the editors posthumously.
1. To document Spalding's biography and philosophical beliefs as related to his work in family-life education

2. To describe Spalding's view of the uniqueness of family-life education in the context of the mission of the Seventh-day Adventist church

3. To describe and evaluate Spalding's philosophy, methodology and curricularization of family-life education in relation to the counsels of Ellen White

4. To analyze the materials and methodologies of the Home Commission to determine Spalding's ideas of family-life education

5. To ascertain the influence of the contemporary zeitgeist of philosophy, methodology, and curricularization of family-life education on the development of Home Commission materials and methods

6. To document and evaluate the church's response to Spalding's work through the Home Commission.

A detailed biography was not intended. As the life, character, and interests of Spalding related to the central aim of the study, they were included. Selected aspects of family life and the family-life educational milieu contemporary to his time were incorporated into the study as they related to the intent of the study. It is hoped that this study will be informative and provide contextual background not only for Seventh-day Adventist
family-life educators, but also for all who are interested in maintaining the integrity of the family.

Methodology

This research is a historical-documentary account derived from the collection, analysis, and evaluation of published and unpublished primary sources. Secondary sources were used where appropriate to provide background, contextual assessment, and historical perspective. Data from the primary sources, and popular secondary sources contemporary with Spalding, were referenced to a time line to ascertain the development of Spalding's philosophy, curricularization, and methodology of parent and family-life education. The data were categorized according to outline headings, and new headings were created inductively from the database.

To evaluate the materials and methodologies of the Home Commission, analyses and comparisons were made with the writings of Ellen White and the notes and bibliographies of Spalding's five-volume Christian Home Series. Since the Mothers' Lessons and Parents' Lessons had no notes or bibliographies, the notes and bibliographies of the Christian Home Series were used to determine source material for these lessons. Primary sources of Spalding's parent and family-life education materials were appraised for relevancy of purpose, internal consistency, and fidelity to his expressed values and standards and his philosophical beliefs.
Correlation of a variety of primary sources was used to establish external validity. Analysis and textual criticism of the unsigned materials related to the Home Commission was performed to ascertain as closely as possible the actual work of Spalding. Through critical evaluation, agreements and inconsistencies among sources were noted to maintain internal reliability.

Primary sources as close to the event as possible were utilized. Secondary sources were used to create the contextual milieu and to supplement the primary sources.

**Major Sources**

The major sources for the research of this project came from four locations: (1) the Spalding collection held in the Adventist Heritage Center at Andrews University, Berrien Springs, Michigan; (2) the archives of the General Conference of Seventh-day Adventists at Silver Spring, Maryland; (3) the E. G. White Estate Branch Office and Research Center at Andrews University, Berrien Springs, Michigan; and (4) the Ellen G. White Estate at the General Conference of Seventh-day Adventists, Silver Spring, Maryland.

**Correspondence**

The Spalding collection in the Adventist Heritage Center at Andrews University holds fifteen hundred
letters.¹ The E. G. White Estate Branch Office and Research Center holds letters concerning Spalding’s relationships with Edward A. Sutherland, Percy T. Magan, and Ellen G. White. Pertinent additional correspondence is located in the Ellen G. White and William C. White incoming-outgoing correspondence collection at the Ellen G. White Estate, Silver Spring, Maryland; the William Clarence White incoming-outgoing correspondence collection at the Ellen G. White Estate, Silver Spring, Maryland; the Sidney Brownsberger Family Papers, Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan; and presidential and Home Commission correspondence from the General Conference archives of the Seventh-day Adventist church.

Manuscripts

Several of Spalding’s manuscripts came from the Spalding collection in the Adventist Heritage Center. These included primary signed and unsigned typewritten documents on the philosophy and progress of the Home Commission. Other valuable manuscripts came from the Home Commission files at the General Conference Archives. These included complete sets of Mothers’ Lessons and Parents’ Lessons.

¹Not all of these letters are related to family-life education.
Records and Reports

Records regarding the Home Commission include the minutes of the Home Commission committee, minutes of the General Conference Committee meetings, Officers’ minutes, and other records such as financial reports, miscellaneous reports of the Home Commission, General Conference Committee meeting reports, and Quadrennial Session reports of the General Conference. The majority of these reports and records are located in the General Conference Archives.

Periodicals


Books and Pamphlets

All but two of Arthur Spalding’s thirty-one published books were located in the James White Library. These include the most significant publications for parent and family-life education: the Christian Home Series consisting of The Makers of the Home, All About the Baby (authored by Dr. Belle Wood-Comstock), and the last three of the set, Through Early Childhood, Growing Boys and
Girls, and The Days of Youth, co-authored by A. W. Spalding and Dr. Belle Wood-Comstock. The two volumes not present at the James White Library were obtained from the General Conference Archives. All of the known pamphlets of the Home Commission were utilized. The reader is referred to the bibliography for these listings.

**Miscellaneous**

As the search warranted, other sources were pursued. Of particular interest were the bibliographies of the five volumes of the Christian Home Series, which refer to magazines, pamphlets, and books. As they proved fruitful, they were used for evaluation of Spalding's contributions to parent and family-life education. Supplementary sources consulted but not used are listed in the bibliography.

Other research included personal interviews with Arthur Spalding's daughter, Elisabeth Spalding McFadden, Harold A. Singleton, retired pastor, and Steve Norman, librarian/archivist of the Southeastern Conference of Seventh-day Adventists; research in the Southern Baptist Historical Library and Archives, Nashville, Tennessee; research in the county records of Hamilton County at Chattanooga, Tennessee; and research in the James White Library at Andrews University, Berrien Springs, Michigan.
Definition of Terms

Common terms used in a specific way in this study are defined as follows:

**Family-Life Education**: a broad term referring to educational programs concerned with the values, principles, and practices of family life.

**Parent Education**: a narrower term than family-life education used to designate that education which is intended to train parents in the task of child-rearing.

**Child-rearing**: the task of caring for children to facilitate their physical, mental, and social development. This term carries more of the custodial nature of caring for children in contrast to child training.

**Child training**: includes child-rearing, but emphasizes character development, spiritual nurture, and education for life and citizenship.

**Home Commission**: the agency of the General Conference of Seventh-day Adventists for parent and family-life education.

**Patriarchalism**: a term referring to the supreme right of the father and husband of the family over his wife and children. Spalding, however, used this term to indicate a fatherly relationship of father to children with the purpose of gradually inculcating self-government in the child to the point of autonomy in late adolescence.
**Self-Supporting:** a term used among Seventh-day Adventists to designate an educational institution within the denomination that receives no denominational funding.

**Design of the Study**

The design of the study is issue-related. Chronology is utilized as it enhances the understanding of the issues involved in documenting and evaluating Spalding's contributions to family-life education in the Seventh-day Adventist church.

Chapter 2 presents the contextual milieu as a contemporary setting in which Spalding lived and practiced parent and family-life education. Chapter 3 introduces Arthur Spalding through a view of his educational background, a testing experience that reveals his personal qualities, and his pivotal "call" to work in parent education.

Chapter 4 describes four dimensions of Spalding's beliefs that influenced his work in family-life education: his philosophy of life and pedagogics, the influence of Mal 4:5 and 6, the place of Ellen White in his scheme of parent education, and the significance he attached to character development. Chapters 5 and 6 describe his life and work in parent education in the context of the Seventh-day Adventist church organization, and the economic milieu of the Great Depression.
Chapter 7 summarizes and evaluates Spalding's contributions to parent and family-life education within the Seventh-day Adventist church.
CHAPTER II

CHANGING SOCIETY AND PARENT EDUCATION

Spalding was born into an era described as a "watershed" in domesticity.\(^1\) The self-contained home had been deteriorating for nearly a century. Familialism mutated into individualism.\(^2\) Cities expanded rapidly with the migration of farm workers\(^3\) and immigrants seeking employment in the factories and mills.\(^4\) Urbanization and industrialization eroded the social and material conditions that supported the traditional patriarchal family system.\(^5\)

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\(^5\)Mintz and Kellogg, 114.

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Patriarchalism

According to Dell, the patriarchal scheme that came to America in varying degrees consisted of five elements: (1) landed property passed from father to son through inheritance; (2) separate spheres for males and females dictated societal morals, fostering prostitution and homosexuality; (3) arranged marriages, since daughters were their father's property; (4) a religious system that fostered sacred celibacy of priests, monks, and nuns; and (5) a patriarchal family system that promoted both impudent and polite adultery.\(^1\) Goodsell added that the senior male exerted absolute control over the household and functioned as the religious head of the family.\(^2\)

By the early 1800s, however, the democratic ideals of the nation infiltrated the family. The father's strength over members of his household weakened as sons and daughters took up adventure through work or settlement on the frontiers. Sons no longer depended on their fathers for land inheritance.\(^3\)

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In the 1850s, Elizabeth Cady Stanton and Susan B. Anthony decried the impotent position of women in society. Being considered inferior to men, both mentally and physically, married women had no political power; nor were they granted the privilege of property ownership. Although women's moral and spiritual powers were considered superior, women were believed to be halfway between men and children. Consequently, a woman's sphere was confined to homemaking and child-rearing. Not until after the Civil War did economic influences force many women out of the home into the larger world of work and weaken the intimacy of home ties.\(^1\) The changing status of women eventually involved every aspect of life, and profoundly affected the destiny of the patriarchal family.\(^2\)

Commercial entertainment, which appeared at the turn of the century, also affected the integrity of the patriarchal family. Inexpensive novels, motion pictures, dance halls, and the new idea of social dating became popular.\(^3\) Immoral fiction that targeted discontented housewives and dime novels intended for young people were

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\(^2\)Ibid., 32.

continuously on the best-seller list. The content of the immoral fiction depicted "outwardly ordinary women" committing "adultery, bigamy, and murder." The fad was to reject traditional authority, particularly that of the clergy and the marriage system.¹

In popular fiction, the tendencies of an age may appear most directly.² Dee Garrison³ theorized, however, that widespread fantasy, which violates established standards, precedes value change in society. It is noteworthy that other authors of social history also support this notion. Apparently, the popular literature at the turn of the century influenced the new morality of individualism that further deteriorated the patriarchal system.⁴ By 1914, the contemporary ideas determining


³Assistant Professor of American History, Livingstone College, Rutgers University, New Brunswick, NJ, in 1976.

women’s position in society were "in utter confusion."\(^1\) The erosion of patriarchalism left a void that was not quickly filled.\(^2\)

Dime novels increased in popularity with the advent of child labor laws. Minor children were no longer an economic asset or the absolute property of the patriarchal father.\(^3\) Many children stayed home while both parents worked. To fill these leisure hours, Edward Stratemeyer wrote more than 1,300 juvenile novels in 125 different series using scores of pseudonyms.\(^4\) His target audience ranged from early school age to the teens. His story plots presented peaceful hometowns pervaded with juvenile delinquency beneath the surface. The heroes were "usually orphaned or under the care of a single parent who was always out of town. Stratemeyer’s superteen enjoyed unlimited freedom . . . as if there were no such thing as parents."\(^5\)

At this time, the state invaded "the family to abridge . . . parental authority."\(^6\) Elementary education

\(^1\)Barnes, "Woman’s Place," 11.
\(^2\)Howard, "Changing Ideals," 34.
\(^3\)Ibid., 31.
\(^4\)Watson, "Boys! Girls!," 50-60.
\(^6\)Calverton and Schmalhausen, New Generation, 9.
became compulsory, taking the child from the parent and entrusting it to a teacher for a good part of the day. Calverton and Schmalhausen claimed that this was the most important factor that "led more and more to the separation of mother and child."¹

Nickelodeons and motion pictures also influenced the changing ideologies after the turn of the century. Back rows of theaters became known as lovers' lane where young people met both old and new acquaintances. D'Emilio and Freedman² described the environment as "charged with youthful sexual energy," and suggested that this "commercial relationship . . . mirrored the larger social context."³

Although a variety of movies were available, the popular films often depicted robbery, murder, and sexual romance. James R. McGovern, professor of history at Newton College, perceived this as destructive to the tender side of love.⁴ Robert Sklar reported that much of what was shown made a "travesty of marriage and women's virtue."

¹Ibid.

²John D'Emilio, Ph.D., was associate professor of U.S. history and gay history at the University of North Carolina, and Estelle B. Freedman, Ph.D., was associate professor of history at Stanford University when they co-authored Intimate Matters: A History of Sexuality in America (New York: Harper & Row, 1988).

³D'Emilio and Freedman, Intimate Matters, 197.

Until the movie industry portrayed romance and love-making on screen, he said the art of love-making was not "in the culture's public curriculum. . . . In movies, however, it became the major course of study."¹

The expanding availability of the automobile facilitated social dating to dances, theaters, amusement parks, and joy-riding. The boys spent their money on treating the girls, and the girls spent theirs on jewelry, clothes, ribbons, and cosmetics.² In the evenings, young people of both sexes sought out nightlife in the movie theaters or the dance halls.³

The music of the dance halls came north from the brothels and dives of New Orleans and Memphis. Favorite dances invited suggestive motion; "bodily contact was the rule." Dancing became so popular that dance halls gained distinction as "pleasure palaces" of "dance madness." During the 1910s, "dance madness" spread to the middle and upper classes.⁴

By the end of the 1920s parents joined the "delirium of pleasure."⁵ The meaning of the dance changed

¹Robert Sklar, Movie Made America (New York: Random House, 1975), 130, 137.
²Link, American Epoch, 22, 319; see also: D’Emilio and Freedman, Intimate Matters, 196-97.
³D’Emilio and Freedman, Intimate Matters, 195.
⁴Ibid., 195-96.
⁵Ibid., 196-97; Link, American Epoch, 22, 319.
from an intergenerational activity to an activity "charged with erotic meaning for . . . couples."¹ Furthermore, the upper class were reading erotic dramas "written around Freudian themes." The common people bought confession magazines that featured sensational stories of fallen women. The most successful of these publications sold nearly two million copies per issue.² Novels and movies paved the way for an individualistic obsession with adventure and sex.³

The problem of prostitution brought venereal disease to the family. In 1904, Prince Morrow, M.D., maintained that more venereal disease afflicted wives than prostitutes, because so-called respectable men frequented houses of prostitution. He complained that both infants and wives were infected due to male debauchery, and estimated that 60 percent of the male population had at one time or another been infected with gonorrhea or syphilis.⁴ Nevertheless, there was a "conspiracy of silence";⁵ decent people refused to talk about venereal disease.

¹D’Emilio and Freedman, Intimate Matters, 274.
²Link, American Epoch, 319.
⁴D’Emilio and Freedman, Intimate Matters, 204, 182-83.
⁵Howard, "Changing Ideals," 33.
diseases. For example, in 1906 the editor of *Ladies Home Journal* published "a series of articles on venereal disease, . . . [and] lost seventy-five thousand outraged subscribers."¹

To break the 'conspiracy of silence' doctors and social workers appealed for sex education in the schools. Although the effort received widespread publicity, during the early part of the progressive era it was not well accepted. Blood tests and mandatory reporting laws found earlier acceptance than sex education. Not until the 1920s was sex education integrated into the elementary curriculum.²

To sociologists, the breaking up of patriarchalism signaled the rising ideal of family life. George Elliot Howard, professor of sociology at the University of Nebraska, argued that women rightly "resent commercialized prostitution, the low legal age of consent for girls, the 'conspiracy of silence' regarding venereal disease, and the whole 'double standard of sexual morals' as degrading to . . . [their] personality." He maintained that in these issues the new movements related to sex education, sex hygiene, and eugenic marriage find their true meaning.³

²Ibid., 205-07.
Generalizations Across Social Classes

Social scientists categorize the distinctive groups in America at the turn of the century as: (1) upper-class wealthy; (2) middle-class White native born; (3) Jews; (4) rural class; (5) immigrants; (6) African-Americans; and (7) less significant groups. Technology narrowed the gap between social classes. Labor-saving devices reduced home labor and allowed considerable leisure. Problems in one group were not that dissimilar to those of other groups with the same socio-economic status.

During the first years of the twentieth century, employment opportunities stabilized, but wages did not keep pace with the cost of living. By 1915 the final report of the Commission on Industrial Relations stated that "a large part (nearly one-half) of our industrial population are living in a condition of actual poverty." The standard of living, however, increased during these years, as many new inventions became available to the public. Such conveniences as telephones, typewriters, sewing machines, 

1D'Emilio and Freedman, 321, 333.
2Levine and Levine, A Social History, 30.
3Link, American Epoch, 56.
5Link, American Epoch, 17.
automobiles, motion pictures, the phonograph, airplanes, and self-binding harvesters appeared on the market.¹

The Social Gospel replaced stern Calvinism with a more amenable Christianity.² Physicians, clergy, and economists not only took great interest in the plight of the poor but also in the trends unhinging the Victorian patriarchal family.³ They joined hands to create better methods of home building and saner ideals of family living.⁴

The Twenties also saw improvements that advanced individualism. Highway construction, radio, and telephone and telegraph expansion provided a network of communication as never before, and continued to erase the differences between urban and rural families. Improvements in education from kindergarten to university reached new levels.⁵

With a greater emphasis on individualism, the American experience glamorized consumption, gratification, gratification,

¹Watson, "Boys! Girls!," 56.

²Link, American Epoch, 17.


and pleasure. A new world of fun tested the integrity of working and middle-class families. D’Emilio and Freedman observed that "crusaders desperately sought to hold the line against further change." Disapproval extended to alcohol, divorce, prostitution, dancing, women’s dress, cabarets, theaters, and birth control.

The birth-control movement signaled a profound shift in sexual mores. Although Margaret Sanger advocated birth control because of the plight of mothers in the settlement houses, Freudian psychology gave vitality to the movement. Acceptance of birth control by society symbolized "unequivocal acceptance of female sexual expression." Thus the link between sexual activity and procreation weakened, modifying the meaning of marriage.

Social Sciences and the Family

The new sciences of sociology and psychology confronted traditional scriptural standards for family life. George Elliot Howard described the theological view


2D’Emilio and Freedman, Intimate Matters, 215.

3Ibid., 215, 172.


5Margaret Sanger (1883-1966) practiced nursing in the Lower East Side of New York City. She founded the American Birth Control Movement and organized the first World Population Conference in 1927.

6D’Emilio and Freedman, Intimate Matters, 233.
of the divine institution of marriage as a most harmful blunder. He complained in 1914 that "many good people still cling to the old teaching," and saw the old guard resenting the interference of the "bold sociologist." By World War I, doctors, sex theorists, cultural radicals, feminists, and others advocated new ideals for marriage and family relationships that shaped the course of family life in the coming decades.

The breaking with the past, however, came more noticeably with Freud's visit to America in 1909, augmented by the six volumes that English sexologist Havelock Ellis published between 1897 and 1910. Ellis questioned the institution of marriage and assaulted the nineteenth-century heritage of sexual mores.

Echoing the concept of Garrison that ideology precedes social change, D'Emilio and Freedman demonstrated that many of the features that characterized the era of the 1920s were already present in the 1910s. Among those that are of interest to the family and family change were such things as: (1) the pursuit of love; (2) social familiarity between the sexes in public; (3) the admissibility of female interest in sex; (4) a new positive value attributed to the erotic; (5) the growing independence of youth; and

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2D'Emilio and Freedman, Intimate Matters, 221.
3Ibid., 222-35.
(6) "the association of sex with commercialized leisure and self-expression."¹

McGovern said one of the most serious signs that the home was in trouble was "the increasing inability of parents to influence their children in the delicate areas of propriety and morals."² In evaluating the energy of the moral revolution of the 1920s, Link states that the "revolt against the Christian moral code had largely spent its force" by the time of the Depression. By the mid-thirties it "had completely fizzled and was being nurtured only by professional intellectuals and [nonconformists]."³ Apparently the revolution in morals had achieved its objective.

**Individualism and the Family**

In the late nineteenth century, the Victorian ideal of the home shifted to ideologies of individual morality and personal satisfaction.⁴ The moral authority that centered in family and community disintegrated; "the individual came to determine his own behavioral norms."⁵ Parents placed personal fulfillment above spouse and children. Inevitably, children began to feel closer to

⁴Coben, "Assault," 175.
their peers than to their parents. In addition, the growing presence of women in the public sphere unsettled traditional family life.\(^1\) Middle-class women entered the colleges and professions, and working-class women left the home for employment in the mills and the factories. Many supported themselves with their own money.\(^2\) Home became "a mere temporary meeting-place of individual wage-earners."\(^3\) These "changes made possible the exploration of intimacy and the erotic outside the boundaries of marriage."\(^4\)

Following the shift in family values, historians appraised the era from 1900 to 1920 as "a new period of hectic change," where "new necessities clashed violently with old traditions."\(^5\) By the time Ellen White encouraged Spalding to use his talents in parent education, the changing milieu had unsettled the spheres of the Victorian patriarchal family system.\(^6\) Consequently, the divorce rate escalated. From 1887 to 1906 "more than sixty-six percent of all divorce decrees were granted on the wife's petition."\(^7\)

\(^1\)Howard, "Changing Ideals," 31.
\(^2\)Calverton and Schmalhausen, New Generation, 8.
\(^3\)Howard, "Changing Ideals," 31.
\(^4\)D'Emilio and Freedman, Intimate Matters, 201, 172, 189.
\(^6\)Barnes, "Woman's Place," 11.
\(^7\)Howard, "Changing Ideals," 34-35.
The ever-increasing divorce rate in America reflected the decline of religious authority and the belief that unhappy marriages need not be endured. Furthermore, women had achieved significant economic independence. With public and private organizations assuming "many of the functions associated with the rearing of children," the reasons to remain in bad marriages dwindled.¹

The Development of the Democratic Family

Although democratic ideals began to influence the family in the early 1800s, democracy in the family did not come suddenly or easily. The strength of the patriarchal family system, posited on lingering Puritan beliefs rooted in Old Testament dogma and tradition, abated only with the gradual weakening of religious control in America between 1870 and 1920. As religion faded, the American family turned more and more to the democratic model. After the turn of the century, under the influence of Freud and Ellis, the patriarchal system rapidly yielded to democracy in the household.² As a result, the most prominent feature of the early twentieth-century family was its increasing instability.³

¹Link, American Epoch, 605.
³Goodsell, History of Marriage, 481-516.
By the time Spalding published *Love, Courtship and Marriage*\(^1\) in 1927, the new form of democratic familialism included courtship and love-choice in marriage, social equality of men and women, instinctive rather than patriarchal family and parental life, and personal choice of vocation. With these changes, Dell observed that many families experienced the frustration of being stalled halfway between the old and the new (something Howard had seen in 1914\(^2\)). Parents followed the patriarchal system in the home, while the children faced an outside world that rejected it. Dell called this the typical case of "patriarchal-family neurosis."\(^3\)

By 1934, the patriarchal household had all but disappeared.\(^4\) Wives and mothers achieved political suffrage, civil rights, higher education privileges, and considerable economic independence. Women participated in practically every social movement for the public good. Children increasingly gained respect as individuals, and fathers no longer viewed themselves as the religious head


\(^2\)Howard said, "The old forces of social control have been weakened faster than the new forces have been developed. The old legal patriarchal bonds have not yet been adequately replaced." Howard, "Changing Ideals," 34.

\(^3\)Dell, *Love*, 49-50.

of the family.\textsuperscript{1} The democratic family expected ties of affection, comradeship, and mutual help to bind them together in free association.\textsuperscript{2} A new era evolved that emphasized family companionship.

Proponents of the companionate family lifestyle promoted sexual attraction and equal rights, and placed an "unprecedented emphasis on the importance of sexual gratification in marriage." In both the democratic and companionate families, fathers took less and less responsibility for shaping the moral character of their children.\textsuperscript{3}

**Condition of Seventh-day Adventist Families**

Along with the general demographics in America,\textsuperscript{4} the early Seventh-day Adventist population was also rural. With the continuous instruction from Ellen White advocating country living over city life,\textsuperscript{5} it is assumed that Adventist families did not follow the typical pattern of

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\textsuperscript{1}In 1930, Dell maintained there was no ultimate wisdom or final authority in the modern world. Dell, *Love*, 111.

\textsuperscript{2}Goodsell, *History of Marriage*, 461-80.

\textsuperscript{3}Mintz and Kellogg, *Domestic Revolutions*, xv, xvi, 115-117; see also: V. F. Calverton and S. D. Schmalhausen, *Sex in Civilization* (Garden City, NY: Garden City Publishing Co., 1929), 541-47.

\textsuperscript{4}Link, *American Epoch*, 297.

\textsuperscript{5}Mrs. E. G. White, "Notes of Travel—No. 3," *RH*, 5 July 1906; id., *The Ministry of Healing* (Mountain View, CA: PP, 1905), 363-65; id., Letter 26, 1907, EGWRC-AU.
urbanization. Moreover, Myron Widmer, writing in 1992 for the *Adventist Review*, reported that while 77 percent of the American population currently resided in cities, only 50 percent of the Adventist population lived there.\(^1\)

Considering the Adventist penchant for country living, it seems safe to assume that at least 75 percent of Adventists lived in rural areas\(^2\) at the time of World War I.

In the early part of the twentieth century, Ellen White encouraged the leaders of the church to work for the immigrants settling in the industrial areas of the cities. As church membership among immigrants increased, this altered the rural/city demographics of the Adventist population. With the trend toward city living came White's increasing concern for the morals of the family.\(^3\)

Adventist editors responded by addressing the same problematic trends as other leaders of the nation: a changing society that endangered the integrity of the family and social morals. For example, in 1917, *The Advent Review and Sabbath Herald* and *The Youth's Instructor* carried articles concerning the advantages of prohibition.

\(^1\)Myron Widmer, "The Challenge of the Cities," RH, 12 Mar. 1992, 2. Since the North American Division of the General Conference of Seventh-day Adventists organized in 1913, separate statistics for North America are available only after that date.

\(^2\)Any area with a population of 2,500 or less.

and confronted the issues related to dime novels, the dance and theater, undue familiarity between the sexes, and what was appropriate in courtship and marriage.\textsuperscript{1} Since Adventists believed that character training was the first responsibility of parents, the molders of Adventist thought adhered to the sanctity of marriage and the traditional family ideal of mother, father, and children. Consequently, the weakening of the family structure in the early part of the twentieth century caused alarm among church leadership. Their increasing concern culminated in the formation of the Home Commission in 1919, with Arthur Spalding as a charter member. Two years later, he became secretary of the Home Commission.

**A Child-Saving Era**

By the early 1900s, the place of children in the family had changed. Child labor shifted from the home to the factories, eventuating in child-labor abuse.\textsuperscript{2} Consequently, social workers demonstrated a deepening interest for people in general and specifically for the welfare of children.\textsuperscript{3} Ellen Key’s book, *Century of the...*


\textsuperscript{2}Levine and Levine, *A Social History*, 24, 28.

\textsuperscript{3}Ibid., 24, 28.
Child, published in 1909, reveals the expectations of the times.¹ It was an era of reform and initiative. Other than institutions for severe mental defects, most of today’s agencies for the care and guidance of children originated between 1890 and 1914.² When the federal government formed the Children’s Bureau in 1912, however, parent education came to prominence in America.

Four important children’s programs, initiated by the federal government, appear highly significant for the family. First, the 1909 White House Conference on Child Welfare resulted in the Children’s Charter and the establishment of the United States Children’s Bureau in 1912. The 1914 Smith-Lever Act provided two thousand county Home Demonstration agents, giving demonstrations in homemaking, home management, and child care, before 1920. The 1917 Smith-Hughes Act specified homemaking as the fundamental vocation for women. Education for homemaking

¹Ellen Key, Century of the Child (New York: Putman, 1909).

was also included in other vocational acts administered by the Office of Education. Finally, in 1918, the United States Public Health Service began its support of programs for parent education, with special emphasis on child health. Government involvement preceded and stimulated the proliferation of parent-education organizations in the 1920s.¹

Parent Education and the Family

It is possible to trace organized parent education in America from the beginning of the nineteenth century. As early as 1820, mothers' groups (known as Maternal Associations) "regularly met to discuss child-rearing problems."² However, parent education with any semblance of scientific intent did not begin until the 1880s.³ At the turn of the century, most mothers of the middle-upper class had access to an organization interested in parent-child relationships. For the working class, settlement houses had "groups of mothers and kindergarten mothers' clubs instituted under Froebel's influence."⁴

In 1909, the Federal Council of Churches of Christ in America formed a committee on marriage and the home to

²Ibid., 320.
³Ibid., 322-24.
⁴Margaret Lighty and LeRoy F. Bowman, Parenthood in Democracy (New York: Parents' Institute, 1939), 23.
"stimulate churches to develop programs of education for family life."¹ In 1922, Spalding listed seven different religious organizations actively involved in parent education.²

A wide variety of professionals from various backgrounds contributed to the "impressive expansion and professionalization of parent education in the 1920s."³ By the end of the 1920s, more than seventy-five different organizations tutored in parent education. These included national organizations, university-based research centers, teachers' colleges, women's colleges, state departments, public schools, private schools, nursery schools, social agencies, child-guidance agencies, health agencies, and religious organizations.⁴

By 1930, however, a struggle emerged between the new scientific approaches to child-rearing and traditional methods. Reuter and Runner observed that numerous organizations operated on a "quasi- or pseudoscientific level, motivated by fear of change and a desire to preserve

¹Brim, Child Rearing, 326, 326.
³Bridgman, "Ten Years' Progress," 33; Brim, Child Rearing, 327-29.
⁴Ibid.
or reinstate the old and familiar arrangements."¹ As newer scientific approaches to parent education emerged in the late 1920s, the broader term "Family Life Education" became popular.²

**Notable Organizations Relating to Parent and Family-Life Education**

The most conspicuous organizations in domestic education by 1930 were (1) the Child Study Association of America; (2) the National Council of Parent Education; (3) the Laura Spelman Rockefeller Memorial (from which substantial funding came for parent education by the above organizations); (4) the American Association of University Women; (5) the National Congress of Parents and Teachers; (6) the American Home Economics Association; (7) University and Child Welfare Programs; and (8) the United States Children’s Bureau.


The Child Study Association of America (CSA) started in 1888 with five mothers getting together to study the problems of childhood. Early authorities for study were philosophers. These were later replaced with the scientific writings of John B. Watson and Sigmund Freud. The findings of the new science of child psychology were disseminated through the social hygiene, mental health, and progressive education movements.¹

In 1921, the CSA published its influential Outlines of Child Study. For the planned content and methodology of this series, numerous parent study groups were observed. These outlines were later used by parents' groups under the tutelage of trained leaders.²

In October 1925, the CSA held the first public conference, "Modern Parenthood," dedicated to parent education. Funded by the Laura Spelman Rockefeller Memorial, it attracted fifteen hundred people and "greatly publicized the parent education and child study movement to the country at large."³

¹Ibid., 21; Bridgman, "Ten Years' Progress," 35, 36.
³Brim, Child Rearing, 331; Hendrickson, A Brief History, 23.
Representatives of 13 national organizations were invited to the conference. The major outcome was the organization of the National Council of Parent Education with CSA as a member. The principal tasks of the Council were to foster cooperation of organizations and agencies, evaluate programs and set standards, and to be a clearing house for the scientific findings of parent education and child study. Its official journal was Parent Education.¹

The Laura Spelman Rockefeller Memorial

The surge in parent-education and child-development research in America during the 1920s was directly attributable to funding by the Laura Spelman Rockefeller Memorial, established in 1918 and merged with the Rockefeller Foundation in 1928. Support for child-development programs began in 1923 and amounted to more than $55 million. In the same year, funds from the Memorial started the monthly Bulletin, which in 1925 became the monthly (now quarterly) Child Study journal. Another journal, the Parent's Magazine, financed by the Memorial in 1926, conveyed "to parents the research findings of the growing study of child development."²

¹Brim, Child Rearing, 331-332; Hendrickson, A Brief History, 23, 40-41.

²Hendrickson, A Brief History, 21; Brim, Child Rearing, 329-30; Bridgman, "Ten Years' Progress," 36.
The American Association of University Women

The contribution of the American Association of University Women (founded in the 1880s) was to "provide parents, teachers, social workers, and other interested adults with a more scientific understanding of children from infancy to adolescence." The Laura Spelman Rockefeller Memorial funded much of the American Association of University Women's parent-education programs.¹

The National Congress of Parents and Teachers

The National Congress of Parents and Teachers, which came to be affectionately known as the PTA (Parent-Teachers Association), was organized in 1897. Its major concern was the nurture, growth, and development of the child. After 1923, the Bureau of Child Development (a committee of the PTA) promoted parent-study groups. In 1928 the PTA renamed the committee the Bureau of Parent Education.² The parent-education programs in the private and public schools of the 1920s were in a large degree initiated by the PTA. As such, they cut across socio-economic lines.³

¹Hendrickson, A Brief History, 34; Brim, Child Rearing, 329; in 1929 the AAUW had five hundred active child-study groups from Maine to California; see Bridgman, "Ten Years' Progress," 37.

²Hendrickson, A Brief History, 25-30; Bridgman, "Ten Years' Progress," 35-36.

³Brim, Child Rearing, 329.
The American Home Economics Association

The American Home Economics Association (AHEA), organized in 1909 as a result of ten Lake Placid annual conferences, set in motion educational processes for improving the home and the family.¹ Through the Laura Spelman Rockefeller Memorial grants (first in 1926 and again in 1927), the AHEA took an interest in the values of family living as well as the efficiency of family management.² In the late 1920s, the AHEA initiated a subject matter section on family and child development in the colleges and the universities.³

Universities and Child Study Centers

In 1911, at the State University of Iowa, Carl E. Seashore started the first child-study center in America. Six years later, in 1917, this became the eminent Child Welfare Research Station of the State University of Iowa.⁴ As interest in parent education and child development spread to schools, universities, and teacher-training colleges, related subjects were added to their curricula.⁵

¹Hendrickson, A Brief History, 35; Bridgman, "Ten Years’ Progress," 37.

²Bridgman, "Ten Years’ Progress," 37; Hendrickson, A Brief History, 37; Brim, Child Rearing, 327.

³Brim, Child Rearing, 330; Bridgman, "Ten Years’ Progress," 37.

⁴Brim, Child Rearing, 327; see also: Bridgman, "Ten Years’ Progress," 34.

⁵Bridgman, "Ten Years’ Progress," 38-40.
The first cooperative nursery school in the United States opened at the University of Chicago in 1916, and in 1921, the first "university course on the family was offered" at Yale University. In 1924, the Teachers College at Columbia University developed a course in child study. Hendrickson reported that by 1928 "more than twenty colleges and universities were training home economics students in nursery school settings to provide experience in home management and child care." By 1932, colleges and universities in twenty-five states offered courses in parent education.¹

The Children's Bureau

The Children's Bureau was established as a result of a federal government conference in 1912 on the welfare of the child. Its main publication concerning child well-being was Infant Care, which went through numerous updatings and editions. Many mothers, both in cities and remote rural areas, welcomed the appearance of this notable publication.²

The Decline of Parent and Family-Life Education

Extraordinary expansion, with a marked decline in interest, research, and growth of programs after 1936,

¹Brim, Child Rearing, 328-33; Hendrickson, A Brief History, 22, 29.

characterized domestic education in the 1930s. The growth of programs may be directly related to the Works Progress Administration (WPA) of the federal government during the Depression years. The WPA funded "teachers, group leaders, and other trained personnel of interested groups to present basic materials on child behavior." In addition, professional research on the effectiveness of parent education, the validity of the information given to parents, and the comparative success of different methodologies emerged in the early 1930s.¹

The decline of interest and activity in parent education in the late 1930s may be attributed in part to the energy with which professional writers continued to attack the family. Some, like Judge Ben Lindsey, questioned the desirability of parental child-rearing. Others, such as John B. Watson, LL.D., Ph.D., an experimental psychologist, doubted the permanency of the traditional family.² Iconoclastic authors such as Floyd Dell vehemently disparaged the traditional patriarchal family. These writings tended to retard interest in parent education.³

The termination of the Works Progress Administration negatively affected the growth of family-

¹Brim, Child Rearing, 332-33.
²Calverton and Schmalhausen, New Generation, 10.
³Brim, Child Rearing, 335.
life education in the late 1930s. Also, the depletion of the Laura Spelman Rockefeller Memorial funds in the mid-1930s left the National Council for Parent Education (the largest organization for the dissemination of the results of scientific research) without a financial base. The Council closed its doors in 1938, leaving professional family-life education without national coordination.¹

Summary

Several important features influenced rapid developments within the family structure between the Civil War and the Great Depression. The industrialization of society drew women out of the self-contained home into the mills and factories. The rural poor, and masses of immigrants, flocked to the burgeoning cities. Immoral literature attacked the family and the ideology of the woman's sphere, and the commercialization of pleasure unhinged the Victorian morals of the family structure.

With the radical transformation of practically every phase of life after the turn of the century, it became clear to some that something must be done to maintain the social, spiritual, and moral health of the family. An extensive movement into child study and parent education emerged. The 1920s saw the greatest interest ever in parent-child relations in North America. The instability of family life in America brought concern to

¹Ibid.
the leaders of the Seventh-day Adventist church also. Arthur Spalding was commissioned to meet the challenge.
Arthur Whitefield Spalding encountered a variety of life experiences leading up to his work as secretary for the Home Commission of the General Conference of Seventh-day Adventists. He met with support, conflict, and misunderstanding, as well as setbacks of apparent failure and discouragement. Events that influenced both his character and concerns for parent and family-life education were his personal home life, his career in writing and pedagogy, his disheartening experience in self-supporting education, and his personal encounter with Ellen White and her writings.

1Until 1916 Arthur Whitefield Spalding spelled his surname "Spaulding." His first two books, A Man of Valor and The Men of the Mountains, carry this spelling. Upon discovering his ancestry in a book entitled SPALDING, he thereafter dropped the "u" from his name. See McFadden and Spalding, A Fire in My Bones, 97; also: Arthur W. Spalding to his granddaughter Benita, 17 April 1949, AHC, C10, Bx 2, fld 1. This dissertation uses the spelling "Spalding" except where correct reference indicates "Spaulding."

2The notion of self-supporting work within the denomination is that a self-supporting institution receives no denominational funding.
Spalding's Personal Background

Arthur Spalding was born on January 24, 1877, in Jackson, Michigan. In the same year, his parents, Florence and Solomon Porter Spaulding, became members of the Seventh-day Adventist Church. He was the fourth child in a family of five (Elizabeth, Louisa, Verne, Arthur—"Artie," and Solomon, Jr.). Later in life Spalding searched for his birth records, but discovered no records existed.

Early Childhood

Arthur's earliest educational exposure came from his mother and older sister Louisa. On Friday evenings his mother habitually read the children's stories from the church's weekly periodical, the Advent Review and Sabbath Herald, to her family. Because of Arthur's strong interest in stories, Louisa taught him to read before he reached his fifth birthday.

The first books Spalding learned to appreciate were the Bible and an early history of the United States that


2Spalding to Unruh, 25 Feb. 1946.

3Commonly referred to as the Review.

4McFadden and Spalding, 16.
"happily resorted to personal interest material more than to chronology."¹ These early experiences set the course of his penchant for the methodology of story in history and education. A perusal of Spalding's literary work shows he followed this method in teaching and writing history.²

**Education and Life Experiences**

During his early years, Spalding interrupted his education to seek employment because of economic necessity. He attended public school in Jackson, Michigan, from age seven to ten. When he was eleven years old, shortly after his parents moved to Battle Creek, Michigan, he found employment as a bellboy in the Battle Creek Sanitarium where he worked ten to twelve hours each day until age fourteen. At the same time, the office secretaries taught him typewriting, and in 1891, he studied shorthand.³

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¹Arthur W. Spalding, "Autobiographical Sketch," TD, 5, RG29, Biographical Files, GCAr. As deduced from the contents of this document, it was written about 1926-27.

²Arthur W. Spalding wrote thirty books and published more than seven hundred articles and one hundred poems. His philosophy of writing was that one must be of service to humankind in some elemental occupation, then out of the actual experiences of life produce one's message. Spalding, "Sketch," 5.

³Spalding, "Sketch." The poverty of his family compelled him to enter the workforce. See also: Arthur W. Spalding to H. H. Cobban, 30 Dec. 1941, AHC, C10, Bx 1, fld 2; and, McFadden and Spalding, 23.
Since Arthur now had stenographic skills, Elder Robert M. Kilgore, the husband of Arthur's second cousin and superintendent of District No. 2, known as the Southern field, employed him as his personal secretary. Throughout the two succeeding school terms, he worked part-time for Kilgore in Tennessee and acquired another year of education at Graysville Academy as a charter student under Elder G. W. Colcord. Colcord nurtured in Spalding a high regard for grammar.

Spalding returned to Battle Creek in early 1894 and took college preparation classes the following school term. Since he and his brother Verne had to care for their ailing father and invalid sister as well as support the other family members, Arthur attended school part-time and worked as a secretary at the Review offices. Then, from May 1896 to the summer of 1898, he worked as secretary to Dr. John Harvey Kellogg, M.D., and occasionally travelled with him throughout the United States.

1A. W. Spalding to W. K. Kellogg, 8 Aug. 1949, AHC, C10, Bx 2, fld 1.
2Sustentation Records, RG33 (Sustentation) Spalding, A. W., GCAr; McFadden and Spalding, 23; Spalding to Cobban, 30 Dec. 1941.
3McFadden and Spalding, 24; Spalding to Cobban, 30 Dec. 1941; Spalding, "Sketch."
4Throughout his life, Spalding retained a deep respect and love for John Harvey Kellogg. A. W. Spalding to Amanda Sloane, 22 June 1949, AHC, C10, Bx 2, fld 1; also: id. to C. L. Taylor, 15 Aug. 1946, AHC, C10, Bx 1, fld 3.
In the fall of 1898, Spalding became secretary to the president of Battle Creek College, Edward A. Sutherland, and the academic dean, Percy T. Magan. Spalding again attended classes part time for the next three school terms. By 1901, he had completed nearly three academic years in English, botany, and "the science of education." Later, however, he wrote that Battle Creek College "graduated before I could, and removed to Berrien Springs."

An avid seeker of knowledge, Spalding became acquainted with the classical works found in public libraries. This mass of reading polarized his feelings toward literature. He said that the Greek myths fastened upon his mind and haunted his memory for many years. He appraised them as wholly unnatural and "morally oblique." In later life, he resolved that if a person were to pursue mythological subjects for literary appreciation it should

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1McFadden and Spalding, 21-34; see also: Spalding, "Sketch;" A. W. Spalding to Dr. Keld J. Reynolds, 9 May 1950, AHC, C10, Bx 2, fld 3; Spalding to Cobban, 30 Dec. 1941. Spalding expressed deep appreciation for the privilege of private tutelage from Goodloe Harper Bell in English composition and literature. He said that Bell followed most closely E. G. White's philosophy in the teaching of these subjects. See "Useful Reading" by G. H. Bell, Appendix A.

2Spalding, "Sketch"; Spalding states that most of his education was "gained outside of school." See also: Spalding to Cobban, 30 Dec. 1941.
be done after the critical thinking processes have matured.¹

Nevertheless, Greek philosophical writings maintained an influence on his early literary thought. While he served on the editorial staff of the "The Student," the campus paper of Battle Creek College, he founded "The Cynic," a monthly typewritten paper of the Athenian Club.²

The poetic authors such as Chaucer and Swift did not escape his notice. He became particularly devoted to Tennyson, however, and the "lesser lights" of Will Carleton and Eugene Field also held his attention. Spalding ascribed the development of his mature literary judgment to three sources: the impact of the Bible during his early childhood³, the 1897 spiritual revival at Battle Creek College, and the influence of nature study.⁴

Although Spalding was baptized at age fifteen in Graysville, Tennessee, it was the spiritual revival at Battle Creek College that profoundly affected his life. After 1897, he spoke of his "crusading spirit" and deep interest in Ellen G. White's writings—especially as they

²Ibid.
³See page 49 above.
related to his spiritual life and the character development that Christian education was to accomplish.¹

From his personal contact with Ellen White and her writings, he gained an appreciation for her philosophy of life. Spalding attributed the inspiration of his creative literary pursuits to the practical spirituality of her writings. He confessed that these writings, above any other single factor, influenced his attraction to literature for its content more than its form. From then on, deep "conviction and fervent faith" motivated his life and work.²

While at Battle Creek, Spalding's school and work arrangements left his afternoons free to pursue his fondness for botany. He spent the afternoons outside the city "in the woods and fields and swamps, in pursuit of flowers, birds and all natural objects." Viewed from a later perspective, Spalding stated that the influence of this practical, physically active, and yet aesthetic study of nature expanded his capacity for investigative contemplation. He said that it both stirred his blood and induced a meditative mental attitude; it connected him

²Spalding, "Sketch," 3; McFadden and Spalding, 32; A. W. Spalding to L. L. Caviness, 29 April 1949, AHC, C10, Bx 2, fid 1.
"with a spiritual realm which . . . broadened and deepened with the years."¹

He believed that these experiences in nature study sorted out the "best from the hodge-podge" of his reading. His philosophy of life, which would influence both his writing and his views of education in the classroom and the home, clearly found moorings in these years.²

Family Connections

On June 13, 1899, Arthur W. Spalding and Maud S. Wolcott were married and started their own home at Battle Creek. The stillborn birth of their first child caused them much sorrow. Shortly thereafter, they adopted a little girl from the Haskell Memorial Home³ and named her Genevieve. Three children were later born to them: Ronald, Winfred, and Elizabeth.⁴

Spalding’s relational values went beyond his nuclear family. In the 1890s, he and his brother Verne cared for their sick father. When he worked in the South, he took his mother and invalid sister to live with him

²Ibid.; McFadden and Spalding, 39-60.
³This is the earliest orphanage of the Seventh-day Adventist church. It was founded in Battle Creek, MI, in 1891 through a donation from Mrs. C. E. Haskell. See Seventh-day Adventist Encyclopedia, 1976 ed., s.v. "Orphanages."
⁴Spalding, "Sketch," 2; McFadden and Spalding, 39-60.
during those eleven years. Indeed, his mother lived with him until her death in 1931. Maud's parents also lived near (and occasionally with) them while in North Carolina and in Washington, DC.¹

The experiences of Spalding's personal life afford a glimpse into his family values. Not only did he show love and support for his immediate family but also for his extended family. His concern for the well-being of people more than policy or personal convenience would later cause misunderstandings during his educational years with Sidney Brownsberger.²

Spalding's Career in Education

Denominational Work

Spalding accepted the invitation to teach commercial courses in the Southern Training School at Graysville, Tennessee, in the summer of 1901. He remained there for two years.³

In the fall of 1903 he accepted the request of the Board of Emmanuel Missionary College (EMC), in Berrien


²A. W. Spaulding to George M. Brown, 15 Jan. 1910 (but should be 1911, as the contents reveal), AHC, C10, Bx 1, f1d 2; and S. Brownsberger to E. A. Sutherland, 10 May 1911, EGWRC-GC, WCW files.

Springs, Michigan, to chair the English department.\footnote{During this era, Spalding's lack of a degree was not significant as degrees were not issued by the college. See, Vande Vere, *Seekers*, 121.} Here in 1904 he introduced for the first time in Seventh-day Adventist schools a course of study in biblical literature. For two years Spalding taught English foundations from the Bible instead of from the classics. Concurrently, he demonstrated his belief in educating the physical as well as the mental faculties by managing the small fruit farm at EMC and working side by side with the students.\footnote{McFadden and Spalding, 41; Spalding, "Sketch," 3; Obituary, "Arthur W. Spalding," *RH*, 18 Feb. 1954, 23.}

By now his career had clearly shifted from secretarial work to education and writing. While at Berrien Springs, he wrote *Man of Valor* and published twenty-three magazine articles and one poem.\footnote{Spalding, "Sketch," 3. His published articles and poem are in the *YI* and *RH*.}

Having taught college and the higher grades of academy, in 1906 Spalding welcomed the invitation to teach the primary grades at Bethel Academy in Marshfield, Wisconsin. He taught for one year and was principal of the academy for the next two years, while ministering to the community's spiritual needs. The Wisconsin Conference of Seventh-day Adventists ordained him to the gospel ministry in 1908.\footnote{Spalding, "Sketch," 3-4; McFadden and Spalding, 94.}
The art of storytelling was not a part of the schools' curricula in his early school days. Thus, Spalding pioneered storytelling and practiced on his nephews. When books on the subject appeared in the libraries and stores, he studied them also. Seeing the value of the story as an educational tool, he incorporated narration into his teaching and writing methodology. He specifically taught religion, history, and nature study through stories while at Bethel. He wrote out the stories used in the classroom and later published some of them as Pioneer Stories in 1922. When he began parent education, storytelling was a large part of his curriculum, and in 1928, he published his own textbook on storytelling.

Also while at Bethel, Spalding and his staff studied the principles of Christian education from the writings of Ellen White. He published these findings in

1Spalding, "Sketch," 5. The first books published on storytelling, and also listed as supplemental reading in the "Mother's Lessons" produced by Spalding through the Home Commission, are Sara Cone Bryant, How to Tell Stories to Children (New York: Houghton Mifflin Co., 1905); Edward Porter St. John, Stories and Story-Telling in Moral and Religious Education (Boston: Pilgrim Press, 1900).


3McFadden and Spalding, 43-60; see also: Spalding, "Sketch," 3-5.

the Review, stating in various ways that the ideal school must be patterned after the home. He concluded that "the school, in its plans for the training of students, must conform to the plan of the home in the relative number of students, as well as in work." Without this arrangement, Spalding argued, the teacher is not working for the good of the individual student, but for the mass, and the teachers become not fathers and mothers, but taskmasters.¹

Spalding held that mass training provided nebulous, uncertain notions of truth and morality. The results of oratory before a congregation or the enthusiasm of a teacher were "nothing more than a temporary stirring of dry bones." The students must have intimate companionship with their instructors in order to assimilate a practice of truth and morality. This, Spalding maintained, could be done only by the "adoption of home methods."²

He implemented what he learned by taking students into his home; his family became their family. Arthur and Maud became, as it were, their father and mother. In discussion of his views with the Wisconsin Conference educational superintendent, he said, "But whether or not every school should be a home, certain we are that every home should be a school." It was during this time that he

³Ibid.
and his family perceived that the challenges and adventures of the South would be the ideal environment to implement his findings from the writings of Ellen White.\(^1\)

**Self-Supporting Work**

In the spring of 1909, Spalding's in-laws, Florence and Fred Hall, sold their property in Michigan and moved to North Carolina. (Maud Spalding's father deserted the family when she was six years old and never returned. Her mother married Fred Hall in about 1900.)\(^2\) By July, Spalding and his family joined them.\(^3\)

Spalding wrote to Ellen White on July 27 of the same year,\(^4\) outlining his plans for a self-supporting school patterned after the Madison Agricultural and Normal Institute near Nashville, Tennessee. In reply, Ellen White's son, William C. White, discouraged Spalding from starting a large work or involving others financially. Spalding promised not to do so.\(^5\) Ellen White later responded to Spalding's letter, encouraging him to connect

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\(^2\)McFadden and Spalding, 42.

\(^3\)Spaulding to Ellen G. White, 12 Sept. 1909.

\(^4\)Archival searches have not uncovered this letter. The contents of it are deduced from W. C. White to A. W. Spaulding, 12 Aug. 1909, EGWRC-GC, WCW files.

\(^5\)A. W. Spaulding to W. C. White, 12 Sept. 1909, EGWRC-GC, WCW files.
with an established school rather than starting one of his
own.¹

Spalding then inquired, "Are we called away from the Southern Field? . . . Will you tell us plainly, are we to leave?"² White replied that she had no intention of calling him away from the South, and added that God would guide him in his work.³ Thereupon, Spalding went door to door selling Christian literature until the spring of 1910, when the way opened for self-supporting school work to begin.⁴ This educational journey led Spalding to an unforeseen test of character.

Problems in Self-Supporting Work

A few months before Spalding arrived in North Carolina in July 1909, Martha Rumbough, the co-owner of a tourist hotel in Orlando, Florida,⁵ donated money for the construction of a Seventh-day Adventist church and parsonage at Asheville, North Carolina. She also, along

¹Ellen G. White to A. W. Spaulding, 13 Aug. 1909, EGWRC-AU.
²Spaulding to Ellen G. White, 12 Sept. 1909.
⁴A. W. Spaulding to W. C. White, 15 Nov. 1910, EGWRC-GC, WCW files.
⁵Martha Rumbough to Sydney Brownsberger, 3 Jan. 1910, AHC, C14, Bx 1, fld 3.
with Ellen White\textsuperscript{1} and Elder D. A. Parsons, the local evangelist, looked for land in the area to start a sanitarium. The Florida Conference, aware of Mrs. Rumbough's interest, tried to convince her to donate money to the church's sanitarium at Orlando instead, but she was not confident in such an investment.\textsuperscript{2}

At the same time, Rumbough was aware of the Spaldings' aspirations for a self-supporting school in North Carolina. She did not, however, offer to invest in property for a school until the Brownsbergers consented to have a part in the school's administration. At a casual meeting with Sidney Brownsberger and E. A. Sutherland, then president of the Madison Agricultural and Normal Institute in Tennessee, Rumbough apparently suggested that Brownsberger make a working agreement with Spalding to start a school.\textsuperscript{3}

Brownsberger approached Spalding and suggested that they interest could Rumbough in purchasing property if the Spaldings would let the Brownsbergers join with them in the

\textsuperscript{1}Ellen White considered Mrs. Rumbough "a woman of good judgment." D. A. Parsons to Mrs. Martha Rumbough, 27 Mar. 1910, AHC, C14, Bx 1, fld 3.

\textsuperscript{2}W. C. White to George M. Brown, 28 Sept. 1910, AHC, C14, Bx 1, fld 3.

\textsuperscript{3}W. C. White to Mrs. W. W. Williams, 26 June 1910, AHC, C14, Bx 1, fld 3; Sidney Brownsberger, former Battle Creek College president and school teacher (1874-1887), was then farming near Asheville. He obtained a B.A. from the University of Michigan in 1869. *Seventh-day Adventist Encyclopedia*, 1976 ed., s.v. "Sidney Brownsberger."
school they were contemplating.\textsuperscript{1} Rumbough subsequently made $5,000 available to purchase 412 acres of land near the railway siding of Naples, fifteen miles south of Asheville, North Carolina. The Spaldings, along with Florence and Fred Hall and Sidney Brownsberger, moved into a large twelve-room farmhouse on the property on March 15, 1910. Brownsberger’s family joined them later in the summer.\textsuperscript{2}

The organizational meeting for the school at Naples convened in early September 1910. Martha Rumbough was present along with the Sidney Brownsbergers and the A. W. Spaldings. E. A. Sutherland chaired the meeting. They named the institution Naples Agricultural and Normal School, and elected Arthur W. Spalding president, Sidney Brownsberger business manager and treasurer, and Edie Brownsberger matron.\textsuperscript{3}

\textsuperscript{1}A. W. Spalding to A. A. Jasperson, 30 April 1950, AHC, C10, Bx 2, fld 2; see also: Sidney Brownsberger to W. C. White, 15 Aug. 1911, C14, Bx 1, fld 4. Since Rumbough’s confidence in Brownsberger was the reason she donated the money for the land, E. A. Sutherland holds that the Spaldings joined with the Brownsbergers in this project; see E. A. Sutherland to A. W. Spaulding, 22 June 1911, DF3202, EGWRC-AU.

\textsuperscript{2}W. C. White to Mrs. W. W. Williams, 26 June 1910; also: M. E. Rumbough to Bro. S. Brownsberger, 1 Mar. 1910, AHC, C14, Bx 1, fld 3. See also: Spalding to Jasperson, 30 April 1950; A. W. Spaulding to F. Griggs, 17 May 1910, EGWRC-GC, WCW files.

\textsuperscript{3}E. A. Sutherland to W. C. White, 15 Sept. 1910, EGWRC-GC, WCW files.
Differences between Spalding and Brownsberger soon surfaced. The most obvious issues pertained to school government, finance, and pantheism.\textsuperscript{1} These issues were exacerbated by Brownsberger's commitment to Elder D. A. Parsons to be the controlling influence at the school.\textsuperscript{2}

School government

Spalding attempted to implement a framework of school government that would reflect biblical teachings as well as Ellen White's views. He had studied White's writings, which stated that in God's Edenic plan, the "family was the school, and parents were the teachers."\textsuperscript{3} Brownsberger was apparently not familiar with this style of administration.

At Naples, Spalding gave three talks on family government stating that teachers bear "toward their students in some degree the responsibility of fathers and mothers." He affirmed that "the principles of love which underlie it can be and will be carried out anywhere by the Christian teacher."\textsuperscript{4} Brownsberger quoted a portion of Spalding's manuscript on the subject to W. C. White:

\begin{quote}
\textsuperscript{1}S. Brownsberger to E. A. Sutherland, 10 May 1911, AHC, C14, Bx 1, fld 3.

\textsuperscript{2}Parsons to Rumbough, 27 March 1910.

\textsuperscript{3}White, \textit{Education}, 20-22; 33-34; 46-48.

\textsuperscript{4}A. W. Spaulding to E. A. Sutherland, 10 July 1911, EGWRC-GC, WCW files.
\end{quote}
The family is the ideal school, and the family, or patriarchal, government is God's first and everlasting plan of control. God's plan puts the father and mother by divine right at the head of the family, not to rule arbitrarily, but to teach, to guide, and when necessary to correct. They rule not according to their own will but according to the law of God.¹

Reflecting on the ideal form of school government, Spalding affirmed in 1944 what he had taught years ago at Naples: "The institution which God has set as the model, after which all schools were to be patterned, is the Home [sic], the family." A home government cannot be totally democratic, for a successful democracy "must be composed of self-governing adults." To be self-governing, a person must pass through a process "of discipline and education which is nondemocratic, the process of parental government and guidance." As the youth became more mature and self-governing, parents were to grant them more liberty and responsibility. He further stated that the undergirding philosophy of family government in student/teacher relationships is "the science of God's love."²

Spalding maintained that this form of school government was not autocratic, "for that is the fault of tyrants." Administrators and teachers were to be servants to their pupils, just as the "father and mother are servants to their children, following the example of . . . .

¹S. Brownsberger to W. C. White and Mother [Ellen White], 17 May 1911, EGWRC-GC, WCW files.
[their] Master, incited by love, 'not to be ministered unto, but to minister.'¹ He said this notion of family government for the schools "runs all through the book Education," and added, "This is not a theory of ours: it is a truth presented by the Spirit of Prophecy² and proved in our own experience." Under Spalding's family government, the students at Bethel had learned decisionmaking, self-reliance, and industriousness through "parental guidance" and participating in the privileges and responsibilities of the family household.³

But Brownsberger was antagonistic to Spalding's plans for school government.⁴ In July 1911, he accused Spalding of "despotism." Spalding replied, "The very thing he charges against me is the very thing I abhor. . . . But it is because I have stood against despotism exercised against others . . . that I have been charged with despotism."⁵

Although Brownsberger brought charges of "dishonesty, falsehood, ambition, favoritism, and

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²One of the terms used by Seventh-day Adventists for the writings of Ellen G. White.


⁴S. Brownsberger to W. C. White and Mother, 17 May 1911.

⁵Spaulding to Sutherland, 10 July 1911.
disrespect"\(^1\) against him, Spalding retained the students' respect and sympathy. In his letter to the Whites, Brownsberger named only two students who apparently maintained neutrality. The others upheld Spalding's form of school government. Brownsberger concluded that if he overturned it, a large majority of the students would leave the school.\(^2\)

In response to Brownsberger's letters of complaint dated May 10, 17, and 21, 1911, concerning Spalding's school government, the Whites tried to soften the "letter-of-the-law"\(^3\) approach Brownsberger was taking. Ellen White counseled that accomplishments were more important than methods. Others were not to discourage the men whom God was leading to work for Him. W. C. White wrote: "She [E. G. White] has spoken to me in very decided terms regarding those who would lay a hindering hand upon the work because it was not organized according to the plans of their preference."\(^4\)

Nevertheless, Brownsberger determined to keep a tight rein on the finances. Although Fred Hall had milled

\(^{1}\)A. W. Spaulding to W. C. White, 10 Dec. 1913, EGWRC-GC, WCW files.

\(^{2}\)S. Brownsberger to W. C. White and Mother, 17 May 1911.

\(^{3}\)W. C. White to S. Brownsberger, 4 June 1911, EGWRC-GC, WCW files.

\(^{4}\)Ellen White had previously counseled Brownsberger, as he started on this venture, to "weigh carefully" his words and to "walk humbly." E. G. White to S. Brownsberger, 13 June 1910, EGWRC-GC, WCW files.
the lumber used in repairing and constructing buildings on
the property, Brownsberger, as business manager, removed
the Halls from the school farm in July 1910.1 This act,
presumably taken for economic reasons, alienated the
Spaldings, the students, and much of the community from the
Brownsbergers. A year later Brownsberger wrote, "It caused
a wound that has never healed."2

Finance

Another element that disturbed Brownsberger was
Spalding's reputed lack of financial ability. Accusations
surfaced when the Florida Conference lost its bid for
Rumbough's money for the sanitarium at Orlando. At the
General Conference Spring Council that met in Washington,
DC, in April 1910, self-supporting work came under severe
criticism.3 The council referred the case to a committee
in which it "was repeated again and again . . . [that] the
whole matter . . . [was] an unfortunate move by which

1S. Brownsberger to W. C. White and Mother, 17 May
1911. The Halls then took up residence three miles from
the Naples school. W. C. White to Mrs. W. W. Williams, 26
June 1910; also: S. Brownsberger to W. C. White, 20 Oct.
1910, EGWRC-GC, WCW files; McFadden and Spalding, 75.

2S. Brownsberger to W. C. White, 20 Oct. 1910, and
id. to E. A. Sutherland, 10 May 1911.

3W. C. White to George M. Brown, 28 Sept. 1910.
Sister Rumbough had put $5000.00 in the hands of Prof. Spaulding to squander."¹

This information fueled Brownsberger's suspicion of Spalding's financial ability. Spalding later also evaluated himself as having meager financial ability, without the aptitude or desire to accumulate means.² Open conflict arose, however, when Spalding's wife became ill; unable to meet the expenses, he requested a raise in wages. Brownsberger was not sympathetic. Spalding apparently "demanded" the raise, so Brownsberger raised the wages of the other staff also.³

Pantheism

The third issue of intense concern was Spalding's connection with Dr. Kellogg.⁴ Ministers, teachers, and eventually nurses were to be trained for denominational

¹W. C. White to E. A. Sutherland, 4 Oct. 1910, AHC, C14, Bx 1, fld 3; also: W. C. White to M. H. Brown, 23 April 1911, AHC, C14, Bx 1, fld 4.

²A. W. Spalding to Winfred and Mae [Spalding], 31 Mar. 1949; and id., to Helen [Spalding], 20 Oct. 1950, AHC, C10, Bx 2, fld 3.

³S. Brownsberger to E. A. Sutherland, 10 May 1911.

⁴The name of Dr. John Harvey Kellogg, noted for his sophisticated health regime at the Battle Creek Sanitarium at the turn of the century, reminded Conference leaders of independency, pantheism, and one-man sovereign administration. Relations between Dr. Kellogg and the Seventh-day Adventist church were broken during 1903-1904, and the Battle Creek Tabernacle dropped him from membership on November 10, 1907. See Richard W. Schwarz, John Harvey Kellogg, M.D. (Nashville: Southern Publishing Association, 1970), 174-92.
work at the Naples school.\(^1\) The leaders of the organized work did not want any chance of the pantheistic teachings of Kellogg infiltrating the denomination.\(^2\)

D. A. Parsons evidently had discussed the Kellogg issue with Brownsberger at least by March 1910. At that time, Brownsberger wrote to Parsons that he would adjust the school plans to make them workable.\(^3\) Spalding apparently assuaged Brownsberger's fears by stating that in differences of opinion they would not implement any matter until they could reach an agreement on the subject at hand.\(^4\)

Brownsberger claimed that he was loyal to the Conference, presumably in contrast to Spalding's disloyalty through Kellogg's teachings. He viewed Spalding's concepts of school government as evidence that "he had been an apt pupil under Dr. Kellogg." Therefore, Brownsberger pledged himself to "faithfully stand in the gap against any revolt." Here he committed himself to an imaginary task

\(^1\)A. W. Spaulding and S. Brownsberger to W. C. White, 15 Nov. 1910, EGWRC-GC, WCW file; also: Parsons to Rumbough, 27 Mar. 1910.

\(^2\)George M. Brown, president of the North Carolina Conference, wrote to W. C. White enquiring if Ellen White knew and approved of Spalding's teaching theories. W. C. White to E. A. Sutherland, 4 Oct. 1910.

\(^3\)Parsons to Rumbough, 27 Mar. 1910.

\(^4\)S. Brownsberger to W. C. White, 21 May 1911, EGWRC-GC, WCW files.
that taxed his ability. Later he confessed that there had been trouble at Naples right from the start.¹

Nevertheless, Brownsberger succeeded in altering Spalding's plans for the school. He reported to W. C. White that the "Spaldings have suffered many disappointments on many points."² Two months later Spalding confessed, "I am daily ashamed before God, but I thank Him for bringing me into experiences that reveal my nothingness."³

**Separation from Naples**

By the beginning of 1911, the struggle to maintain subtle control was bearing down on Brownsberger. He wrote to W. C. White,

> You know a man of my age [nearly sixty-six] with constantly decreasing energies and vitality should not be called upon to stand "pat" with a young, brilliant, ambitious, man with an unusual gift of attracting young people to himself.⁴

Finally in June 1911, Brownsberger requested Sutherland (chair of the Naples Board) to call a board meeting to resolve their differences. One week later, Spalding overcame his "dread to open up any matter that

¹Ibid.; S. Brownsberger to E. A. Sutherland, 10 May 1911.


³Spaulding to George M. Brown, 15 Jan. 1910 [1911].

⁴S. Brownsberger to W. C. White, 19 Jan. 1911, EGWRC-GC, WCW files.
means trouble\(^1\) and also wrote to Sutherland. Sutherland responded to Brownsberger that the solution was with Brownsberger and the Lord, not the board. To Spalding he suggested that if reconciliation were not possible they should "retire from the situation" as the board would retain Brownsberger, but quickly added, "I would not have you for a moment feel that I condemn your plan of work."\(^2\)

Nevertheless, Spalding felt reconciliation was possible. He spent a day with friends in fasting and prayer before approaching Brownsberger.\(^3\) At Brownsberger's request, the entire faculty convened. In their presence he charged Spalding with wrong theories of school government and of elevating himself and demeaning Brownsberger in the minds of others.\(^4\)

Spalding asked for adjustments to their difficulties. Brownsberger requested a week to think about it, but came the next day and asked for a meeting that night. He then presented Spalding with five propositions,\(^5\) requesting him to sign each before reading the next. Spalding agreed to the first two that enhanced

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\(^1\)A. W. Spalding to Winfred and Mae [Spalding], 31 Mar. 1949; id. to Helen [Spalding], 20 Oct. 1950.

\(^2\)E. A. Sutherland to S. Brownsberger, 20 June 1911, EGWRC-GC, WCW files; and E. A. Sutherland to A. W. Spaulding, 22 June 1911.

\(^3\)A. W. Spaulding to E. A. Sutherland, 10 July 1911.

\(^4\)Ibid.

\(^5\)See Appendix B.
Brownsberger's position in the decision-making process. The third he did not sign because it contravened scriptural principles and the writings of Ellen G. White. The fourth proposition Spalding would willingly have signed but disagreed with the preamble. As for proposition five, he felt that since disagreement existed over propositions three and four, it was unnecessary to discuss it.²

Although Brownsberger asked for a week to think about what to do next, he came the next day and presented Spalding with a paper of agreement for separation.³ In relating this to Sutherland, Spalding was apparently anxious to settle their differences. Twice he requested Sutherland to come soon and call a board meeting.⁴

Sutherland came and held a board meeting on Sunday, July 23, 1911. In the meeting attended by Rumbough, Brownsberger, Spalding, and Sutherland, Brownsberger would listen to nothing but separation. Spalding wrote, "It therefore seemed wisest for us to withdraw." He and his wife submitted their resignations effective that day, which the board accepted.⁵

¹A. W. Spaulding to E. A. Sutherland, 10 July 1911.
²A. W. Spaulding to W. C. White, 10 July 1911, EGWRC-GC, WCW files.
³A. W. Spaulding to E. A. Sutherland, 10 July 1911. See Appendix C.
⁴Spaulding to Sutherland, 10 July 1911.
⁵A. W. Spaulding to W. C. White, 26 July 1911, EGWRC-GC, WCW files.
Spalding's Early Concern for Parent Education

In August 1911, as Spalding was leaving Naples, he wrote to W. C. White, "My heart aches for our young people in this Conference . . . and for parents who need and want to be taught." Here is an early indication of Spalding's appreciation for parent education.

It is in the family life that our Southern people most sorely need help. . . . We may continue to educate in secular and religious matters in the church school and training school; but unless we look into the home life we shall fail to find the secret of that instability. . . . Unless we reach the home life and train right there in Christian principle and living, we shall fail to find the most comprehensive remedy.²

Other concepts of parent education show through in this letter also. For instance, his philosophy integrated education with family-life education. He wrote,

Little can be taught by precept. . . . Students and families must come in contact with the living of the principles, for a long enough time to eradicate some evils and imbibe the good; and a school which is a home is the best fitted for that work.²

This statement contains the embryo of Spalding's philosophy of parent education. Within one year after leaving Naples, he published nine comprehensive articles in the Review on the importance and methodologies of parenting. These

¹A. W. Spaulding to W. C. White, 21 Aug. 1911, EGWRC-GC, WCW files.
²Ibid.
articles expanded his theme of teaching first by example, then by precept.¹

Ellen G. White Encourages Spalding in Parent Education

Ellen White became acquainted with Spalding through his involvement in the self-supporting school at Naples. The progress of the school as well as the conflicts with Brownsberger came to her attention. She read or listened to the letters both men wrote to her and her son, W. C. White. Occasionally, her son edited Brownsberger's acrimonious remarks.²

Moreover, the Whites were aware of Spalding's literary skills. Throughout his years at EMC, Bethel, Naples, and Alpharetta, Georgia (1911-1912), he continuously published thought-provoking articles and poems in the

¹A. W. Spaulding, "Come Let Us Live with Our Children," RH, 3 Oct.-28 Nov. 1912. Considering the content, it is deduced that these articles were the result of his study of F. Froebel, i.e.: Friedrich Froebel, Autobiography of Friedrich Froebel: Come, Let Us Live for Our Children, trans. Emilie Michaelis and H. Keatley Moore (Syracuse, NY: C. W. Bardeen, Publisher, 1889); William H. Herford, The Student's Froebel: Adapted from Die Erziehung Der Menschheit von F. Froebel, Part I, Theory of Education (Boston: D. C. Heath, 1894), 46-47; H. Courthope Bowen, Froebel and Education through Self-Activity (New York: Charles Scribner's Sons, 1906); and the writings of E. G. White.

²W. C. White to S. Brownsberger, 21 Sept. 1911, and S. Brownsberger to W. C. White, 10 Feb. 1913, EGWRC-GC, WCW Files. See also: S. Brownsberger to W. C. White, 5 Feb. 1912, and W. C. White to S. Brownsberger, 3 Sept. 1911, EGWRC-GC, WCW files; and A. W. Spaulding to W. C. White, 10 July 1911.
church papers. In the winter of 1912, eighty-five-year-old Ellen White, through W. C. White, asked him to research and produce the manuscripts of "Lights and Shades in the Black Belt" and The Men of the Mountains. He accepted the invitation and remained in her employ from April 1912, until July of 1914.

To research material for these manuscripts, Spalding travelled extensively interviewing educators, historians, common people, and legislators throughout the South. Then in January of 1913, he went to Ellen White's Elmshaven home in California to complete the manuscript for "Lights and Shades in the Black Belt." During this time, Brownsberger wrote one of his most scathing letters to the

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3D. E. Robinson, TO WHOM IT MAY CONCERN, letter of verification, 16 Nov. 1941, Sustentation file, A. W. Spalding, RG33, GCAr. The Seventh-day Adventist Encyclopedia records that Spalding was principal of the Elmshaven school during 1912-1913. However, Spalding's sustentation file does not mention it, neither can it be verified. He lived with the Whites in Elmshaven, California for seven months, from January 2, 1913, until about July, 1913; see A. W. Spaulding to Elder Stewart Kime, 6 Jan. 1912 (1913 as deduced from contents), and A. W. Spaulding to W. C. White, 9 Sept. 1913, EGWRC-GC, WCW files; McFadden and Spalding, 82-83.
Whites. Ellen White then had opportunity to evaluate Spalding's response and receive more information from him.1

Ellen White was cognizant of Spalding's interest and work for the education of parents as revealed by his letter to her son, W. C. White, concerning the work for families in the South.2 Moreover, his character and qualifications attracted her attention. Just a few weeks before he came to Elmshaven to assist in manuscript writing and editing, his nine articles on the home, "Come Let Us Live with Our Children," appeared in The Advent Review and Sabbath Herald.3 Then, in July of 1913, when Spalding was about to leave Elmshaven, White encouraged him to use his talents for educating parents in child training.4 Her words remained "graven" upon his mind throughout his life.5 After reminding him of the importance of his work as a father and teacher White said:

Oh, how I wish . . . that I could go out as I used to do, and stand before the people. I would teach them of the great importance of training their children for God.

1A. W. Spaulding to W. C. White, 17 Jan. 1913; W. C. White to S. Brownsberger, 15 Jan. 1913, EGWRC-GC, WCW files; and S. Brownsberger to W. C. White, 10 Feb. 1913.

2A. W. Spaulding to W. C. White, 21 Aug. 1911.

3Spaulding, "Come Let Us Live with Our Children."


5A. W. Spalding to R. L. Hammill, 3 May 1953, AHC, C10, Bx 2, fld 3.
But, Sister White, [he said,] you have taught them. You have counseled them, and they can read it in your books.¹

Yes, I know, she answered, it is written there. But I am afraid our people don’t read it. I am afraid they don’t understand. And it is so important that they understand and do, more important than anything else.

[He said to her], Do you mean to say that teaching parents how to train their children is the most important work we have?

Oh, yes, she answered emphatically, it is the very most important work before us as a people, and we have not begun to touch it with the tips of our fingers.²

For the remainder of his employ with the Whites, Spalding worked on the manuscripts from his home near Asheville, North Carolina. He first completed "Lights and Shades in the Black Belt," which in part described the work of James Edson White (Ellen White’s son) through the Southern Missionary Society for African-Americans. This manuscript was never published, but portions of it appeared as articles in The Advent Review and Sabbath Herald and The Youth’s Instructor.³ The Southern Publishing Association reluctantly published the second manuscript, The Men of the Mountains, in 1915.⁴


²Spalding, Origin and History, 3:201-02.


⁴A. W. Spaulding to W. C. White, 6 May 1915, EGWRC-GC, WCW files; Spalding, "Sketch," 4.
Spalding was not happy with the title "Lights and Shades in the Black Belt," nor its focus. He complained that he wrote it under the disadvantage of "trying to write to suit others rather than . . . [himself]." Those who critiqued the manuscript held that the content of the book ought to target the general public who might be interested in its subject matter.\(^1\) James Edson White remarked that "Lights and Shades in the Black Belt" did not meet the intended purpose his mother wanted in fostering Christian education among the African-Americans in the South.\(^2\)

Several reasons may be presented for the non-publication of "Lights and Shades in the Black Belt." Foremost seems to be that it did not meet the purpose of its original intent—to revive the work of the Southern Missionary Society.\(^3\) Second, because of distrust between organized denominational work and self-supporting work, the marketability of the book through regular denominational

\(^1\)A. W. Spaulding to W. C. White, 11 Feb. 1914, EGWRC-GC, WCW files.

\(^2\)Spalding listed Elder Calvin P. Bollman—former secretary of the Southern Missionary Society and current Religious Liberty secretary of the Tennessee River Conference; E. A. Sutherland, P. Magan, and Miss Degraw—from the Nashville Agricultural and Normal Institute at Madison, Tennessee; and Floyd Bralliar—principal of Hillcrest School for African-Americans, as readers of the manuscripts. A. W. Spaulding to W. C. White, 9 Sept. 1913; W. C. White to A. W. Spaulding, 15 July 1913; and A. W. Spaulding to W. C. White, 3 Dec. 1913, EGWRC-GC, WCW files.

\(^3\)Spaulding to W. C. White, 11 Feb. 1914.
lines seemed doubtful. Indeed, both books, being connected with self-supporting work, had a doubtful future within the church. Spalding stated that after The Men of the Mountains was published, the delayed publication of "Lights and Shades in the Black Belt" apparently caused it to get "lost in the shuffle."  

Nevertheless, Spalding's attitude toward Christian educational work among the African-Americans in the South may be seen in his letter to W. C. White. Near the end of his three years of research on "Lights and Shades in the Black Belt," he wrote that his "sympathy for the colored work has constantly grown . . . because there seems almost no help for it at the present time among our own people." Spalding declared that if God should open the way, he would dedicate his life to building up the work for the African-American people. As this would require frequent and extended periods of absence from home, he felt that only the health of his wife and the needs of his family would deter him.  

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1 A. W. Spaulding to W. C. White, 3 Dec. 1912, EGWRC-GC, WCW files; and Spaulding to W. C. White, 6 May 1915.  

2 Spalding to Thurber, 2 June 1948.  

3 Spaulding to W. C. White, 6 Jan. 1914, EGWRC-GC, WCW files; and Spaulding to W. C. White, 6 May 1915.
From Educator to Editor

On completing his work for the Whites, in consideration for his wife's poor health, Spalding took up selling health and Christian literature near his home among the Southern Appalachian people (August 1914-August 1915). The following two years he was pastor/teacher and administrator for the Hurlbutt self-supporting school at Reeves, Georgia.¹

In May 1917, he joined the editorial staff of The Watchman Magazine.² He now had a venue of publication for parent education. His first article was "Conserve the Home."³ He continued to publish articles on parenting and home training, and to foster this kind of work in the church during his time with the magazine.⁴ During his association with the Watchman, twenty-two of his thirty-four articles, poems, or editorials dealt with the home and parenthood.

¹Arthur W. Spalding, "Sustentation Fund Application," RG29, Biographical Files, GCAr; and Spaulding to W. C. White, 6 May 1915.

²Ibid. The Watchman Magazine was a denominational paper for the work in the South, published in Nashville, Tennessee. Although Spalding's name did not appear on its masthead until January 1918, his application for sustentation reveals he took the position of assistant editor in May 1917.


⁴Spalding, "Sketch," 4-5; also: Spalding, "Sustentation Fund Application."
Within the first year of his appointment to The Watchman Magazine he became editor. This position he retained until December 1921, when he answered the invitation from the General Conference of Seventh-day Adventists in Washington, DC, to become secretary of the newly formed Home Commission.¹

**Spalding Becomes Secretary of the Home Commission**

In January of 1919, Spalding attended the Bookman's and Tract Society Secretaries' Convention in Birmingham, Alabama. Milton E. Kern, secretary, and Meade MacGuire,² field secretary, of the Young People's Department of Missionary Volunteers, arranged for him to present a paper on the importance of the home.³ At the convention, he chaired a committee of five on the "Question of the Home" and presented "Building the Foundation."⁴

¹Spalding, "Sketch," 4-5.

²Spalding first met Meade MacGuire when he was a bellboy at Battle Creek Sanitarium. A. W. Spaulding to W. C. White, 8 Dec. 1912, AHC, C10, Bx 1, fl 2.


⁴This paper was published in the Review as: Arthur W. Spalding, "Building the Foundation," RH, 14 Aug. 1919, 20-21. It was also published as: Building the Foundation, Christian Home Series, No. 2 (Washington, DC: Review and Herald Publishing Assn., n.d. [ca. 1922]). The original, which was attached to the minutes of the Bookman's and Tract Secretaries Convention, Birmingham, Alabama, January 30-31, 1919, where it was presented, was apparently discarded when the records and correspondence of the Home Commission were destroyed in the general housecleaning of
That summer, the General Conference invited Spalding to church headquarters at Washington, DC, to present the same subject. After his presentation, several departmental secretaries of the General Conference also expressed interest. They requested that this topic be added to the agenda for the 1919 Fall Council at Boulder, Colorado. There, the secretaries of five departments (Sabbath School, Education, Medical, Young People's Missionary Volunteer, and the Home Missionary), with Spalding and R. D. Quinn, formed the Home Commission Committee. The council nominated M. E. Kern as chair.¹

For the next two years the Home Commission encouraged articles on the home and child training for publication in church periodicals. The Fall Council on December 8, 1921, confirmed the Home Commission, and at the request of M. E. Kern, invited Arthur W. Spalding to become its field secretary. This position was temporary until the General Conference Session in May 1922 could ratify it.²

After the action of the Fall Council of 1921, some of the members of the Home Commission held "Home Institutes" throughout the Midwest during the winter months. These Institutes generated extensive interest, and

¹GCC, Oct. 8-19, 1919, minutes of Oct. 12, 1919.
²GCC, Dec. 1-30, 1921, minutes of Dec. 8, 1921.
requests came to the General Conference encouraging further activity in homemaking and parent education.¹

In May 1922, the General Conference Session convened in the Civic Auditorium at San Francisco. At the 3 p.m. meeting on May 30, the Committee on Departmental Committee Members presented its report recommending acceptance of Spalding as the secretary of the Home Commission.² The Session approved this recommendation. Arthur Whitefield Spalding's career as parent and family-life educator had begun. Through the Home Commission, he published and lectured on educating parents for child training and character development until his retirement in 1942.³

**Summary**

Spalding's formal and self-education in classical and educational philosophy, practical theology, and the writings of Ellen White gave him a unique understanding of the purpose and meaning of life and learning. Through his teaching experience and study in education, he concluded

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¹[A. W. Spalding], "Historical Sketch of the Home Commission," [ca. 1931], RG51, John Cannon Topical Files, Home Commission Folders, GCAr.


³F. M. Wilcox to A. W. Spalding, 3 Nov. 1932, AHC, C10, Bx 1, fld 2; also: M. E. Kern to A. W. Spalding, 25 Feb. 1948, AHC, C10, Bx 1, fld 5; and McFadden and Spalding, 98-124.
that the home should be a school and the school ought to be patterned after the home. Subsequently, Spalding embarked on a venture of self-supporting work in education that ended in disappointment. This discouraging ordeal demonstrated the depths of his character and provided a background against which he further published his views on the philosophy of family life and education. Along with his "call" through Ellen White to do something for the parents of the Seventh-day Adventist church, these experiences equipped him for the task of developing the work of parent and family-life education within the denominational framework.
CHAPTER IV

SPALDING’S PHILOSOPHY, MANDATE, AND GOALS FOR PARENT AND FAMILY-LIFE EDUCATION

Spalding’s education and experience prepared him for the task of parent education, not so much in psychological esoterics, but in pedagogical philosophy, and a singular understanding of the spiritual mandates of the Bible and Ellen White’s writings. Although familiar with the educational aims of Socrates, Seneca, Montaigne, Comenius, Locke, Pestalozzi, and Froebel, he chose a statement from Ellen White to summarize the task of education:

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.¹

The philosophical construct on which Spalding posited the content, curricularization, and methodology for parent education came from four areas of thought. The first was his philosophy of life and education. Then, when called on to write for the Home Commission, he fluently

editorialized his view of parent education in relation to the mission of the Seventh-day Adventist church. The third cornerstone for parent education was his belief in, and reliance on, the writings of Ellen White. Lastly, his philosophical construct of the importance and means of character development gave the raison d'être for parent education.

Spalding's Philosophical Framework

Spalding's philosophy of life and education evolved over the years. Through his study of nature and religion he addressed the questions of life regarding reality, truth, and value. Although definite statements of philosophical position did not emerge until about 1918, embryonic seeds may be found throughout his early writings.¹

Metaphysics

Metaphysics deals with the nature of reality. This branch of philosophy is usually subdivided into four parts: ontology, theology, cosmology, and anthropology. Some philosophers, however, consider ontology synonymous with metaphysics. These four subsections discuss the nature of

existence, God, the universe, and humankind.\textsuperscript{1} Spalding said he developed his philosophical worldview based first on observation of nature and reason. Then, when he could go no further with reason, he turned to sacred writings.\textsuperscript{2}

**Ontology**

An intimate acquaintance with nature caused Spalding to view the complexity of the universe and its ordered structures and ecologies as too profound to speak of anything other than the omnipotent creative power of a master mind. Since the world’s wealth of knowledge and wisdom, produced by the thought and toil of individuals and generations, has been acquired from what is observed, he reasoned that there was no other source for philosophical presuppositions than the data of creation.\textsuperscript{3}

Spalding believed that the universe speaks of a higher power, but only God’s self-revelation provided a knowledge of that reality. Therefore, through the study of nature and Scripture, he concluded that God exists, and He


\textsuperscript{3}Spalding, *Measure*, 144-45; id., "Architect of Life"; and, id. to PLT.
is the Creator and Sustainer of all things. It followed
then that all that exists obtained ontological being from
God. Spalding wrote, "Through all . . . that men call
science, there operates the power and life of the
mainspring of divinity." He accepted Paul’s statement in
Acts 17:28, "In him [God] we live, and move, and have our
being," to affirm his view of existence.

Theology

Spalding began his theology through a study of
nature, and proceeded "upward in . . . [his concept] of God
through the social scheme of humanity to the point where
revelation . . . [became] a necessity." He felt the Bible
appropriately filled this need for revelation. Moreover,
he discovered in his innermost being a necessity for belief
in a higher power, just as he had the necessity for eating
food. He came to believe that everyone has natural
religion, and that belief in the Bible makes one a
Christian.

1Arthur W. Spaulding, "The Message of Daniel to Me
(concluded)," VI, 22 Mar. 1904, 3; A. W. Spalding, "The

2Spalding, Measure, 144-45; id., "We Can’t and We

3Spalding, "The Architect of Life."

4Arthur W. Spaulding, "The Message of Daniel to
Me," VI, 15 Mar. 1904, 6; and A. W. Spalding, "Are We
Getting the Results We Want in Bible Teaching?" HS 16 (Dec.
1924): 13; also: id. to PLT; and id., "Architect of Life."
Spalding's notion of God as Father evolved from his belief in God as Creator. Just as each unit in nature originated and centers in a parent, so, he concluded, all creation originated in a Creator God. Additionally, as humans, the highest of all created beings, find their deepest love and highest powers in their relations as parents, so the omnipotent Father God delights in His love for His creation—His children.¹

The human parental desire for children to experience only decency and goodness demonstrated to Spalding that the heavenly Parent created only good. Nevertheless, as he observed the operation of evil in the world, he admitted helplessness in explaining it except that its mystery should be revealed. Even then he said it was not wholly clear to him. He was willing, however, to accept the biblical explanation for the origin of evil, its existence, and God's plan for its eradication. He stated that the biblical view of the world condition was the best he found and better than he could develop. He thoroughly rejected the evolutionary theories as fatalistic stoicism or cynicism.²

Spalding believed in the inspiration of the Bible because both its influence on his mind and its answer to

¹Arthur W. Spalding, "Mamma Started It," RH, 26 Jan. 1922, 20; id., Measure, 139-49; id. "Smile at That Child of Yours," The Watchman Magazine, June 1925, 32; and id. to PLT.

²Spalding to PLT; and id., "Architect of Life."
his spiritual needs were completely good. He viewed the biblical description of Jesus Christ as the divine Son of God, His incarnation, sinlessness, vicarious atonement, resurrection, second coming in glory, and His annihilation of evil and restoration of perfection as a "revelation of the only plausible remedy for man's helplessness."\(^1\) In holding to this belief, Spalding admitted that minor difficulties faced him, but he reasoned that no other system of belief could solve for him the greater problems of life. As a true philosopher, he asserted that reason demands one to leave the lesser problems for the greater.\(^2\)

**Cosmology**

Spalding realized the limitations of the human mind to comprehend God—His nature and His eternal essence in time, space, and thought. Nevertheless, he discerned that love was the chief attribute of God. This being so, he said, "Love is life, and life must work." Therefore, love is the impelling cause of the creative and sustaining activity of God in the universe.\(^3\)

He conceded that the universe presented many mysteries, but wrote, "Mysteries are the lures of life"; to the spiritually minded, "mystery is the garment of God." Spalding pressed the metaphor further and continued, "No

\(^1\)Ibid.
\(^2\)Ibid.
\(^3\)Ibid.
search and research with the fingers of doubt and skepticism will ever find God or receive healing from the fringes of His garment."¹

Faith, observation, and reason unlocked the mysteries of the universe for Spalding. He discerned the revelation of God's character in the "letters" of His ordered creation. The solar systems and galaxies answered "to the orders from the throne of . . . God," and the very life and existence of God energized the universe.²

Anthropology

Spalding viewed humankind as created in the image of God. In love, God arranged their existence to be a holistic developmental process.³ Through the capacity to think and do, they were to interact with their environment. Moreover, the mental, physical, and moral parts of humankind presented to Spalding an interrelationship whereby each drew from and influenced the other.⁴

Accepting the Genesis account of the origin of evil, Spalding believed humankind was born in a state of natural selfishness. Nevertheless, God made provision to restore His character in individuals. Through the Holy

¹Spalding, "Architect of Life"; id., Measure, 15; and Spaulding, "Sunrise," 3;
²Spalding, "Architect of Life"; id. to PLT.
Spirit, Christ would dwell in them restoring to each the unselfish love of God. Parents then modeled this love to their children. Thus, through Christ, God could restore His image in both the parent and child who responded to His grace.\(^1\)

Furthermore, he believed that God infused humankind with His own life and love so that they in turn may experience the life and love of God through giving life and love to their own children. To him, the infinite architect of life "is the love of God," and "the home is founded upon love. Marriage is the seal of love; parenthood is the fruit of love; [and] childhood is a dependence upon love."\(^2\)

Spalding observed that from infancy humans develop cognitively and emotionally. A child is born with the capacity to love, but not with the quality of unselfish love. It must learn unselfish love from its parents' example and teaching in the home environment. It must be taught the laws of love and liberty.\(^3\)

The capacity of imagination, and imitation through observation, directed the child's earliest cognitive and


\(^3\)Spalding, *Building the Foundation*; and id., *Measure*, 29-35, 139-49.
affective processes. As logic and reason emerged during middle childhood and early adolescence, the child then moved from the world of the concrete to abstractions.¹

Epistemology

Spalding employed observation, reason, inspiration, and experience to arrive at the source and reliability of knowledge.² Experience, however, validated truth.³

His view of truth came from his view of God’s creative power revealed in nature and the Bible. He emphatically stated one "fundamental truth: GOD IS LOVE." Love "dwells in and comes from . . . [God]; . . . it so dwells, and it is so manifested, and it so works, because the substance and the being of God is love."⁴ Moreover, Spalding held that God’s loving relationship with His creation was the foundation of all knowledge. The origin, nature, methods, and limits of human knowledge, therefore, were bound up in the truth that God is love. And, God’s


³Spalding, Measure, 30.

gift of "an intelligent, well equipped love, is the sovereign teacher of the mind."\(^1\)

Although the mysteries of nature challenged Spalding, it was faith (the universal epistemological tool) that opened those mysteries.\(^2\) Spalding discerned that God’s love gives life, and that only as one perceives that all life and being take ontological existence from Him can truth be rightly understood. Therefore, truth is found in the "revelation of the Life that animates the universe."\(^3\)

Spalding held that a knowledge of God, His love, and the intricacies of His universe particularized true science.\(^4\) He believed that just as all the worlds, suns, and galaxies revolve around the greater, so all the arts, sciences, and philosophies of truth "revolve about this central science, Love. And no art or science or philosophy can be true except as it is infused with love."\(^5\) Thus, true science was as integrated as the universe; and the truths of all sciences were but portions of God’s ways. He said, "Truth lies all about us, above us, within us. It is

\(^1\)Spalding, Building the Foundation; also: id., "Spirit and Power of Elijah, II--The Message," 11; and id., "Architect of Life."

\(^2\)Ellen G. White, Education, 24.

\(^3\)Spalding, "Architect of Life."

\(^4\)Ibid.

indeed the expression of God. God is truth; His Word is truth. The whole creation in its prime purity is the expression of truth." Experienced in both intellect and emotion, it interprets life's purpose and meaning to be service and happiness, and it unfolds in a developmental process of comprehension, much as a plant grows "in favorable soil."\(^1\)

Truth, then, was not merely fact; it was purpose. Spalding said the truth of the singing bird, the flowing stream, and the glowing sunshine may be mere facts, but human beings are also at liberty to sing, leap the streams, bask in the sunshine, and experience God's love. He insisted that God, in order for humans to know and live truth, gave them the two most far-reaching potentialities in the universe: love and liberty. Without liberty, love could not exist, since there would be no means for its expression by choice. On the other hand, liberty without love would become selfish, anarchistic, and destructive. Through the complementary forces of love and liberty, God established the foundational truths of joy, peace, and harmony.\(^2\) Consequently, the liberty of experiential knowledge in God's loving relationship to all creation

\(^1\)Spalding to PLT, 3; id., Building the Foundation; id., "God's Flag," 18; id., "According to Our Several Ability," HS 15 (June 1924): 5.

\(^2\)Spalding, "God's Flag," 18.
enabled one to "see clearly, speak truly, [and] live rightly."¹

Axiology

Axiology seeks to answer questions concerning values. The two categories into which axiology may be classified are ethics and esthetics. Spalding firmly based his axiology on his metaphysical and epistemological beliefs.

He held that life's values came from the fundamental truth that God is love. He understood God's love to be of such a quality that it was beyond the ability of the natural human mind to comprehend. To know it, one must be transformed by the Spirit of God's love.² Then the truth in the natural world enabled humans to discern the good and the beautiful. He wrote that love "takes into account all factors of life, and gives them true value in word and act."³

Ethics

Spalding's ethics, based on the study of God's ways in nature as well as Scripture, included not only doing right, but doing so with dignity and good cheer. Since the

¹Spalding, "Architect of Life"; id., Building the Foundation; see also: Ellen G. White, Counsels to Parents, Teachers, and Students (Mountain View, CA: PPPA, 1913), 38.

²Spalding, Building the Foundation.

Christian's chief source for ethical teaching is the Bible, children must be systematically taught the ethics of the Bible in an aura of love. Moreover, to be of ethical value, life's activities must be practical, whether in work, education, or in the home.¹

Aesthetics

Spalding held that since the eyes were meant for seeing, that was "sufficient reason why everything in the world should be beautiful." The beauty of sunrise and mountain scene evoked from him descriptions of rapture. The beauty of Christian character and heavenly truths inspired his poems. To him beauty was not only a creator of virtue, but also a medium of truth. Thus, all literature, art, and music, to be of value, must reflect ennobling themes of beauty and truth.²

In the purity of nature, Spalding discerned the beauty God intended people to enjoy. The natural forms, colors, and sounds of a country environment determined the true beauty of art and music. Artistic reproductions, most closely reflecting the colors and scenes of nature, were of greatest worth. Music, with regular rhythm and purest


tones of harmony, that extolled the redemptive love of God for humanity and nature, was most beneficial for wellness of life and character development.¹

Spalding’s Philosophy of Pedagogics

Spalding did not hold a philosophy of education separate from parent education. He insisted that parents were the child’s first and most important educators. Their methods of instruction were example, attitude, and precept. On the other hand, classroom teachers extended the environment, atmosphere, and attitude of the home. Their differences ranged in the content to be inculcated. He wrote that parents and teachers were to nurture children in "the atmosphere of love which begets loyalty, virtue, resolution, brotherly kindness, and unselfish ministry."²

After becoming secretary of the Home Commission in 1922, Spalding outlined the fundamentals of his philosophy of parent education. He saw the home as the teacher of philosophy, not of the head alone, but of the heart. To him the deepest of all philosophy was practical, intelligent religion. He said, "Science may inscribe, philosophy illumine, letters embellish the temple of life,"


but the home shaped and used both science and philosophy to
the end of all knowledge, which was service. Without this
kind of home, Spalding feared for the survival of true
education.¹

To Spalding, all Christian training was spiritual.
The object of Christian education, in both the home and in
the school, was not intellectual superiority, but training
to think and do, to bear responsibilities, to influence
character, and advance the cause of God in the earth.² He
held that books contained neither education nor knowledge.
He wrote that books only contain "information which, if
applied to life, may help to give a person knowledge; and
knowledge, rightly co-ordinated and used," eventuated in
education.³

Spalding gleaned from the writings of Ellen White
the notion that, in most instances, students ought to go
directly to the data of nature. Then, with the
metaphysical presuppositions of the Bible,⁴ parents and
teachers were to guide them in discovering truth for
themselves, and in contemplating their duty and destiny in
the light of God's redemptive love. This educative process

¹Spalding, Pillars, 4.
³Arthur W. Spalding, "Slaves to the Book," HS 15
was to begin in the home at infancy, and the school was to model and extend the work and influence of the home.¹

Echoes of various education philosophers may be heard in Spalding's idea of making the school a place for continuing education in the practicalities of life.² Since the "home and the community are the arena of life," the science of life learned in the school must be an extension of, and applicable to, daily living.³ "The more the practical is stressed," Spalding wrote, "the more real and effective the education." The curriculum was to deal with the processes of life, and "fit the child rather than . . . the child fit the curriculum." Spalding argued that we should then be "rid of the idea that an assignment of a certain number of pages in a certain text and a recitation thereupon, constitute[ed] education in science, art, philosophy, or religion."⁴

He objected to the methodology of reading and reciting about the practical things of life rather than learning by doing them. He said, "No student can ever know


²I.e. Friedrich Froebel, John Dewey, and possibly Jean-Jacques Rousseau. There is no indication that Rousseau directly influenced Spalding, whereas there is sufficient indication that he was influenced considerably by Froebel. No doubt Rousseau influenced many educators, including Froebel, and the ripple effect continues.


anything until he has experienced it."¹ And, "Unless we teach positively, by experience, we do not teach at all."² To him, practice was "more valuable than precept, but both must go together."³

He took issue with the "unpedagogical" notion that the earlier a child covered the arts and sciences, the more advanced he or she was. To him, the key for instruction was the learning readiness of the child. Spalding reflected on his own experience and observation, and stated that the child from a good home with practical training through companionship, example, and precept was broader and brighter of mind at about age ten than a child of equal age who already had four or five years of classroom training.⁴

Five Principles

Spalding selected five principles from the writings of Ellen White that summed up his philosophy of education.

1. Classroom education should start at about age eight or ten. This presupposed the kind of home training he advocated through parent education.⁵

²Spalding, "We Can't and We Can," 9.
³Ibid., 7.
2. The metaphysical presuppositions of the Bible, and its vast array of instruction (via stories of nature and life), constituted the foundation of all education.¹

3. As soon as the child achieved self-differentiation, a knowledge of physiology and hygiene (composed of practical instruction in cleanliness, diet, sleep, exercise, order, and self-government) was to direct its habit formation.²

4. The data for discovery in the arts and sciences consisted of the corporeal environment of agriculture, gardening, fields, and woods, combined with the stories of Jesus' teachings and biblical history. (Indeed, involvement in this educational environment was the prime facilitator of character development.)³

5. Educators were to teach the common branches of education (i.e., reading, writing, and arithmetic) through the practical aspects of life in the above educational milieu while helping the student not to cram or study to exhaustion.⁴ Spalding expected this type of education,


³Spalding, "Making the Bible, Life," 8; Ellen G. White, Education, 111.

which followed "a more natural approach to knowledge," would lead the student to reflect the image of God in thought and feeling about humankind and the universe.¹

In the 1920s, when popular education entailed consolidating in the larger centers, busing in students, and utilizing educational psychology and advanced pedagogy, Spalding argued that small schools, closely imitating the home setting, provided a better environment for the purposes of Seventh-day Adventist education as identified by Ellen White: that is, to educate for the reflection of the divine character. Then, in following the educational methodologies outlined in the writings of Ellen White, education and redemption would be synonymous.²

Incentives

The world’s highest incentive Spalding named as imitation, or exceeding another person, through rivalry and competition. On the other hand, he discerned that the Christian’s incentive was unselfish, loving service. Consequently, to bring the home back to its responsibility and privilege of teaching children the joy of Christian service comprised the chief duty of educators. The home, as God’s pattern for the school, afforded the best

²Ibid., 4-7.
conditions to inculcate the true motive of service in the child.¹

Nature of the Learner

Spalding identified three broad stages of life. The first stage was childhood, during which the child acquired concrete knowledge. This acquisition of knowledge potentially involved every aspect of human nature: physical, mental, social, emotional, and spiritual. The next stage was adolescence in which abstract analysis, test, and trial predominated. The final stage was maturity where the knowledge of earlier years resulted in magnanimity.²

He understood the growth of the child as a developmental process and repudiated any literature or educational program that offered a quick-fix or handy answer to the problems of child training.³ He advised parents to let their children unfold naturally, and, at every stage of development, train them holistically in the science of God’s love—whether that be in the realm of

¹Ibid., 6-7.

²Spalding, "The Language of Heaven," 7-8; and, id., "Are We Getting the Results?" 11.

³He held this view in common with others at this time: i.e., Ernest R. Groves and Gladys Hoagland Groves, Wholesome Childhood (New York: Houghton Mifflin Co., 1924).
nature through garden and forest, or in the functioning of the child's own body in diet, exercise, or reproduction.¹

Spalding viewed the child as actively participating in the learning process and experientially interactive with its environment. He recognized the value of accessing the child's prior experiential knowledge, and maintained that the one "who knows nothing of life, through his own experiences with life, cannot learn anything from books." To him learning was not recitation but an integration of experience into the habits of life.² He said that school was not a place where the teacher poured something into the student, but where the student worked something out through his or her experience.³

Since the child, from earliest life, learns by experience, Spalding asked, "Why, then, when the child comes first to school, should we turn his system of education topsy-turvy, and say to him; 'Here are books; get your education from them'?"⁴ Because of his organizing principle that children should be trained for God, he said, "the system which demands it is a system that needs to be


³Spalding, Measure, 24.

changed," for the church was not in the business of preparing a "dress parade of puppets."\(^1\)

Spalding advised parents and teachers of the child's limitations and capabilities throughout its developmental stages of life. He maintained that a later start in school would place the child at an advantage when progressing through the grades leading up to those subjects that required abstract thinking. Furthermore, educators should so arrange the curriculum that the child would remain in elementary school until the age of fourteen and in academy until eighteen. Then the maturation of the child would coincide with the intellectual level of abstraction necessitated by his or her studies.\(^2\)

To meet the requirements of the child's developmental process in learning, Spalding called for teachers to devote "their time and strength and intellect to creating an educational" environment that would accord with life and its purpose. This type of teacher would not be the product of normal school only, but of life's experiences.\(^3\)

\(^1\)Ibid., 10.


\(^3\)Spalding, "Slaves to the Book," 10.
The Integration of Faith and Learning

Paramount in Spalding's philosophy of education was the integration of faith and learning. He wrote that the Christian home and school should "make the Bible the foundation of its work, the essence of its life. This . . . [they could] do only if parents and teachers . . . [found] in the Bible a personal inspiration." Then through their attitude and example, children could assimilate "the spirit of the Bible as the inspiration of their action." When children had thus imbibed the spirit of the Bible, Spalding stated, they had come to know the Bible.¹

Spalding considered the early years of childhood of infinite value to the parent and the teacher for inculcating a love for the Bible. The methodology of storytelling, operating through the life and spirit of the storyteller, imbued the soul and mind of the child with the spirit and life of the Scriptures. To "transfuse . . . the warmth and color of the Bible narratives . . . to the child's mind," the teacher must reach the affective domain, and "inspire the child with the vividness of Bible truth."²


²Spalding, "Making the Bible, Life", 6; id., "Are We Getting the Results?" 12.
Curriculum

Spalding's curriculum for home and school encompassed three areas of life: piety, literature, and useful labor. Under these three headings came every other subject. Although every subject involved piety, Bible and music led the way. Speech, grammar, reading, and writing came under literature, and the sciences and manual skills came under the heading of useful labor.¹

Bible

Spalding emphasized that the youth ought to study the Bible from the Bible itself through reading, investigation, and analysis. Storytelling, as described earlier, was appropriate for preadolescence; nevertheless, the youth, at times, may also benefit from Bible storytelling.²

Selections from the Bible ought to fit the developmental stages of the child's mind, and teachers were to apply its principles to every other study and experience of life. For instance, Spalding noted that the combined study of sacred and secular history taught and established the truth that "the Most High ruleth in the kingdom of

¹Spaulding, Men of the Mountains, 250.

²Spalding, "Making the Bible, Life," 5-9; id., "Are We Getting the Results?" 10-13.
men," thus enabling one to estimate the true value of things seen and unseen.¹

To Spalding, the *SHEMA* of Deut 6:4-9 was the quintessence of Bible in the curriculum. He wrote that the spirit of the Bible "shall be in your heart, not just your head; not in your textbook, but your life." The teacher or parent who authentically exhibited in his or her daily life the courtesy, patience, solicitude, courage, and unfailing joy of ready Christian service had the Bible in the curriculum of the home or school.²

**Music**

In the home, as well as in the school, music was to form a great part of Christian education.³ Spalding suggested that children should read music as readily as they read print. The teacher also must gain proficiency in the elements of music. Through spiritually edifying music, parents and teachers were to draw the hearts of the children to God. However, they were to avoid the simplistic popular songs, which soon wear themselves out in a short time; for, Spalding contended, they had no enduring value. Music of value, for the Christian home and school, expressed the worthy emotions of the spirit, so that


²Spalding, "Are We Getting the Results?" 11.

parents, teachers, and children "may be prepared to sing with the angels."  

Speech, Grammar, and Literature

Correct speech, to Spalding, depended on a pure spirit, and the example of teachers and parents was "of more value than all the didactic teaching." Students were to master correct grammar "as completely as the science of any other practical art." However, teachers were not to include it in the curriculum until "the analytic powers of the mind . . . [were] awakened in . . . adolescence."  

As a teacher of experience, Spalding spoke from personal observation and reason. He said thorough language culture (not study) in the elementary grades, whether at home or in the school, was to consist of reading good literature, spelling, and speaking. He recommended literature "graduated to the child's ability and stage of development." The preadolescent child should focus on mastering oral rather than written expression. The chief requisite of language, Spalding argued, was that "it be pure and kind and true—'the outward expression of an inward grace.'"  

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1Ibid., 6.  
2Ibid., 7-8.  
3Ibid.
**Physiology and Hygiene**

Spalding applied Ellen White's dictum that "a knowledge of physiology and hygiene should be the basis of all educational effort" to the practice of home and school health. He said education in physiology and hygiene must start as soon as the child experienced self-differentiation from its environment. His methodology called for parents and teachers to apply the child's knowledge of its own anatomy and physiology so that it would become conscious of the results of habit and lifestyle.¹

**Agriculture**

The value of agricultural study (that is, nature study), whether in the home or school, was that it brought children in contact with nature's God. Garden cultivation demonstrated spiritual experiences in relation to cultivating the Christian graces of the heart. Agricultural work gave instruction in industry as well as moral and economic values. Spalding believed that the loveliness of nature, in both animal husbandry and horticulture, called forth tenderness in ministering to the beautiful objects of God's creation. Such schooling in agricultural lines (whether in the garden, orchard, woods, and fields) had been a basic part of the Spiritual Education of the home and the school for many years.

or field) educated the student in the essentials of industry and spiritual advancement.¹

Opposition

Spalding’s concept of God’s plan of education for child training, in both the home and the school, met with some resistance. He did not experience it, however, as resistance to well thought-out ideas. He believed that those in leadership had little time to reflect on what they read, due to the press of responsibilities and the rush of modern living. However, he wrote that to put into practice the educational ideology of Ellen White "the teacher has behind him the authority of instruction from God . . . which no one disputes in theory." His simple answer was that what could be done depended on faith, vision, and force of will.²

Spalding Compares Parent and Family-Life Education to the Work of Elijah

For Spalding, the prophecy of Malachi concerning an Elijah message mandated parent education. He accepted the notion, in consort with his denomination, that as Christ’s first advent partially fulfilled the prophecies of the


²Spalding, "We Can’t and We Can," 6-9; id., "According to Our Several Ability," 4-5.
Messiah, so John the Baptist partially fulfilled the prophecy of Mal 4:5-6.\(^1\)

Spalding pointed out that Elijah not only saved life, he restored it; he could say, "See, thy son liveth, (1 Kings 17:23 KJV)."\(^2\) Spalding maintained that God's promise concerning parents and children was due "for our day," both in the mission and the message of Elijah—for the world as well as the church. Hence, he urged the ministers of the church to "lead in giving the message of Elijah."\(^3\)

The Mission

Spalding believed the mission of Elijah was an educational program that would "turn the hearts of the fathers to the children, and the hearts of the children to their fathers."\(^4\) He identified it as a mission of love in parent education; and, to him, education was not "mere talking, mere telling, mere insisting upon a truth." He

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\(^{4}\) Mal 4:5-6.
felt strongly that, to be educated, a love of that truth must be established in one's daily habits.¹

The Message

Spalding said that the message of Elijah involved a new birth and growth in a quality of love as deep and strong as God's love. In the context of a loving familial relationship, the Elijah message emphasized the fifth commandment as the basis for love and respect in parent education. Through theory, demonstration, and experience in "the laws and ways of God in human life," the message of Elijah was to touch the hearts of parents and children, and turn them toward each other in loving attachment and support.²

Failing to heed the Elijah message would bring a curse, a crime wave of lawlessness and dissipation due primarily to heart estrangement between parents and children. Spalding saw that the "curse causeless shall not come. Prov. 26:2." He observed that the failure of the homes had, by 1933, produced a "crop of criminals."³

In response to the message of Elijah, Spalding wrote, "We need in this time of peril, not a nervous apprehensive fear," but a clear vision of the needs of


Christian homes, securing appropriate instruction from God's word to meet those needs, Christian support of each other in applying that instruction, and a God-given power for parents to live what they know.\(^1\) Spalding underscored the church's responsibility to avert the curse by providing education in homemaking and child training. He warned that if the church dismissed this message as a passing fad, the consequences would be a church smitten with broken homes, unnatural affection, disobedience to parents, and general lawlessness.\(^2\)

The Spirit

Luke 1:17 states that the message would come in "the spirit and power of Elijah, to turn the hearts of the fathers to the children." Spalding identified the spirit of Elijah as loyalty. By his example of loyalty to the God of heaven, Elijah empowered others to be loyal. Since loyalty, as all other virtues, is the offspring of love, Spalding emphasized Jesus' teaching that loyalty comes from a heart habituated in the love of God.\(^3\)

Therefore, Spalding argued, without love, loyal service to God is impossible. However, God conferred His

\(^{1}\)Spalding, "Message of Elijah," 22.


\(^{3}\)A. W. Spalding, "In the Spirit and Power of Elijah, III--The Spirit," RH, 1 June 1933, 15; see also: Matt 12:34.
love on humankind through Christ, and made the home a
garden of love where life begins. Spalding said without
the gift of God's love, none could live in harmony with
another or with the law of God. Therefore, "Elijah's
children" must be educated in the character of God's love
that inspires loyalty. 1

The Power

The power of Elijah was the power of love: the
power to influence others for good. Spalding insisted that
Ellen White's maxim, that the greatest want of the world
was the want of true and honest people who would not be
bought or sold, depended primarily on the power of love in
the home. And godly parental love was the power of
Elijah—the motive power for child rearing. 2

Indeed, if the work of the church was to succeed,
it must ensure that its homes were overflowing fountains of
love filling the lives of parents and children and flowing
out into the world, carrying the mission of the church "to
make ready a people prepared for the Lord (Luke 1:17)."
To Spalding, "nothing else that the church . . . [would do
could] equal in importance this work of building true
Christian homes." The church was to train parents as
teachers, that they, in turn, may train their children for

1Spalding, "Spirit and Power of Elijah III--The

2A. W. Spalding, "In the Spirit and Power of
God. He argued that the strength of the church would only be as secure as the strength of the homes that comprised it.¹

The Person

Spalding had no doubt but that the message of Elijah had specifically come to the Adventist people from God in the writings of Ellen White.² Although she never claimed this distinction for herself, Spalding discerned in her writings all the earmarks of an Elijah message turning the hearts of the parents to their children, and of the children to their parents. He said she addressed wrongs and presented truths that if heeded would accomplish the parental message of Elijah.³

Shortly after he became secretary of the Home Commission, he wrote that White’s writings contained "the instruction, the exhortation, the encouragement, [and] the inspiration" for parent education. Furthermore, she outlined the philosophy of human love, the underlying


principles governing "courtship and marriage; parenthood and the training of children; the purpose and aim of the home, its relation to the community, the nation, the church, and the world." But in reviewing his conversation with her in 1913, Spalding recalled her anguish that the people did not receive, nor act on, the counsel given.¹

Spalding's Family-Life Paradigm in Relation to the Counsels of Ellen G. White

The significance of Spalding's dependency on Ellen White appears in his use of pointed directives from her writings.² Besides his choice of statements describing the nature and power of God's love, he repeatedly used four motivational statements concerning the home:

1. "In all that pertains to the success of God's work, the very first victories are to be won in the home life."³

2. "The work of parents underlies every other. . . . The success of the church . . . depends upon home influences."⁴


²E.g., Spalding, "Some Common Sense and Pedagogy," 4, 5; see also: What Shall We Teach? (Selections from the Spirit of Prophecy regarding subjects that should be taught in our home schools, church schools, and advanced schools) [ca. 1925], RG51, John Cannon Topical Files, Home Commission, GCAR.

³White, Testimonies for the Church, 5:335.

⁴White, Ministry of Healing, 349.
3. "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."¹

4. "To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity."²

With his understanding that Ellen White's ministry was the fulfillment of Mal 4:5-6, one would expect Spalding to rely heavily on what she wrote for his content in parent education. He took what she said as trustworthy. When questions arose in committee, he referred the questioners to this source.³ In later life he more explicitly stated his reliance upon these sources, and upheld what she said as authoritative over what he had written.⁴

However, he speculated that the average parent did not discern the specifications of love in Ellen White's writings. He feared that the "law, the prophets, and the great red dragon" were the modus operandi of the

¹White, Education, 276.


³MHC, May 10, 1925.

⁴[Spalding], Suppose You Speak, 2, 3; and, A. W. Spalding to Prof. (Unknown), 13 Jan. 1942, AHC, C10, Bx 1, fld 2.
majority. But Spalding observed in White’s writings a controlling philosophy beyond concrete statements of thought and conduct. The fundamental credo was God’s love in opposition to Satan’s competitive rivalry. This simple statement he viewed as the foundational attitude of all study and educational effort in homemaking and child training.

Since Spalding regarded the family as the first school, he believed that the lessons taught in this school would guide the child throughout life. His task then became obvious. He must develop from the Bible, Ellen White’s writings, and what he considered true scientific findings, the underlying philosophical base for parent education and social relations, systemize the principles and transform them into practice.

Spalding’s Philosophical Construct of Family-Life Education in Relation to Character Development

Seventh-day Adventists, in harmony with the philosophical mood of Spalding’s day, believed that morality comprised the essence of character. Spalding

1A. W. Spalding to W. W. Ruble, 10 Sept. 1950, AHC, C10, Bx 2, fld 3.

2A. W. Spalding to Dr. W. I. Smith, 5 Oct. 1947, AHC, C10, Bx 1, fld 4; also: id. to Josephine C. Edwards, 24 Nov. 1950, AHC, C10, Bx 2, fld 3.

agreed, but emphasized the goal of parent education as character development for both parents and children. This view, at the beginning of his interest in parent education, was singular to his belief. Later, as the members of the Home Commission Advisory Committee became aware of Spalding's philosophy for parent education, they, too, accepted this premise.¹

In his early work as parent educator, he wrote that the home was "the first and most important school for the training of souls and the development of character."² Spalding observed that young people were rarely permanently converted through "the transient influence of a church revival." The only safe preparation for the adolescent experience was a home life where the child from his or her earliest years had been educated in a natural development of Christian life and character.³ He espoused Horace Bushnell's notion that children were being converted if in


²Spalding, Building the Foundation, 11.

their daily life sympathetic parents and teachers taught them the principles of Christian life and doctrine. He admonished parents to win the confidence of their children, then steady the emotional impulses, and "satisfy the mental hunger of the youthful seekers after God" by living with them in study, discussion, and prayer. Thus as parents trained their children, they themselves were being trained in Christian living.

Thus Spalding viewed the home as the first church, and the Bible as the anchor of character development. Reinforced by other appropriate reading, Bible lessons in the home laid the foundation for solid character building in the young that would be evidenced in service to God and humankind. Consequently, parents made their children what they would be in society, state, and church. On the other hand, the church in its domestic role served as a stabilizing influence for parent education and homemaking.


4Spalding and Wood-Comstock, Growing, 5.
It was to cultivate the noble qualities of character in its membership.¹

Parents, through their own experiences, were to help their children "find in God, their Saviour and Father, the inexhaustible source of knowledge and spiritual satisfaction."² With continuous and consistent exemplification of the Christian life in the home, school and church, baptism would come at the appropriate time when the youth, under the direction of the Holy Spirit, would accept their Christian upbringing as their own philosophy of life.³

Spalding believed that the Holy Spirit ministered the reception of the spirit and truth of the Bible that formed the child's character. He operated through the parent, or some other person, to give direction to the child's life. Through a continuous "transfusion of [the] infinite power" of God's love, the Holy Spirit healed the wounds of sin and filled the life with righteousness and purity. Thus the proper development of a good moral

²Spaulding, "Come Let Us Live . . .," RH, 3 Oct. 1912, 14
character called "upon God to implant His nature within the human soul."¹

Faith in Christ's sacrifice brought salvation to the believer. Justification meant to cleanse from sin, as well as to make righteous through the imputation of Christ's righteousness. Sanctification meant changing the believer's nature from sinfulness into reflecting the character of Christ through the ongoing impartation of Christ's nature into the believer. Spalding expected the sanctified believer to be "wholly wrapped up in the love of God." He wrote, "The Christian in [the] process of sanctification is unconscious of self." With "Christ dwelling in him, he is by nature as selfless, as ministrative, as Christ."²

The process of conversion involved moral education of the person's emotions, reason, and will. Spalding instructed parents to elicit the child's emotions of joy, gratitude, admiration, reverence, and a spirit of personal devotion. He maintained that the "happy emotions of the Christian life [would] become natural to the child" if appreciation and godly love permeated the home atmosphere. Spalding warned against the dangers of intense

¹A. W. Spalding, "We Are Not Orphans" (attached to id., "Architect of Life"), 5, 6; id., Makers, 118.

emotionalism. To him, quiet, sensible counsel with a deep trust in God's love and goodness was most beneficial to growth in the Christian graces.¹

Reason and will, enlisted on the side of Christ and enabled by the Holy Spirit, were to Spalding the core of character development in the Christian experience. The thinking powers of the mind were the foundation of faith. He extolled the ability to reason from cause to effect—from fault to remedy—and declared that the failure of reason, not reason itself, destroyed faith. Those unskilled in thinking may turn doubt into denial, but the honest and logical would turn doubt into faith.² He said that no true philosophy would end in a reasoning that concluded "I do not believe." No one's character could stand on the moveable sands of doubt; "to stop short of fertile faith . . . [was] to have had the labor of thinking for nought. To be a skeptic . . . [was] to be an intellectual failure."³

To Spalding, true conversion entailed "transformation more and more into the character of Christ." This process was in a "very great degree dependent upon parents." The school could only work with

³Spalding, Measure, 142-43.

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the material which the home had provided, while the church was responsible for parent education and providing opportunities to foster character development and service. Consequently, parents were responsible for their children's conversion and character growth.¹

Because habituation develops character, early habit formation defined the direction of the will in later life.² Spalding emphasized "regular and systematic and progressive education in the habit of right-doing and right decisions." He maintained that unless right habits were "established by the discipline of the home in childhood, it . . . [was] only with greatest difficulty and with serious imperfection that the habit of obedience to God . . . [could be] established in the adolescent's experience."³ However, since stability of Christian character results from the formation of right habits, "the efforts of home and school and church should" be orchestrated in "the work of forming such good habits in the youth."⁴ Spalding contended that conversion to the Christian faith and life became most necessary at the time of youth.


²Spalding, Measure, 80.


Adolescence was a time of new experiences, a time of testing and value formation, with new emotions, impulses, and ambitions. These experiences needed the steadying influence and controlling power of the life of Jesus. In the young person's spiritual hope, he or she would automatically turn to the church to find challenge and fulfillment. Through the avenue of the Scripture's appeal to thought, feeling, and service, Spalding challenged the church to interpret for the youth a God who was both helper and Savior—One to whom they could relate in their everyday aspirations and problems.

Furthermore, Spalding argued that there was a strong urge during adolescence to evaluate spiritual things, and to seek for some cause or heroic effort. Among the church leaders, the young person would find a hero to imitate. Therefore, the older members of the church were to "be living epistles, not phonographs of morality."

Strength of character, however, depended on purity of heart. Spalding defined purity as the ability and desire to see things as God made them. He wrote, "It is an

1Spalding, "Responsibility of Parents . . . No. 1," 12.

2[A. W. Spalding], "Religious Instincts and Impulses," PL Nov. 1925, 10-12; Spalding and Wood-Comstock, Days, 195.


4Spalding and Wood-Comstock, Days, 195.
understanding of the true relations of the facts of life, a perception of the true purpose of God in the things He has made." Thus only the pure in heart could see God1 "more and more in the beauty of holiness, ... see Him in all the wonders of His creation, know Him by the tracings of His fingers in the marvels of natural science," and in the sanctuary of the soul "enshrine Him as the Father of our lives, whom we have seen because our hearts are pure."2

Spalding maintained that only those of innocent character could dwell with God. Therefore, he saw his task as training parents to "train their children for God," because, as he observed, "to be a brother of the King, is to be of the character of the King." To him, the ultimate outcome of parent education was character development, that Christians might be fitted to dwell with God in eternity.3

Summary

Although Spalding was articulate in the philosophies of the great philosophers, he developed his own philosophical thought through observation, reason, and revelation. In Spalding's writings, the technical terms of

1Spalding, Measure, 100, 101; Arthur Whitefield Spalding, Brothers of the King (Mountain View, CA: PPPA, 1929), 10, 11.

2Spalding, Measure, 101.

philosophy cannot be found, yet he explains the principles of metaphysics, epistemology, and axiology in terms that may be understood by the common person. The one fundamental truth that gave meaning and purpose to all ontology for Spalding was the simple statement that God is love. God’s loving relationship to His creation was the foundation of all knowledge. Unless this truth was central in the discovery of knowledge, that knowledge was only a portion of truth.

Thus, God is love became the foundational principle to Spalding’s philosophy of life and education. The natural environment of God’s creation became the most valuable classroom, with art, music, and ethics following God’s natural order of things. The methodology of companionship facilitated education, first by example and then by precept. Through companionship the children could experientially assimilate the ways of life and truth from their parents. In so doing, the prophecy of Mal 4:5 and 6—the turning of the hearts of the parents to the children and of the children to their parents—would be fulfilled.

Spalding held that the content, method, and inspiration for parent and family-life education may be found in the writings of Ellen G. White. Notwithstanding, he believed that the broad underlying principles of God’s love were not discerned by many of the laypeople in the Seventh-day Adventist church who would turn to her writings for parent and family-life education. He therefore saw his
task as distilling those principles into methods that were in harmony with the philosophy of God's love and usable by the common people.
CHAPTER V

SPALDING'S WORK IN PARENT EDUCATION
PART I—1919-1928

In 1921, when Spalding became secretary of the Home Commission, the heads of five departments of the General Conference, along with himself and R. D. Quinn, composed the advisory committee. Its staff involved one officer—A. W. Spalding as field secretary.

Within the first year, Mrs. Flora H. Williams became half-time office secretary to care for correspondence and enquiries when the secretary was in the field. By 1923, T. Rose Curtis joined the staff as full-time office secretary. Except for the Depression years,

1Mrs. L. Flora Plummer, Sabbath School Department; W. E. Howell, Department of Education; M. E. Kern, Young People's Missionary Volunteer Department; L. A. Hansen, Medical Department; and J. A. Stevens, Home Missionary Department (see GCC, May 29-30, 1922, minutes of May 30,1922).


3MHC, July 11, 1922; GCC, July 3-31, 1922, minutes of July 12, 1922; GCC, June 1-30, 1930, minutes of June 12, 1930.

4MHC, June 18, 1923; GCC, July 1-30, 1923, minutes of July 30, 1923.
this arrangement of office staff continued throughout the
duration of the Home Commission.¹

The union conference presidents met in 1921, with
members of the General Conference committee and the Home
Commission Advisory Committee, to decide the issues the
Home Commission ought to address.² Subsequently, the Home
Commission Advisory Committee listed fifteen topics to
pursue in its work of education in child training and home-
making. At the same meeting the committee listed ten
suitable authors to contribute literature on the topics.³

Through the Review, Spalding informed the church
membership that the Home Commission assumed no authority,
but offered counsel and suggestion where desired, and
sought to lead parents into courses of study and practice
that would enable them to meet their parenting problems

¹A. W. Spalding to F. M. Wilcox, 29 Aug. 1932,
RG51, John Cannon Topical Files, Home Commission folders,
GCar; GCC, Mar. 15-April 29, 1937, minutes of April 15,
1937.


³The topics were Family Worship; Sabbath-keeping
for Parents and Children; The Story Hour; Confidences and
Companionship; Patience and the Problems of Temper; Truth-
telling and Children’s Lies; Health Habits in the Home;
Teaching Sex Truths; The Nervous Child; The Art of
Conversation; Holidays; Dress; The Thrift Program; Family
Government; Education of the Baby. The authors were A. W.
Spalding; Agnes Lewis Caviness; Mrs. U. V. Wilcox; Mrs.
A. N. Loper; Mrs. M. C. Wilcox; Mrs. H. E. Osborn; Mrs. W.
L. Bates; Mrs. Flora L. Bland; Belle Wood-Comstock, M.D.;
and Lauretta Kress, M.D.; see MHC, Feb. 21, 1922.
In another article he identified three objectives for the Home Commission: (1) to synchronize the interests of the departments mentioned, "in so far as they relate to the home life and parental training of children"; (2) to provide a forum whereby the heads of the departments "may consult together and co-ordinate their work"; and (3) to assist in the field anyone who had an interest in education for homemaking and parent training. Spalding's focus in the work of the Home Commission was "to train and assist parents in the education of their children, primarily in character building."  

1919-1922—Spalding's Early Efforts at Parent Education

Between 1919 and 1921, the members of the Home Commission Advisory Committee searched for, and offered through publication, appropriate literature on parenting and homemaking. The publication of suitable literature started with a synthesis of Ellen White's writings. Spalding curricularized the section on the home in Ministry of Healing and presented the material as outline studies.

through the "Home Department" of the Review. He also began correspondence with interested parents.¹

Home Institutes and Camp Meeting Studies

Until 1923, "Home Institutes" at camp meetings and in the larger churches of the various conferences occupied most of Spalding's time.² Although other means for parent education emerged, yearly camp meeting studies never declined.³ Spalding designed these studies to be instructive rather than exhortative. Each meeting lasted one hour, and convened at a time when both parents could attend.⁴ His itinerary generally included four to five camp meetings and twelve to fifteen Home Institutes during the year.⁵

The topics of instruction at the Home Institutes and camp meeting studies included:

- Conducting family worship; religious instruction in the home;
- Sabbath keeping for parents and children; the teaching of industry and thrift; system in the home;
- Sex instruction for children; health habits in the home; the problems of adolescence; the right ideals of


²MHC, July 1, 1922; Sept. 14, 1922.


⁴[Spalding], Outline Studies on Home Life (1922); see also: MHC, April 20, 1923.

⁵GCC, July 3-31, 1922, minutes of July 17, 1922.
love, courtship and marriage; the problems of husband and wife; [and] the relations of the home to the community.\textsuperscript{1}

The content of the home institute and camp meeting studies Spalding derived primarily from Ellen White's books Ministry of Healing, Counsels to Parents, Teachers, and Students, and volumes 5 and 9 of Testimonies for the Church.\textsuperscript{2} Other sources, both from Adventist and non-Adventist authors, he listed in bibliographies. Spalding repeated each series of studies within two to five years.\textsuperscript{3}

Since the union conference presidents participated in naming the problems to be addressed at "Home Institutes" and camp meetings, Spalding requested them to appoint other presenters who were not only trained in pedagogy but also experienced in parenting. The presenter was to be "sane, well-balanced, with a broad outlook on life and a charity which takes account of varied temperaments, education, and experience, while not condoning remediable faults."

Especially on the topic of sex education, caution was crucial in selecting a presenter. "Faddists, alarmists and fanatics" were out. Presenters with good sense, thorough information, and "ability to lead parents into intelligent action rather than frenzied fear" would be supported by the

\textsuperscript{1}Spalding, "The Home Commission," RH, 1 June 1922, 13.

\textsuperscript{2}See MHC, April 26, 1927; April 8, 1928.

\textsuperscript{3}[Spalding], Outline Studies on Home Life (1922); see also: id., Outline Studies on Home Life (1925), (1926), (1931), (1933).
Home Commission. On occasion, in their early career, Arthur and Maud Spalding presented as a husband and wife team; in the late 1930s, they travelled regularly.¹

Planning the Young Mothers’ Society

In the winter of 1922, W. E. Howell gave Spalding a letter from Mrs. W. L. Bates of Iowa,² requesting that the Department of Education begin parent education by establishing societies for young mothers in the churches throughout the country.³ Bates had organized a "Little Mothers’ Society" at Sioux City, Iowa, in 1918. Out of this experience she published an article in the Review presenting the need for such societies to be formed throughout the denomination. She then wrote,

There should be, it seems to me, a regular organized movement, churchwide in its scope, and thoroughly officered, which will provide for regular meetings and

¹[Spalding], Outline Studies on Home Life (1922); GCC, Aug. 1-29, 1922, minutes of August 3, 1922; also: id., LA, May-June 1933, 2; Sept.-Oct. 1937, 3; Sept.-Oct. 1938, 1.

²Spalding considered her the "Mother of Young Mothers’ Societies." A. W. Spalding, LA, Dec. 1923.

the home study which the mothers in this denomination need.1

This was not a new idea to Spalding. He had encouraged parent study groups in 1912.2

In consultation with the Advisory Committee and Mrs. W. L. Bates, Spalding formulated an organizational plan and curricularized materials for Young Mothers' Societies to begin in January 1923. The purpose of the Young Mothers' Society was for the social, educational, and spiritual help of young mothers with children below school age.3 The Society was to meet every other week under the direction of a leader and secretary-treasurer. Each society was to establish a church library of materials on parenting and homemaking.4

The Organizational Structure

The societies operated under a constitution and by-laws that provided for elected officers approved by the local church board, but who reported directly to the Home Commission at the General Conference. This arrangement


3To Spalding this meant below age eight or ten. See ML, Jan. [1923]; A. W. Spalding, LA, Dec. 1931, 5.

differed from departmental organizations. The General Conference departmental secretary had a flow of administration to the church member through a union conference secretary, a conference officer, and a local church officer.\(^1\) Spalding dealt directly with the local church Young Mothers' Society, or isolated church member, without any administrative assistance from any conference.\(^2\) Furthermore, the work of the Home Commission was self-supporting. Its financial activity appeared in yearly departmental statements listed under Home Commission.\(^3\) Because of the great need for money in foreign missions, the General Conference provided for salaries, travel, and office space only.\(^4\)

\(^1\)The world structure of the Seventh-day Adventist church is pyramidal. The base is comprised of local churches formed into local conferences, the local conferences by territory form unions, union conferences by territory form world divisions, and the divisions comprise the General Conference whose departmental officers act as field secretaries to the world. The North American division, however, at that time was directly under the administration of the General Conference. See, Special Committee, Lessons in Denominational History (Washington, DC: Department of Education, General Conference of Seventh-day Adventists, 1942), 317-21.


The Educational Materials

Through the Home Commission, Spalding provided the members of the societies with monthly lessons. He also furnished the leaders with a monthly publication, the Leaders' Aide, to assist them in planning the biweekly meetings of the society. The societies kept record of their membership and progress, with quarterly reports being submitted directly to the Home Commission at the General Conference.

The educational materials followed a similar format and purpose as that of other published lessons for child training. For instance, in 1921, Mary S. Haviland, research secretary for the National Child Welfare Association, published Character Training in Childhood. This book was based on Christian principles and the value of democracy. In 1922, the Federation for Child Study published Outlines of Child Study divided into short

\[1\text{With these lessons, the intent to publish twenty leaflets stopped at number } 5-\text{"The Blessed Sabbath."}\]

\[2\text{The Leader's Aide went through various intervals of publication. In 1926, Spalding distributed only one issue. From 1927 through 1931, he published it monthly for the first four months, and bimonthly thereafter. From 1932 through 1938, it remained a monthly publication.}\]

\[3\text{MHC, July 23, 1922; A. W. Spalding, LA, Jan. 1923.}\]

\[4\text{Mary S. Haviland, Character Training in Childhood (New York: Dodd, Mead and Company, 1921), 296.}\]
lessons with reference material for further reading and study questions at the end of the chapter.¹

The genre of parent education material in America during the 1920s and early 1930s addressed the general population. Apparently it was assumed by parent educators that the problems in parent-child relations were similar for all ethnic groups of the same socio-economic status. However, a notable difference from Spalding’s espoused philosophy of "come let us live with our children" may be seen in the introduction of Outlines in Child Study. The editor states that the book deals with the "more common problems that arise from our having to live with children."²

The Problem of a Journal

Since the Review offered limited editorial space in its "Home Department,"³ a special committee of representatives from the Department of Education and the Home Commission agreed that the Christian Educator⁴ become the official organ of both the Education Department and the Home Commission. The General Conference Committee approved

¹Gruenburg, Outlines of Child Study.
²Gruenburg, Outlines of Child Study, xvii.
³GCC, Oct. 10-24, 1921, minutes of Oct. 24, 1921; and MHC, Feb. 28, 1922.
⁴The Christian Educator was the official organ of the Education Department of the General Conference of Seventh-day Adventists in 1922, at which time it became Home and School: A Journal of Christian Education.
this arrangement and recommended that the publication be expanded from ten to twelve numbers per year, since "the matter submitted by the Home Commission . . . [made] the journal [sic] acceptable in the field as a regular monthly periodical."¹ The name of the new journal was Home and School: A Journal of Christian Education, with approximately half of each issue devoted to the work of the Home Commission.² The editorial staff included W. E. Howell, secretary of the Department of Education, as editor; Flora H. Williams, half-time assistant secretary for the Department of Education and half-time for the Home Commission, associate editor; and Arthur W. Spalding, secretary of the Home Commission, also as associate editor.³ Thereafter the five department heads promoted the Home and School through their departments as well as through the Home Commission.⁴

Major Curricular Sources
Since Spalding considered the writings of Ellen White the eschatological fulfillment of Mal 4:5 and 6, he

¹GCC, July 3-31, 1922, minutes of July 27, 1922.
²MHC, June 30, 1922.
³Committee Meeting Minutes (Concerning the Christian Educator) attached to MHC, June 28, 1922; see also: GCC, July 3-31, 1922, minutes of July 10, 1922.
⁴MHC, July 11, 1922, 4; Nov. 10, 1922; Nov. 28, 1922; April 26, 1927; GCC October 17-24, 1933, minutes of Oct. 23, 1933; see also: the advertisement in Christian Education 13 (June 1922): 289.
believed he was doing the will of God in building up the work of parent education and homemaking through the Home Commission. In her writings he found a breadth of counsel for parents.\(^1\) His personal incentive came from three statements:

1. "The restoration and uplifting of humanity begins in the home."\(^2\)

2. "The child's first teacher is the mother. . . . The one whose influence in education is most potent and far-reaching is the one for whose assistance there is the least systematic effort."\(^3\)

3. "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."\(^4\)

Consequently, he turned to her publications to curricularize the principles and content for parent education and homemaking. This did not exclude other literature, however, which was in harmony with the

\(^1\)Ellen G. White, Ministry of Healing; Testimonies for the Church, vol. 5; Counsels to Parents, Teachers, and Students; and Education.

\(^2\)Ellen G. White, Ministry of Healing, 349.

\(^3\)Ellen G. White, Education, 275.

\(^4\)Ibid., 276; see also: Spalding, "Studies upon the Home . . . No. 1," RH, 21 May 1921, 12.
principles of the Bible and the writings of Ellen White.\(^1\)

Ellen White alluded to developmentalism in a general way, but by the time Spalding issued the lessons for the Young Mothers’ Society, the notion of developmentalism had become prevalent.\(^2\) Spalding reflected extensively on the dictums of Ellen White and the scientific findings of his day relating to child training.\(^3\) Then, in counsel with the Home Commission Advisory Committee, he systematized the content, philosophy, and methodology for a developmental approach to parent education. Spalding expressed the concept of developmentalism in terms of the child’s needs throughout its years of growth. Not until 1928 did he name the particular stages of development as babyhood, childhood, preadolescence, and adolescence.\(^4\)

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\(^2\)Ellen G. White, Education 13, 275; Freud brought his theories of sexual-social psychology to America in 1909, and Gruenberg published Outlines of Child Study in 1922 based on developmentalism.

\(^3\)It was Spalding’s policy to be fully informed in regard to current literature in the field of parent education and child training. However, materials based on evolutionary theories were rejected as they contradicted his philosophy of God’s love. On the other hand, other publishers solicited his recommendations. A. W. Spalding, LA, Dec. 1936, 4; see also: Ellen G. White, "Training Children for God—No. 1," RH, 8 Sept. 1904, 7-8.

\(^4\)Spalding, "What Shall We Teach?" AHC, C10, Bx 3, fld 1; id., LA, Jan. 1925, 7; id., LA, Jan. 1928, 4; see also: ML and PL, especially PL for 1928; and Spalding’s RH "Come Let Us Live with Our Children" Series.
1923-1928: Establishing a Place for Parent Education

As early as 1912, Spalding identified the "Christian home . . . [as] the citadel of the church," and the three fronts of religious education as the home, the school, and the church.\(^1\) He insisted that the success of God's work depended on the success of home life where character is formed. Although denominational schools and churches were flourishing, he said home training, which is the most vital work of the church, had gotten a late start.\(^2\)

The Young Mothers' Society Begins

Spalding advertised the Young Mothers’ Society through the Review and other church papers along with special promotional leaflets. Forty young mothers’ societies totalling 389 members organized themselves by January 1923. Also, twenty-three isolated subscribers enrolled for the Mothers’ Lessons. In the introductory statement in the first Mothers’ Lessons, Spalding announced one central objective, which he maintained throughout the duration of the Home Commission: to help mothers train their little children for God.\(^3\)

\(^1\)Spaulding, "Come Let Us Live . . .,” RH, 3 Oct. 1912, 14.


\(^3\)Spalding, LA, Mar. 1923; ML, Jan. [1923]; also: id., LA, Mar. 1930, 3; Sept.-Oct. 1937, 1.
The Mothers' Lessons

Although Spalding acted as editor, the production of the Mothers' Lessons was under the supervision of the Home Commission Advisory Committee. The Committee recognized that a child might learn to read, write, and do simple arithmetic under his or her mother's tutelage, but in the Mothers' Lessons it emphasized child culture and home-making. The lessons presented storytelling as an educational methodology. Bible history and stories from nature taught Christian social conduct. Nature study acquainted the child with the loving care of a heavenly Father, and personal hygiene taught self-care and system in home government. Industry, suited to the child's age and strength, facilitated character development through service. For additional reading, Spalding listed a

1Spalding, LA, May 1924; the first authors named to contribute to the Mothers' Lessons were Professor Floyd Bralliar, Ph.D., on nature study; Miss Kathryn Jensen, R.N., Dr. Cora Abbott, and occasionally Dr. Belle Wood-Comstock on health; Arthur Spalding on storytelling; and Mrs. Spalding and Mrs. U. V. Wilcox on home culture. See MHC, Nov. 28, 1922; and A. W. Spalding, LA, June, 1923. As deduced from his named articles and pamphlets in comparison with the material in the Mothers' Lessons, Arthur Spalding did most of the writing beginning in 1924.


3Spalding, LA, April 1923, and Aug. 1923.

4ML, April 1923, 87-92; Spalding to Little, 17 Mar. 1931.
bibliography at the end of each lesson. Selections were made about equally from Adventist and non-Adventist authors.¹

Spalding wrote the supplementary material appearing in pamphlet form, authored the Leader's Aide,² and contributed portions of the supplementary parent-education materials in the Home and School journal. The greater part of the material for Home and School came from authors suggested by the Home Commission Advisory Committee.³

Records, examinations, and awards

No examinations were required. On completion of the year's course, each member signed a statement indicating that he or she "had followed the lessons in study and practice," and gave it to the leader who forwarded it to the Home Commission. The Home Commission returned certificates to the leader, who distributed them to the members. The isolated subscriber communicated directly with the Home Commission.⁴

¹ML, June 1923, 119.

²A mimeographed publication with programs and suggested methodologies for Mothers' Society leaders, first suggested by Mrs. Lambert Thompson of the Lincoln, Nebraska, Mothers' Society. (A. W. Spalding, LA, April 1931, 2).


granted the parent a certificate after completion of one year of study and attendance at two-thirds of the society's meetings, in addition to having read one book from the "Parents' Reading Course." Diplomas were issued at the completion of five years of study.¹

Learning assumptions

Spalding assumed that the mother would be the homemaker and teacher of her children, while the father would provide for the family. He assumed the parents would cooperate with the local officials in such a way that they might be allowed to keep their children at home until the age of eight or ten. If some parents had no interest, or were unable to teach their children, those children should be in the regular school by the age of six.²

In designing the lessons, Spalding took into consideration the parents' past experience, prior knowledge, and limited degree of home culture. He recognized that deep Christian conversion, combined with comprehensive education in parental duties, was necessary to achieve the Christian home atmosphere which he understood as essential in child training.³

¹Spalding to Little, 17 Mar. 1931, page 6; and id. to Wilcox, 29 Aug. 1932; Spalding, LA, Jan. 1929, 3.

²ML, Jan. [1923].

The home teaching environment

The mother's teaching environment was to be the freedom of the home and the outdoors as much as possible. Spalding recognized that in the city, this ideal might not be attainable. Nevertheless, he encouraged parents to provide as ideal an environment as their means would allow for their children's learning.¹

The mother's learning environment

The learning environment for mothers was to be systematic small-group interaction in a home or church whereby the members would sing together, read and discuss the lessons together, present experiences and testimonials, practice storytelling, and generally support each other in the task of following the lesson in study and practice for parenting and homemaking. A secretary's report and roll call were required. As the members responded, they individually reported their accomplishments in lesson study and supplementary reading. Singing and prayer concluded the meeting.² While the mothers participated in the meetings, grandmothers or older women cared for the children. At the appropriate time when an audience was needed for storytelling, the children gathered in the room

¹ML, Jan. [1923].
where the mothers were meeting. This arrangement facilitated live interaction in real-life situations.¹

Lesson logistics

As editor of the Mothers' Lessons,² Spalding devoted slightly more than one third (Part I) of each lesson to the art of storytelling. The remaining two-thirds (Part II) dealt with home nursing, the Parents' Reading Course,³ natural and practical Christian doctrines for children, church and mission history for children, nature study (including the science of reproduction), and child and home management. Wherever possible the Mothers' Lessons coincided with the children's Sabbath school lessons.⁴

The Home Commission sent the lessons monthly to the leaders of the various societies who in turn distributed them to the members. Spalding urged the Mothers' Societies to systematically follow the prescribed course of study. The cost of the lessons was $1.50 for a year's

¹A. W. Spalding, LA, Sept. 1923, 57.

²Although none of the contributors signed their articles in the Mothers' Lessons, Spalding had final responsibility for content, space allocation, and deadlines. See Spalding, LA, May 1924.

³A Parents' Reading Course had been featured in the Christian Educator. When this journal became Home and School: A Journal of Christian Education, this reading course was turned over to the Home Commission. See MHC, June 30, 1922.

⁴MHC, July 11, 1922; June 18, 1923; Spalding, LA, Mar. and May 1924.
subscription.¹ The first printing was 200 sets.² By March 1923, the Home Commission had sent lessons to 412 mothers.³ In April, Spalding reported fifty-eight societies and forty-seven isolated subscribers for a total of 624 mothers.⁴ By June 1923, sixty-nine societies of 869 mothers were studying the lessons from Sweden, Jamaica, Canada, China, Peru, and the United States; in July he reported seventy-seven societies.⁵ At the end of 1924, nearly twelve hundred mothers had enrolled in ninety Mothers' Societies.⁶

Promotion

Spalding estimated that ten thousand mothers in the United States were eligible to enlist in the Mothers' Society. To encourage mothers to enroll in the benefits of the Home Commission, he advertized the Mothers' Lessons and Mothers' Societies continuously through the Home and School journal and the Leader's Aide. He also advertized semiannually through the Review, and occasionally through the union conference papers.⁷ As early as 1923, he

¹MHC, July 11, 1922; June 18, 1923.
²ML, Dec. 1923.
³Spalding, LA, Mar. 1923, 1.
⁴Spalding, LA, April 1923, 24.
⁵Spalding, LA, June, and July 1923.
⁶MHC, April 9, 1925; Spalding, LA, Jan. 1929, 1.
⁷Spalding to Wilcox, 29 Aug, 1932.
promoted the "Sunshine Committee," composed of a group of mothers in each Mothers' Society, for the specific purpose of recruiting and establishing new members.\(^1\) In addition, Spalding printed brochures for use at camp meetings and home institutes, and solicited the cooperation of society members to promote the work of the Home Commission in their local churches.\(^2\) He urged the members to enroll their friends and neighbors, and to aim for a national membership of five thousand.\(^3\)

In 1926, the Commission inaugurated the Christian Home Day and provided programs to the churches. The first Sabbath of each year was set aside for each church to specifically promote Christian homes.\(^4\) Spalding further promoted his work for parents, between 1927 and 1931, by sending a monthly news and promotional letter to each member of the General Conference Committee, the presidents of the union and local conferences, and the departmental secretaries of the union and local conferences.\(^5\) Moreover, throughout the existence of the Home Commission, teachers

\(^1\)Spalding, LA, Sept. 1923, and Feb. 1924.


\(^3\)MHC, April 9, 1925.

\(^4\)MHC, Sept. 21, 1926; Spalding, LA, Feb. 1927.

and many families received the *Home and School* journal through which Spalding advertised the Home Commission work in parent education.¹

**Leadership style**

The *Leader's Aide*, furnished free to the leaders, accompanied the lessons sent to each society. It coordinated the lessons with the supplementary material, and emphasized the success of the home above the success of the "Young Mothers' Society." Through its pages, Spalding encouraged the leaders of each society to follow Christ's style of leadership as described in *Ministry of Healing* and *Desire of Ages*. He invited them to keep in touch with him concerning both success and failure, joy and perplexity. These experiences and insights from the societies were occasionally printed in the *Leader's Aide*.²

An outside observer remarked that the Adventist church had a lower than average number of women capable of leadership.³ Nevertheless, Spalding viewed the contribution of the *Leader's Aide* as facilitating female leadership development within the church. Each issue contained principles of leadership as well as special Mothers' Society programs and letters of interaction from

¹Spalding to Wilcox, 29 Aug. 1932.
²[Spalding], LA, i.e., Feb., Mar., 1923.
³Spalding, LA, Mar. 1925.
the various leaders of the societies.\footnote{Ibid. For an example of leadership principles and letters of interaction see [A. W. Spalding], LA, April 1931; for a sample Mothers' Society Program see Appendix D.} Considering the principles received through the Leader's Aide, as well as the years of practical experience, one husband remarked that his wife had received the value of several college credits in leadership training.\footnote{Spalding, LA, May 1932, 2.}

Foundations for the "Mothers' Lessons"

Spalding's first three pamphlets written in 1922—The Home First, Building the Foundation, and The Seven Pillars of the Temple of Life—set the direction for the Mothers' Lessons. These pamphlets summarized his position on parent education. They drew together the philosophy and content of his articles from 1912, his 1921 lessons curricularized from Ministry of Healing, and the content of the "Home Institutes" and "Camp-meeting Studies."\footnote{MHC, Feb. 20, 1922; and Mar. 7, 1922. Although nearly 20 leaflets were planned, due to the publishing of the Mothers' Lessons, only five came into existence. Spalding wrote the first three in 1922, and the others in 1924.}

"The Home First"

The Home First assuaged the fears of parents that the work of the Home Commission would be judgmental of their work. Spalding wrote, "There are so many factors in the formation of character, . . . that it behooves each of
us to be humble in our judgment of other parents’ work."
In this very first pamphlet, he appealed to homemakers to
inculcate in their homes the virtues of patience, perseverance, courage, purity, reverence, order, and the
loving spirit of service that would fit each for Christian service. To accomplish this noble work, clergy and laity
must "place the home first in their thoughts and labors."¹

"Building the Foundation"
In Building the Foundation, Spalding outlined six
essentials of successful homemaking: (1) love; (2)
companionship; (3) instruction in the graces of human
living, including family worship (morning, evening, and on
the Sabbath); (4) unselfish service; (5) system and order
in the home; and (6) the home environment. In facilitating
these essential qualities, Spalding pleaded, "Let us make
our homes the sanctuaries of the Spirit."²

The six foundations of successful homemaking

1. Love. Love was the central foundation of the
home. In every lesson Spalding extolled the quality of
love. Humans love because God is love and He first loved
them. Instruction in human love encompassed the love of
husband and wife, the love of parents for their children as
God loves us, the expression of sibling love, neighborly

¹Spalding, The Home First, 7.
²Spalding, Building the Foundation, 12.
love, love of and care for nature, and love to God. All instruction in sex education he set in the framework of God's love.¹

Spalding argued that God's gift of human love was not merely sentiment, but a science that must be studied. As parents studied this science, its nature, laws, powers, and dangers, in order to teach it to their children, they themselves were being taught. He felt that love broadly encompassed the finest and most precious chapters in human experience. Children were taught love through love. In its purity it was the paramount expression of emotions and ideals to friends and family.²

2. Companionship. Spalding taught that since love seeks companionship, companionship was the greatest means for educating children. In 1912 he stated, "Froebel's³ plea, 'Come let us live with our children,' was never


³Froebel was well known and used by the members of the Home Commission; i.e., Emma B. Dashley, "Parents as Educators," HS 15 (June, 1924): 21.
needed more than to-day." To Spalding this was the basic principle of child training.¹

Through companionship, telling nature or Bible stories became instructive to the heart as well as the head. Companionship won confidence. It afforded the sharing of secrets in the early years so that as the child grew he or she would be more likely to confide in the parent during the teenage years. Companionship taught industry, reverence, courage, cheerfulness, and obedience. It was instructive in the social graces, in speech and communication. Spalding allotted much time and space in the lessons to teaching the graces of companionship, not only so the parents could be companions to their children, but also so that they could learn to be companions to each other.² His summative thought on companionship was:

As the Lord God walked in the garden of Eden each day and taught His innocent children, so may I, following in His footsteps, impress upon the hearts of my children day by day, the lessons He has written in the book of nature and the blessed Bible.³

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3. Instruction. Yet there were special times for instruction; and instruction, to be effective, was to be natural, systematic, regular, and persistent. Instruction was for both parents and children. It dealt with right training in the home that was not only to begin at the time of marriage but also at the time of birth, and to continue until eternity. Home instruction was to include the entire scope of existence available to humans, both in breadth and duration. But specifically, the instruction in the home was to train the senses of the child along with self-control of temperament.¹

Spalding believed "life as it is lived, will be instructive." To give positive Christian instruction, home life must be lived in the graces of "love, patience, faithfulness, cheer, and courage that the truth of God inspires." Then instruction would take hold of the heart. However, parents were not to instruct by example only. According to the child's readiness, verbal instruction in relation to the "laws of life . . . [and] the laws of health was also necessary."²

¹Spalding, Building the Foundation, 6; [id.], "Studies Upon the Home--2," RH, 2 June 1921, 12; [id.], "Studies Upon the Home--7," RH, 14 July 1921, 10. Spalding interwove the notion of instruction, first by example and then by precept, throughout both the Mothers' Lessons and Parents' Lessons. An example is [A. W. Spalding], "Training the Senses," ML, Aug. 1925.

²Spalding, Building the Foundation, 6.
Spalding often quoted the SHEMA of Deut 6:6,7 to emphasize the necessity of home instruction in spiritual life.¹ He stated that the "center of all religious teaching in the home is the institution of family worship." The purpose of morning and evening family worship was to instruct in spiritual culture appropriate to the age of the participants, and to establish habits of reverence, politeness, and faith.²

To Spalding, family worship ought to consist of music, Bible reading, discussion, and prayer. It included a progressive knowledge of God, the "proper mode of approaching Him in prayer," and "the means of knowing His will . . . through His inspired word." Furthermore, Spalding predicted that if family worship were not established and maintained (by parents who appreciated the love of God), the knowledge and practice of religion would die out of those homes.³

The Sabbath also stabilized religion in the home. To Spalding, it was a day of opportunities for pleasure and happiness through active study and service. The delights


³Spalding, Family Worship.
of the Sabbath, however, could be realized only through "the sanctification of the indwelling life of Christ." He held that true Sabbath-keeping (intimate acquaintance with the God of creation and worshipping Him) was the result of salvation. Thus, in the pleasures of the Sabbath, "we let the influence of the creation of God steal upon our souls." 

Spalding observed that the Sabbath and the family alike were an inheritance from Eden. He argued for their inseparableness. As the family observes the Sabbath, through a heart changed by the indwelling Christ, there comes an appreciation of "the fine and the beautiful, and the worthwhile things of life." In these circumstances, the Sabbath becomes a delight. He said, "On the Sabbath day, more than any other day, it is possible for . . . [the family] to live the life of Eden," a life without anxiety, of purity, innocence, love, and delight.

Sabbath observance also incorporated a process of education in soul culture, dress, conduct, and the social graces. Worship at sunset, both Friday and Sabbath evening, provided family time for instruction in the "importance of observing right rules" in the home, the church, and society. It afforded an opportunity to teach

2Ibid., 5, 7, 8.
3Ibid., 8, 9, 34.
and practice reverence, to "accustom the child to decorum in the church." Thus Spalding wrote that the educational influence of the Sabbath was "deeper than we suppose, . . . it grows with the weeks and the years."¹

4. Service. Spalding held service to be the law of life and happiness. But this law could be known and appreciated only by those who experienced the life and love of God through the indwelling Christ since, as he concluded, only love prompted true service, and selfless love was the path to peace and happiness. He wrote, "I believe that happiness is the great end and aim of life, . . . [and] happiness comes through unselfish service."²

Therefore, Spalding instructed parents to train their children for God in the pure and natural joys of service. He said that the child naturally wants to help, to be involved in what the parent is doing. If this trait were nurtured in childhood, it would become habitual; and if carefully nurtured through school and church, it would become part of the child's character.³

¹Ibid., 26-40.

²Spalding to PLT, 3; see also: Spalding and Wood-Comstock, Days, 191. These thoughts are a reflection of Ellen G. White, Counsels to Parents, Teachers, and Students, 34; and id., Education, 13, 16.

5. System. System in the home meant regularity, financial management, and role responsibilities. It included retiring and rising, worship and recreation, work, study, meal time, and socializing. The incentive was God's orderly construct in nature. Parents were to habituate system in the child from birth. This could be accomplished if the homemakers themselves were systematic. On the other hand, they were to avoid rigidity and inflexibility.¹

6. Environment. Finally, Spalding suggested that parents acquire a home environment as close to nature as their circumstances would allow. For many this would mean country or at least suburban living. The home surroundings were to grant plenty of sunlight, fresh air, beauty, and good cheer. The property was to be kept neat and clean, and in good order. The environment was to provide an atmosphere conducive to character development according to the seven pillars of the temple of life.²

Spalding exemplified what he taught. When he moved to Washington, DC, he continued his practice of finding a country home. In 1925 he purchased eleven acres about


three miles from his office. By 1926, he and his family moved into the two-story house they had built by themselves. From here he wrote "Laurellyn Annals," twelve articles in the Home and School journal, for the encouragement of others who desired to locate in a country environment.¹

To Spalding, the difference in being benefited by country living is "whether we feel driven out into the country, or really desire to live there." And for the child to find God in nature, the parents must first find Him there, "then they must lovingly, faithfully lead their children into this blessed, delightful knowledge."² Not many, however, appreciated country living. In 1935 Spalding wrote, "There are many apologists for city life, but few who sound the definite cry, 'Out of the cities is my message.'"³ Along with these six foundations of a successful home, Spalding identified seven qualities of life as necessary for character development.

¹Spalding, "Laurellyn Annals," HS 16 (July-Dec. 1925); and 17 (Jan.-June 1926); see also: A. W. Spalding, LA, Nov. 1931, 3; Mar.-April 1935, 5; id. to H. M. Thornton, 3 Mar. 1947, AHC, C10, Bx 1, fld 4.


³Spalding, LA, Mar.-April 1935, 8; the quote may be found in Ellen G. White, Testimonies for the Church, 7:83.
The seven pillars of character development

In The Seven Pillars of the Temple of Life, Spalding presented his strongest argument for parent education. He said the home had relinquished its function as a school to the state and the church. The family group as the educator of thought, morality, and deeds was "scattered to the four winds" by business and pleasure. Yet, to him, no institution could rival the home in teaching the seven pillars of life. He identified the temple of life as character, and the "seven pillars that outline and uphold its structure . . . [as] reverence, courtesy, courage, cheerfulness, cleanness, industry, [and] thrift." He argued that "if the home does not teach them, they will not be taught."¹

Each category spoke to various stages of the child's growth. Sometimes Spalding specifically directed the lesson to parents. Always, parents were to learn the lessons themselves first, and then teach them to their children by example and then by precept.

1. Reverence. The category of reverence encompassed family worship, the purpose and meaning of the Sabbath, the source of obedience, the spiritual development of the child, discipline, truth-telling, the science of

¹Spalding, Pillars; this pamphlet, along with The Home First and Building the Foundation, was used at the 1922 camp meetings. See [id.], Outline Studies on Home Life (1922), 4.
reproduction as related to the sanctity of life, and an understanding of the loving fatherhood of God through nature study.¹

2 and 3. Courtesy and Cheerfulness. Although courtesy and cheerful peacefulness originated in reverence, Spalding gave them separate attention. Courtesy included hospitality, cooperation, and respect for the individual. Cheerfulness was the grace of quiet joy. It was the result desired from teaching self-care and self-control. It encompassed the correct use of the spiritual, mental, physical, and social powers.²

4. Courage. Courage laid the foundation for patient endurance, faithfulness, self-control, self-government, and the ability to resist immoral temptations. Along with system in the home, love and courage were the basis for family government. It formed the basis of the force of


character that would be adventuresome enough to study and practice the principles of right in the home and society.¹

5. Physiology and Hygiene. Cleanliness involved a knowledge of physiology and hygiene. This aspect of parent education and homemaking occupied a large part of the lessons. Indeed, every lesson carried a corollary heading and elaborated on its virtues. It embraced diet, exercise, elimination, posture and poise, breathing, sleep, control and direction of thoughts, sexual purity, physical development, dress, home remedies, the home environment, self-care of the nervous system, growth and maturation, and recreation.²

6 and 7. Industry and Thrift. Industry included the child's play as well as useful and purposeful work. The parents were to teach their children that useful labor is a joy when it is approached with cheerfulness, system, and purpose. Industry meant constructive leisure moments as well as planning for a vocation. It meant acquiring so


that one might give and experience the blessings of benevolence. Closely allied with industry was thrift. To Spalding, thrift was not miserliness. It was stewardship over what God had provided or enabled one to acquire through industry.¹

The Parents' Council and Parents' Lessons

In response to requests from the field for help with adolescents, in 1924 the editors introduced a new section in the Home and School journal for parents with adolescents.² By January 1925, because of the interest of fathers in parent education,³ the Mothers' Lessons were renamed Parents' Lessons and included a section on adolescence.⁴ With the approval of the Education Department, Spalding recommended that parents with adolescent children study through the local Home and School


⁴Parents' Lessons continued from Jan. 1925, through Dec. 1928; see, "Historical Sketch of the Home Commission," 2; also: Spalding to Little; MHC April 26, 1927.
Association. He wrote, "At last we take in all the parents, fathers as well as mothers." To challenge both the parents and their adolescents, he published The Measure of a Man in 1925; and in 1926, he ran a series of articles in The Youth's Instructor entitled "Girl O' Mine."

Spalding divided the adolescent period into three stages of development: early adolescence, middle adolescence, and late adolescence. He specifically addressed the physical, mental, social, and spiritual needs of adolescence in each stage. Dr. Belle Wood-Comstock (whom Spalding knew as a student during his Battle Creek College days) wrote most of the health sections for the Parents' Lessons.

Spalding devoted a larger part of the lessons to the adolescent's social life. He addressed companionship, belonging, planning social events, leadership, self-control, social training, social problems of boys and girls.

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1 The Seventh-day Adventist equivalent of the PTA. See [A. W. Spalding], Parents' Societies Organization (Washington, DC: The Home Commission, n.d. [ca. 1924]), HCL007, RG104, GCAr.

2 Spalding, LA, Jan. 1925.


5 Spalding to Little; Spalding, LA, Jan. 1925, 6; July 1930, 5.
girls, and allotted seven lessons to the social ethics of
dating and courtship. The second largest amount of
subject-matter dealt with the adolescent's spiritual life,
including conversion and the maintenance of consistent
Christian living. Physical changes and development, with
attention to wholesome attitudes toward sexual development,
were third.

Spalding emphasized the special needs of
adolescence, including one lesson on the avoidance of
venereal disease. He addressed the mental development of
the adolescent, underscoring the mental awakening of
reason, logic, and abstract thinking. Included in this
awakening was the spirit of adventure. Thus the issue of
completing an education was of some concern to him.¹

Reading Committees

The material for the lessons used in parent
education had to meet the approval of the Home Commission
Reading Committee that consisted of "two mothers, two
fathers, and one nurse."² The first two years of
publication met with approval difficulties. Large sections
had to be re-written, and some lessons were entirely

¹See the Adolescence section of PL, Jan. 1925,
through Dec. 1928; and Spaulding, "Come Let Us Live . . .,"
RH, 24 Oct. 1912, 15, 16; id., "Studies upon the Home--2."
discarded. To avoid this problem, the committee evaluated all manuscripts presented for publication with the same criteria used for publications from other departments of the General Conference. The literature on parent education requested by the General Conference Committee, however, was referred back to them for approval.

In 1924, a five-year schedule for the Mothers' Lessons was adopted, which allowed the Advisory Committee to give direction to the work of the Home Commission. The lessons continued to be heavily edited until January 1925. Thereafter, the minutes recorded "few changes."

In 1925, the committee published a list of books, suitable for "societies and isolated members," requiring that one book a year be read as part of the requirements for receiving the Mother's Certificate. This eventuated in the parents' library list of 1927, consisting of eighty-one

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1MHC, April 20, 1923; June 18, 1923; Dec. 28, 1923; Dec. 31, 1923.

2Examples of this work are found in: MHC, Mar. 16, and Nov. 14, 1924; Dec. 22, 1924; Sept. 4, 1930; see also: A. W. Spalding, "The Home Commission of Seventh-day Adventists," Truss, RG51, John Cannon Topical Files, Home Commission Folders, GCAr.

3GCC, July 3-30, 1925, minutes of July 16, 1925.

4MHC, May 20, 1924.

5E.g., MHC, Nov. 14 and Dec. 17, 1924; Feb. 22 and Mar. 25, 1925.
listings that included twenty-three Seventh-day Adventist authors. The following were the most frequently mentioned non-Adventist authors:

1. William A. McKeever, Ph.M., LL.D., professor of philosophy and psychology at the University of Kansas, as well as a member of the International Sunday School Association, his books addressed home-making, child training, and Christian living.

2. Ernest R. Groves, B.D, Litt.D., professor of sociology at Boston University and later Duke University, authored 29 books on social training in the family—including sex education. Several of his books were co-authored with his wife, Gladys Hoagland. (He also offered, in 1924, the first university course on preparation for marriage.)

3. Michael Vincent O'Shea, B.L., professor of psychology and education, author, co-author, and editor; he published seven books between 1920 and 1929 for public reading that were directly related to child psychology and problems in child training.

4. Elizabeth Harrison, a graduate of the Froebel Kindergarten Training School in Chicago and president of the National Kindergarten College for thirty years,

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1ML, April 1924, 10; The Parents' Library and Reading Course, 1927 (Washington, DC: Home Commission, General Conference of Seventh-day Adventists, n.d. [ca. 1926]), RG104, GCAr.
authored nine books aimed at helping parents understand their children.

5. Edith B. Lowry, M.D., a public school teacher, nurse, and medical doctor; she authored ten books addressing sexuality in children, youth and adults.

6. Winfield S. Hall, M.D., Ph.D., medical director for the Bureau of Social Hygiene of the Board of Christian Education in the Presbyterian Church of U.S.A. Hall authored numerous books including titles on family-life, sex education, and courtship.

7. W. Byron Forbush, Ph.D., lecturer at Brown University, editor, and author of fifteen books related to Christian home education and child training. The books presented in the Home Commission’s library list were read and approved by members of the Home Commission Advisory Committee. The criteria of acceptance was their presentation of modern theories of child training and their maintenance of the integrity of the family and Christian values.¹

Cooperation Solicited from Pastors and Conferences

Although the Home Commission was an agency of the General Conference that assumed no further organization than direct contact with the members of the church, Spalding saw the ministry of the church as the forum for

¹MHC, Nov. 30, 1925.
parent education to teach parents in making "their homes the schools of righteousness from which the church shall draw its resources." At the Autumn Council of 1923, the General Conference Committee requested a publication for ministers and church workers, explaining the work of the Home Commission. As a result, the leaflet "Suppose You Speak" appeared in late 1924 describing the work of the Home Commission and the purpose of the Parents' Lessons. In this leaflet, Spalding endeavored to solicit the direct cooperation of the local pastors by suggesting topics and material for sermons on the home.

Yet, concrete action toward field support for the Home Commission moved slowly. Both in 1921 and 1924, the Autumn Councils recommended that the very best personnel in the union and local conferences be appointed to promote and oversee the work of parent education in the churches and at the camp meetings. In 1925, Spalding reported that few ministers in the field were responding to the work of the Home Commission. "Religious liberty, schools, sanitariums, [and] evangelism" crowded out the interests of the home.

One minister, who had served at two camp meetings that

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2GCC, Oct. 8-17, 1923, minutes of Oct. 15, 1923.

3[Spalding], Suppose You Speak; MHC, Oct. 2, 1924.

year, wrote to him, "It seems that this branch of the work takes second place at our campmeetings."¹

Finally, the 1927 Fall Council of the General Conference Committee, on the suggestion of Spalding, voted to involve the union and local conferences in a more definite way. Until this time only voluntary cooperation had been solicited. Now each union and local conference was to form a Home Council consisting of the president of the conference and the heads of each department as represented by the Home Commission at the General Conference level.²

In the wake of the Fall Council Spalding wrote, "There is indeed very evident this fall an increasing interest in the parents' work."³ To nurture the growing interest, he published promotional leaflets and educational material for the conference workers to promote parent education. He also furnished the members of each Home Council, on request, the Parents' Lessons for 1928.⁴

At the Fall Council of 1928, the General Conference Committee encouraged the ministers and workers to promote

¹A. W. Spalding, LA, Aug. 1925, 1.
⁴MHC, Nov. 13, 1927; The Home Council; PL, Mar. 1928.
the mission of building up Christian homes, and to involve every member in the work of the Home Commission. It reaffirmed its 1927 call that every union and local conference form a Home Council to advance the work of the Home Commission.¹

Work Auxiliary to the Home Commission

Spalding’s long involvement with work for the junior-age youth of the church cannot be overlooked. In 1918, his son Ronald influenced him to go camping with his children and two other boys. From that camping initiative, he modified the Boy Scouts’ plan and started the concept of Junior Missionary Volunteer Summer Camps in the Seventh-day Adventist church.² By 1926, the first organized Seventh-day Adventist Junior Camp in the United States began in Michigan with Spalding attending. He continued to assist starting Junior Camps and to influence the movement throughout North America.³

Although Spalding received numerous enquiries from parents on how to enroll their children in Junior Summer Camps, apprehension accompanied its growth. Some parents


assumed Junior Camps were a vacation or a nice picnic.¹ Many Adventist youth, however, attended other summer camps and through that avenue dropped out of the church. Concerned leaders at the General Conference of Seventh-day Adventists perceived the necessity of holding Junior Summer Camps for Seventh-day Adventist youth.²

Between 1929 and 1930, Spalding wrote thirty-five articles for The Youth's Instructor describing in detail the activities for the young people at Junior Camps.³ He also placed an article in the Review for the general church population.⁴ He esteemed the camps of great value for character development in the young people. Indeed, he felt a Junior Camp program, rightly conducted by an energetic leader in sympathy with the adventures and aspirations of juniors, was in harmony with the philosophy of parent education and contributed a recognizable influence in training the children for God. Consequently, until his

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³Spalding, LA, Sept. 1929, 4; his 35 articles ran weekly under the heading "Junior" in The Youth's Instructor, 26 Feb.-29 Oct. 1929.
⁴Spalding, "Junior Summer Camps."
retirement, he participated in Junior Camps whenever requested.¹

"The Christian Home Series"

As the societies spread throughout the country, they extended beyond the confines of the Adventist church. Some mothers organized the young mothers of the WCTU; others interested the young mothers of other denominations to form societies. The society memberships in 1924 had reached 1,350. Spalding attributed this growth to those within the Seventh-day Adventist church who were interested in parent education.² In May 1925, Spalding received a letter from Steen Rasmussen, Home Missionary secretary of the European Division of the General Conference of Seventh-day Adventists, describing parent interest in the German Union and the organization of monthly mothers' meetings and quarterly parents' meetings.³ Spalding reported that, by 1928, the Home Commission was reaching nearly three thousand mothers and hundreds of fathers from thirty-two different countries.⁴

³MHC, May 10, 1925; for the movement to global interest in parent education see: Miriam van Waters, Parents on Probation (New York: New Republic, 1931), 252-79.
As parent education began to arouse interest throughout the denomination, the Home Commission Advisory Committee suggested the need for a more permanent form of instruction than the monthly lesson leaflets. At its meeting of September 15, 1925, discussion centered on presenting the instructional material in a series of books. The Commission then appointed a committee of three to study the feasibility of this idea.¹ Six weeks later the Commission recommended to the General Conference Committee its plan of putting the lessons in a five-volume series.² When the General Conference Committee approved, Spalding addressed the question of holding the societies together and maintaining some standard of study once the lesson books were published.³

The foremost organizational change affecting the parent societies would be obtaining the lesson books directly from the publisher, or the conference Book and Bible House, instead of from the Home Commission. Thus Spalding would have no record of who was studying the course of instruction. To counteract this problem, he emphasized the continuance of the Leader's Aide and dialogue with the societies through their leaders concerning record-keeping and the issuance of certificates.

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¹MHC, Sept. 15, 1925.
²MHC, Nov. 30, 1925.
³GCC, Dec. 3-Jan. 28, 1926, minutes of Dec. 3, 1925; MHC, Jan. 6, 1926.
and diplomas. Promotion would continue as before, with the added help of the Home Councils.¹

The planned five-volume series suggested an educational process that took into account the developmental stages of child-growth:

Vol. I—"Makers of the Home" (General; for youth, married persons, and parents), Vol. II—"The Blessed Baby" (Infancy—first two years), Vol. III—"The Growing Child" (Childhood—three to nine), Vol. IV—"Boy and Girl" (Preadolescence—ten to thirteen), and Vol. V—"Problems of Youth" (Adolescence—fourteen to twenty).²

Spalding claimed that the "Christian Home Series" was unique compared with other publications on parent education. Their sponsors targeted Christian parents rather than a sectarian or cosmopolitan field of readers. "Therefore," Spalding said, "these books are suited to parents who are members of any church."³

In April 1927, the Home Commission Advisory Committee approved the manuscript for Makers of the Home. The Commission expected the Parents' Lessons to cease at the end of 1927, and the first of the five-volume "Christian Home Series," Makers of the Home, to take their place by January 1, 1928. Yet on May 3, the Home Commission Advisory Committee spent two hours in further study of the manuscript. Milton E. Kern, chairman of the

¹MHC, April 26, 1927; A. W. Spalding, LA, Jan. 1929.

²MHC, April 26, 1927; PL, Aug. 1928.

Home Commission Advisory Committee, later explained that the manager of the Review and Herald Publishing Association objected to Spalding's treatment of sexual relations in marriage. Consequently, the Parents' Lessons continued throughout 1928, and followed the developmentalism anticipated in the five volumes of the "Christian Home Series." In the spring of 1928, Makers of the Home went to press at the Pacific Press Publishing Association in Mountain View, California. The remainder of the volumes proceeded more smoothly.

Summary

Spalding's work for parents in Adventist families from 1919 to 1928 included Home Institutes in the larger churches of the conferences and at the yearly camp meetings as well as the formation and nurturing of societies for study in child training and home life. At first the Young Mothers' Society was established specifically for young mothers in local churches. When other women became

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1 The nature of the objections centered around three issues: (1) open discussion of sex; (2) the function of sex in marriage as more than procreation; and (3) the use of birth control. Spalding was judiciously in favor of all three. See Spalding, Makers, 82; id., LA, Mar. 1929, 3-4; April 1929, 4-5; Aug. 1929, 4-7; and id. to Ada E. Chappell, 31 Dec. 1941, AHC, C10, Bx 1, fld 2.

2 PL, Jan. 1928, 1.

3 MHC, April 26, 1927; May 3 and May 19, 1927; April 8, 1928; Spalding, Makers.

4 MHC, Jan. 6, 1929; Nov. 12, 1930; Spalding, LA, Mar. 1930, 2; MHC, Jan. 16, 1930; id., LA, Dec. 1930, 5.
interested, the name was changed to Mothers’ Society. Fathers also became interested, and an additional society was formed in 1925, which included materials for parents of adolescents.

During these years, the organizational structure for parent and family-life education evolved. Spalding recognized that if parent education was to be a strong entity within the church, the conference structure for the work must be organized along the same lines as that of other departments of the church. Through Spalding’s urging, Home Councils were formed at the union and local conference levels patterned after the Home Commission Advisory Committee at the General Conference.

Concomitantly with fostering the structural framework, Spalding (and the Advisory Committee) discerned that if the educational material were put in permanent book form, he could devote more time to promoting and nurturing parent education in the societies. By 1928, the first book of the five-volume "Christian Home Series" appeared.
CHAPTER VI

SPALDING’S WORK IN PARENT EDUCATION
PART II—1929-1953

1929-1935: The Unstable Years
Completing the Christian Home Series

Using the content from the previously published parents’ lessons, Spalding updated and edited the text for the "Christian Home Series." He targeted parents, young men and women contemplating marriage, teachers, and ministers. The format of each book presented twelve sections of four chapters each to facilitate weekly study throughout the year.¹ Each volume contained a section describing its curriculum and methodology.

Curriculum

Makers of the Home began with a history of the home in its relation to society, the state, and the church. Then, turning to the principles of true love, Spalding identified the current condition of the home, its Christian basis, and the necessity of preparation for marriage, parenthood, and homemaking. Included in this genre were the concepts of love and sexuality, and marital

¹Spalding, Makers, 5-9.

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adjustments. The text also included instruction on the location and furnishings of the home, system, order and hygiene, the home’s responsibility to the school, and its civic duties to the community. Spalding intertwined throughout the text the means and importance of establishing and nurturing heart religion in the home and church.¹

Dr. Belle Wood-Comstock authored the second volume of the series, All About the Baby. It embraced the years from birth through age two. The target audience included fathers, mothers, those contemplating marriage and parenthood, and others interested in the importance of the home as the cultural unit of society. The content included practical details of child care for the mother and phases of child training for both parents.²

The first two chapters described genetics, heredity, fetal development, and prenatal influences. Wood-Comstock addressed the argument of nature versus nurture and suggested nurture was a stronger influence in the child’s development. Sex education in ovulation, conception, pregnancy, and venereal diseases was also included. Physical and emotional care for both mother and child occupied a large portion of the book. Letting the

¹Spalding, Makers.
²Belle Wood-Comstock, M.D., All About the Baby (Mountain View, CA: PPFA, 1930), 8-9.
baby cry when it demanded attention (so long as all physical needs were satisfied) or a sharp whack to make it mind were integral parts of proper discipline.\(^1\) Although she considered the positive elements in child training important, such as appropriate use of choice, the need for the child to learn to control impulse was most important.\(^2\)

The author emphasized the significance of the early years in the formation of right habits to direct the course of the child's afterlife. The parents should provide a natural environment and direction for the establishment of habits of cheerfulness, congeniality, respect, and industriousness. Wood-Comstock claimed that all who would influence children should make it their study to understand child development.\(^3\) Non-Adventist educators stated that it would be an excellent college textbook.\(^4\)

Spalding and Wood-Comstock co-authored the remaining volumes of the "Christian Home Series." At the

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\(^1\)Ibid., 127, 128, 204, 278; Later in *Through Early Childhood*, Spalding addressed corporal punishment. He acknowledged that "spanking was reprehended of late by some physiologists," but disagreed that it should be dispensed with entirely. He warned against abusive punishment and reminded his readers that "it is love, not punishment, that wins." See Arthur W. Spalding and Belle Wood-Comstock, M.D., *Through Early Childhood* (Mountain View, CA: PPPA, 1930), 93-94.

\(^2\)Ibid., 288-98.

\(^3\)Ibid., 7-11, Section X.

request of parents, the format returned to that of the Parents' Lessons.\textsuperscript{1} Dr. Wood-Comstock wrote the sections on health, and Spalding wrote the sections on homemaking, child training, spirituality, and social relationships.\textsuperscript{2}

The third volume, Through Early Childhood, targeted parents with children between the ages of three and nine. It also addressed young men and women contemplating parenthood, teachers of early childhood, as well as ministers and officers of the church. The authors directed parents to fill their children's minds and direct their energies to what was morally good, so that evil would be shut out. The avenues to accomplish this objective were example and instruction in self-government, establishing proper environment, the study of God's ways in nature, health and hygiene, and social and religious training.\textsuperscript{3}

In Growing Boys and Girls, Spalding recognized the emerging awareness of the child's ability, initiative, and self-government, and suggested to the parent or teacher the wisdom of relinquishing by degrees to the child self-government and personal direction. Spalding integrated four lines of study to be followed throughout the year: self-government and purpose in the child's life, the social

\textsuperscript{1}Spalding, LA, Sept. 1929, 2; July 1930, 4; Oct. 1930, 1.

\textsuperscript{2}MHC, Jan. 16, 1930.

\textsuperscript{3}Spalding and Wood-Comstock, Through Early Childhood, 9-10.
life and experiential contact with nature, health, and physical acumen (contributed by Wood-Comstock), and cultural influences in the social, intellectual, and religious domains.¹

The last volume, The Days of Youth, contained three divisions: early, middle, and late adolescence. The authors wrote primarily from the perspective and for the benefit of parents and adolescents. Others who would profit from its contents were teachers and leaders of youth groups. Indeed, the intent was that all three would cooperate for the benefit of the youth. The premise of the authors was that the life of the youth is posited on the training of childhood. Thus they emphasized the importance of child training, beginning with infancy, to keep pace with the advancement and growth of the child. Spalding attributed the conflict between youth and their elders to the ignorance of the elders concerning the developmental processes of adolescence. Exhortation would not suffice for this stage of development. The parent must understand life and the relation of cause and effect.²

The goals of parent education for adolescence provided theory and demonstration in experiential living. The lessons taught principles and methods (which Spalding interpreted as a knowledge and application of the laws and

¹Spalding and Wood-Comstock, Growing, 5-10.
²Spalding and Wood-Comstock, Days, 6-8.
ways of God in human life). They taught love's manifestation in home government, system and order, health habits, and sex education. Spalding retained the central methodology of demonstrated living through companionship in work, worship, and recreation.¹

Spalding published a companion volume, Christian Story-Telling and Stories: For Parents, Teachers, and Students, to continue the methodology of storytelling when the "Christian Home Series" appeared. He selected and edited the chapters for this book from his previous instruction on storytelling in Mothers' Lessons and Parents' Lessons.² Although mothers recognized superior verbal expression in their children as a benefit of storytelling in the home,³ both Christian storytelling and nature study lapsed during the use of the five volumes.⁴ To promote the benefits of storytelling, Spalding published Wonder Tales of the Bible (a companion volume to Hero Tales of the Bible) in 1931 for use in the parents' societies.⁵

²Spalding, Christian Storytelling.
³A. W. Spalding, LA, April 1930.
⁵Spalding, Hero Tales of the Bible; id., Wonder Tales of the Bible (Mountain View, CA: PPPA, 1931).
Methodology

Since the best school is life, Spalding held that the best training for homemaking and home life is the example and influence of a good Christian home. To facilitate the evolution of such homes was the aim of the five-volume series. The method of study was reading the chapter combined with study and reflection on the chapter outline and related questions found in the appendix. For best results, Spalding suggested each member purchase the book from the local conference Book and Bible House. He advocated group study and interaction, with testimonials relating experiences of actual practice. The societies that followed Spalding's admonitions for study maintained a steady membership, while those that provided socialization and entertainment lost members.¹

Most societies met every other week. Certificates were issued as usual. The monthly mimeographed paper, the Leader's Aide, continued current with each published book, while a special publication of "Helps" facilitated the study and discussion of each previously published volume.²

With the new textbooks, Spalding experienced increasing difficulty in not only receiving reports from the societies but also in facilitating their work and

¹A. W. Spalding, LA, April, Sept., and Oct. 1930; Mar. 1932, 4.

keeping them together. Some, because of division over the textbook method, disbanded.¹ Some mothers complained of the academic difficulty of the books. Others questioned parent education in the light of the soon return of Jesus. Spalding replied, "We don't know the future." In fact, "we may shorten the time of our sojourn by preparing our children to meet its possible continuance."² Some were convinced that, in response to Mal 4:6, parent education was a part of the great advent movement.³

Although the "Christian Home Series" had been commended by many, Spalding acknowledged the advantages of the Parents' Lessons for keeping the societies together.⁴ The monthly lessons, however, required too much of his time at the office. The books, on the other hand, allowed time for promoting and encouraging parents' societies in the field, which he felt would offset their disadvantage.⁵

On completion of the "Christian Home Series," Spalding was back in the field for the fall of 1932. His aim was to double the membership in the parents'

¹A. W. Spalding, LA, April, and May 1929.
³Spalding, LA, April 1930, 5.
⁵Spalding, LA, May, June, Aug., and Sept. 1929.
societies.\textsuperscript{1} Spalding's belief that the homes of the church determined the future of the gospel work motivated his dedication to parent education.\textsuperscript{2}

Spalding's Personal Misfortunes

Nevertheless, with frequent indigestion and abdominal pain, Spalding experienced a downturn in his personal life starting in 1930.\textsuperscript{3} His mother-in-law's funeral incurred extra expense, as did the need to provide medical care for his mother, both of whom had been living with him. The General Conference policy met half of these emergency expenses, but Spalding had few resources to meet the rest.\textsuperscript{4} The onset of the Depression added to his financial stress. By the fall of 1931, Spalding felt he would soon have to sell his house to meet expenses.\textsuperscript{5}

To ease Spalding's work load, Mrs. Flora H. Williams first shared and then wrote several months of the \textit{Leader's Aide} while Spalding attended camp meetings, organized new Mothers' Societies, and endeavored to complete the manuscripts for the "Christian Home Series." Office help was scarce. Miss T. Rose Curtis had been

\begin{footnotesize}
\begin{enumerate}
\item Spalding, \textit{LA}, Oct.-Nov. 1932, 1.
\item Miss T. Rose Curtis to P. L. Thompson, 8 Nov. 1932, AHC, C10, Bx 1, fld 2.
\item OMM, Aug. 13, 1930.
\item A. W. Spalding, \textit{LA}, Nov. 1932, 3.
\end{enumerate}
\end{footnotesize}
transferred to set up the new General Conference library. Mrs. Williams was only halftime. Spalding was without secretarial help.¹

In February 1932, Flora Williams came down with pneumonia that incapacitated her for more than two months. Spalding was the only worker left in the office at the Home Commission. In May he underwent an emergency appendectomy. Because of the nature of the operation, he was near death for three days. Mrs. Williams returned from her convalescence to care for the work of the office.²

The same year, the General Conference Survey Committee moved to abolish the Home Commission in order to conserve funds. Spalding was not surprised. He realized that the traditional work of the church was evangelism. Moreover, the work of the Home Commission had been regarded as less important by many; and, he wrote, "its office is maintained with some difficulty."³

In discouragement and poor health, Spalding submitted his resignation to the Fall Council of 1932. He informed his friend, R. B. Thurber, editor of The Watchman Magazine, that he and the "Christian Home Series" would be finished at the same time. Nevertheless, he did not want

¹Spalding, LA, Aug. and Sept. 1931; and Feb. 1932.
²Spalding, LA, April, May, and June 1932.
³A. W. Spalding to R. B. Thurber, 1 July 1932, AHC, C10, Bx 1, fld 2; id. to Ada E. Chappell, 28 Aug. 1931, AHC, C10 Bx 1, fld 2; and Spalding, LA, Dec. 1932, 2.
to go to the Fall Council to witness the demise of the Home Commission. He said, "Like Hagar, 'Let me not see the death of my child.'"  

Early in the fall of 1932, Spalding succumbed to another operation. Williams reported that Spalding had suffered intensely while completing the manuscript for Days of Youth and fulfilling his assigned itinerary throughout the Central Union Conference.  

Traveling by train through Texas, en route to California, he again suffered severe abdominal pain, but insisted on completing his journey to Loma Linda where his son was attending medical school. On arrival, he underwent surgery on September 30 at White Memorial Hospital for a bowel obstruction. During surgery, Dr. George Thomason discovered advanced pancreatic cancer. He closed the incision, put Spalding on weekly treatments for cancer, and advised him that he had three to six months to live.  

Consequently, Spalding was unable to attend the Fall Council. In response to the report of the Home Commission submitted at the Fall Council indicating that
the parent work flourished where conference Home Commission secretaries functioned, the Council voted to continue the Home Commission and encourage the union and local conference secretaries to promote the work of parent education in their respective fields.¹

In California, Spalding continued to improve. Colleagues and friends urged him to have special prayer for healing. He did not request it; he thought his work was complete and he was ready to die. In mid-October he was discharged from the hospital. As he continued to improve, he learned that children, parents, and workers throughout North America were praying for him. He concluded, "It was . . . [God's] good pleasure to restore me to comparative health." By December, he said his abdominal problems had disappeared. Although he had recovered sufficiently for further assignment, he lacked endurance.² In February 1933, Dr. Thomason informed the General Conference that if Spalding continued to improve the "proper diagnosis of his trouble would prove to be edema of the pancreas rather than


malignancy as supposed at the time of the operation."¹ During this time the work of the Home Commission faced difficult challenges.

Difficulties in Maintaining the Home Commission

The substitution of the "Christian Home Series" for the Parents’ Lessons, the Depression, and the lack of participation by most of the Home Council secretaries, due to elected responsibilities,² caused a deepening slump in the organization and membership of parents’ societies.³ In 1928, when the Parents’ Lessons were in use, Spalding reported 190 active societies. In mid-1931, only fifty-five societies were reporting. This drastic drop was in spite of the work of the Pacific Union Conference Home Council secretary, where no slump occurred. Spalding documented that if the Home Council secretaries followed through as directed, there was no attrition of societies or members due to the change from Parents’ Lessons to the "Christian Home Series."⁴ Most flourishing societies, however, were in the vicinity of institutions where there

¹OMM, Feb. 12, 1933.

²Spalding attributed the non-functioning of Home Council secretaries to their heavy workload in the other departments to which they were elected by their constituencies. Most departmental secretaries carried two or three offices besides their appointment as secretary of the Home Council. (Spalding, LA, Mar. 1930, 2).

³Spalding, LA, May 1930, 2.

⁴Spalding, LA, Feb. 1931.
were salaried workers and a greater availability of society leaders.\(^1\)

Adventist parents had demonstrated their interest in parent education. At the 1930 General Conference Session in San Francisco, fifteen hundred parents attended the Home Commission meetings daily. Yet the Home Commission reached only two to three percent of them through parent societies. Spalding complained of limited facilities and inadequate staff. He felt it was a continuous struggle to maintain the work of the Home Commission. As a Survey Committee of the General Conference was doing its work to determine what cuts to make due to the Depression, he wrote to the society leaders, "Pray, dear leaders, that the needs of the Home Commission, which are the needs of the church, may be recognized and met."\(^2\)

Spalding discerned the urgent need for parent education to stem the apostasy of young people from the church. Sixty-three percent of the youth from Seventh-day Adventist homes were leaving the church. To him, parent education was paramount in turning the tide. He said that if the church had saved all its children it would have doubled its membership. The schools were not responsible.

\(^1\)Spalding, LA, June, July, and Oct. 1930; Feb., Mar., April, and Dec. 1931; see also: Mar.-April 1933, 4.

They could only work with the material that the homes provided. It was the church’s responsibility to provide the best homes possible.¹

The financial crunch of the Depression affected the sale of the "Christian Home Series." The records reveal a decrease in sales with each succeeding year of the Depression.² Interested parents could not afford books. One woman reported that her husband worked for $1.00 a day (the least expensive "Christian Home Series" book cost $1.50). Another woman’s husband had been out of work for three years. Facing bankruptcy, her own employer shot himself; his partner took poison. She said that if it had not been for her previous study with the Home Commission, in her desperation she would have done likewise.³

Between 1928 and 1933, the Home Commission issued an average of three hundred certificates each year, but only 130 were issued in 1933.⁴ To bolster the sales of the books, in 1934 the Advisory Committee recommended that a set of the "Christian Home Series" be placed in every church. This scheme continued throughout 1935.⁵

¹Spalding, LA, Aug. 1930, 2; Mar.-April 1934, 2; July-Aug. 1936, 6.

²Spalding, LA, Mar.-April 1934, 4.

³Spalding, LA, Nov., and Dec. 1931; April, and Dec. 1932.

⁴Spalding, LA, May-June 1934, 2.

said that the greatest difficulty facing parent education during these years was the "seeming impossibility" for the societies to obtain even one book of the "Christian Home Series."\(^1\)

The General Conference continued to cut expenses on every hand. Spalding's travel was restricted. In the spring of 1933, he returned to Washington, DC. Placing his "Laurellyn" acreage on the market, he hoped to gain enough money to pay back taxes\(^2\) and clear his debts incurred because of his illness and the effects of the Depression.\(^3\) In addition, the struggle to maintain the work of the Home Commission continued between Spalding and the members of the Officers' Committee at the General Conference.

Spalding found greener pastures elsewhere. He returned to the West Coast in the summer of 1933 to hold parents' meetings at the camp meetings in the Pacific Union Conference. Throughout the summer and into the winter, he held Home Institutes in the churches on the West Coast.\(^4\) Back in Washington, the Officers' Committee recommended that the North American Division president give close

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\(^1\)Spalding, LA, Mar.-April 1933, 1.

\(^2\)OMM, Mar. 17, 1933.

\(^3\)A. W. Spalding to W. C. White, 14 April 1933; id. to Homer C. Whitling, 22 May 1950, AHC, C10, Bx 2, fld 2.

\(^4\)OMM, May 10, 1933.
review to Spalding's work and advise Spalding to "work in harmony with the plans of the North American Division."¹

Nevertheless, Spalding prevailed. Over the next three years he spent less than three months at the office in Washington. Educational institutions, camp meetings, Junior Camps, parents' societies, and Home Institutes occupied his time in the West and South from Canada to Alabama. Presidents, secretaries, and church officers requested his time and services. He submitted his written materials for the Leader's Aide and the Home and School journal from various places in the field. It was at this time that he wrote his strongest arguments in favor of parent education as a fulfillment of Mal 4:5 and 6. Flora H. Williams wrote that Spalding was a very busy man fulfilling the calls from the field.²

Yet parent education lagged. In 1934, only eighty-nine of the 2,350 Seventh-day Adventist churches in North America had a Parents' Society.³ The women who persisted in the Mothers' Societies innovated. To purchase their study materials many parents put on programs and collected

¹OMM, May 20, May 24, and Oct. 26, 1933; Flora H. Williams, LA, Sept.-Oct. 1933.


special offerings. Others held rummage sales and bake sales. Still, few had books. The leaders complained of their difficulties in holding meetings and inspiring interest. As with others, one African-American group had only one book for its entire society.\(^1\) To boost sales, the publishers reduced the prices for 1933 by 10 percent.\(^2\)

Spalding continued to encounter difficulties in fostering the societies. Children in a classroom could be required to study, but parent education depended on volunteer study. Most parents wanted help only when they were in a crisis. Few had the foresight to study and develop homes that could successfully meet the challenges of life, avoid crises, or meet a crisis when it arose.\(^3\) Spalding said he now felt more like Elijah at Mount Horeb. He turned his face elsewhere, and looked "no more for multitudes of parents to respond." He wrote, "The faithful

\(^1\)This reference to an African-American parent education society is incidental. The Home Commission seems not to have distinguished from the general population any particular group other than societies in foreign countries. Since the Home Commission records were destroyed in 1947 (see page 232 of this dissertation), it is not possible to document differences among various ethnic groups. The assumption that the Home Commission’s work blanketed the general Adventist population was confirmed through an interview with an African-American pastor, Elder Harold D. Singleton, Silver Spring, MD. Singleton received his education at Oakwood College, Huntsville, AL, and started pastoring in 1929. He knew Spalding personally, and was fluently conversant on Spalding’s work.


\(^3\)Spalding, LA, July-Aug. 1936, 2; Nov.-Dec. 1935.
are here and there, not always known nor noticed, but quietly carrying on their work of 'developing in human souls the likeness of the divine.'

Union and Local Conference Involvement

Regardless of the difficulties the Home Commission encountered, as Spalding traveled throughout the conferences in the early 1930s, he discovered that some of the conference presidents were solidly in favor of its work. He noted in 1930 that two-thirds of the conferences had Home Councils and named two exemplary Home Council secretaries in the local conferences, B. B. Davis of West Michigan and C. K. Wilson of Wisconsin. Furthermore, he said, the Christian Home Day that had started in 1926 was more consistently observed than before. Also, the general church paper, Review and Herald, as well as union conference papers devoted special issues to the Christian Home Day.

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1Spalding, LA, Nov.-Dec. 1935, 1; the quote is from Ellen G. White, Ministry of Healing, 378.

2Spalding, LA, July 1929, 3.

3Spalding, LA, June, July, and Mar. 1930. Of the 1,217 parents' society members, 63% were in three of the twelve union conferences in North America, the Lake Union, Pacific Union, and the North Pacific Union; see Spalding, LA, Feb., and Mar. 1931.


5Spalding, LA, Jan. 1931, 2.
With the added promotion by conference Home Commission secretaries, and increased requests from the field, Spalding felt keenly the burden of his work and the lack of skilled or interested workers to enlarge the ranks. At the 1930 General Conference Session he reported,

We are hampered in our promotion of the home work with our limited resources. The Home Commission has no regular field organization. . . . The secretary alone devotes his full time to the home work, and he must give a part of that in the preparation of literature.¹

Although pockets of Mothers' Societies and Parents' Councils emerged, only two to three percent of Adventist parents were currently studying. Spalding repeated as the current condition the words of Ellen White that parent education "is the very most important work; and we have not begun to touch it with the tips of our fingers." With deep concern he said, "Ever since then that cry has rung in my heart, and I would that I could put the vision in every soul." Considering the magnitude and potential of parent education, he continued,

It would seem that the least which at the present could be asked and the least which could be granted would be that the Home Commission be given both a chairman and a secretary, each of whom shall be able to devote his full time to the work."²

To assist the work of the Home Commission, the General Conference Committee requested Spalding to prepare a small notebook, For The Betterment of Seventh-day


²Ibid., 203-04.
Adventist Homes,¹ to be used by the local conference secretaries of the five departments composing the Home Commission in promoting the work of the Home Commission in the local churches. Along with this notebook, Spalding published another leaflet: How to Organize and How to Conduct Mothers' Societies and Parents' Councils.² These publications were made available to every worker in every conference.³ At the same time, by Committee action, the "Home Council" was renamed "Home Commission" to reflect its purpose to engage in the same work as the Home Commission of the General Conference.⁴

In 1932, when the church published its first Church Manual, Spalding issued a ministers' handbook on the work of parent education.⁵ Both described the function of the Home Commission and the purpose and organizational structure of parent-education societies. The manual

¹[A. W. Spalding], For the Betterment of Seventh-day Adventist Homes (Washington, DC: Home Commission of the General Conference of Seventh-day Adventists, [ca. 1931]). RG51, John Cannon Topical Files, Home Commission Folders, GCAr.

²[A. W. Spalding], How to Organize and How to Conduct Mothers' Societies and Parents' Councils (Mimeographed [ca. 1931]), RG104, GCAr.


⁴Spalding, LA, Mar. and May 1931.

outlined the procedures for electing local church officers.\(^1\) Spalding then re-wrote the Home Commission's standard promotional leaflet, "The Christian Home," to accord with the Home Commission section of the *Church Manual.*\(^2\)

Nevertheless, filter-down promotion to the local conferences came slowly. Spalding complained that, after ten years of Home Commission work, some churches had never heard of it and were going about establishing their own parent-education meetings. He said, "The Home Commission is the victim of small facilities and a staff so slender as to be almost non-existent.\(^3\)

Thereupon, the Advisory Committee recommended to the 1932 Fall Council that all union and local conferences appoint someone from their official staff to cooperate with the Home Commission in advancing this work in churches and at camp meetings.\(^4\) To officialize the organization of the Home Commission in every conference, Spalding requested that the Year Book committee publish conference Home

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\(^1\)MHC, Jan. 25, 1932; see also: *Church Manual,* (Takoma Park, MD]: The General Conference of Seventh-day Adventists, 1932).


\(^3\)Spalding, *LA,* April 1932, 6.

Commission secretary names in the *Seventh-day Adventist Year Book*.\(^1\) This, however, did not occur until 1939.\(^2\)

In the meantime, Fall Councils continued to urge conference presidents, ministers, and other workers to "make special efforts to organize and promote the work of parent education" by assisting and organizing Mothers’ Societies and Parents’ Councils in the churches. The Advisory Committee noted that the "home life of its members constitutes the unwritten history of the church," and urged that "the home and childtraining be given the consideration they rightfully deserve in the ministry of all our workers." The Committee asked ministers to "preach a number of sermons each year on home religion, home influences, and the training of children" in addition to home and camp meeting institutes. The General Conference Committee agreed, and reaffirmed the 1927 call for each union and local conference to form a Home Council consisting of the president and the heads of each of the five departments represented in the Home Commission.\(^3\)

T. E. Unruh, Home Commission secretary and Educational Superintendent of the Michigan Conference, was

\(^1\)MHC, Oct. 3, 1932.

\(^2\)*Seventh-day Adventist Year Book* (Washington, DC: Review and Herald Pub. Assn., 1939), 52. (The Pacific Union was first to do this; the other unions followed in 1940.)

\(^3\)MHC, April 7, 1931, and Oct. 2, 1934; GCC, October 17-24, 1933, minutes of Oct. 23, 1933, and GCC, Nov. 6-14, 1934, minutes of Nov. 12, 1934.
currently doing more than any other at the local conference level. In 1935, he wrote to Spalding his assessment of the work of the Home Commission in his conference:

The more I think of . . . [it] the more I am disturbed. . . . The whole . . . set-up as far as the local conference is concerned is so indefinite. . . . We have no conference organization. . . . In ever so many communities the home and school are working at cross purposes. . . . I am so anxious to . . . make this training available to a larger number of our churches. . . . [But] we are pressed with so many responsibilities. . . . Our people are interested. . . . I labor constantly under the conviction that I am not accomplishing anything in this most important phase of our work.1

College Classes for Parent Education

Believing that the success of the church depended on home influences, Spalding perceived his work as involving the mission of the entire church.2 He argued that if approved training was demanded for teachers of children who enter the common school, how much more important that parents, who are teachers of their own children from birth, receive educational training. "For in the first seven years of life the individual's character . . . [is] almost irrevocably fixed."3 Therefore, parents or would-be parents needed the educational process to fix "solid elements of moral greatness" in their character in

1T. E. Unruh to A. W. Spalding, 3 Nov. 1935, RG51, John Cannon Topical Files, Home Commission Folders, GCAr.

2Ellen G. White, Ministry of Healing, 349.

3Spalding to Wilcox, 29 Aug. 1932.
order to provide a home of moral greatness for their children.\(^1\)

In January 1930, Spalding suggested to the Home Commission Advisory Committee the formation of a special study group composed of officers from the General Conference and teachers from the colleges to study the possibility of developing college classes in parent education and homemaking.\(^2\) He felt it was imperative that the church keep pace with the flow of family-life education in society.\(^3\) Later, Spalding argued that social education, "which deals with man's contacts with his fellow men," was the closest to spiritual education because it involved everyone's relations with the Father of all humankind.\(^4\)

Spalding targeted the home economics departments of Adventist colleges as the ideal medium for courses in homemaking. Consequently, the Advisory Committee voted that Spalding remain at church headquarters during the coming school year of 1930-1931 to complete *The Days of Youth*, and teach classes in *Studies in Adolescence* and

\(^1\)Spalding, *Makers*, 143.

\(^2\)MHC, Jan. 16, 1930.


Studies of the Home at nearby Washington Missionary College.¹

The principles of Christian home life which Spalding taught in the colleges comprised "loving companionship, discipline that trains for self-government, keen insight of child and adolescent nature, prevention of evil by inculcation of good, [and] inspiration of the life by a great and dominating purpose."² His vision for parent education and homemaking required "every student preparing to be a minister, a teacher, or a medical worker, . . . [to] include the subjects of homemaking in his school course."³

After presenting four lectures at Pacific Union College in the winter semester of 1933, Spalding said that educating the young people in the schools, before they make their own homes or become parents, was the most promising work of the Home Commission.⁴ Through social education in the schools, Spalding hoped to fulfill two urgent needs: the preparation of young people for future life, and

⁴Spalding, LA, May–June 1933, 1; see responses in Appendix E; id., LA, July–Aug. 1934, 2.
trained leaders for parent education.\(^1\) He wanted college graduates, trained in the Adventist perspective of God's love, to fill leadership positions in the conferences and the churches. "But," he said, "for this, college presidents must agree and see it as valuable."\(^2\)

At the 1934 Fall Council, based on the counsels of Ellen G. White and Spalding's recommendations to establish social education in homemaking and child training in Adventist schools, the General Conference Committee recommended that preparation for marriage and parenthood be included in all college curricula. Moreover, they voted that a syllabus for social education be prepared under the joint supervision of the Department of Education and the Home Commission.\(^3\) Since this item was on the Department of Education's agenda, Spalding left the initiative with them.\(^4\)

An overlap in interests between the Home Commission and the Department of Education surfaced when Spalding began holding classes in the colleges on parent education and homemaking.\(^5\) Also, the interests of the Home and

\(^1\)Spalding, \textit{LA}, Mar.-April 1935; for the students' response to Spalding's work, see Appendix F.

\(^2\)Spalding, \textit{LA}, May-June 1935, 4-5.

\(^3\)Spalding, \textit{LA}, Mar.-April 1935; GCC, Nov. 6-14, 1934, minutes of Nov. 11, 1934; and GCC, Nov. 21-Dec. 30, 1934, minutes of Dec. 21, 1934.

\(^4\)MHC, Oct. 2, 1934.

\(^5\)Ibid.
School Association, Mothers' Societies, and the Parents' Council overlapped. Often where one flourished the other languished as parents had limited time to attend and support all three. For this reason, Spalding sought closer relationships with the Home and School Association.¹

During the summer of 1935, Spalding wrote to the General Conference stating that he had had another attack of pancreatitis and was not in condition to complete the appointments arranged for him. He requested a month's rest in North Carolina where his wife was currently visiting. The committee granted his request.² His recuperation was slow. He stated to Oliver Montgomery, general vice president of the General Conference of Seventh-day Adventists, and Milton E. Kern, then secretary of the General Conference of Seventh-day Adventists, that throughout the summer he found "public and mental work a heavy tax upon his physical reserves."³ That fall, "in view of his condition of health and on the advice of the doctor," the General Conference Committee granted Spalding a six-month leave of absence;⁴ in lieu of his return to Washington, they authorized his fare to California.⁵ Flora

¹A. W. Spalding, LA, Dec. 1936.
²OMM, July 3, 1935.
³OMM, Sept. 18, 1935.
Williams wrote, "The leader is gone; let us help one another."\textsuperscript{1}

\textbf{1936-1941: Seeking Permanency for Family-Life Education in the Adventist Church}

At fifty-nine years of age (after his six-month leave of absence) under his doctor's care Spalding resumed work on the West Coast on April 1, 1936.\textsuperscript{2} A few weeks later he wrote to M. E. Kern stating that the doctors recommended he retire at least for a year from active service. Spalding himself believed it was unlikely that he would ever do full public or office work again. He requested consideration for retirement and sustentation. The officers asked for his medical certificate and told him that his request would be sympathetically considered at the General Conference Session in San Francisco in a few weeks.\textsuperscript{3} To his surprise, he was again elected Secretary of the Home Commission.\textsuperscript{4}

At the Session, however, Spalding had voiced his concerns. He believed that the lack of appreciation for parent education as a part of the mission of the church barred the Home Commission from becoming a department with

\textsuperscript{1}Flora H. Williams, \textit{LA}, Jan.-Feb. 1936, 2.

\textsuperscript{2}OMM, Mar. 11, 1936.

\textsuperscript{3}OMM, April 19, 1936.

\textsuperscript{4}He fully expected not to be elected again due to poor health; but there was no one willing or able to take the work. Spalding, \textit{LA}, July-Aug. 1936, 3.
fully trained staff in division, union, and local conferences. He said, "Yet so great is the work, it deserves a full-fledged strong department by itself."¹ When the likelihood of departmentalizing the Home Commission seemed doubtful, as an alternative Spalding requested that the Home Commission "be absorbed into the Department of Education," with an associate secretary in charge.² The Session referred his motion to the Executive Committee with power to act.³ Nevertheless, Spalding was skeptical of the possibility of merger. He wrote, "We are in no green pastures; we are in a parched and desert land." The Home Commission was fast becoming a child without a home.⁴

Knowing that the merger was tenuous, he addressed the Leader's Aide to all conference presidents, educational superintendents, secretaries, principals of the schools, and to the newly elected General Conference president, Elder J. L. McElhany, with his strongest arguments for the Department of Education taking charge of the Home Commission. The home, he contended, is the foundational school that is part of the overall educational system.

¹Spalding, LA, July-Aug. 1936, 3. This Leader's Aide was sent to all presidents and conference Home Commission secretaries.

²Spalding, LA, July-Aug. 1936.


Therefore, its teachers must receive training. To justify his arguments, Spalding quoted mandates from the writings of Ellen White.\(^1\) Spalding then questioned, 'What is the end of this matter? Shall we go on for another fourteen years and still have no leadership?' Perplexed with the deadlock, he continued, 'I cannot take this responsibility and face my God at the judgment. . . . Surely our educators must recognize that the first [foundation] must be soundly and sincerely established and its teachers must be trained.' To him, parent education belonged naturally to the Department of Education.\(^2\)

Hoping that a transfer of the Home Commission to the Department of Education might occur, he corresponded extensively with the educational secretaries and superintendents in the field and met with H. A. Morrison, newly elected secretary of the Department of Education of the General Conference of Seventh-day Adventists, and J. E. Weaver, Ph.D., associate secretary of the Department of Education, to work out the organizational plans.\(^3\) Out of

\(^1\)Ibid., 2-7.

\(^2\)Ibid.

this dialogue, it appeared that the Home and School Association would become the chief medium for parent education.¹

Seeking a Home for the Home Commission

In October at the Fall Council of 1936, Spalding again proposed that the union educational secretaries and the local conference superintendents take a vigorous and systematic part in parent education in their conferences. Although some of the educational secretaries present were in favor of this proposal, the people in the Department of Education were not. They were not convinced that parent education was an integral part of their work. Moreover, their energies were absorbed in expanding and maintaining the denomination's educational system.²

Consequently, the General Conference Executive Committee decided against the merger of the Home Commission with the Department of Education. They did, however, endorse the notion of cooperative union through the Home and School Association. Parents with children in church school had previously experienced conflict of time and energy in trying to attend both Home and School Association meetings and parents' meetings. The new plan provided for Parents' Council meetings within the Home and School Association.

¹Spalding, LA, July-Aug. 1936.
²A. W. Spalding to E. A. Sutherland, 10 Sept. 1936, AHC, C10, Bx 1, fld 2; id., to Ruble, 4 Jan. 1937; id., LA, Sept.-Oct. 1938.
Association. This new arrangement had been functioning well for the national Parent-Teacher Association for several years.

The educational superintendents, at the Fall Council, agreed to let the Home Commission work through "the Home and School Association as a means of unifying and promoting the work of the Home Commission." Spalding saw this as an opening that might lead to a merger of the Home Commission with the Department of Education.

After the 1936 Fall Council at Fort Worth, Texas, Spalding worked out a plan to foster parent education through the Home and School Association as agreed by the educational secretaries and superintendents. The local leaders of the Home and School Associations were to form within themselves parent-education study groups to be known as Home Science classes. Spalding also proposed a Child Culture Clinic within the Home and School Association for parents who take advantage of parent education only in crises. The clinic would be a parent support group with parents helping parents. The promotion and supervision of these groups would come under the conference educational superintendent. Their studies were based on the five-

1Spalding, LA, Dec. 1936, 1-2; Sept.-Oct. 1938, 1; id. to E. A. Sutherland, 10 Sept. 1936.

2Spalding to Sutherland, 10 Sept. 1936.

3Spalding to Belleau, 22 Nov. 1936; see also: MHC, Feb. 24, 1938.
volume "Christian Home Series," topical studies from the "Christian Home Series" or the writings of Ellen White, the Home Nursing Course from the Medical Department, or the Master Comrade training from the Young People's Department. If the Home Commission secretary of the local conference was also the educational superintendent, he or she would also supervise the Mothers' Societies and the Parents' Councils through the Home and School Association.¹

In the fall of 1936, local conferences began appointing their educational superintendents as Home Commission secretaries also.² By the end of the year, 80 percent of the forty-five conferences in the United States had Home Commission secretaries.³ Some became actively involved in the educational process. One conference Home Commission secretary, who was also the educational superintendent, reported that she had organized twenty-nine societies in contrast with two the year before.⁴

Spalding prepared to pass on the responsibilities of parent education to other hands. He wrote to the educational superintendents, "This is in your hands. It is

¹Spalding to Educational Superintendents, 6 Dec. 1936; Spalding, LA, Dec. 1936; see also: MHC, Feb. 24, 1938; Spalding, LA, July-Aug. 1936.

²Spalding to Belleau, 22 Nov. 1936.

³Spalding, LA, Dec. 1936, 2.

⁴Ibid., 3.
an opportunity offered, not a burden imposed.\textsuperscript{1} Some of
the union conference educational secretaries accepted the
responsibility, while others opted not to do so, preferring
that their conference superintendents work directly with
the Home Commission at the General Conference.\textsuperscript{2}

Following the 1936 General Conference Session,
W. W. Ruble, educational secretary of the Pacific Union
Conference, took charge of the Mothers' Societies in his
jurisdiction. Spalding was exuberant. He held up this
initiative as an example of what all the conferences could
do if there was a will to do it.\textsuperscript{3}

Notwithstanding, in 1937, Spalding outlined to the
General Conference president further organizational
weaknesses of the Home Commission. Since the church pulpit
set the forum for church vitality and education, he
identified the pastor as the determiner of parent education
for his members. The pastor's work being evangelism and
fund-raising, he was not educated to see the importance or
to facilitate the work of parent education and homemaking.
Spalding estimated that 90 percent of the pastors tolerated
the feeble efforts of the Home Commission, while only one

\textsuperscript{1}Ibid.; Spalding, \textit{LA}, Jan.-Feb. 1937, 2.

\textsuperscript{2}Fattic to Spalding, 23 Dec. 1936; Ruble to
Spalding, 23 Dec. 1936; Spalding to Ruble, 4 Jan. 1937; id.
to Educational Superintendents, 6 Dec. 1936; and id. to J.
L. McElhany, 27 Feb. 1937, RG51, John Cannon Topical Files,
Home Commission Folders, GCAr.

percent actively supported it. Yet without good Christian homes, every other agency of the church would flounder. Spalding wrote, "The Home Commission can do nothing more without the support and the initiative of the pastors."¹

With no trained workers for the field, and the lack of organizational help, Spalding was despondent over the meager advancement of the Home Commission. From his heart² he wrote:

I am a little child, who, perhaps alone, have [sic] seen the firing of the homes and the massacre of the innocents, but who can not with all my cries arouse the captains and their men to come to the rescue. . . . I am sick and sorry of the fiddling along which the Home Commission has had to do. . . . I wish I could be three men. . . . I write almost incessantly between my hours of service . . . but I can not even keep up with the filtered correspondence which is sent to me. . . . But I know there is a sound core--a Gideon's army--and may we come soon to the Waters of Trembling.³

Sensing the need for reorganizing parent education after Spalding's projected retirement in January 1942, the Home Commission opened its February 24, 1938, meeting with an extended session of prayer. The reorganization included parents' classes formed within the Home and School Association, a shift in title for all study groups to


Christian Home Council, and all reporting to the Home Commission to be done through the local conference educational superintendent or conference Home Commission secretary. The parents' study groups within the Home and School Association were to be further divided into three sections: the "Home Builders' Class" studying *Makers of the Home*, the "Home Teachers' Class" studying *All About the Baby* and *Through Early Childhood*, and the "Home Counselors' Class" studying *Growing Boys and Girls* and *The Days of Youth*. After this meeting, the Home Commission produced a syllabus in home science for the classes as well as a syllabus of "Outlines of Corollary Subjects."

The new plans for study beginning in 1939 came from the joint meeting of the leaders of the Education Department, the Young People's Missionary Volunteer Department, and the Home Commission. Spalding published a leaflet, "Heart of the Church," to promote the reorganization. Classes and reporting functioned on the same pattern as Sabbath school classes.

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1 MHC, Feb. 24, 1938.


School Association existed, the Mothers’ Societies and Parents’ Councils were to continue as before.¹

Nevertheless, the Pacific Union Conference was the only conference to adopt the new plan.² Its work in parent education Spalding held as a demonstration of what could be done through the Home Commission.³ Spalding wrote:

For sixteen years the Home Commission has striven with might and main to impress upon the consciousness of this church the fact that Christian education begins with the home, that parents are the first and most important teachers, and that they no less than school teachers must receive a training for their sacred responsibilities. We are rejoiced now to have the Pacific Union adopt in practice that view, and take steps to put it into operation.⁴

As the work of the Home Commission shifted more and more to the Home and School Association, the Home and School journal, beginning in 1936-1937, carried less material for the Mothers’ Societies. In January 1939, Spalding issued the Hearthstone to those Mothers’ Societies not included in the Home and School Association. He intended this periodical to replace the Leader’s Aide and the Home Commission section in the Home and School journal. It came under criticism at the Officers’ meetings regarding

¹Home Commission, The Business of the Christian Home Council and the Home and School Association (Washington, DC: General Conference of Seventh-day Adventists, n.d.[ca. 1938]; see also: MHC, Feb. 24, 1938, from which the aforementioned leaflet was produced.


⁴A. W. Spalding, LA, Nov.–Dec. 1938, 3-4
its extensive material (an average of eleven pages) and Spalding’s personal view in condemning competition and upholding love as the highest incentive. However, no official action regarding these criticisms was recorded.¹

Between 1936 and 1941, Spalding continued to work in the West. He held "Home Institutes," "Parents’ Meetings" during camp meeting, and worked with the local conference youth leaders at their Junior Camps. Michigan, Texas, the Lake Union Conference, the Pacific Union Conference, and the Southern field requested his services. Between these appointments he continued to utilize the facilities at Fletcher, North Carolina (where he started self-supporting educational work), to write for the denominational periodicals and prepare educational materials for the societies and colleges.²

In harmony with the policy of the Home Commission, Spalding kept current in the field of social education.³ He stated that he received the greatest benefit from two English writers: L. D. Weatherhead and A. Herbert Gray. These authors presented a scientific view of sex education in the context of basic Christianity. The


American authors M. A. Bigelow, M. J. Exner, Ernest Groves, and Paul Popenoe, influenced Spalding in the areas of social hygiene, sex education, and family relations. Spalding’s library also included the works of sexologists Frances Bruce Strain and Havelock Ellis. Nevertheless, Spalding wrote, "The baby must be crooningly rocked (never mind what the reformers say!), etc." He further disagreed with these writers in so far as they "missed the central science—the life-and-love of God."2

Social Education in the Schools

During the 1930s, Spalding allotted much of his time to social education in the denominations educational institutions. While working with the schools, Spalding searched for a college textbook on social relations that

1The credentials of these authors are as follows: L. D. Weatherhead, M.A., F.R.G.S., Methodist minister of the City Temple, London; Arthur Herbert Gray, D.D., Presbyterian minister, chair of The Natural Marriage and Guidance Council, London, and author of seven volumes on marriage and child-rearing; M. A. Bigelow, LL.D., Ph.D., biologist and president of the American Eugenics Society; M. J. Exner, M.D., pioneer in international sex education for the Y.M.C.A.; Ernest Groves, Ph.D., professor of sociology at Duke University and author of several books on social hygiene; and Paul Popenoe, Ph.D., founder and director of the American Institute of Family Relations; Frances Bruce Strain, B.A., an author of numerous books on family-life and sex education, winning the Parent Magazine award in 1934; and Havelock Ellis, M.D., a pioneer in the psychology of sex.

would reflect his Christian philosophy, but found none.¹
To Sutherland he wrote, "The general acceptance of
evolution as a basis for all sciences, social as well as
physical, gives a trend and coloring which would be fatal
. . . in the maintenance of the Christian home." He argued
for the creation of materials in social education to be
taught in Seventh-day Adventist schools that would embrace
the church's distinctive philosophy of "ethics, morals, and
the family in its relation to individuals and society."²

When the Department of Education did not produce
its intended syllabus in April 1937, the General Conference
committee granted Spalding June and July to prepare a
syllabus for use in the colleges in teaching social
education. He wrote Social Relations Syllabus, a 192-page
textbook of thirty-two chapters, from the material he had
been presenting in the colleges in previous years. He
stated, "We build our social philosophy upon a basis
diametrically opposed to the generally accepted theories of
evolution. We start from different premises and reach
different conclusions."³

¹Spalding to McElhany, 27 Feb. 1937.
²A. W. Spalding to E. A. Sutherland, 24 Sept. 1936,
AHC, C10, Bx 1, fld 2; see also: Spalding to Smith, 5 Oct.
1947.
³GCC, Mar. 15-Apr. 19, 1937, minutes of Apr. 19,
1937; Arthur W. Spalding, "From the Viewpoint of Youth and
Home, Report of the Blue Ridge Educational Convention:
August 17-25, 1937, prepared by General Conference
Education Department (Washington, DC: General Conference of
Seventh-day Adventists, n.d.), 88-89; id., Social Relations
His textbook of social relations allotted four chapters to a philosophy of love as the foundation of all social relationships. It also included instruction in self-care, personal growth, adolescent relationships, preparation for marriage, marital relationships, family planning and adjustments in marriage, dual-career families, and social relationships in the home, church, community, and nation. Yet, Spalding was concerned over the scarcity of teachers who evidenced emotional stability and scientific attitude to reverently present the subjects of conjugal love and marital adjustments.¹

In 1937 he stated he was doing all he could in teaching social relations in the colleges. Both faculty and students were grateful. Union College agreed to continue Spalding's work; others solicited his services for the next year. His hopes ran high that this aspect of homemaking and parent-education might take hold and flourish. He wrote to McElhany, "This is the one bright spot in my experience, to think that the spark I have kindled in this college may grow into a flame, and be permanently cherished." Spalding continued to believe that building the foundation of society and church life began

Syllabus, 5.

with Christian education in homemaking and social relations for the youth.¹

Nevertheless, in the fall of 1938, the Officers’ Meeting questioned the nature of the material that Spalding gave in his lectures.² Here he ran into much difficulty. By request of the officers of the General Conference, Spalding, along with officers of the Missionary Volunteer Department, appeared before the Officer’s Committee to respond to questions concerning his teachings on the subject of sex in the colleges. Twice he volunteered to omit this subject from his course on social relations if so advised. After a candid discussion, favor was recorded for Spalding’s qualifications and handling of the topic. Nevertheless, the committee agreed to advise Spalding to leave out any discussion of sex in his college lectures on social relations. If the need arose, however, he was to counsel with the young men and Mrs. Spalding was to advise the young women.³

Spalding held that the difficulty in sex education was due to the false education received in childhood and carried through to maturity. These misconceptions of conjugal love distorted social and mental attitudes into prudishness or vulgarity. Back in 1928, when he had

¹Spalding to McElhany, 27 Feb. 1937.
²OMM, Nov. 13, 1938.
³OMM, Dec. 4, 1938.
encountered opposition, it had been primarily from those who advocated marital celibacy, or as some termed it then, "living like the angels." In his own treatment of sex education, he identified the home as the school of love, and underscored "God's deep spiritual purpose in establishing sex" so that humans may share, in a degree, the joy of God's creative power, as well as experience the emotional bonding of husband and wife.¹

Spalding's philosophy of sex emphasized that the "sexual relations of husband and wife, ideally, are not merely physical. Sex is inherent in the intellectual and spiritual natures of both men and women." The physical is necessary for intellectual and spiritual love, but "the three must be united to give complete happiness."² Although not fully accepting Spalding's views, the General Conference Committee in October 1940 reaffirmed its support and validation of social education in Seventh-day Adventist schools. It endorsed education that would enable the youth to understand and maintain high Christian principles in social relations and assist the young people in preparation for marriage and parenthood.³

¹Spalding, LA, Mar. 1929, 3-4; April 1929, 4-5; Aug. 1929, 4-7.


Home Commission's Work throughout the World

The work of the Home Commission spread to various parts of the world. T. Rose Curtis reported that it had issued 4,422 certificates by 1942.\(^1\) Spalding had noted its progress in China, the Philippine Islands, Southern Europe, Norway, Sweden, Denmark, Iceland, and France, as well as conference-wide Parents' Congresses held in the Southern California Conference.\(^2\)

The last minutes (1939) available from the Home Commission indicate the extent of its work. "China was the first foreign mission to take up the work" of the Home Commission in earnest. Lessons were developed in the Chinese language by Edwin R. Thiele. In the Far Eastern Division, Elder J. H. McEachern gave strong support and promotion to the work of the Home Commission, followed by Mrs. V. T. Armstrong's work. Armstrong circulated *The Oriental Christian Home* periodical throughout the division.\(^3\)

The Philippine Union was better organized than any other foreign union. The local mission nurse was also the local Home Commission Secretary. There were about "two thirds as many societies in the Philippines as in the United States," with a larger membership. The work also

\(^1\) Curtis to Ex-Boss [A. W. Spalding], 23 Jan. 1948.

\(^2\) MHC, Dec. 11, 1934.

developed in Japan. In the Southern African Division, the president's wife organized Mothers' Societies among both the national believers and expatriates, with the periodical *The Home Commission Exchange* being circulated throughout their division. The same type of work was done, with translations, in the Inter-American Division, Europe and South America.¹

The geographical magnitude of the work of the Home Commission extended to thirty-eight countries of the world. Many had the instructional material translated into the vernacular of the people.² Spalding wrote to the leaders of the parents' societies, "I have ceaselessly tried to gain for your work the greater attention and devotion of our church forces—not with any startling success, however."³

The Home Commission Merges with the Department of Education

The General Conference Session in June of 1941 voted to make parent education and homemaking an integral part of the Department of Education. Spalding wrote, "This is a recognition and an action long sought by me." Dr.


J. E. Weaver and Mrs. D. E. Rebok, associate secretary and assistant secretary of the Department of Education respectively, were voted to take the place of Spalding and Mrs. Flora H. Williams.¹

In December of the same year, the Officers Meeting of the General Conference agreed that the Department of Education take over the work of the Home Commission as of January 1, 1942, and voted that the Home Study Institute² prepare three sections of parents' lessons: (1) parents of preschoolers, (2) parents of elementary children, and (3) parents of adolescents. Spalding stayed on another two months to facilitate the transfer.³

With this merger, Dr. J. E. Weaver took over the supervision of the Home Commission work.⁴ Mrs. D. E. Rebok became office secretary for the Home Commission section of the Department of Education. Since Mrs. Flora Williams also retired at the end of 1941, Mrs. Rebok assumed her duties. T. Rose Curtis continued as office secretary.⁵


²This Seventh-day Adventist correspondence school opened in 1909 and granted college credits in 1910. SDA Encyclopedia, 1976 ed., s.v. "Home Study Institute."

³OMM, Dec. 21, 1941; see also: GCC, Dec. 1-30, 1941, meeting of Dec. 22, 1941.

⁴OMM, Dec. 21, 1941.

1942-1953: The Retirement Years

After retiring from the Home Commission, Spalding moved to Madison College where he taught social relations and Maud taught preschool education.\(^1\) Maud's preschool differed from the kindergarten and nursery schools of the general public.\(^2\) With her husband's help, she demonstrated what the work of parent education through the Home Commission was to have accomplished. Parents brought their children, not to leave them and go elsewhere, nor for the purpose of scientific psychological observation as at other nurseries, but to stay with them and learn through theory, demonstration, discussion, and mentoring the practice and principles of child training, so that they could teach their children in their own homes.\(^3\)

In the preschool, the love of God through nature study was not a class but the spirit of the school.\(^4\) The school was patterned after the home, "with nature study, 

\(^1\)OMM, Aug. 10, 1941; GCC, Aug. 4-28, 1941, minutes of Aug. 11, 1941; Spalding to Chappell, 31 Dec. 1941, 5; Maud Spalding to Florence K. Rebok, 14 April 1946, AHC, C10, Bx 1, fld 3.

\(^2\)Spalding to Chappell, 31 Dec. 1941; id. to H. S. Hanson, 22 June 1950, AHC, C10, Bx 2, fld 2; and id. to Meade MacGuire, 7 Dec. 1950.

\(^3\)A. W. Spalding to W. W. Ruble, 5 July 1950; A. W. Spalding to Prof. and Mrs. George Greer, 12 Dec. 1949, AHC, C10, Bx 2, fld 1.

\(^4\)Mrs. A. W. Spalding to G. M. Mathews, 29 Aug. 1950, AHC, C10, Bx 2, fld 2; also: A. W. Spalding to J. H. Whitney, 29 Aug. 1950, AHC, C10, Bx 2, fld 2; and A. W. Spalding to W. W. Ruble, 10 Sept. 1950.
stories, music, home duties, physical development, and spiritual education" appropriate to the child's progress. An atmosphere of "love, of cooperation, of generous giving, and a lack of . . . [a] spirit of rivalry" prevailed. Such a school, Spalding said, was an institution of its own, not merely a "vestibule" of the elementary school.¹ By 1949 they had trained over one hundred preschool teachers in child training. Many of these teachers established preschools in various places throughout the United States.²

**Spalding's Personal Evaluation of the Influence of the Home Commission**

Spalding believed that most of the regular workers in the Seventh-day Adventist church had been disproportionately schooled in theology; and social relations were of little concern. For this reason they lacked an interest in parent education. On the other hand, he recalled there were "nearer a hundred than a score of women" capable of leadership in the Home Commission. He would have happily utilized their leadership "if the General Conference had a vision of what vital basic work..."

¹Spalding to Ruble, 10 Sept. 1950.

the Home Commission was doing, and had provided some expansion for it."¹

Spalding recognized that he "got in bad with The Brethren" at times, and reminisced, "They were always right, and I had no radar apparatus to enable me to avoid collisions."² During his experience with the Home Commission, however, he learned of "sin, of sorrow, of problems, and tales likewise of virtue and joy and bright promise" from Seventh-day Adventist homes. At age seventy-one, he recounted the opposition to his work in helping parents through the Home Commission.

I was at times traduced and slandered and condemned by brethren on the General Conference Committee, because they were unable to stand unblinking in the face of life's troubles and tragedies, and flung mud into my face in the hope of turning me aside. I am not a fighter; I could not stand up to them. I grew weary of the conflict, and I quit it. I can not now bear to dwell upon any phase of the parent-education work.³

No doubt this was the reason Spalding spent most of the 1930s away from Washington.

Spalding left Madison in 1949 and went to a mountain home near Collegedale, Tennessee, which he and his son built from the lumber cleared from the land.⁴ From

¹A. W. Spalding to Mrs. J. W. Mace, 20 Feb. 1948, AHC, C10, Bx 1, fld 5.
²A. W. Spalding to T. Rose Curtis, 26 Nov. 1950, AHC, C10, Bx 2, fld 3.
³Spalding to Mace, 20 Feb. 1948.
⁴A. W. Spalding to T. Rose, 4 Aug. 1949, AHC, C10, Bx 2 fld 1; id. to O. N. England, 16 April 1950.
here, during his last years, he authored numerous articles for denominational magazines, hundreds of stories for children, and completed a history of the Adventist church. As Spalding was writing the chapter on the history of the Home Commission, M. E. Kern urged him to include his own name in his interview with Ellen White in 1913 concerning the beginnings of the Home Commission lest "perchance there are still those who think the Home Commission was an extraneous knob on the denominational organization." Spalding replied,

I did not feel like setting up myself by name as being, in a way, commissioned by Sister White to inaugurate the parents' work. I could easily overestimate my part in the scheme; and probably my friends, and even my enemies, would not have the face to tell me so. . . . I suspect that some of my critics will think I overestimate the importance of the Home Commission work. They would bury its record in oblivion.

In 1947, the records of the Home Commission were destroyed "with a general house-cleaning" to make room for expansion in other areas. Spalding wrote, "I regret that no permanent record has been kept of my long effort (ten years) to introduce social studies into our schools. . . . An abortive mission." In relation to parent education, he said, "I wish we could have kept the movement going, but

1Spalding, Christ's Last Legion, 192-93.
2M. E. Kern to A. W. Spalding, 15 Mar. 1948, AHC, C10, Bx 1, flid 5.
3A. W. Spalding to M. E. Kern, 29 Feb. 1948, AHC, C10, Bx 1, flid 5.
4A. W. Spalding to Joe H. Murray, 26 Nov. 1950.
doubtless it did a good work in its time. . . . But we have almost no one to undertake that work."¹

Reflecting on his definitive study of Ellen White's writings on education, which embraced parent education, he said, "The divine pattern opened before me more and more. But my plant proved to be a closed gentian: there is a beauty within which no other eye but mine can see."²

Spalding sensed that most Adventists missed the "positive, constructive program of activities, both mental and physical, based on love and cooperation and team-work" found in Ellen White's writings. Although he taught it publicly in schools, churches, conferences, public meetings, and in publications as well as in private conversation, he believed that the majority—from the youth to the elders—turned away from it.³ "It is of course a tragedy that this church, as a whole, never caught the vision of Christian homemaking, though so well endowed by the Spirit of Prophecy."⁴

To him the denominational educators bore the greater responsibility. "They have never taken to heart

¹A. W. Spalding to Mrs. Claude Steen, 30 Jan. 1948, AHC, C10, Bx 1, fld 5.


⁴A. W. Spalding to Ruth H. Hayton, 29 June 1949, AHC, C10, Bx 2, fld 1.
this statement of Sister White's: 'Never will education accomplish all that it might and should accomplish, until the importance of the parents' work is fully realized, and they receive a training for its sacred responsibilities.' Education, p. 176." He wrote that although this work should have started in the 1880s, it had yet to be implemented.¹

Regardless of Spalding's feelings toward the outcome of the Home Commission, others appreciated his work. In 1948, one such mother wrote from Argentina:

Personally, I wish you were still in charge of the Home Commission. I have been very much disappointed in the material they send out. We cannot use it at all, and we surely did use the material that used to come to us in the Philippines.

She objected to lack of direction and definiteness.²

Another person wrote a letter of appreciation from Nyasaland, Africa:

It would do your heart good . . . [to see the national parents studying] Growing Boys and Girls, and questioning me eagerly, 'What does this, and this, and this mean?' I want to tell you that your books are appreciated even out here in Africa.³

W. W. Ruble, former secretary of the Pacific Union Conference, wrote:

I do not think you need to be discouraged. Your work has accomplished more than you will ever realize until

¹Spalding to Ruble, 5 July 1950.
²May B. Figuhr to A. W. Spalding, 7 May 1948, AHC, C10, Bx 1, fld 5.
you get on the other side and view the work from a better viewpoint of the past in eternity.\textsuperscript{1}

Ruble judged that Spalding's work had left its imprint on the entire denomination.\textsuperscript{2}

\subsection*{The Death of Arthur W. Spalding}

Spalding's heart was with the parent and family-life work until the end. Three days before his death, he wrote to his "children," a family that had been experiencing marital problems:

Every day is a new beginning!
Listen, my soul, to the glad refrain;
And spite of sorrow and spite of sinning,
Take heart, and begin again.

He urged them to trust in the light and life of Christ. "Only as we know Him and live with Him do we have the truth of His love," he said, and counseled them to look to the glory of redemption.

To that bright, blest, immortal morn,
By holy prophets long foretold,
My eager, longing eyes I turn,
And soon its glories shall behold.\textsuperscript{3}

He did not know how soon. He died on December 15, 1953, of a heart attack while returning home from visiting his wife in the hospital at Chattanooga. Elder G. E. Hutches, president of the Michigan Conference of Seventh-

\begin{enumerate}
\item W. W. Ruble to A. W. Spalding, 9 Oct. 1950, AHC, C10, Bx 2, fld 3.
\item Ibid.
\item A. W. Spalding to (Unknown), 12 Dec. 1953, AHC, C10, Bx 2, fld 3.
\end{enumerate}
day Adventists, conducted the funeral services at the Battle Creek Tabernacle on December 21, 1953. Interment was at the Oak Hill cemetery in Battle Creek, Michigan. The General Conference Committee expressed to Mrs. Spalding their appreciation for her husband's "inestimable contribution by pen and voice and example during his nearly sixty years of devoted service to the cause of God."^2

Summary

On completing the "Christian Home Series," Spalding expected to place the Home Commission on a firm basis. Difficulties arose, however, that threatened its existence. The economic effects of the Great Depression stalled the potential of the "Christian Home Series." Lack of denominational organization for parent education, along with Spalding's personal illnesses, combined with the effects of the economic Depression, discouraged Spalding's hopes of any further expansion of parent education through the parent societies. Spalding turned to the colleges where he anticipated the greatest amount of good with the least assistance. Through working in the educational institutions, and the continuing limited work of the societies, he maintained an awareness of the importance of parent education in the Seventh-day Adventist church until


it merged with the Department of Education at his retirement in 1942.
CHAPTER VII

SUMMATIVE EVALUATION AND RECOMMENDATIONS

Spalding's Life and Work

Living through an era of rapid sociological change in America, Spalding maintained his philosophy that life was sacred, and family life was the most important training school for character development. In an attempt to support these principles, he started a self-supporting school near Asheville, North Carolina. Here he met with severe trials that revealed his depth of character and reinforced his philosophy of life and education. As contemporary education moved toward consolidation and urbanization, Spalding continued to advocate country living and schools that emulate the home.

Although Spalding never completed a college degree, he had a perceptive familiarity with classical and contemporary philosophy. The writings of Ellen White, however, captivated his attention and brought him to regard all other philosophies as inadequate except as they were

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While conducting social education in Seventh-day Adventist educational institutions in the 1930s, Spalding felt keenly his lack of a degree, especially in the social sciences. See A. W. Spalding to E. A. Sutherland, 24 Sept. 1936; and footnote 1, page 57 of this dissertation.

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infused with the love of God. He arrived at his personal philosophical beliefs through observation of nature, reason, and divine revelation in Scripture. His philosophical views place him as a combination of realist, idealist, and pragmatist. He was a realist in his emphasis on discerning truth through the observation of nature; an idealist through turning to revelation when observation and reason became inadequate to explain the existence of evil in the world; a pragmatist in his assumption that experience constitutes the ultimate source of personal knowledge.

Spalding theologically viewed God as Creator of all that is good, and all truths to be various facets of God’s love. The beneficent fatherhood of God became his basis for parent education. Spalding held that Jesus, the Son of God and the Redeemer of the human family, was the only plausible answer to the human condition. The Holy Spirit, operating in and through individual members of the human family, was the convicter of sin and the teacher of righteousness for character development. To Spalding, to be a "brother of the King" was to share the same character as Christ so that the redeemed may dwell peaceably with Him in eternity. Conversion, then, was an experiential process of character growth to become more and more like Jesus.

Spalding also demonstrated the rudiments of constructivism as he integrated the various aspects of philosophy, theology, and experience, in constructing
meaning out of life's experiences. He continuously admonished mothers and fathers to do the same for their children as they trained them in service for God.

In studying the writings of Ellen White, Spalding came to view her role as the Elijah of modern times. In her work was the mission, message, spirit, and power of Elijah. He discerned in her writings the educational principles of family-life education that would train children for a life of commitment to God that resulted in service. White's writings expanded Spalding's philosophy of God's love as the cornerstone for parent education.

Spalding's interview with Ellen White at her home in California in 1913 inspired him with a desire to work for the education of parents in training their children for God. The love of God, as the main-spring of life in the individual members of the home, was the organizing principle of Spalding's work for the Christian home. The Word of God directed the thoughts and motives of the family; and the works of God created delight and direction for all social interaction. The relationship between parents and children reflected the love and reverence borne out in the words "Our Father which art in heaven," and the fraternal words of Jesus, "I ascend to My Father and your Father."  

1Spalding, Makers, 16-19; see also chapter 10, "The School of Love," and Section IV–Love, 75-92.
Because of God’s love, Spalding found the good and the beautiful only in God’s order of things. Consequently, he maintained that parent education and child training must be rooted in the revealed will of God. In Spalding’s gestalt of society, the home was the great socializing force of the individual. As Jesus modeled His teachings in His own life and being, in the same way "the father’s and mother’s own attitude . . . [would] chiefly affect the child."¹

The rationale for child training followed Spalding’s convictions that the parents’ work was the most important work in the world. Their work was the foundation of society, the strength of the state, and the heart of the church. The home was the first school where right habits were established. The right training of the child determined the degree to which crime was curtailed in the community. Therefore, it was the prerogative of every member of the community who had any degree of association with its children to subscribe, in life and character, to right principles and methods of Christian child training.²

Companionship was the main methodology Spalding recommended to the parents for child training. In 1912 he wrote, "If we come out of the high, thin atmosphere of theory, and seek for solid practical causes of failure and


²Ibid., 5-6.
disappointment, we shall find . . . that . . . we have not learned to live with our children."¹ He carried these concepts with him throughout his career while others were addressing "problems that arise from our having to live with children."²

When opportunity arose, Spalding published his philosophy of homemaking and parent education in the Review and Herald and The Youth's Instructor. While serving as editor of The Watchman Magazine, he more freely published directives and instruction on conserving the home, as well as articulating a philosophical base that focused on the home as the foundational training school for the success of the school, church, and nation. From these musings, he presented his paper, "Building the Foundation," at a Home Missionary Convention in January 1919. Because of wider interest among the leaders of the denomination, he presented the same paper at church headquarters in Washington, DC, in August 1919. His suggestions for the home stirred such an interest that the Fall Council of October 1919 voted to establish a Home Commission composed of the secretaries of the five departments most directly related to home interests, namely, Sabbath School, Home Missionary, Young People's Missionary Volunteer, Department of Education, and the Medical Department. These


departments were instrumental in fostering Home Institutes in the conferences, along with parent's meetings at the yearly camp meetings, and providing articles for publication through the church papers.

In less than three years, Spalding emerged as the leader of the Home Commission. Although the actual purpose of the Home Commission was to coordinate the home interests of the five departments, the Young Mothers' Societies and then the Mothers' Societies, with monthly Mother's Lessons (mimeographed in 1923 and printed thereafter), became prominent. At first, several authors contributed to these lesson pamphlets; but after one year, Spalding became the principal contributor as well as the publishing editor. Spalding's time became more and more occupied with organizing societies and providing them with lessons and literature. Home Institutes became secondary. Parents' meetings at the annual camp meetings continued. Spalding wrote the lessons for camp meeting studies, and referenced their source materials. He, as well as other personnel from the conferences, held parents' meetings at the camp meetings.

Because of the interest and suggestions from the field to accommodate the fathers, in addition to the Mothers' Societies, Parents' Councils started in 1925; the lessons were retitled Parent's Lessons. The need soon became apparent for a more lasting form of resource materials for parent education. To make the lessons

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durable, between 1927 and 1931, Spalding and Dr. Belle Wood-Comstock co-authored the five volumes of the "Christian Home Series." Its central philosophy was teaching and formation of character rather than correction. The content of each volume harmonized with the developmental stage of the young person.

When Spalding's work through the Home Commission was expanding most rapidly during the 1920s, child study and parent education in America also experienced its most rapid expansion. Many of the seventy-five organizations involved in parent education in the late 1920s were dealing with the same problems as Spalding: the rapid disintegration of the family and societal morals. Spalding's work advanced at about the same rate as that of other organizations interested in parent education, and had about the same life cycle.

Nevertheless, Spalding's works demonstrate a fidelity to his relevancy of purpose in safeguarding the family, as well as training the children for God through character development and providing workers of integrity for the church. Except for the first year of publication in the Mothers' Lessons, the Lessons remained consistent with Spalding's stated philosophical beliefs to accentuate positive action motivated by love rather than outlining a list of prohibitives and dangers. His belief was that if the mind and life were filled with thoughts and actions of good, the evil would find no room in the child's life.
Spalding consistently upheld the philosophy of God's love as the underlying principle of action in parent education. Especially was this true in his treatment of sex education.

The idea of publishing the lessons in book form appealed to Spalding, as he expected this would allow him more time to spend with the Societies. As the books came off the press, however, the nation sank deeper into economic depression. Many members of the Societies found it impossible to purchase the books. Lack of conference organizational flow for fostering parent education reduced the effectiveness of Spalding's efforts. Moreover, at the same time, Spalding's health failed to the extent that initially he was given six months to live. With the diminished financial abilities of the Societies, Spalding's health in jeopardy, and no further help available through the conferences or the General Conference, the work of the Home Commission continued to decline throughout the early 1930s. As Spalding recovered, he spent most of his time at Seventh-day Adventist colleges where he found his prime target audience: young people who were just married or who were contemplating marriage. With his limited resources, Spalding believed that this was the best return for his efforts.

The five-volume "Christian Home Series" text and bibliographies indicate that both Spalding and Wood-Comstock were well acquainted with current thought and methodology in parent education. Although the content of
their text maintained a fidelity to Spalding’s expressed philosophy of God’s love, the methodology reflected Ellen White’s emphasis on small groups and reflective interaction within the groups. Spalding’s method of including at the end of the Mothers’ Lessons/Parents’ Lessons reflective questions and references for further study also appeared in contemporary literature in the late 1920s and early 1930s.

The works of Spalding through the Leader’s Aide demonstrated the rudimentary elements of later educational methodology. Through the Lessons he presented the theory and rationale for parent education. At camp meetings and Home Institutes, as well as in the Mothers’ Societies, Spalding encouraged demonstration and modeling of parent education. Practice, feedback, and peer coaching were integral parts of the educational methodology within the groups and also in the contact Spalding had with the groups through visitation and organized institutes. Through the Leader’s Aide, Spalding also published feedback from various Societies that practiced the elements of child training.

Enrollment for the lessons fluctuated throughout the years. For instance, the Leader’s Aide of March 1931 carried statistics of Mothers’ Societies and Parents’ Councils for the nine North American Union Conferences and

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foreign enrollment. Membership rose steadily until there was a shift in the program to include the Parents’ Council in 1925. Then the membership dropped, but rose again until there was another shift in the program in 1929 to the "Christian Home Series." Since these books were marketed through the Book and Bible Houses, accurate records could no longer be maintained by the Home Commission. Consequently, the peak number of members in the Societies recorded by T. Rose Curtis at the Home Commission was reached in 1928 with 2,724 members.\textsuperscript{1}

The years from 1935 to 1937 were filled with anguish and pain for Spalding and others who were interested in the success of the Home Commission. The parents were interested in the work of the Home Commission, but the confusion in union and local conference organizational structure continued to prevent the wealth of parent-education material from reaching the membership of the church.\textsuperscript{2} Spalding was unable to keep pace with the demands of the colleges and the societies. Nevertheless, available statistics indicate that by 1937, 3,043 certificates and 189 diplomas had been granted by the Home Commission.\textsuperscript{3}

\textsuperscript{1}Spalding to Little, 17 Mar. 1931; and Spalding, LA Mar. 1931, 5.

\textsuperscript{2}Unruh to Spalding, 3 Nov. 1935.

\textsuperscript{3}Statistical Sheet, 1923-1937, RG51, John Cannon Topical Files, Home Commission Folders, GCAr.
since the Commission began, and nineteen diplomas each year from the first five-year period of study. Between 1937 and 1947, when the Home Commission files were destroyed, 4,422 one-year certificates and 276 five-year diplomas had been issued, representing an average of 115 certificates each year, and seven diplomas.¹

The end-stage of the life cycle of the Home Commission may be attributed to several reasons: (1) the breakdown of the Home Commission started with the Depression when the "Christian Home Series" needed a wide circulation to pay for its publication; (2) Spalding's illness and inability to vigorously promote the Home Commission near the end of his career continued the slump; (3) sex education was a "hot potato" in the Adventist church at the time Spalding was seeking a successor. Spalding took the brunt of pioneering this aspect of family-life education in the Adventist church and it was not an enviable position for anyone to follow; (4) the Home Commission was unable to develop a solid organizational structure through which to promote and maintain parent study groups; and (5) as stated in chapter two, the movement of the times was to doubt the effectiveness of non-professional parent education.

¹Curtis to Ex-Boss [A. W. Spalding], 23 Jan. 1948; a certificate represented the completion of one year of study and a diploma—five years of study.
The Church's Response

In the beginning, Spalding stated that the Home Commission assumed no authority. Its work was to coordinate the home interests of the five departments of the General Conference. Yet, in the 1930s it fumbled along halfway between a department doing its own work and a coordinating agency. The organizational structure was blurred. Local conference Home Commission secretaries offered to take responsibility for its work in their conferences. But Spalding had no authority to define an organizational structure throughout the church system. He could only suggest, which he did through the Home Commission Advisory Committee. The Fall or Spring Councils could recommend, but the individual conferences determined what organizational structures would function within their territories.¹

In 1930, Spalding complained in his report to the General Conference Session that the Elijah message of heart-turning had been imperfectly heeded throughout the denomination. Yes, pockets of Mothers' Societies and Parents' Councils responded. Two to three percent of Adventist parents were currently studying. Spalding used the words of Ellen White to describe the current condition, that parent education was "the very most important work; and we have not begun to touch it with the tips of our

¹Spalding to Belleau, 22 Nov. 1936.
fingers." With deep concern he said, "Ever since then that
cry has rung in my heart, and I would that I could put the
vision in every soul." In consideration of the importance
of the work and the greatness of the task, Spalding asked
for another full-time worker and a full-time (instead of
the current half-time) secretary at the office. His
request was never granted.¹

Spalding encountered considerable difficulty in
carving out a niche for the work of the Home Commission
within the organizational structure of the Seventh-day
Adventist church. He calculated that the main reason
parent education was not generally accepted was that "the
traditional work of the church is evangelism, and social
education, while it . . . [had] received some recognition,
. . . [was] regarded askance by a good many."² To
Spalding, the logical forum for the promotion of parent
education was the local church pulpit. But it was here
that the work of the Home Commission continued to bog down.
Until the pastors were trained in the importance and
methodology of parent education, Spalding felt parent
education would never become a popular item in the church.³

¹Spalding, "The Home Commission," Review, 12 June
1930, 203-04.

²Spalding to Chappell, 28 Aug. 1931.

³A. W. Spalding to J. L. McElhany, 24 April 1940,
Presidential Correspondence, GCAR.

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Mixed reactions from the church characterized the response to Spalding's work in parent education. Some leaders stood firmly in favor of his work, while others ridiculed it. Starting in 1930, he appealed for the development of leadership to take his place when he would retire. Although the minutes of official actions consistently reflect support of parent education, enthusiasm for parent education may be measured by the struggle Spalding had in finding someone to succeed him in his work. The sporadic implementation of official action demonstrated a lack of personal commitment on the part of many. The Education Department of the General Conference was reluctant to assume responsibility for parent education. When it did, it placed it in the correspondence school of the Home Study Institute.

Apparently, by 1950, the work of parent education, having been absorbed into the Department of Education in 1941, slipped through the cracks and found little support in that department. E. E. Conssentine\(^1\) refused to be burdened with it and G. M. Mathews\(^2\) did not recognize it as part of the work of the Department of Education.\(^3\) Nevertheless, the five volumes of the "Christian Home

\(^1\)Secretary of the General Conference of Seventh-day Adventists Education Department in 1950.

\(^2\)Associate Secretary of the General Conference of Seventh-day Adventists Education Department in 1950.

\(^3\)Mrs. A. W. Spalding to Mathews, 29 Aug. 1950.
Series" went through a second edition and were still being used by the Home Study Institute of the Department of Education in parent education in 1949. Most of the work, however, was through correspondence and literature rather than study groups in the Home and School Association.¹

Response from the Church Membership

Spalding's work through the Home Commission was appreciated by many at the colleges and among the membership of the local churches. After an academic quarter of presenting social relations at Union College, the men of that school sent him a note. It read in part,

Because you are doing a noble work in the sight of God and man, and because you have given us a better knowledge of our responsibilities and privileges, we . . . send a mere token of our appreciation and gratitude for your good work, and an outward manifestation of our deep respect and sincere love for you.²

Spalding's work provided a basic awareness of the importance of the parents' work in training their children for God. In the early 1950s, two books appeared that underscored the importance of the home: Adventist Home and Child Guidance.³ These were an outgrowth of the Home

¹Spalding to Kellogg, 23 Aug. 1949.

²Men of Union College to A. W. Spalding, 21 Mar. 1937, RG51, John Cannon Topical Files, Home Commission Folders, GCAr; see other letters of appreciation: i.e., E. L. Minchin to A. W. Spalding, 20 Feb. 1948, AHC, C10, Bx 1, fld 5.

Commission's study of the writings of Ellen White on parent education beginning in 1922. Each was a compilation of various paragraphs from the writings of Ellen White describing the importance and imperatives of home making and child training.

Not until 1975 did the General Conference of Seventh-day Adventists again specifically set up a ministry for family-life education.1 At the time of this writing, family-life education is not explicitly expressed as a part of the Elijah message of the Seventh-day Adventist Church.2 The implementation of family-life education is as much a private enterprise as an organized church endeavor. Spalding's contributions are recognized in the Arthur W. Spaulding (sic) awards that are given through Family Life International, an annual educational endeavor headed by Drs. John and Millie Youngberg of Andrews University.

Another contribution Spalding made was the popularization of storytelling in the Seventh-day Adventist

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2Fundamental Belief 22, of the recently published beliefs of the Seventh-day Adventist church, states that "family closeness is one of the earmarks of the final gospel message." The commentary on this belief quotes Mal 4:5, 6, and states that "God's call is to a reuniting, a resolidifying, a turning and restoration" of families. Presumably, this turning is a result of accepting the final gospel message. Seventh-day Adventists Believe . . . A Biblical Exposition of 27 Fundamental Doctrines (Washington, DC: Ministerial Association of the General Conference of Seventh-day Adventists, 1988), 294, 308.
Church through the parents' societies and Junior Camps.¹

The educational and spiritual aspects of storytelling are still cherished in summer camps and the children's sermonette in many churches. Spalding's wife, Maud, also contributed to parent education, not only through a syllabus on nature study recommended by Flora H. Williams, but also by conducting parent-education demonstration schools at Madison College during the mid-1940s.²

Spalding and his wife gave their energies, yes their lives,³ for the upbuilding of parent education in the Seventh-day Adventist Church. Repeatedly, Spalding held before the people that

> The work of parents underlies every other. . . . The well-being of society, the success of the church . . . depends upon home influences, MH349. . . . Never will education accomplish all that it might . . . until the importance of the parents' work is recognized, and they receive a training for its sacred responsibilities, Ed. 276. . . . [And], in this very time there is due a message of . . . love between parents and children, in fulfillment of God's promise in Malachi 4:5,6.⁴

What is the value of a history of parent education in the Seventh-day Adventist church? Hopefully, a review

¹Testimonial from a mother published in the Leader's Aide, Sept.-Oct. 1933.

²Flora H. Williams, Leader's Aide, May-June 1935, 6; Maud's preschool education at Madison College implemented what Spalding had promoted during his years as parent educator: see Mr. and Mrs. A. W. Spalding to Prof. G. M. Mathews, 21 June 1950, AHC, C10, Bx 2, fld 2.

³E. A. Sutherland to J. L. McElhany, 13 Dec. 1942, Presidential Correspondence, GCAr.

⁴Spalding, "Suppose You Speak."
of the history of this movement within the church has been helpful in discerning the importance of parent and family-life education to the heritage and mission of the church. Perchance, this brief history will encourage some contemporary scholar to conduct empirical or ethnographical research on the principles of child training that Spalding recommended. Nevertheless, as a historian, Spalding's challenge is apropos: to "visualize the past and apply it to the present."¹

Recommendations for Further Study

The mission of the Seventh-day Adventist church is stated to be the fulfillment of the prophecies concerning the end-time Elijah message. Part of that message is turning the hearts of parents to their children and children to their parents. It might prove helpful in fulfilling that mission if thoughtful students of family-life education within the Seventh-day Adventist church pursued the following recommendations for further studies:

1. A study on the significance of parent-education in relation to the recently published 27 beliefs of the Seventh-day Adventist church

2. An in-depth study of the philosophy, methodology, and curricularization of parent-education principles from the writings of Ellen G. White

¹A. W. Spalding to L. E. Froom, 6 Sept. 1953, AHC, C10, Bx 2, fld 3.
3. The development of a curriculum for parent-education utilizing the resources of Spalding and Ellen G. White

4. A comparative study of Spalding’s parent-education with other parent or family-life educational programs such as those of James Dobson.

5. A study on how the movement of rural Seventh-day Adventist families to the cities, with the corollaries of theater attendance and the acquisition of radio and TV, affected the Home Commission’s objectives in parent education.

6. A comparative study of the factors impeding the work of parent education/family-life education within the Seventh-day Adventist church during the time of the Home Commission and currently.

7. A study of the factors promoting the advance of the work of the Home Commission in the Pacific Union Conference of Seventh-day Adventists during the 1930s.
APPENDIX A

USEFUL READING

What reading is most useful is the important question to be considered in the study of literature. As already shown, useful writings are not confined to a mere compilation of facts. One of the best tests of any piece of writing is the state it leaves us in when we have finished reading it. If it leaves us with a deeper reverence for the Creator; a tenderer feeling toward mankind as a whole; with a warmer admiration for the works of God in nature, both animate and inanimate;—if it leaves us with a keener sense of our obligations to God and to our fellow men; with a stronger desire for some part in the work which the Savior of the world has undertaken for man; with a more gentle, tolerant, and generous spirit,—it has been a good thing for us to read.

But perhaps a still better test is the permanent impression it makes on us. Sometimes one feels that he needs time before deciding upon the merits of a book. It may have been so exciting that he must wait for his feelings to subside into a normal state, before he can decide with respect to the permanence of the impressions which he has received.

But there is an all-important test which may be applied to literature, as well as to everything else in life,—the test of permanent value. The questions to be asked in regard to any production is this,—Will it be useful hereafter?—not simply in this life, but in the life to come.

It is generally believed by good men that we may secure attainments here that will enhance our happiness in the future life. The better we learn to love God now, the greater power we shall have for loving him then, and the more perfect will be our happiness; for unselfish love is the spring from which the highest happiness flows. The more fervently we enter into the work of doing good, the more fully will we be able to enter into the joy of our Lord, when he shall welcome home those who have been saved through him. The more we delight ourselves in admiring the works of God in nature, the more we shall, to all eternity,
enjoy the wonderful creations which he has yet to make known to us. It is in this way that we may all be laying up treasures in heaven, and the kind of reading that aids most in this work is the most profitable.

The knowledge, the literature, the training, which teaches us how to gain a competence here, how to succeed in business, how to gain a title to respectability, is useful in its way, and should not be neglected; but that which fits us to take a living part in our Master’s work, is better. It is part of that higher culture which prepares us to stand in the presence of God and the angels, and to share in the exalted joys prepared for us by the Author of our being. This is a practical education in the truest sense, and the literature which tends to promote it is as much higher in usefulness than that with a lower aim as heaven is higher than the earth.

SOURCE: G. H. Bell, Studies in English and American Literature (Battle Creek, MI: Review and Herald Publishing Assn., 1898), 201-03.
APPENDIX B

A FEW BASIC PRINCIPLES AND CHANGES PROPOSED UPON WHICH THE GOVERNMENT OF THE NAPLES SCHOOL MAY BE REORGANIZED

1. In case of any differences of opinion, insubordination or other misdemeanor, on the part of a student with whom any teacher at the time of its occurrence may be most closely associated, it is the duty of that teacher to dispose of that case according to his or her best judgment, without any interference at the time by any higher official. If the teacher’s ruling is not sustained, it must be so decided by unanimous vote in faculty meeting, excepting the teacher involved. Otherwise it remains with the student as first decided.

2. All important questions which arise with reference to operating the school, must first be agreed upon by Prof. A. W. Spaulding and S. Brownsberger, before being submitted for action to any board or committee. Minor questions may be brought up before other bodies for discussion and action, provided that in case of disagreement on any question on the part of the above named persons it may by request of either be referred to them for action.

3. While we recognize the fact that the patriarchal form of government was the most wise and practical in the early period of God’s dealing with his people, just as in the early Christian period conditions were such as to render it practical and advisable that all property should be held in common, yet under the present conditions we regard the patriarchal system of government as not only impractical but productive of positive evil; and we hereby agree that this system is not to be upheld before the minds of students either publicly or privately.

4. Inasmuch as Prof. Spaulding has used his position as president of the Naples School to secure for himself authority (sic) and influence over the minds of others connected with the school which God has not authorized any man to exercise over other minds, (and because of the objections urged against his views of school government and other views and policies he advocates).
Therefore, he consents to serve in the Naples School in a subordinate position under such leadership as the Board of Trustees may see fit to appoint.

5. Prof Spaulding further agrees that he will provide a place for his family to live and board separate from the school family, and that his wife shall not be connected with the school in any official relation.

SOURCE: Attachment to Sidney Brownsberger’s letter to W. C. White, 27 July 1911, EGWRC-GC, WCW files, GCAr.
APPENDIX C

AGREEMENT OF SEPARATION

After an experience of nearly one and a half years in conducting the Naples School together, in which we have had ample opportunity to become well acquainted with each other’s policies in operating such a school, we have decided that it would be for the best interests of the educational work in which we are engaged to conduct separate schools in which we can both pursue such policies unhindered as we deem best adapted to accomplish the highest good for our students. With the most sincere desire for each other’s prosperity in our efforts to guide youth to the highest ideals, we are still, though working separately, sincerely united in heart in the Master’s service.

S. Brownsberger.

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A. W. Spalding

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SOURCE: Attachment to Sidney Brownsberger’s letter to W. C. White, 27 July 1911, EGWRC-GC, WCW files, GCAr.
APPENDIX D

SAMPLE MOTHERS' SOCIETY PROGRAM

Opening Song: "Beautiful Valley of Eden"
Christ in Song #850

Prayer: (That this year's record, graven on the characters of our children, shall be such as to make our heavenly Father glad).

Roll Call: Each member answering by quoting a thought from the lesson in Makers of the Home

Secretary's Report:

Solo: By Mrs. Gladys Singer

Welcoming address: By the new Leader

Class Period:

Census:

Symposium: "The Ten Graces of the Christian Home"
(From Chapter 1, two minutes each)


3. "What Some Parents Have Learned About Teaching Obedience," by Madam Igo Surh

4. "What Industries Can the Home Have to Teach the Children?" by Mrs. Daly Work

5. "Clean Hands and a Pure Heart,"
by Mrs. Grace Goodhue


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8. "Ways of Teaching Beauty and Wisdom," by Mrs. Shy Ningstill
10. "Love in the Home," by Mrs. Charity N. Vietnout

Song: "Love At Home," Christ in Song #580

Paper: "Who Made the Home?" (from Chapter 2), by Mrs. Eve Adams -- discussion led by Mrs. Martha Lazarus

Story: "An Evening in a Home of Nazareth," by Mrs. Mary Telletagen

Assignment of parts on the next program

Mizpah: (Genesis 31:49)

Taken from: Leader's Aide
January 1929, 5-6.
APPENDIX E

LETTERS OF COMMENDATION AND APPRECIATION

"Oh, how can I ever tell you what it has meant to me, this teaching of the glories of motherhood (of course I always felt it was the most wonderful thing in the world, but I, like my old friend, was taught that my duty was to hold some active post of duty in our world work), this holding aloft the work of the home, and the constant encouragement that the Home Commission has sent across the miles these many years to help the mothers who do the things that nobody knows about save God,—and you know that sometimes it seems that even He does not know about. My life is happier, fuller, and more hopeful because of it. I am only representative of many mothers you have helped. Listen: just the other day a mother said to me—'You know I believe God has raised up the Home Commission to help us save our homes as truly as He raised up Moses to save Israel, or Esther to save the Jews. I would not give up the help I received from the Mothers' Lessons, for anything in the world.'"

Printed in Leader's Aide June 1931, 1-2.

"I have read various books about the care of babies, but none of them are [sic] equal to our book 'All About the Baby.'"

Printed in Leader's Aide August 1931, 1.

"The only fault I have to find with these books of the Christian Home Series is that they are so ideal they discourage us parents."

Printed in Leader's Aide October 1931, 8.
From the Mothers' Society leader who met with a critical car accident in Colorado:

"I’m glad I could live until now. I really did not know how good and how comforting it is to know God as I do now. I wonder why so many mothers go on struggling, when they could learn to be glad too. I only wish I had known these precious, helpful lessons sooner."

Printed in Leader's Aide December 1932, 5.

From a union conference secretary who espoused Spalding's philosophy of parent education:

"I assure you we are doing all in our power to make the Home Commission what it should be; although I am heavily loaded with other departments, yet I am giving the Home Commission its full share of my time, because I have a burden that the influence of the home is a mighty factor in the spiritual development of our children."

Printed in Leader's Aide January-February 1936, 4.

Response from a student at one of the colleges where Spalding presented social relations education:

"I have never been able to understand why parents seem to dread the day when they must tell their children the facts of life. My parents told me nothing. . . . My mother made me feel ashamed to mention anything concerning sex, even escorting and dating. The information I received was from smutty stories, information from older brothers a little less ignorant, and books I read on the sly. I resented this.

I reached high school age. My parents lamented, fumed, and nagged because I would tell them nothing of a personal nature. They could not understand why I and my brothers fell in with a group of boys and girls of questionable reputations."

Printed in Leader's Aide September-October 1937, 3.
APPENDIX F

LETTER OF APPRECIATION FROM
COLLEGE STUDENTS

Because your stay at Union College has been for our spiritual, mental, and physical edification, and because you are doing a noble work in the sight of God and man, and because you have given us a better knowledge of our responsibilities and privileges, we, the men of Union College, send you this note which is a mere token of our appreciation and gratitude for your good work, and an outward manifestation of our deep respect and sincere love for you.

Men of Union College to Professor A. W. Spalding, 21 March 1937, RG51, John Cannon topical files, Home Commission Folders, GCAr.
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VITA

Allan William Freed, born May 21, 1936, Laird, Saskatchewan, Canada.

Married, June 29, 1969, to Shirley Ann Anderson; children, Nels William, Janine Monica, and Darren Halstead.

B.Th., Canadian Union College, 1970.
M.P.H., Loma Linda University, 1978.

Nursing Orderly 1955-1959
Mine Surveyor 1959-1964
Church Pastor 1970-1972
Literature Evangelist 1972-1973
Church Pastor 1973-1978
Chaplain/Social Services 1978-1982
Church Pastor 1982-1983
Church Pastor, Religion Department Head, Academic Dean, (Pakistan Adventist Seminary) 1983-1989
Chaplain (Saint Joseph’s Medical Center) (South Bend, Indiana) 1993-