CHAPTER 5

LAUNCHING A NEW ENGLAND SCHOOL

1882-1884

The two years Goodloe Bell spent at South Lancaster, Massachusetts, were the last years he was employed in full-time teaching by the Seventh-day Adventist Church, though he continued his activities in Christian education until the day of his death. His recent experience at Battle Creek College had left him in poor emotional and physical health, but it did not deflect him from his commitment to teaching. Nearly ten of his thirty-one years of teaching had been spent in the church's first college. It was propitious for both Bell and the church that at the same time he resigned from Battle Creek College, the church was extending its educational program with the establishment of two new schools.[1] In contrast to his experience at Battle Creek College, Bell was now in charge of a school. He had the opportunity to put into practice his convictions concerning the combination of work and study within the context of a strong Bible-based program. This chapter traces his career at South Lancaster from 1882 through 1884 and describes the key features of his educational philosophy exemplified in his

[1]Sidney Brownsberger opened a school in Healdsburg, California, on April 11, 1882, and Goodloe Bell commenced the school at South Lancaster, Massachusetts, on April 19, 1882.

leadership role at the South Lancaster school. It also examines the factors that contributed to his resignation in 1884.

Until early 1882, Battle Creek College was the only Seventh-day Adventist church-operated school in existence. On December 2, 1881, however, at the twentieth annual session of the General Conference, it was recommended that preparatory schools be established where students could pursue "such branches of study as it will be necessary for them to master before entering the College at Battle Creek." No locations were specified; only that they were to be established "in such places . . . as the General Conference may recommend."[1]

Planning a New England School

Elder S. N. Haskell, the president of the New England Conference, was convinced of the necessity of a school to train gospel workers for the New England region.[2] Battle Creek College was too far away for the young people in the east and therefore failed to meet the needs of the church in the northeast. The recommendation, however, did not intend that the preparatory schools should take the place of Battle Creek College. In April 1882, Haskell further

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[1] "General Conference," RH 59 (December 26, 1881):786.

[2] See Myron F. Wehtje, And There Was Light: A History of South Lancaster Academy, Lancaster Junior College, and Atlantic Union College Volume One, 1882-1928 (South Lancaster, Mass.: Atlantic Press, 1982), pp. 12-13. In 1882 Haskell said he had been waiting "for ten years or more" for the establishment of a school in New England. See his "Appeal to the Brethren in New England," RH 59 (March 7, 1882):159.

clarified the purpose of the General Conference by stating that it was:

> . . . to provide schools where brethren and sisters desiring to fill some position in the cause can have a preparatory drill upon those points in which they are deficient, and which are especially necessary to make one useful in the cause of God, and also where children can have the benefit of good influences while receiving a proper education.[1]

With such an object in view, Haskell wrote to W. C. White on New Year's Day, 1882, and requested him to confer with Bro. Bell in Battle Creek and ask him if he knew of "a good woman teacher with "good moral stamina" who could "keep her own counsels" and manage a "good-sized school." She would also need to be "a good Bible student." Haskell's wife thought he would have to go "'over on to the other shore' to find such a teacher. . . ." Bell failed to find one that met the specifications.[2]

On February 4 and 5, the New England Conference met in their quarterly meeting. An important item on the agenda was "the propriety of establishing a Seventh-day Adventist school at some point in New England."[3] The Review and Herald notice advertising the meeting described the intended curriculum in broad terms: the study of the common branches, the study of the Scriptures, and instruction in practical missionary work.[4] No decision on the

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[1]S. N. Haskell, "Preparatory Schools," RH 59 (April 11, 1882):233.

[2]S. N. Haskell to W. C. White, January 1, 1882, EGWRC--GC.

[3]New England Conference Committee, "New England Quarterly Meeting," RH 59 (January 24, 1882):64.

[4]Ibid.

location of the school was made, but in the discussion the delegates suggested that "arrangements should be made to connect manual labor with the school."[1]

In the meantime, the crisis at Battle Creek College was reaching such proportions that both G. I. Butler and S. N. Haskell, who were members of the college board, had been urged to come to Battle Creek to give counsel. Butler had arrived on January 17, but Haskell, suffering from poor health, was delayed and did not arrive until mid February,[2] just before Bell's altercation with Henry McLearn on the stairs. Haskell had been kept informed of the developing crisis during the previous weeks since he, Butler, and Smith constituted the General Conference Committee, but he arrived too late to have any influence upon Smith's attitude. His major concern now was to find a teacher for his New England school.

Bell Appointed Principal

Within a day or so of Bell's resignation on February 20, Haskell had secured his services as principal of the South Lancaster school. Haskell may well have been a little anxious about offering the position to Bell. He doubtless knew of Bell's sensitive personality and his clashes with both peers and students. In 1882, however, there were very few educators within the ranks of the Seventh-day Adventist Church with sufficient educational experience

[1] "The Quarterly Meeting of the New England T. & M. Society," RH 59 (February 21, 1882):125.

[2] See G. I. Butler to W. C. White, January 19, 1882, and G. I. Butler to W. C. White, February 20, 1882, EGWRC--GC.

to take charge of such a school. Perhaps Haskell reasoned that South Lancaster was far from the problems of Battle Creek, and the school would be so small at first, there would be very few on the staff. Haskell had no doubt, however, about Bell's ability to teach thoroughly and faithfully, and his willingness to promote the principles of Christian education as well. The constituency in New England probably first heard of the appointment of their school's principal when they opened the February 28 issue of the Review and Herald. G. I. Butler and S. N. Haskell announced that Sidney Brownsberger was to be in charge of the new school on the west coast at Healdsburg, and Bell was to superintend the South Lancaster school "in connection with Sabbath-school labor in New England." Edith Sprague, who was one of Bell's supporters on the Battle Creek College faculty and who resigned at the same time as Bell, was to be the assistant teacher. Butler and Haskell thought it best to give strong support to Bell's past work in view of other comments that doubtless were being circulated.[1]

Bell's Curriculum

In his usual thorough way, Bell lost no time in formulating a statement of his educational philosophy and of the features of the curriculum he proposed for the school. On March 7 he published a description of the studies to be taught and of the school's objectives. He intended to teach "only such studies as are absolutely

[1]G. I. Butler and S. N. Haskell, "Educational Matters," RH 59 (February 28, 1882):136-37. See also New England Conference Committee, "School in New England," RH 59 (February 28, 1882):137.

needed to fit our young people for service in the cause."

> The Course of Study will embrace English Language; Mathematics; Geography; Human Physiology and Hygiene; and Bible History; together with practical instruction in Tract and Missionary Work, and in the most useful of the Agricultural, Domestic and Mechanic arts. English Language will embrace Reading; Penmanship; Grammar, Composition, especially letter-writing; and the most useful portions of Rhetoric.[1]

Bell's teaching speciality was English, and in his comments on how the subject would be taught, he stated that the emphasis would not be on grammatical parsing and analysis but on "logical and rhetorical analysis," which meant a consideration of "the thought, and relation of ideas, and the most appropriate forms of expression." Language, he said, should be "so simple and direct as to be easily understood, so clear that none but the right meaning can be conveyed by it, and so energetic as to arouse the activities of other minds." Reading, too, was an important study because it implied "the power to appreciate and express the thoughts of the loftiest minds." Bell was not only concerned with the mechanics of reading but also with teaching the student "to discriminate between good thoughts and bad; to know what to admire, and what to condemn; what to embrace; and what to reject."[2]

The subject of health was to occupy a significant place in Bell's course of study. A practical knowledge of health was "all-important" because "good health" was "so essential to happiness" as well as to vocational success. His aim, therefore, was to

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[1]G. H. Bell, "The School in New England," RH 59 (March 7, 1882):159.

[2]Ibid.

provide the practical knowledge that would enable his students "to avoid sickness, and promote the best physical conditions."

As a Christian educator, however, Bell placed the greatest emphasis upon Bible study. It alone could provide that "moral and religious instruction" which was the essential element of a good education. The Bible also contained "ample resources for the development of the highest faculties of the human mind." Bell regarded the Bible as giving "the only complete history of the world" as it traces "the origin and destiny of our globe."

> It contains the deepest and truest philosophy, the grandest poetry, the loftiest imagery, the tenderest pathos, the most exquisite conceptions of the sublime and the beautiful. It sets before us the noblest heroes, and the only perfect example, that the world has ever seen. It opens to our view the glories and mysteries of a world to come.[1]

In the previous chapter it was noted that Bible lectures did not become an integral part of the study of all students in Battle Creek College until at least the winter of 1881 when the school board took steps to introduce such a program.[2] Prior to that time Elder Uriah Smith conducted Bible lectures only for those who wished to attend. Many students therefore completed their courses without any Bible subjects being required. Their only contact with a systematic study of Scripture was the study of Bell's Sabbath School series in his weekly Sabbath School hour at Battle Creek church. For this reason, Bell stated that the study of the Bible,

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[1] Ibid.

[2] Battle Creek College Board Minutes 1877-1890. December 20, 1881, p. 99; December 27, 1881, pp. 99-100, AUHR.

which he believed to be worth more than all other studies combined, "deserves more than one hour's study in a week."[1]

Bell did not devote much space to his description of the work-study concept, though it was to be a significant innovation as far as Seventh-day Adventist education was concerned. In Ellen White's first article on education in 1872, she had urged:

> We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call the muscles into exercise. Daily, systematic labor should constitute a part of the education of the youth, even at this late period. Much can now be gained by connecting labor with schools. In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone.[2]

Battle Creek College, during the 1870s, was never able to attain to this ideal. The church leaders did not grasp the educational implications of such a program. Their purchase of only twelve acres for the location of the college and the subsequent sale of five of those acres as lots for the homes of the teachers[3] prevented the organization of any agricultural labor at the school. Bell was

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[1]Bell, "The School in New England," p. 159. Ellen White had urged the adoption of a Bible study program for all students in her paper, "Our College," Testimony for the Battle Creek Church (Oakland, Cal.: Pacific Press Publishing House, 1882), pp. 6-8.

[2]Ellen G. White, "Proper Education," Testimonies for the Church 9 vols. (Washington, D.C.: Review and Herald Pub. Assn., 1962), 3:159.

[3]Both Goodloe Bell and Uriah Smith bought lots from the subdivision that was separated from the college property. Land Sale Indenture--the Seventh-day Adventist Educational Society to Goodloe H. Bell, Register of Deeds, County of Calhoun, Marshall, Michigan, Book 96, p. 14. See also Book 94, p. 29 and College Board Minutes, November 18, 1878, pp. 35-35; July 18, 1880, p. 68.

frustrated by the limitations imposed on such a program by the location of the college. In 1879, at the fifth annual session of the Seventh-day Adventist Educational Society, he spoke in favor of the need for students to spend a regular portion of time in physical labor, "though he knew not how this could be secured."[1]

When he wrote the description of his proposed curriculum for the South Lancaster school in March 1882, the introduction of a work-study program was high on his list of priorities. For Bell, useful employment while studying played a significant role in character development, as well as providing more immediate beneficial results in the students' mental and physical development. He wrote:

> Some may wonder how time can be spared for such useful employments. To such it may be said that actual demonstration has proved that pupils can advance faster when giving two or three hours a day to labor than they can when they spend all their time in study.[2]

Bell's philosophy of education led him to state that the school would aim at making the teaching "eminently practical--to give actual skill in doing things rather than in merely telling how to do them." The principles taught would be given a practical application with the minimum use of technical terms, formal rules, and definitions. He continued by stating an important principle of teaching which distinguished his instruction from that given by many educators of his day.

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[1]"The Fifth Annual Session of the Seventh-day Adventist Educational Society," College Board Minutes, p. 56.

[2]Bell, "The School in New England," p. 159.

> By these means, the memory will be relieved of an enormous load, and will thus be in a condition to grasp with vigor those objects that come within its proper sphere. The teaching will not aim at recitational effect, but rather to quicken the perceptions, cultivate the imagination, strengthen the judgment, develop a refined taste, and awaken an interest that will deepen while life shall last.[1]

To those who thought that such practical aims in education were inconsistent with true culture, Bell stated that they were taking "too narrow a view of practicability." He then gave an illuminating and well-written definition of practicability:

> Whatever arouses thought, creates a desire for wisdom, or promotes a love for truth; whatever leads to serious reflection; whatever helps us to discover and admire the beauty, wisdom, and goodness manifested in the works of God; whatever stirs up love for mankind, or reverence for the Creator--all these are eminently practical, and have a powerful bearing upon a person's usefulness in any department of labor.[2]

Anticipating the later direction of Piagetian theory, Bell believed that mental growth is "by assimilation rather than by accretion; for the mind must grow by its own activities." The practical end of education was the harmonious development and perfection of "the noblest specimens of Christian manhood and womanhood that can be produced in the tainted atmosphere of these degenerate times." The means by which such an end was attained were "simple and natural." "Learning to do well some of the commonest duties of life" provided much of the "needed discipline." It was this fact, wrote Bell, "together with the hope of divine help," that gave him courage to undertake the role of leadership in this new school.[3]

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[1] Ibid.

[2] Ibid.

[3] Ibid.

Preparation for Opening Day

It had been originally hoped that the school would open on April 1 or before.[1] This date, however, was too soon to allow for the necessary preparations. In the Review and Herald of March 28, S. N. Haskell called for a general meeting at South Lancaster on April 8 and 9, at which time plans for the school would be considered and definite arrangements made for its commencement which was expected about April 16.[2]

Goodloe Bell and his eleven-year-old son, Omar, left Battle Creek in the evening of April 4, resolving to forget the past and look to the future. Bell later wrote to W. C. White that before his departure he made everything right with the officers of the college and the Review office. He added,

> They have dealt honorably and generously with us. I have nothing to regret but that I have not been a better man. If my character had been perfect, how much better I might have stood against those who oppose the right! But the past is past, and I mean to learn useful lessons from it.[3]

Bell and his son arrived in South Lancaster on April 6 and found that the small Massachusetts village, situated on the banks of the Nashua River and about thirty-five miles west of Boston, gave "an air of rural quietness that is very grateful to the tired mind." The "commodious and hospitable home" of Elder S. N. Haskell

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[1]New England Conference School Committee, "School in New England," RH 59 (February 28, 1882):137.

[2]S. N. Haskell, "General Meeting in New England," RH 59 (March 28, 1882):201.

[3]G. H. Bell to W. C. White, May 24, 1882, EGWRC--GC.

provided lodging for them both. Bell's love of nature responded to the natural beauty of the town. He later wrote of "the venerable elms" along the streets, the orchards, and the "wide, rolling meadows" with their solid stone wall fences, the groves and miniature lakes that appeared to be the work of "Nature's own hand." He appreciated, too, South Lancaster's rich historical setting.[1]

Bell arrived in time to attend the meetings on April 8 and 9 which were "of unusual interest" and were well attended. School matters occupied a considerable portion of the time. It was reported that there was a "most perfect accord" between the school committee and the teachers as to the purpose for the school. On the afternoon of April 9, Bell delivered an address "on the true objects of education and the best methods of securing them." His words met with a "hearty response" from those present.

In his report of the meetings he later wrote that "the prospects for the school are very encouraging" and that "the probabilities are good for a fair attendance this spring, even on the short notice given." Haskell, who was the moving force behind the school, was particularly encouraged by the meetings and hoped that "a goodly number of those who attend the school will become laborers in the cause of God." The first term of the school, he advised, was to continue for ten weeks, with the opening date finally set for Wednesday, April 19.[2]

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[1]G. H. Bell, "South Lancaster and the School," RH 59 (April 18, 1882):249-50.

[2]B. L. Whitney, "General Meeting at South Lancaster," RH 59 (April 25, 1882):266; Bell, "South Lancaster and the School," p.

When Bell announced the opening date for the school, he added significantly, that it was "the anniversary of the battle of Lexington" in 1775.[1] It is likely that Bell suggested this date, for it meant much to him and to his maternal ancestors. His mother's grandfather, Timothy Blodgett (1740-1831), had fought in that battle in Captain John Parker's Company. Timothy's wife, Millicent, later reported how she had to leave "the oven full of her good baking" and take her three little children, including Bell's grandfather Samuel, who was then under one year old, in the adjacent woods as the British approached.[2] Bell may well have hoped that the Lexington "shot that was heard around the world" might symbolise on a smaller scale the influence of his new school. He wrote:

> We trust there can be built up here a good school of moderate size, that will furnish some earnest workers for the cause, and that, by arousing an interest in education, will help rather than hinder the prosperity of the other schools of our denomination.[3]

The days before April 19 were spent in a flurry of activity at the school house. Ella Graham was living in South Lancaster in 1882 and kept a diary of the year's events in the town which she liked to call "Adventville." She was among the students who

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250; S. N. Haskell, "The School in New England," RH 59 (April 18, 1882):249.

[1]Bell, "South Lancaster and the School," p. 250.

[2]Edwin A. Blodgett, Ten Generations of Blodgetts in America. Revised for publication by Edith A. and Evelyn M. Blodgett, pp. 56-58. Historical Geneology Department, Allen County Public Library Fort Wayne, Indiana. See also Rowena Elizabeth Purdon, That New England School (South Lancaster, Mass.: College Press, 1956), p. 31.

[3]Bell, "South Lancaster and the School," p. 250.

enrolled on the school's opening day and the entries in her diary, brief as they were, for the few days prior to the opening, give a glimpse of the hectic preparations. "April 16. The folks cleaned the school-house. . . . April 18. Went down the street--everything in a rush."[1] When Bell saw the school house, he may well have recalled the old Review and Herald print shop in Battle Creek where he had opened the first church-supported school ten years before. The South Lancaster school house had also been previously used for other purposes. Once a small carriage shop, eighteen by twenth-four feet, it had been converted into the first Seventh-day Adventist chapel in South Lancaster in 1873. Five years later, when a new church was built, it had been abandoned, only to be relocated, scrubbed, and painted in 1882 to be Bell's Massachusetts school.[2]

The School Opens

When the nineteen students entered the school on the morning of April 19, the three teachers, Professor Bell, Miss Sprague, and Miss Huntley, together with Elders Haskell and Robinson, were there to greet them. Haskell later reported that the number of students was larger than expected and that the students "manifested much interest in the school." At some point in the opening remarks, reference was made to "the matter of connecting manual labor with

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[1]Ella Graham Diary for 1882, April 16 and 18, G. Eric Jones Library, Atlantic Union College, South Lancaster. Massachusetts.

[2]Rowena Elizabeth Purdon, The Story of a School (South Lancaster: College Press, n.d.), pp. 8-9. Rowena Purdon was a member of the first graduating class of the South Lancaster school in 1888. Ibid., p. 62.

mental training," but evidently neither Bell nor Haskell thought it wise to thrust such an innovation upon the students. Rather, "it was referred" to the students "to act in reference to it as they might see fit, and to make such suggestions as would be agreeable to themselves."[1]

The response of the students was heartening to the school's leaders. After school had closed on that first day, Orville Farnsworth, who was then twenty-three years of age and was among the oldest pupils in the school, chaired a meeting of the students and spoke in strong support of the manual labor idea. He said he was anxious to have the school start right and thus meet with the approval of God. Evidently during the day the young men had met together and had drawn up several resolutions which he presented to the afternoon meeting. The students indicated that they were motivated by the desire to show their appreciation of the efforts and sacrifice that had been made on their behalf by those who had founded the school. They requested, therefore, that the school board provide them with one acre of land for cultivation, and they resolved to donate to the school the proceeds from the sale of the crops. The young ladies voted to be "responsible for the laundry work, and for all necessary repairs in the clothing of the young men who donate their time in cultivating land for the benefit of the school." They added that they would be "glad to help in any other

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[1]S. N. Haskell, "Opening of the South Lancaster School," RH 59 (April 25, 1882):265. See also First Record Book, of South Lancaster Academy, pp. 4-6, Memorabilia Room, Founders Hall, Atlantic Union College, South Lancaster, Massachusetts.

way whenever opportunities present themselves."[1]

When Haskell reported the events of the opening day to the readers of the Review and Herald, he said that Professor Bell and Sister Sprague would remain "at least a year, and we know of no reason, if the Providence of God favors it, why they may not remain as long as a school is needed."[2] Bell was happy to remain in the school at least for a time, for he wrote to W. C. White in May 1882, "Since I have put my hand to this school, I would like to see it well organized and firmly established before I leave it, if God will bless my efforts in that way."[3]

In his organization of the school, Bell taught the most advanced classes. Miss Sprague was the teacher of the primary classes and Miss Huntley instructed the missionary class. There was no attempt to arrange a regular course of study at first. The subjects taught were Bible, English, physiology, arithmetic, book-keeping and missionary methods. During the next few weeks after the school opening, five more students arrived, making a total of twenty-four. There were twelve boys and twelve girls, all of whom were from the New England states except Bell's son, Omar. Fourteen of the twenty-four were between sixteen and twenty-four years of age.[4] Bell did not find the students "hard to control,"

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[1]Haskell, "Opening of the South Lancaster School," p. 265.

[2]Ibid.

[3]G. H. Bell to W. C. white, May 24, 1882.

[4]First Record Book, pp. 4-5; Purdon, That New England School, pp. 34; G. H. Bell, "South Lancaster School," RH 59 (July 11, 1882):441-42.

and he reported to White in May that their interest was growing "beyond my fondest expectations." Many others from the local community attended his evening physiology class which contained "between 40 and 50." He was particularly surprised by the students' response to manual labor. He wrote:

> The willingness of all to take hold of manual labor without compensation astonishes me. I hope it will continue. It seems as though God meant to show his special approval of this particular feature.[1]

It is clear that the manual labor innovation was a significant part of the school's program. When the school board met on April 25, it strongly approved the resolutions made by the students the week before. After Haskell had spoken to the board on the object of the school, a period of discussion followed on the question of manual labor. "The decided opinion" was that "such labor is absolutely necessary to the success of our School and the well being of those who attend it." The board also recommended that Bell should visit different parts of New England "so far as his time and strength would allow." It was felt that this would not only benefit the churches but "greatly enhance the interests of the school for coming terms."[2]

At the end of the first term Bell reported that the school had been "characterized by good behavior and regular attendance on the part of the students, with a steadily increasing interest in study." He had been gratified "to watch the gradual emancipation of

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[1]G. H. Bell to W. C. White, May 24, 1882.

[2]First Record Book, April 25, 1882, p. 3.

minds from the habit of merely memorizing their lessons to the luxury of thinking for themselves, and the enjoyment of intelligent study." Now that "the experiment of connecting physical labor with the school" had been tested for a whole term, the results "more than met the highest anticipations of those who advocated it." Bell attributed to this feature of the school "the uniform steadiness and sobriety" of the students.[1]

Plans for Second Term

During the summer of 1882 the school board prepared and distributed at the camp meetings a four-page circular entitled "New England School." It stressed that the object of the school was "not merely to furnish facilities for mental culture" but "to strengthen and develop characters" that would qualify the students "to be burden-bearers in society, or strong workers in the cause of God." A school that was concerned about the mental, moral, physical, and spiritual development of its pupils should teach "correct habits of life as carefully as correct habits of thought." Reflecting Bell's keystones, the circular stated that "young people should be trained to habits of promptness and thoroughness, in study, in labor, in the duties of life, and in the work of God."[2]

The board felt it should again stress the importance of physical exercise in useful employment as an essential part of the

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[1]Bell, "South Lancaster School," pp. 441-42.

[2]Circular--"New England School," p. 1. Published by the School Committee and located in the First Record Book of South Lancaster Academy.

school's program. "Nothing serves the purpose of exercise so well as useful labor; and those who are too young to work are too young to leave home," the circular declared. The relationship that was considered to exist between such employment and the building of character was well expressed in a paragraph listing the advantages of labor:

> It can be regulated according to the age and strength of the student; it can be done under the oversight of the teacher, and thus evil influences can be prevented; it gives the pupil skill and efficiency that may prove serviceable to him in after life; it has a good effect upon character; for it not only shields the pupil from bad associations and evil influences, but brings him into contact with some of the duties of life, gives him a habit of performing them, and prepares him to take responsibilities when his school-days are over; it promotes health, relieves the brain, creates cheerfulness and contentment, thus enabling the student to apply his mind so well that he can really accomplish more in his studies than he could in giving his whole time to them.[1]

Bell's suggested school program for the second term, therefore, incorporated three hours of labor each day at times "not favorable for study." One hour followed breakfast, another followed the dinner hour, and the third preceded the evening meal at the end of the day. The board, however, decided that the students should now receive some remuneration for their work.[2]

Prospective students, their parents, and the church constituency in general, were also notified of the school's requirements

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[1] Ibid., p. 2.

[2] Ibid., pp. 2-3. See also Maria L. Huntley, "New England School," RH 59 (August 15, 1882):527. During the first month of the second term, the value of the labor was $51.50 for the twelve young men and $52.25 for the eleven young women who participated. See First Record Book, p. 12.

and operation in a Review and Herald article by Miss M. L. Huntley, School Board Secretary, two weeks before the beginning of the second term. The school administration planned to make the domestic arrangements "as much like a well-regulated family as possible." The teachers would eat their meals with those students who did not board with their parents. Each day's activities were closely regulated and it was hoped that the students would "submit cheerfully" to the school's rules and "the wishes of the teachers." The religious activities of the school were most important and students were expected to attend the weekly Sabbath services and the mid-week prayer meeting. Daily Bible study occupied an important place in the five and one-half hours devoted to class recitations.[1]

The board members may well have been sensitive to the criticism that the school's program was "too severe, or too monotonous," for they included in their circular the assurance that there was provision for "abundance of sleep, neither the labor nor the study will be heavy, and both will be occasionally relieved by some harmless recreation." They hastened to remind everybody, however, that "youth who are to work well in life must be gradually accustomed to the harness."[2]

Though the South Lancaster School Board intended that Bell should continue at that school for the coming year, Bell himself was not so sure. He was having considerable trouble with his eyes and,

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[1] Ibid.

[2] Circular--"New England School," p. 4.

interestingly enough, the Battle Creek College Board on May 8 voted to invite him "to take his old position in school, if school continues" during the following year.[1] One month later the board again voted to encourage him to return to the city "to take treatment for his eyes." Bell replied, but did not respond positively one way or the other. He said he had written to Ellen White for counsel and was awaiting her reply. At the meeting of the Battle Creek School Board on July 23, however, a letter to the board from Ellen White was read. She advised them not to give Bell a teaching position because the condition of the church in Battle Creek was such that it would hinder his work in the school.[2]

School in a Church

When the school in South Lancaster opened on August 30 for its second term, the increased enrollment had forced the board to abandon the old carriage house and relocate in the two-room unfinished basement of the church. The students and their teachers

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[1]Battle Creek College Board Minutes, 1877-1890, May 8, 1882, p. 126. Because of the continuing problems in the Battle Creek Church, the college board finally voted that the school should close for the 1882-83 school year. For G. I. Butler's explanation giving the reasons for the school's closure, see "Unpleasant Themes," RH 59 (September 12, 1882):586-87, and "Our College at Battle Creek," RH 60 (July 31, 1883):489-90. This latter article, with the exception of three paragraphs, was subsequently reprinted in the Battle Creek Nightly Moon, August 9, 1883, pp. 1-2. On the following evening, the same newspaper published Alexander McLearn's explanations of the closing of the school. See The Nightly Moon, August 10, 1883, p. 1.

[2]Battle Creek College Board Minutes 1877-1890, June 19, 1882, p. 131; July 23, 1882, p. 135.

remained there for the rest of Bell's stay at the school.[1]

A total of forty-eight students registered for the second term. Sixteen of them were returning after their first term of study. Among the new students was Bell's youngest daughter, Junia, who had come from Battle Creek to be with her father and younger brother, Omar. The school also welcomed another teacher to the staff when Miss Euphemie Lindsay took charge of the intermediate classes.[2]

In August, Bell felt stronger in health than he had at the opening of the school in April. The evidence seems to indicate that he had also been making a genuine effort to learn from his mistakes at Battle Creek. Elder G. I. Butler, the General Conference President, spent a short time at South Lancaster prior to the opening of the second term. He had decided to send his twin sons, William and Hiland, to Bell's school. In a letter to Ellen White, Butler told her that Miss Edith Sprague had commented to him about the "great change in Brother Bell, and that he was very kind to the scholars and they thought much of him." Bell's prayers evidently revealed his intentions not to repeat past problems for one church member told Elder Butler that "it was very affecting to hear him pray for God's help to enable him to overcome his besetments and weaknesses." Though his health was improving, his eyesight was

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[1]See Purdon, That New England School, p. 35.

[2]First Record Book, pp. 8-9. This book which was written at the time the events occurred gives Miss Lindsay's first name as Euphemie. Rowena Purdon's later historical account gives it as Euphemia. See Purdon, That New England School, p. 38.

very poor" and his friends thought that he was "in great danger of losing it." Butler said that sometimes he couldn't see "to read his own writing."[1]

Bell's kindness was not always perceived as such by those who needed discipline. One student many years later remembered him as the "most strict disciplinarian I have known." When five boys had gotten into trouble, Bell took them "one by one down underneath the church" and whipped them with a birch rod. One of these delinquents, Walter R. Andrews, later recalled Bell's method: "If a boy yelled, he put it on until he stopped. . . . And if he didn't yell, he put it on until he did! Now I know, because I was one of the five boys and I yelled."[2]

Impressions of a Visitor

In spite of the few such occasions requiring discipline, the school's general tone was positive and visitors were impressed. B. L. Whitney, for example, reported his visit to the school in 1882 and said that it was "altogether different from the ordinary school," because the teachers aimed "to lead the student to think for himself, rather than to memorize the facts and rules laid down in text books. . . ." The South Lancaster school's superiority "to the best grades of our public schools," Whitney believed, was due to

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[1]G. I. Butler to Ellen G. White, August 24, 1882, EGWRC--GC.

[2]Walter R. Andrews, typescript of his chapel talk for Founders' Day, 1948, pp. 4-5, G. Eric Jones Library, Atlantic Union College, South Lancaster, Massachusetts. Walter Andrews was listed as a student in the winter term in 1882-83 (see First Record Book, p. 23).

the fact that it was concerned with "the acquirement of true knowledge, which may be made of practical value in life."[1]

The operation of the school also impressed Whitney. He thought that it came "nearest to the model of a well regulated family" of anything he had ever seen. Bell's influence was seen in the "order, system, and thoroughness" so evident in the education of the students, not only in their studies but as they carried out their work and other responsibilities in the school. The "promptness and alacrity" with which the students participated in the work assigned them testified to "the practical value of a system which combines systematic physical labor with study in the routine of student life." In spite of the fact that Bell and the other teachers were working for sixteen hours of each day to carry out this plan, Bell reported that his health was "much better than he anticipated" and "his interest and courage in the work" was increasing.[2]

The feature of the school that was more important to Whitney than all the others, however, was "the religious interest manifested among the pupils." The daily Bible lessons, the morning and evening prayers, the familiar talks by Bell and the other teachers on "the importance of devoting the life to the service of God," together with the faith of the teachers, had resulted "in the awakening of

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[1]B. L. Whitney, "The New England School," RH 59 (October 24, 1882):665.

[2]Ibid.

deep religious interest" among the students. Some had become Christians and nine were baptized on October 8.[1]

Early in November, Haskell returned from a six-month trip to Europe.[2] The school had doubled in its enrollment since his departure early in May, and he was convinced that "the special blessing of God" had accompanied the school. Haskell believed that a person's usefulness did not depend so much on how much knowledge he acquired as upon how he used the God-given powers of mind and body he possessed for the improvement of society. The cultivation of proper habits determined the direction of life. Haskell therefore pointed with pride to seeing the fifty young men and women in the school "without written rules, carrying out a system, and conducting themselves with so much propriety that there is harmony among them all from the oldest to the youngest. . . ."[3]

Bell's Teaching Methods

Much of this emphasis given in the school must be attributed to Bell's leadership and views on education. In December he travelled from South Lancaster to Rome, New York, for the meetings of the General Conference. The two meetings held on December 10 were entirely devoted to remarks made by Bell in regard to education in general, and the methods he used in conducting the school. He

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[1]Ibid.

[2]See Ella Graham Diary for 1882, May 4 and November 3.

[3]S. N. Haskell, "The New England School," RH 59 (November 28, 1882):744.

explained that "the popular method of filling the student's mind with that which is not practical, and hurrying him through a certain course in order that he may obtain a diploma, is not true education." True education, he said, began

> . . . on the inside . . . with that which is practical. It builds up and strengthens a symmetry of character that by and by, in after life, will show itself in some grand, good, and noble work for the world.[1]

Bell's promotion and encouragement of the plan to divide the students' time into "labor, study, and recitation hours" had produced results that were seen in "physical health, mental discipline, and progress in study."[2]

As a teacher of English Grammar, Bell instructed his students using methods[3] that contributed considerably to their "mental discipline and progress in study," though his methods would not be so considered one hundred years later. Teachers in the nineteenth century expected their students in grammar to be able to analyze the parts of a sentence, and Bell was no exception to this rule. Rowena Purdon related how some workmen, many years ago, were tearing out an old partition in the basement of the old church where Bell conducted his classes between September 1882 and June 1884. In a crevice of the plaster they discovered a roll of papers, yellow with age. Among them was a copy of the January 1883 Youth's Instructor and

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[1]"General Conference," RH 59 (December 26, 1882):786.

[2]Ibid.

[3]A study of Bell's approach to the teaching of English is presented in chapter 6 of this dissertation.

several class exercises in English and arithmetic by one of the pupils. Bell's pattern of sentence analysis was obvious. The unknown student whose knowledge of analysis was greater than his/her knowledge of punctuation, wrote:

> The old man lost his book in the fire man is the subject lost is the predicate book tells what he lost his tells whose book in the fire tells where he lost his book fire names the place old describes the man in shows the relation between fire and lost the tells that a definite fire is meant.[1]

Another item found by the workmen was a letter written by Bell's own son, Omar. His teacher was evidently away sick at the time. He wrote, "January 12, 1883. Dear Teacher, We hope you will be well soon. I have to study my lessons so goodby. Yours with regards, Omar Bell." The boy had written "love" and then crossed it out and replaced it with "regards."[2]

In spite of Bell's penchant for thoroughness and his strict discipline, he did not forget the need for relaxation. At the board meeting on December 21, 1882, he was happy to approve of the provision of some special recreation at Christmas time. The seventy-nine students who registered for the winter term enjoyed sleigh rides and the box of oranges and bushel of nuts given as extras for dinner that day.[3] Four months later, on the occasion of the first anniversary of the opening of the school, Bell led his students down to the Nashua River where some boats awaited them.

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[1]Cited in Purdon, That New England School, pp. 35-36.

[2]Cited in ibid., p. 36.

[3]First Record Book, December 21, 1882, p. 27.

They rowed upstream to a pine grove, about halfway between Lancaster and Clinton, and enjoyed lunch and some games on the river bank. In the afternoon, they met together for a program which included a recitation entitled "The Frog Got Drunk" by Walter Andrews.[1] The rarity of such occasions, however, must have increased their enjoyment.

Policy Problems

The rigor of the school's general program did not discourage an increasing number of students who came each term to be educated and to prepare for the work of the church. The growth of the school, however, brought added pressures upon Bell. With the prospects of an increased enrollment during the second term of the school, the board rented two private homes to be used as dormitories, and moved the old school building to serve as the dining room between the two homes. The circular on the school released during the summer of 1882 had indicated that "a teacher shall room in each building where students room, overseeing and assisting them during their study hours." The students would also "eat at a common table with their teachers."[2] With the prospect of a man and his wife coming to the school in the winter to assist in the management of the school, the board decided at its meeting on December 3 to give them special oversight of the boarding homes, though Bell was to have the general oversight. Sensitive to potential problems, the

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[1]Andrews, Founders' Day Chapel Talk, pp. 3-4.

[2]Circular--"New England School," p. 3.

board stated that there should be "frequent consultations" so that "no one should act independent of the others."[1] It would appear that the couple who were expected did not arrive and Bell found the administrative load increasingly heavy. On January 14, 1882, the board again discussed "the propriety of employing additional help in the boarding house, so as to relieve Bro. Bell of some of his burdens."[2] There is no record that the board at this time arrived at any decision, but a conflict developed concerning the issue.

Two weeks later, Elder S. N. Haskell wrote to Ellen White concerning progress in the school. He felt that God was blessing the school but there was "danger of serious difficulty" resulting from a policy Bell was adopting in the school management. Bell thought that "the students and teachers in the school should of themselves do all the managing of the boarding house." Haskell and others, on the other hand, felt that a woman with no responsibilities in the school should be in charge and "be prepared to act as a mother to the children from 10 to 15 years of age especially and look after their interests beyond what the teacher in the school can do." Haskell recognized that his view would require a change in many of Bro. Bell's ideas concerning the administration of the boarding house, and he confessed, "This is where the difficulty comes."[3]

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[1]First Record Book, December 3, 1882, p. 18.

[2]Ibid., January 14, 1883, p. 28.

[3]S. N. Haskell to Ellen G. White, January 27, 1883, EGWRC--GC.

Indications of friction developing among the school staff and management were evident at the board meeting that met the day after Haskell had written to Ellen White. Bell made some remarks "respecting the oversight of the students" and this was followed by "a free conversation between the teachers, respecting their feelings toward each other, and the management of the school."[1] Both Haskell and Bell were strong-minded men, and Haskell in particular, regarded the South Lancaster school as his, similar to the way Bell regarded the Battle Creek school as his. It is significant that in February 1883, G. I. Butler wrote to Ellen White that he thought that the school was going "as well as could be expected under all the circumstances, though the peace of heaven has not fully dropped down here yet."[2] In spite of the differences between Bell and Haskell, however, they were united in their faith in Christian education and its goal of preparing young people for Christian service.

The combination of work and study continued to be a strong feature throughout the period of Bell's leadership in the school. In fact, in March 1883 the board took action to have trades connected with the school "so that with physical labor the students may have the opportunity of learning some useful trade while attending it."[3] The implementation of this action during the next twelve months enabled Haskell to report in the following December that tentmaking

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[1]First Record Book, January 28, 1883, p. 32.

[2]G. I. Butler to Ellen White, February 18, 1883, EGWRC--GC.

[3]First Record Book, March 25, 1883, p. 40.

had been commenced in the school and that during the winter cobbling and dressmaking would be added. By the spring of 1884 he expected that "not less than five different kinds of useful employment" would be represented.[1]

At the board meeting in March 1883 Bell was invited to remain for another year at the school "and sustain the same relation to the school as in the past."[2] Haskell had no doubts about Bell's ability to teach, but he may well have begun to question his ability to administer the school. He was particularly anxious about the school since he was leaving South Lancaster in the spring to spend some months in California. Furthermore, Bell's health did not appear to be good. There had already been a change in the staff for the spring term when Henry Veysey replaced Miss Edith Sprague whose health had failed. In view of Haskell's departure, the plans for the school building program were postponed until his return in the fall.[3]

Down But Not Out

By the end of the spring term in 1883 Bell, now fifty-one years old, was exhausted. In June he left the village to hermitize, he said, "by the banks of a beautiful but lonely pond." He remained

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[1] S. N. Haskell, "Meetings in Massachusetts and New York," RH 60 (December 18, 1883):794.

[2] First Record Book, March 25, 1883, p. 41.

[3] First Record Book, pp. 37, 41.

there for nearly a month, but it brought him little improvement. On July 6, he wrote to W. C. White:

> I never was so badly used up as I have found myself at the close of this school year. . . . I am troubled with congestion of the brain. . . .
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> . . . As to my plans for the future, I cannot say that I have any; and in my present condition I dare not attempt to make any. Things do not always appear to me at such times as they really are. I am afraid to trust my judgment. A good night's sleep sometimes changes the whole aspect of affairs.[1]

Bell said that he was waiting for his "head to cool off," and that he would be glad to receive some good advice from any friend. Though worn in body and mind, he felt he had done his best for the school. He wrote:

> I have tried my best to give some faint expression of my ideal of a good school. My success, poor as it may be, has been better than I had any reason to expect, and I have come out as strong as could be expected, and more so.[2]

Before the new school year commenced, Bell returned to Battle Creek to take treatment at the sanitarium which was operated by one of his former students, Dr. J. H. Kellogg.[3] While in Battle Creek he received a letter from Ellen White which she had written in May but had not mailed until August 4. The contents of this letter are not known but its general tenor may be surmised from Bell's reply. It evidently contained reproof for his conduct at the school. A lack of primary sources, however, prevents an accurate reconstruction of the nature of Bell's difficulties except those

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[1] G. H. Bell to W. C. White, July 6, 1883, EGWRC--GC.

[2] Ibid.

[3] "The New England School," RH 60 (August 7, 1883):512.

that have been suggested above and what we know of Bell's personality. Ellen White's letter must also have included some practical spiritual help because Bell not only expressed sorrow for his "course of conduct" and "for wounding the cause I profess to love," but also gratitude for counsel. He wrote:

> I trust your writing will not be in vain. I never experienced so great a change of thought and feeling as I have since reading your letter, especially in so short a time. Although full of cutting reproof, your words are mild, and there has been evident care not to wound unnecessarily.
> A bruised reed you have not broken.[1]

Bell believed that had he lived "near God" and been more self-denying, he would not be in the situation in which he now found himself. He felt that "the immediate cause" of his predicament was "a fevered brain, brought on by over anxiety and want of sleep," yet, had he trusted God more, he would have been "saved from this over anxiety." He admitted that he thought "too much as though everything depended on my efforts." Evidently responding to something Ellen White wrote, he said, "I will try to regard others as not only better but wiser, than myself. I hope I may be able to act more like a gentleman and a Christian."

It would appear that Ellen White's letter had not discussed Bell's future work at South lancaster. He wrote that "if it is best" he would like to return to the school,

> . . . and try to show by my actions the sincerity of my convictions. If it is not best for me to teach any longer,

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[1]G. H. Bell to Ellen G. White, August 17, 1883, EGWRC--GC.

> I will cheerfully retire, although [will] have to do so with regret. Have you any advice in the matter?[1]

When he wrote this letter to Ellen White, Bell probably knew that she was due to arrive in Battle Creek on the same day, Friday, August 17.[2] On the morning after her arrival, she spoke at the Seventh-day Adventist Tabernacle and remained in the city for some days. The following Tuesday, Bell met Ellen White and they had "a long talk" together. She felt that Bell was bearing so many responsibilities that he could do justice to none. He was making the mistake of educating the people to depend upon him instead of upon God. In the school he needed to display more tolerance and courtesy toward his students. Reporting her conversation with Bell to her son and daughter-in-law two days later, she wrote,

> I told Brother Bell he must do his work, which was to teach. That he must not stand to pick up every little flaw and mark every misdemeanor, but he could do much by talking kindly to the school, laying down the principles of action. He must maintain his position as a dignified teacher--not that dignity that will not heed the counsels of others, but that kindness, that courtesy that will win his way into the hearts of his students.[3]

Bell was grateful for the talk. Later that day he wrote to Mrs. White to express his appreciation for it. It had "caused hope and courage to spring up in my heart," he said. "If I can only be humble, and resist every temptation, I think I can see my way through."[4]

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[1] Ibid.

[2] RH 60 (August 21, 1883):544.

[3] Ellen G. White to W. C. and Mary White, August 23, 1883. Letter 24, 1883, EGWRC--GC.

[4] G. H. Bell to Ellen G. White, August 21, 1883, EGWRC--GC.

A New But Final Start

Bell departed from Battle Creek for South Lancaster on Monday, September 3, 1883, to commence his last year in connection with a denominational school.[1] He probably was encouraged, upon his arrival, to hear the reports of the recent New England campmeeting. It had convened between August 23 and 28 at the fairground on the edge of the city of Worcester which lay about seventeen miles south of South Lancaster. In the discussion on the subject of Christian education, S. N. Haskell reminded those who attended the meeting that he believed that the primary object of Seventh-day Adventist schools was the training of Christian workers.[2] He added, "This was the controlling thought in establishing a school at South Lancaster," and in this respect the school was "far more successful than our most sanguine expectations." Haskell pointed to the fact that during the previous summer, about thirty students of sixteen years of age and older had engaged in work as canvassers, colporters, and preachers. The unusually large number of those who

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[1]G. H. Bell to G. R. Avery, August 29, 1883, George Royal Avery Collection, AUHR.

[2]While training of the church workers was an important objective, Ellen White's model for Christian education, which Bell strongly supported, placed greater emphasis upon the development of character. In an article entitled "Our College," that was published in 1880 (not to be confused with the paper "Our College" that was read at Battle Creek in December 1881), Ellen White wrote:

> "The education and training of the youth is an important and solemn work. The great object to be secured should be the proper development of character, that the individual may be fitted rightly to discharge the duties of the present life, and to enter at last upon the future, immortal life" (Testimonies for the Church, 9 vols. [Washington, D.C.: Review and Herald Pub. Assn., 1962], 4:418).

were not Seventh-day Adventists at the campmeeting, he said, "was largely attributable to the colporter work done by the students who went from the school."[1]

Bell received further confirmation of the impact and success of the Christian educational program at the school in the baptism that was conducted on October 21. Six of the nine who were baptized were students. Haskell reported that this made a total of twenty-nine students who had been baptized "since the school commenced." In a letter to Ellen White, Haskell said that some of these had been "wild swearing fellows" when they first came to the school. Others had experienced a religious conversion at the school but were baptized at their home churches.[2]

During Bell's last year at the school, Haskell's confidence in his administrative ability deteriorated noticeably. On October 24 Haskell wrote to Ellen White that he thought Bell was trying to do the best he could, but Haskell was doubtful if he would "ever learn to adapt himself to a change of circumstances so as to make a success." He thought that the difficulty seemed to be "in his being the principal of the school."[3]

Bell also recognized that he had made some unwise decisions

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[1]S. N. Haskell, "Report from New England," RH 60 (October 30, 1883):685.

[2]Haskell, "Report from New England," p. 685. In his letter to Ellen White on October 24, Haskell said that five of the nine were students. S. N. Haskell to Ellen G. White, October 24, 1883, EGWRC--GC.

[3]S. N. Haskell to Ellen G. white, October 24, 1883, EGWRC--GC.

since the beginning of the autumn term. When he wrote to Ellen White on October 29, he said that he wished he had "something really good and encouraging to write. I have gained some precious victories since I saw you; but, alas, I have made some bad mistakes." Bell again expressed gratitude to Ellen White for "the reproof" she had given him, as well as for her "kind words of encouragement," which had already helped him "in many trying times." Much of her advice he had found "by actual test to be just what I needed." He said that he had often had occasion to recall her words about "keeping on the whole armor." As was often the case earlier in his experience, Bell said that he was "much troubled for want of sleep," which made him fearful of doing "some rash thing."[1]

Significant progress in the development of the school took place at the end of November when a ten-day series of meetings was conducted in South Lancaster. Ellen White was present and added her appeals on behalf of the school. When the need to buy land and erect permanent school buildings was set before those gathered at the meetings, a total of $12,500 was pledged, which greatly heartened the school board. Within forty-eight hours of the close of the meetings, a deed was taken for over twenty acres of "the most desirable land in the village" on which to erect suitable buildings.[2]

Notwithstanding all she knew of Bell's problems in the

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[1]G. H. Bell to Ellen G. White, October 29, 1883, EGWRC -- GC.

[2]S. N. Haskell, "Meetings in Massachusetts and New York," RH 60 (December 18, 1883):793.

school, Ellen White was impressed with her contact with the teachers during these meetings. Evidently Bell was making a sincere effort to demonstrate Christian leadership, for she later wrote of her visit:

> The school here has been productive of much good. . . . The Lord has been fitting up the teachers; he has been bringing them nearer to himself. Professor Bell has been drawing near to God, and his rich blessing has rested upon him.[1]

Soon after the meetings closed, the necessary legal steps were taken to incorporate the school. On the morning of December 4, 1883, D. A. Robinson was sworn in as temporary clerk in the office of John T. Dame, a justice of the peace. The group of seven men, including Bell, then adjourned, and six of the seven met at Haskell's home later that day. They approved a constitution and bylaws for the proposed corporation and then elected the officers. Haskell was chosen as president and Bell was elected auditor. The six present chose themselves and C. E. Palmer as the board of trustees for the new corporation which was officially certified as the "South Lancaster Academy" on December 12, 1883.[2]

The winter term commenced on December 5, but it was a difficult one for both Bell and the school. He seems to have increasingly alienated himself from those connected with the school. By mid-January he and his daughter, Junia, were living with a man named Johnson. Haskell was concerned to hear that Bell rarely came into

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[1]E. G. White, "Notes of Travel," RH 61 (January 15, 1884): 34.

[2]Record of Meetings of Stockholders of South Lancaster Academy, pp. 36-38; p. 3., The President's Office, Atlantic Union College, South Lancaster, Massachusetts.

the boarding house. "We have had a number of meetings for consultations, and have always sent him a special invitation, but he has not been able to get around so as to come." Haskell thought that Bell was sick, but he felt that his imagination affected his health. He added, however, that he believed that Bell "does the very best he can."[1]

By March, Haskell, as chairman of the board, was expressing doubts about the school ever being a success with Bell in charge. He thought that Bell was "too narrow in his ideas, and too short-sighted." Ever protective of the reputation of his school, Haskell disapproved of Bell's "unwise moves and imprudent remarks to students" which led people to speak against the school. Haskell believed that Bell "would be a useful man in the school" but not as principal. He wanted someone "who could command respect in town" and felt that Sidney Brownsberger would do well at South Lancaster. With the prospects of his trip to Australia in 1885, Haskell also needed someone in whose hands he could confidently leave the school while he was away. Brownsberger, however, could not come, and Haskell resigned himself to Bell remaining as principal as long as he chose to stay at the school.[2]

In April, Bell published the first number of an eight-page monthly, The True Educator. It was "devoted to a discussion of the best methods of education, treating particularly upon the question

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[1]S. N. Haskell to W. C. White, January 15, 1884, EGWRC--GC.

[2]S. N. Haskell to W. C. White, March 24, 1884, EGWRC--GC.

of combining physical and mental labor." The description given in the Review and Herald provides the only known description of its contents, since no copies of this first number appear to be still extant. Among the contributors were S. N. Haskell, E. G. White, G. H. Bell, and D. A. Robinson. The Table of contents included the following:

> Our Object.--The Bible in School.--Healdsburg College.--Thoughts on Discipline.--Kindness, True and False.--Training School for the Indians.--Our Paper.--Labor Connected with Study.--True Education.--The South Lancaster Academy.--Special Course.[1]

It was hoped that as soon as possible, all the typesetting, proof-reading, and press work would be done by students as part of the trades program that had been introduced twelve months before.[2]

With the coming of the spring, work commenced on the main school building which would be completed after Bell had left the school. Among his last responsibilities at the school was the organization of a special course in missionary work which was to be conducted in the last three weeks of the term that ended on May 16. When Elder D. A. Robinson advertised the course in the Review and Herald, he referred to it as being "in some respects . . . the most important we have had." Classes were presented in Bible readings and missionary work, and Bell conducted a special exercise in language each day.[3] Perhaps it was more indicative of the quality

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[1] "The True Educator," RH 61 (April 15, 1884):244.

[2] Ibid. See First Record Book, March 25, 1883, p. 40.

[3] D. A. Robinson, "Special Course at South Lancaster," RH 61 (March 18, 1884):192. It was later reported that six ordained

of the relationship between Bell and Haskell than a true evaluation of Bell's language teaching that Haskell should write somewhat depreciatively of Bell's class. In a letter, Haskell wondered if there was "not danger of carrying the criticisms of language to [sic] far. I have thought so, and thought the influence of it on a certain class of minds was to make them critics."[1]

After the close of the school year in May 1884, Bell returned to his home in Battle Creek, but he gave no notice of any intention to either resign or return. Even as late as July 20, Haskell wrote that he did "not know whether he [Bell] intends to come back here or not at the school." Haskell indicated, however, that he was not going to urge him to return, even though he had expected him to remain at the school.[2] Haskell had faced the same uncertainty during the previous two summers, because Bell had never agreed to take charge of the school for any specified period. This time, however, Bell chose not to return to South Lancaster. Unfortunately, practically no primary sources appear to still exist relative to Bell's withdrawal from the school. Poor health was without doubt a major factor. Rowena Purdon attributed his resignation to ill health and the increasing responsibilities of the

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ministers and nearly all the colporters, canvassers and other missionary workers in the region attended the special course. A total of fifty-five enrolled, including some academy students who were also present. See S. N. Haskell, "Meeting at South Lancaster, Mass.," RH 61 (June 3, 1884):368.

[1]S. N. Haskell to Ellen G. White, May 13, 1884, EGWRC—GC.

[2]S. N. Haskell to Ellen G. White, July 20, 1884, EGWRC--GC.

growing school.[1] The evidence between 1882 and 1884 certainly points to a constant health problem that caused him to deteriorate during the last six months of his term of office. Bell's constitution was never robust. His inclination to take on too many responsibilities affected both his physical and mental well-being. During the first year at South Lancaster, for example, he was president of the General Sabbath School Association, and he remained as a member of the Association's executive and publishing committees during the second year. His poor health limited the effectiveness of his leadership in the school and strained his personal relationships with others. His sensitive nature and unwillingness to receive advice only added to his problems. On his own admission he had not always been circumspect in his actions and thus it was best that he did not return to South Lancaster Academy. Both Haskell and the students recognized that Bell had been a successful teacher but not a very successful principal.

Bell's Influence Continues

Though bodily removed from South Lancaster, his work, however, lived on through his students. Of the seven new teachers who came to South Lancaster Academy in the 1884-85 school year, five had been students of Bell: Miss Emma M. Farnsworth, Miss Fannie Dickerson, Miss Mary Chapin, Miss Mary Gould, and Mrs. Sara J. Hall.[2]

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[1] Purdon, That New England School, p. 39.

[2] Ibid., p. 45.

Mrs. Hall was the only one of the five who had been taught by Bell at Battle Creek College, and she had imbibed much of the Bell spirit. Myron Wehtje, the historian of South Lancaster Academy, has regarded her as "the most influential teacher in the academy's first quarter century." She remained on the faculty almost continuously until her death in 1910.[1] Mrs. Hall was a firm advocate of Bell's method of teaching English, and she expected her students to master Bell's Natural Method in English and his Guide to Punctuation. Rowena Purdon, who was one of her students in the 1880s, wrote of her:

> When she gave a passing mark to a pupil, it was absolutely certain that he understood the construction of the English sentence, his subjects and predicates just naturally agreed, and he knew the reason why.[2]

Barbara Phipps tells the experience of her father, Burton Phipps, who spent more than seventy years of his life as a student, teacher and administrator in the Seventh-day Adventist church. Phipps came to South Lancaster Academy in 1907 and was taught by Mrs Hall. On one occasion when Mrs. Hall asked Phipps to recite on the section in book no. 4 of Bell's series on obsolete words, he gave what he considered to be a "very good synopsis." Mrs. Hall, however, did not think so and told him he had not prepared his lesson. Burton Phipps replied, "Mrs. Hall, when we finish our English class here, we'll either be G. H. Bells or Mrs. Halls."[3]

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[1]Wehtje, And There Was Light, p. 51.

[2]Purdon, That New England School, p. 23.

[3]Barbara Phipps, Test Tubes and Chalk Dust (Berrien Springs, Mich.: University Printers, 1976), pp. 29-30. The function of this

Two of Bell's personal qualities that impressed his students were his thoroughness and his love of the beautiful. Mrs. Hall reflected these qualities of her former mentor and thus extended Bell's influence at South Lancaster for many years. One who taught with her on the staff of the academy wrote:

> Mrs. Hall's pupils, now scattered far and wide, will always be grateful to her for her insistence upon well-learned lessons, for the thorough training that she gave in the use of their mother tongue and for the love of the beautiful in literature which she awakened in them.[1]

Bell had not taught in vain.

Ellen White supported Bell's withdrawal from full-time teaching. She wrote to him in September 1884 and counselled him that it was better for him not to teach again in the schools of the church, in view of his past difficulties and some personal problems in his own life.[2] Bell's decision to resign from full-time denominational employment brought to an end his direct contact with the Seventh-day Adventist school.

Conclusion

Bell was at South Lancaster for only two years, but they were important years for the development of the institution. He assisted in the making of decisions that determined the direction of

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chapter has not been to present a complete coverage of the history of the South Lancaster school between 1882 and 1884, but rather to examine Bell's role during that period. For a readable, thorough and more complete account of the period see Wehtje, And There Was Light, pp. 1-48.

[1]Purdon, That New England School, p. 24.

[2]Ellen G. White to G. H. Bell, September 11, 1884. Letter 26, 1884, EGWRC--GC.

the school for many years ahead. His teaching implanted Christian principles into the lives of many students who later became leaders in the work of the church. Pioneering work is always difficult, but Bell had pioneered in a successful program that connected physical labor with mental discipline. He believed that this was vital to the work of character development, and Bell, above all, was concerned about the development of the character of his students. An integral part of this emphasis on physical development was his instruction in physiology and hygiene.

For Bell, "true education" meant a practical education. He stressed the importance of the basic subjects in language and taught them with an emphasis on the development of the processes of thought. A practical education, however, was one that also gave balanced treatment to the physical, mental, and spiritual development of the student, and thus he introduced Bible study as a regular and most significant part of the school program for every student. He had worked hard at considerable personal sacrifice to lay a good foundation upon which others could build.

Nevertheless, at the same time, it is recognized that his personal difficulties limited the effectiveness of his influence and leadership as they had at Battle Creek College. He found it difficult to take the initiative in administration. He was often harsh in his dealings with students, sensitive to criticism, and he did not always relate well with his peers. All these difficulties were intensified by his poor health.

His work as a Christian educator, however, was not yet

finished. Bell's faith in God, and his personal qualities of persistence and endurance would not permit him to withdraw from helping the youth of the church. During the remaining fifteen years of his life, he continued to make a significant impact, particularly through his private tutoring, his highly acclaimed series of English textbooks, and his educational labors on behalf of the home. The next chapter examines his contribution as a teacher of English and a writer of English textbooks. Chapter seven treats his other educational activities during his years of retirement until the time of his death in 1899.

CHAPTER 6

AUTHOR OF ENGLISH TEXTBOOKS

During his career at Battle Creek College, Bell had taught a variety of subjects including botany, vocal music, and arithmetic. Nevertheless, the subject that lay closest to his heart and the one in which he particularly excelled was English. He had been the first to head an English department in any Seventh-day Adventist college. English teaching was his specialty at both Battle Creek College and at South Lancaster Academy. His crowning achievement, however, was the preparation of a series of English textbooks which were enthusiastically acclaimed, not only within the Seventh-day Adventist church but also by many educators in the public school system.[1] Bell prepared the five volumes in the series[2] from 1896 through 1898, completing the final book in the year before his death. He wrote them especially for the schools of the church, and thus some of the distinguishing features of his philosophy as a Christian educator are revealed in them. In the description and analysis of Bell's contribution to the study of English that

[1] See pp. 325-26 below.

[2] The titles of the five and the dates of their publication were: Primary Lessons from Life, Nature, and Revelation (1898); Elementary Grammar (1896); Complete Grammar (1896); Rhetoric and Higher English (1897); and Studies in English and American Literature (1898).

follows, these features are particularly examined.

The series of five were not, however, the first textbooks Bell had written. During the 1880s he wrote three others[1] which dealt largely with the principles of grammar. Altogether, these eight textbooks constitute not only a statement of his methods in teaching English, but even more important, are an expression of his faith as to the contribution the study of English can make to the development of character. A study of their content and purpose, therefore, is a significant part of this dissertation.

Changes in English Teaching

So that Bell's contribution might be more clearly understood it will be helpful, first, to examine the state of English teaching in American schools during the latter half of the nineteenth century. After 1850[2] the rapid growth of secondary schools produced

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[1]The three books in order of publication were: Natural Method in English (1881); Guide to Correct Language (1882); and Familiar Talks on Language (1885).

[2]Listed below are the number of graded school districts, which included high schools, together with the number of children attending graded schools in the state of Michigan in the years 1860, 1870 and 1880. The total number of children attending all state public schools is given in the final column.

	Graded School Districts	Students in Graded Schools	Total Public School Attendance
1860	85	30,670	193,107
1870	248	91,692	278,686
1880	389	141,153	362,196

W. L. Smith, Historical Sketches of Education in Michigan (Lansing: W. S. George and Co., 1881), pp. 38, 31.

significant changes in the development of curricula in secondary education. John Stout has analyzed the development that occurred in the high schools of the North Central American states between 1860 and 1918. He stated that "in no other field have the changes been so radical and important as in the field of English." He noted that this change was marked in three ways: in the increase in the amount of time devoted to English; in the increasing uniformity of English requirements among the schools, and in the relative emphasis placed upon the different English subjects. Rhetoric and grammar, for example, received less attention, while literature received more.[1]

It was not until the end of the century, however, that the study of English emerged from its subordination to the study of the classics. As the aims of secondary education were modified, they were perceived to be not only directed towards preparing students for college or university but for adult life in any sphere. G. R. Carpenter, F. T. Baker, and F. N. Scott, authors of one of the first textbooks on methods in English, stated in 1903 that the latter part of the nineteenth century had been especially marked by much discussion of two important questions:

> . . . first, whether it would or would not be wiser to decrease greatly the use of Latin and Greek as instruments of secondary education, or indeed, as a rule, wholly to do away with them; and second, whether . . . it would be possible to use the modern languages as a means of securing the mental discipline and other beneficial effects that have

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[1] John Elbert Stout, The Development of High-School Curricula in the North Central States from 1860-1918 (Chicago: University of Chicago, 1921), pp. 123-24. Stout's analysis included a sample of Michigan high schools and may therefore be expected to approximate the condition of English teaching generally in Michigan secondary schools.

> long been thought to be best secured by training in Latin and Greek.[1]

They added that the progress that was then being made (in 1903) in the teaching of English Literature, for example, seemed to show that such instruction served "better than Latin and Greek the purpose of awakening and organizing the aesthetic side of the boy's nature and of building up in him a sound taste for good literature."[2]

In the 1870s a change occurred which raised the status of the study of English in the secondary schools. Harvard University in 1873-74 instituted an entrance examination in English which gave recognition to the need for grammatical and rhetorical accuracy in the use of English. Students demonstrated their expertise in these areas by the writing of a short English composition on one of several English classics.[3] Though not welcomed by the preparatory schools, many of which at that time gave practically no instruction in English, this action gave much impetus to its study. In 1894 Yale University further reinforced the development and status of the English curriculum by requiring at entrance a knowledge of the content of some of the classics, no longer merely as

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[1]George R. Carpenter, Franklin T. Baker and Fred N. Scott, The Teaching of English in the Elementary and the Secondary School (New York: Longmans, Green, and Co., 1903), p. 15.

[2]Ibid., p. 25. See also Edward A. Krug, The Secondary School Curriculum (New York: Harper and Bros., 1960), p. 235.

[3]Carpenter et al., The Teaching of English, pp. 47-48. In 1874, the classics selected were Shakespeare's Tempest, Julius Caesar, and Merchant of Venice; Goldsmith's Vicar of Wakefield; Scott's Ivanhoe and Lay of the Last Minstrel. See Joseph Mersand, "The Teaching of Literature in American High Schools 1865-1900," in Perspectives in English, ed. Robert C. Pooley (New York: Appleton-Century-Crofts, 1960), p. 277.

the basis of tests in writing, as in the Harvard requirements, but on the knowledge of the literary masterpieces for their own sake.[1]

As a teacher of English in the last quarter of the nineteenth century, Bell was giving instruction in grammar, rhetoric, and literature at a time when the foundations of the subject of English were being laid in the school curriculum. Modifications in both content and teaching methodology were being made and, in both of these areas, Bell demonstrated that he stood among the progressive educational thought-leaders of his time.

An examination of the eight English textbooks that Bell published between 1881 and 1898 reveals that they covered the three divisions of grammar, rhetoric, and literature. The emphasis given to these three areas, however, was by no means equal. Six of the volumes covered different aspects of grammar, one dealt with rhetoric, and one with English and American literature. Such unequal treatment reflected Bell's basic concerns with grammar, in the teaching of which he excelled[2] and for which he was most often remembered.

To properly appreciate Bell's contribution in these three divisions of English it is proposed to consider the educational and historical context for each division followed by a brief analysis of

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[1] Ibid., p. 282.

[2] According to W. C. White's recollections, it was Bell's remark to his older brother, Edson, in 1867, that "grammar properly taught, was one of the most interesting studies in the world," that led to Bell being first invited to teach grammar in Battle Creek. See W. C. White, "Stories Re Early Education in Battle Creek," p. 1, DF256, EGWRC--AU.

the content and purpose of the texts Bell wrote within that division. The greatest emphasis is placed upon grammar inasmuch as Bell's primary interests lay in that direction. Attention is also given to the impact of Bell's textbooks upon the educators of his day, both within and without the Seventh-day Adventist Church.

How Grammar Was Taught

W. M. Baskervill and J. W. Sewell wrote in 1895: "Of making many English grammars there is no end; nor should there be till theoretical scholarship and active practice are more happily wedded."[1] Certainly many nineteenth-century writers, apparently dissatisfied with the grammar texts already in existence wrote new ones, in an attempt to bridge the gap between theory and practice. In spite of the attempts of so many authors to make grammar a meaningful and useful study, the basic attitude, however, remained unchanged. According to Robert Pooley of the University of Wisconsin,

> Eighteenth century attitudes toward language and grammar as developed in England almost completely dominated the teaching of grammar in the United States until the close of the nineteenth century and set a pattern which persists to the present [1957].[2]

Charles Fries has pointed out that the eighteenth century grammars aimed to teach English people correct English. Their

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[1]W. M. Baskervill and J. W. Sewell, An English Grammar for the Use of High School, Academy, and College Classes (New York: American Book Company, 1895), p. 3.

[2]Robert C. Pooley, Teaching English Grammar (New York: Appleton-Century-Crofts, 1957), p. 21.

purpose was to reduce the language to rules based upon the rules of Latin grammar or upon "reason" but not upon common usage.[1] This artificial prescriptive form of grammar was well represented by Robert Lowth's Short Introduction to English Grammar (1762). Lowth viewed linguistic change as a corruption of the language and wanted to keep it in an unchanging form. His method, therefore, was to prescribe rules of grammar, illustrating them with correct and incorrect examples drawn from standard authors. "Correctness" in English usage was the summum bonum in the study of grammar. Certainly there were some in the eighteenth century who opposed this view. Joseph Priestley, for example, in his Rudiments of English Grammar (1761), criticized the dependence upon the rules of Latin grammar to explain English and considered usage as the only just standard of any language.[2]

In the period immediately following the American Revolution, the study of English grammar became an important part of the school curriculum in the United States. Noah Webster's Plain and Comprehensive Grammar appeared in 1784 and was well accepted until Lindley Murray published his English Grammar Adapted to the Different Classes of Learners in 1795. Murray later added three more texts.[3] These books reached a combined total of over 120

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[1]Charles C. Fries, The Teaching of the English Language (New York: Thomas Nelson and Sons, 1927), pp. 10, 13-14.

[2]Diane D. Bornstein, Readings in the Theory of Grammar from the 18th to the 20th Century (Cambridge, Mass.: Winthrop Publishers, 1976), pp. 6-7.

[3]These were his Abridgement (1797), An English Grammar, in Two Volumes (1814), and English Exercises (1802). See Pooley, Teaching English Grammar, p. 24.

editions of 10,000 copies each, so more than a million copies of Murray's grammar books were sold in America before 1850.[1] Murray, however, copied almost exclusively from Lowth and thus the prescriptive form of grammar dominated American education during the first fifty years of the nineteenth century. Murray focused attention upon the individual words in the sentence by giving rules for parsing and identifying the parts of speech. His grammar dealt almost exclusively with words, their classification and forms (etymology) and their uses (syntax). The dullness of his parsing exercises may well account for the hatred toward grammar manifested by many children in the nineteenth century.[2]

About the middle of the nineteenth century, however, two texts appeared that had considerable influence. Samuel Greene published The Analysis of Sentences in 1847 and in 1881 Goold Brown produced his Grammar of English Grammars. Pooley refers to Brown's volume as "the epitome of the eighteenth-century tradition."[3] Its

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[1] Ibid. See also Adolphe E. Meyer, An Educational History of the American People (New York: McGraw Hill Book Company, 1957), pp. 184-85.

[2] An example of a parsing exercise for a short sentence sleected from Murray's English Grammar is:

> "Wisdom or folly governs us. Wisdom, a common substantive; or a conjunction; folly, a common substantive; governs, a verb active, indicative mode, present tense, third person singular, agreeing with its nominative case 'wisdom or folly,' according to Rule III, which says etc.; us a personal pronoun, first person plural, in the objective case, and governed by the active verb 'governs,' agreeably to Rule XI, which says, etc." L. Murray, English Grammar Adapted to the Different Classes of Learners (York: Wilson, Spence and Mawman, 1795), p. 143.

[3] Pooley, Teaching English Grammar, p. 25.

more than one thousand pages of fine print include rules to be memorized, exercises to be parsed, and quotations to be "corrected." Brown quoted Nugent as saying, "Grammar is the art of reading, speaking, and writing a language by rules."[1] The rules were, of course, his rules, for he condemned both his predecessors and contemporaries.[2] Like most of his contemporaries, he was strongly deductive in his approach and had great faith in the benefits of parsing. He stated, "In the whole range of school exercises, there is none of greater importance than parsing."[3]

Brown's Grammar of English Grammars is of interest to this study because Goodloe Bell possessed a copy of the book and wrote numerous annotations in the margins.[4] Due to what we know of a man of Bell's disposition Bell would have held the book in much respect for its organization, thoroughness and scholarship. To what extent he followed its method of teaching grammar, however, is considered below.

Pooley states that Brown's Grammar of English Grammars

> . . . marked the pinnacle and decline of the traditional concept of language and grammar as derived from the eighteenth century. Tendencies already visible in earlier grammars became more and more pronounced, so that by the third

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[1]Goold Brown, The Grammar of English Grammars, 10th ed. rev. and impr. (New York: William Wood, 1878), p. 23.

[2]For example, among those Brown berates are Noah Webster (ibid., p. 33), Lindley Murray (p. 37), Murray's successors (p. 38), Samuel Kirkham (p. 47), and Roswell Smith (p. 126).

[3]Ibid., p. 110.

[4]About 1938, Bell's son-in-law, Charles H. Giles, wrote that he had in his possession Bell's copy of Brown's Grammar of English Grammars "containing his markings and annotations." See Charles H. Giles, "Stories of Old Advent Town," ca. 1938. Local History Collection, Willard Library, Battle Creek, chap. 3, p. 25.

> quarter of the century a new theory of grammar was superseding the old, bringing with it a new attitude toward language itself. Yet with the changes in theory, much of the specific subject matter remained unchanged, appearing in text after text . . . carried along by the weight of tradition.[1]

The seeds of change had been sown in the late 1820s by Roswell Smith's inductive approach to grammar. Samuel Greene further developed this method. This new theory of grammar involved analyzing the whole sentence, and identifying the major sentence elements. In contrast, the older system (e.g., Lindley Murray) "emphasized the parsing of individual words, generally giving all words in a sentence equal attention, and said very little if anything about sentences as a whole."[2]

Brown believed that "the only successful method of teaching grammar is to cause the principal definitions and rules to be committed thoroughly to memory, that they may ever afterwards be readily applied."[3] Greene, on the other hand, stressed that children understand grammar more from what they have to do than from what they commit to memory. In the second half of the nineteenth century, therefore, grammar teaching was a battleground where the successors of Greene with their functional view of grammar fought with the successors of Brown who argued for logic and reason, and were strongly opposed to the appeal to custom and usage.

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[1]Pooley, Teaching English Grammar, p. 25.

[2]H. A. Gleason, Linguistics and English Grammar (New York: Holt, Rinehart and Winston, 1965), pp. 72-73.

[3]Goold Brown, The Institutes of English Grammar (1825), Preface, quoted in Pooley, Teaching English Grammar, p. 27.

About the middle of the nineteenth century a system of diagramming sentences was linked with Greene's approach. Though slightly modified by many different grammarians, this device proved a valuable aid in the formal work of parsing and analysis of sentences. The diagrams were developed most fully by Bell's contemporaries, Brainerd Kellogg and Alonzo Reed, in their Higher Lessons in English.[1] Published lists of textbooks indicate that this text was one of the most widely used books after 1890, the time Bell was writing his series. Their preface indicates that they were avoiding the approaches of two classes of grammar textbooks prevalent in the late 1800s. One class presented technical grammar under the headings of Orthography, Etymology, Syntax, and Prosody[2] and demanded much memorizing of definitions, rules, and formal word parsing. In the other class, a miscellaneous collection of lessons in Composition, Spelling, Sentence-analysis, and Technical Grammar

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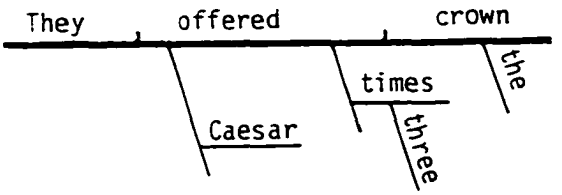
[1]A simple example of one of their sentence diagrams is given below.

Diagram for the sentence: They offered Caesar the crown three times.



See Alonzo Reed and Brainerd Kellogg, Higher Lessons in English--A Work on English Grammar and Composition in which the Study of the Language Is Made Tributary to the Art of Expression (New York: Charles E. Merrill Co., 1909), p. 80. This book was first copyrighted in 1877.

[2]An example of such a grammar is Wm. H. Maxwell, Advanced Lessons in English Grammar (New York: American Book Company, 1891).

was presented "without unity or continuity." The approach of Reed and Kellogg was

> . . . to trace with easy steps the natural development of the sentence, to consider the leading facts first and then to descend to the details. . . . Unless the pupil has been systematically trained to discover the functions and relations of words as elements of an organic whole his knowledge of the parts of speech is of little value.[1]

Stout, however, considered that their extensive use of the diagram as a means of analysis "resulted in a continuation of the practice of emphasizing formal analysis and parsing." He charged that "a knowledge of grammar as an end in itself and mental discipline, in spite of all statements to the contrary, continued to constitute the chief aim in the teaching of grammar, so far as the texts themselves were concerned, to the end of the century."[2]

Grammar at Battle Creek College

Significant changes, therefore, were taking place in the teaching of grammar in the middle of the nineteenth century when Bell commenced his teaching career. Nothing is known about his language teaching prior to his arrival in Battle Creek, though he stated in 1877 that he had been engaged in teaching grammar for twenty-five years.[3] While he was teaching at Battle Creek College, he wrote an article on "English Grammar" for the first issue of the new college paper--Battle Creek College--which had appeared in

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[1]Reed and Kellogg, Higher Lessons in English, pp. 5-6.

[2]Stout, Development of High-School Curricula, p. 126.

[3]G. H. Bell, "English Grammar," Battle Creek College 1 (January 1877):6.

January 1877. This article gives some insights into his views of the subject and how to teach it. He stated that the importance of grammar study "can hardly be overestimated." Doubtless reflecting his own experience, he said that "a few years ago" the country schoolteacher was confronted by parents who were not "anxious, or even willing, to have their children study grammar." He admitted that teachers had more difficulty teaching this subject than other studies,[1] but he feared that "very many teachers" were satisfied if their students could recite the textbook rules and definitions and demonstrate their ability to analyze and parse. Such mechanical study of grammar failed to "cultivate the judgment" or to "exercise the power of discrimination" with the result that both the student and the teacher did not like the subject.[2]

Bell also lamented that grammar often had "very little practical value" and stated that the fault lay in the "course of instruction." He then set out his teaching method.

> The pupil should first be taught that which he can most easily comprehend, which will be most useful to him, and

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[1]This was an opinion shared by others. In 1880 I. N. Demmon wrote,

> "I am aware that grammar is badly taught in the schools, perhaps worse than any other subject. The difficulty of the subject calls for a higher grade of teachers than do most other studies, and we should expect as a result to find more bad teaching of this subject than any other. . . . Text-books, too, are in many cases inferior. . . .
>
> What we need today is better text-books and better teaching of them" ("The Place of Technical Grammar in the Schools of Today." Forty-Fourth Annual Report of the Superintendent of Public Instruction of the State of Michigan with Accompanying Documents for the Year 1880 [Lansing: W. S. George & Co., 1881], p. 270).

[2]Bell, "English Grammar," p. 6.

> which will best prepare him to take another step. The intricacies of every subject should be omitted at first, only the most plain and obvious facts being introduced. These should be made familiar by numerous and oft-repeated examples from both teacher and pupil; in fact, everything should be taught from examples, and not from formal statements and definitions. Rules and definitions are important, but they should come in as clear and concise statements of what has been learned by actual investigation.
>
> The judgment of the pupil should be freely called into exercise at every recitation. In grammar, as in music a little instruction should be followed by much practice.[1]

This article by Bell indicated that even in the 1870s he was not following the popular custom of presenting a rule-oriented course with little practical value. It would, appear, however, that Bell at this time was overemphasizing grammar, at least within the context of the purposes of Battle Creek College.

Ellen White, with her husband James, had helped to found the institution for the purpose of preparing ministers and other gospel workers for the church. Because of the pressing need for such workers to be trained quickly, she urged the college leadership to be careful in the selection of subjects presented to the ministerial trainees. In this context she said, in 1880, that Bell

> . . . might have done his part in sending forth these men with much greater knowledge, if he had not made grammar his idol, and kept the minds under his charge drilling upon grammar, when they should have been receiving a general education upon many subjects.[2]

She added that he had "wronged the students" by making grammar "the one all-important study." Because he had not encouraged them "to have an equal opportunity for other studies," some had left the

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[1] Ibid.

[2] Ellen G. White, "Our College," MS 3, 1880, EGWRC--AU.

college "with only half an education." Very few would need their minds confined "to such a thoroughness," and Bell, in her estimation, had carried the matter "to great extremes," injuring his usefulness and creating great dissatisfaction.[1]

Bell evidently responded to this counsel in a positive way, because two years later she had occasion to write again concerning the college. At that time she noted that Bell had "in time past given undue prominence to the study of Grammar, making it the all-important subject." Then she added that "not withstanding his efforts to correct this error,his usefulness has been greatly injured." Again she expressed her regret that he had carried his thoroughness to "great extremes" and had produced such dissatisfaction.[2]

Bell's First Grammar Textbook

It was in the late summer of the year between these two communications from Ellen White that Bell published his first grammar textbook, Natural Method in English.[3]

In the preface Bell explained that he had given the book this title because it was "an attempt to present a natural method" of teaching language. His course of instruction was developed not

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[1] Ibid.

[2] Ellen G. White, Testimony for the Battle Creek Church (Oakland, Cal.: Pacific Press Publishing House, 1882), pp. 9-10 (emphasis supplied). The accuracy of this assessment concerning the dissatisfaction Bell had aroused at the College in 1882 has been considered in chapter four.

[3] Bell wrote the preface for the 1st edition on May 29, 1881.

with primary reference to the parts of speech but "to meet the demands of thought--first showing a need and then how that need is supplied."[1] In one of his later books he described more fully what he meant by this statement:

> As we look upon nature our attention is attracted by countless objects, for all of which we must have names, before we can talk about them. In these objects we observe various conditions and qualities. Now when we wish to show that these properties exist in a thing, we must add to its name, certain words that denote these properties; that is quality words. Just so it is that to talk of actions we must have action words; and when we wish to show the time, place, or manner of an action, we must have words for that purpose. We also need words to show the relation of ideas to one another.
>
> Thus it is that language is made to serve our needs; . . .[2]

Among the significant features of the book was the very extensive selection of examples used to illustrate the concepts taught. Bell took pains to make the examples easy to understand and to illustrate only the special point in each lesson. He believed that a combination of inductive-deductive teaching was most effective, though he claimed to stress the inductive approach in most of his lessons. Grammatical analysis was subordinated to understanding the thought being expressed. This was of "the utmost importance," he said, "for how often the pupil becomes wholly oblivious to the meaning of a sentence while giving it grammatical analysis."[3] Because of his emphasis on the importance of the meaning, he rejected Brown's heavy dependence on rules to be memorized

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[1]G. H. Bell, Natural Method in English, 2nd ed. (Battle Creek, Mich.: Students' Publishing Company, 1881), pp. iv, v.

[2]Bell, Familiar Talks, p. 1 (emphasis his).

[3]Bell, Natural Method, pp. v, vi.

and tended to follow Greene's focus on a consideration of the whole sentence.

We must not overlook an aim Bell first stated in this volume and repeated in his later texts, for it demonstrates his overriding goal in the study of all branches of language. It was, for example, a delight to him to observe "the peculiar fitness, force and beauty of rhetorical figures" in language usage. He pointed out that the name of the figure was "of little consequence, "but it was important "to show why it is appropriate, and what gives it its chief charm," so that the learner could develop an appreciation for the beauty and adaptability of the language. Then he stated that his ultimate aim was "to cultivate such a love for the study of language as will finally lead to the formation of a correct taste."[1]

To Bell language was dynamic and quite capable of expressing themes of great beauty and truth. Within the Christian context he believed that mastery of language could only enrich one's appreciation of life and contribute to the development of a noble and symmetrically balanced character. Bell enunciated this principle, however, more fully in his later volumes.

Natural Method in English contained 432 pages and 288 carefully structured lessons that were profusely provided with examples for drill and illustration taken from the Bible as well as such writers as Longfellow, Bryant, Goethe, Whittier, Milton, Shakespeare, Lamb, Wordsworth, etc. His lessons generally were developed

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[1]Ibid., p. vi.

around the headings of Instruction, Exercise or Consideration of Examples and Seat Work.[1] Models for parsing and analysis without the aid of diagrams were included, but the usual distinction between grammar and analysis was discarded. Both were presented simultaneously in a natural way and the emphasis was on thought. Many of the principles of rhetoric were also interwoven naturally with the instruction.

In his occasional remarks to teachers, Bell showed a sensitivity to the needs of children. Before Lesson 1 he wrote:

> If we would arouse the minds of children, and awaken in them a permanent interest in any subject, we must lose no time in giving them a permanent interest in any subject, we must lose no time in giving them something to do. To that end, the first exercises in this book are made so simple that every child can take part in them.[2]

Bell believed that by following this policy, the child would become "courageous and hopeful. He has been victorious in the first encounter, and expects to conquer in those that are to follow."[3]

Evidently the book was very well received. Within three months from the printing of what was advertised as "an entirely new method of presenting the principles of the English language,"[4] the first edition was exhausted. A publisher's note in the second enlarged edition stated:

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[1]Lesson 183 from Bell's Natural Method is reproduced in appendix C.

[2]Bell, Natural Method, p. 1.

[3]Ibid.

[4]See advertisement in the back of G. H. Bell's Guide to Correct Language (Battle Creek, Mich.: Giles and Holser, 1882), AUHR.

> The favor accorded to it by the public far exceeded our most sanguine expectations. Leading educational men hail it as a grand step in the right direction. Experienced teachers say that they have been anxiously wishing for the development of just such a method.[1]

Since the Seventh-day Adventist church in 1881 operated only one denominational school, practically all of these books must have been sold to public schools. At least some of these public school teachers would have enthusiastically promoted Bell's book because he had taught them at Battle Creek College.[2]

The publisher's advertising circular for the book carried testimonials from the New England and National Journal of Education; C. F. R. Bellows, a professor at the State Normal School at Yspsilanti; J. Estabrook, principal of the Normal Department of Olivet College; A. J. Daniels, Superintendent of Schools, and A. E. Strong, high school principal in Grand Rapids; A. P. Haupt, teacher of the German Natural Method Schools; D. Moury, of the Normal Department, Tennessee University, Nashville; and P.Swart, Superintendent of Schools, Elkart Co., Indiana.[3]

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[1]Bell, Natural Method, p. iii.

[2]An advertising circular prepared by the publishers of the Natural Method described Bell as being "widely known on account of the rapidity with which his pupils acquire a thorough and practical knowledge of the English language. . . . Scores of teachers attribute to his instruction their marked success in teaching a study which is generally dry and uninteresting." See advertising circular--The Teaching of the English Language Made Rational, Practical, Successful by the Use of the Natural Method in English by G. H. Bell (Battle Creek, Mich.: Giles and Holser, 1882), p. 1, AUHR.

[3]It is recognized that derogatory appraisals are not printed by publishers in their advertising circulars. Nevertheless a sample of these testimonials should be recorded: New England and National

A "Guide to Correct Language"

In the following year Bell published his 98-page Guide to Correct Language. This was intended for reference rather than study and was divided into three parts. Part I was "Practical Grammar" and included many examples both for illustration and drill purposes. Part II contained a manual of 184 rules of punctuation classified according to the different construction in language. Bell called his approach "a new and entirely different plan" and explained that "instead of being at once taught all the uses of the comma, or of any other mark, we are told how to fully punctuate such constructions as the Series, the Participle Phrase, the Adjective Phrase, etc." His rules were accompanied by numerous examples from Bible verses and other literature. Part III listed and illustrated 45 rules for the use of capitals. Significantly, Bell stated that the rules given were "sanctioned by the best of scholars."[1]

A survey of Bell's textbooks impresses the reader with his

Journal of Education: "We hail this book as a grand step in the right direction;" J. Estabrook: "I am sure that the work will rank high among textbooks on English Grammar;" H. R. Haupt: "It is years in advance of the common methods of instruction;" D. Moury: "I cannot too highly commend it to both teachers and students." See advertising circular--The Teaching of the English Language, p. 18, AUHR.

[1]G. H. Bell, Guide to Correct Language (Battle Creek, Mich.: Giles and Holser, 1882), pp. 3, 30. Bell contributed some of the material from his Natural Method in English and Guide to Correct Language to a book edited by J. Edson White and Professor W. F. Parsons, and copyrighted in 1882. See J. E. White and W. F. Parsons, Parsons' Handbook of Forms: A Compendium of Business and Social Rules and a Complete Work of Reference and Self-Instruction, 5th ed., rev. and enl. (Battle Creek, Mich.: J. E. White, 1884), pp. 367-448.

very extensive reading and knowledge of literature. In addition to the examples used to illustrate his rules, he listed in his Guide to Correct Language 165 miscellaneous examples largely selected from prose and poetry. All his examples were correctly punctuated, and over each mark was placed the number of the rule which required it.[1] The last twelve pages contained an additional 209 examples that could be used as exercises.

To accompany his Guide to Correct Language he prepared a Punctuation Chart, 28 x 42 inches, that could be purchased either in book form on heavy board, or mounted on rollers. This was advertised as being "indispensable to the school room, minister's study, editor's office, proof-reading room, or in fact, any place where a writer may wish to ascertain at a glance just the marks needed for the sentence he is writing."[2]

Textbook for Private Study

The last textbook Bell wrote in the 1880's was published on his return to Battle Creek after being principal of the South Lancaster School. Entitled Familiar Talks on Language, it was also a book on grammar. Its sole purpose, he said, was "to afford proper instructions and exercises for those taking lessons by correspondence," to which further reference is made in the next chapter. He

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[1]A sample page containing punctuation rules and illustrative examples from Bell's Guide to Correct Language is reproduced in appendix H.

[2]Advertising prospectus for Bell's Natural Method, Guide to Correct Language and Punctuation Chart, George Royal Avery Papers--"The Fireside Teacher," AUHR.

felt that both the style as well as the many questions and exercises made the book especially valuable for private study.[1] Bell was still writing the "talks" in February 1886, though the date of publication is given as 1885.[2] He commenced writing the volume in 1885. His son Omar was printing the "talks," Bell said, as fast as he could write them.[3] That year, therefore, was given as the publication date.

The book contained thirty talks with 150 lessons based upon them. Since it was written especially for home study, Bell expanded his explanations of the most important concepts. His remarks on his basic approach to grammar study are therefore worthy of special note. He wrote:

> Through language we become acquainted with the thoughts of our fellow men; through language we learn the wisdom of past ages; and through language the will of Heaven, and the way of eternal life, are made known.
>
> In order to make the study of language interesting, we must study the thought, as well as the expression of it. The want of this has made grammar a dry study, and always will make it so, no matter what ingenious methods may be devised to remedy the evil. The only way is to first study the thought, and its demands on language, for expression; then we become interested, and even delighted, in seeing how language meets those demands.[4]

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[1] G. H. Bell, Familiar Talks on Language, Pocket edition No. 1 (Battle Creek, Mich.: D. Omar Bell, 1885), pp. i, ii.

[2] On February 22 Bell wrote to G. R. Avery that he had completed twenty-five "talks" and had five more to write. See G. H. Bell to G. R. Avery, February 22, 1886, George Royal Avery Papers, AUHR.

[3] Ibid.

[4] Bell, Familiar Talks, p. 1 (Emphasis his).

No records have been found of the extent to which the three grammar books written by Bell during the 1880s were circulated during the late 1880s and early 1890s. Bell's Natural Method, in particular, appeared to remain popular and was still being used in the early 1890s by some Seventh-day Adventist schools and colleges.[1] Twenty years later its popularity was revived through its revision by W. E. Howell.[2]

Bell's Series of Five

In 1891 and again in 1892, William T. Bland, who was then in charge of the Department of English Language and Literature at Battle Creek College, spoke with Professor Bell in regard to his Natural Method text. Bland indicated that he had replaced this book with others "that were considered more up to date, and more suitable to our class work." He suggested to Bell that if he could revise and update the book, he would use it at the college. Bell replied that it would not be profitable to do so because he thought that the circulation would be confined "almost entirely to denominational schools."[3]

The matter does not appear to have been raised again in any

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[1] C. B. Hughes and C. C. Lewis, for example, both reported using the book in their schools in the early 1890s. See "In the Matter of the G. H. Bell Estate. Answering the Claim of A. R. Henry, Administrator against the General Conference Association"--Exhibit 5, Group 3, General Conference Association Document Series, GC Archives.

[2] See pp. 328-29 below.

[3] "In the Matter of the G. H. Bell Estate," Exhibit 5.

formal way until March 1896. At a meeting of the Seventh-day Adventist General Conference Committee on March 18, Elder O. A. Olsen, the General Conference President and a former student of Bell's, raised the question of supplying the Adventist schools with a new textbook on language. He referred to Bell's Natural Method "now being used by some of our schools" and stated that the book was "rather larger than necessary." He wondered whether Professor Bell might revise it and prepare a graded series "applicable to all the needs of our educational work." It was voted that a small committee should interview Bell and report back to the meeting.[1]

The following day the committee indicated that they had spoken with Bell who had proposed to them an outline of a series of five textbooks on language. (Bell, however, may have been working on the series prior to this time, because two books in the series were printed within five months).

Books 2 and 3 in the series would cover much of the content in the Natural Method, "omitting the most difficult features . . . and the most difficult examples under them." Bell indicated that his chief effort would be "to make the whole course thoroughly practical from the start." Among the reasons given for producing such a series were: (1) Small books would sell better than large ones; (2) It would place "this somewhat unusual method" more within the reach of inexperienced teachers; (3) Bell believed he had improved his method during the fifteen years since writing the

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[1]General Conference Committee Minutes, March 18, 1895, pp. 139-40, GC Archives.

Natural Method; (4) "By the choice of examples and the method of instruction "it was believed that minds might be led more nearly in harmony with Seventh-day Adventist faith and practice; and (5) Many leading teachers within the denomination had been calling for a series to cover the ground of the three grammar texts Bell had written in the 1880s.

After "thorough consideration" the General Conference Committee voted to invite Bell to prepare his series. After the motion had been carried Elder Olsen explained why he had called for the books to be prepared. He was particularly concerned that the church would soon have a large number of small schools in the South where such a series as was proposed would be of great value to the teachers.[1]

Five thousand copies of Books 2 and 3 in the series had been printed by August 1896, and one thousand of each had been bound. By September 8, it was reported that 291 copies of Book 2 had been sold and 278 copies of Book 3.[2] Book 4 was ready by September 1897, and Books 1 and 5 were released in 1898.[3]

These five books represent the full flowering of Bell's method of teaching English and were planned, Bell claimed, so that

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[1]*General Conference Committee Minutes*, March 19, 1896, pp. 154-56.

[2]"*In the Matter of the G. H. Bell Estate*," Exhibit O, p. 1.

[3]See "Special Notice--Language Series," RH 74 (August 10, 1897):510; RH 75 (April 19, 1898):260; "Studies in English and American Literature," RH 75 (August 16, 1898):531.

each volume in the series prepared the way for the one that followed.[1] The titles were: Book 1, Primary Language Lessons from Life, Nature and Revelation; Book 2, Elementary Grammar; Book 3, Complete Grammar; Book 4, Rhetoric and Higher English; Book 5, Studies in English and American Literature.

Three Textbooks on Grammar

Three of the volumes covered the principles of grammar with much the same basic approach as the three earlier volumes. Book I, however, was not a grammar. Rather it was to serve as "an introduction to that study" for children from nine to twelve years of age. Its primary object was "to teach language," which Bell believed was best accomplished in an "indirect manner."[2] In other words, no technical terms were introduced, yet children were taught to recognize the function of words, phrases and clauses. "The first thing to be done," Bell said, was to "arouse thought and promote habits of close observation."[3]

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[1] G. H. Bell, Complete Grammar [Battle Creek, Mich.: Review and Herald Pub. Assn., 1896]; reprint ed. Washington, D.C.: Review and Herald Pub. Assn., [c. 1905], p. iii.

[2] G. H. Bell, Primary Language Lessons from Life, Nature, and Revelation [Battle Creek, Mich.: Review and Herald Pub. Assn., 1898]; reprint ed. Washington, D.C.; Review and Herald Pub. Assn. [c. 1905], p. 3.

[3] Ibid., pp. 4, 6. An exercise from Primary Language Lessons that illustrates this approach is: "Example--The tower of the old castle fell into the stream. 1. What fell into the stream? 2. Was it the castle, or the tower, that fell? 3. Where did it fall? 4. What tower fell? 5. What kind of castle was it? 6. What word names the thing that fell? 7. What word names the thing that the tower was a part of? 8. What word names the thing that the tower fell into? 9. What word describes the castle? 10. What word tells what the tower did?" Ibid., p. 30.

The lessons in the first volume were based on short stories selected from the New Testament and from nature. Leaves, a worm, the flower, a spider, the toad, birds, and a sunflower seed were all subjects of Bell's facile pen. He urged teachers to give their pupils writing exercises on nature studies. With overtones of Pestalozzi, he suggested that the children should examine natural objects and then write on them. From his own experience as a writer he said:

> The teacher cannot begin too early in guiding the young writer to put something of himself into every original production--some of the thoughts, feelings, motives, which the study of his subject has awakened in him.[1]

Books 2 and 3 in the series completed Bell's writing on grammar. They repeated his earlier emphasis on the importance of a consideration of the thought in the study of language. He was careful, therefore, to select both the sentences for exercises and class drill and the models for analysis that were "interesting for the thought they express."

Bell was ever concerned with the development of facility and accuracy of expression, but he disagreed with the idea later expressed by Chubb that grammar as the science underlying the art of correct writing was best developed by imitation.[2] Good expression was not acquired by memorizing the words of others, Bell maintained, but by "careful and continual practice in the use of one's own

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[1] Ibid., p. 11.

[2] Percival Chubb, The Teaching of English in the Elementary and the Secondary School (New York: Macmillan Company, 1902), p. 209.

words." "Invention" was "better than imitation."[1]

He also believed that good taste in language was acquired by "association." If students were continually associating with the best thoughts in their exercises, "a love for the concise and beautiful in thought and style is steadily, and certainly, though unconsciously attained." This was most important to Bell. He was essentially a Christian educator and therefore whatever was related to the development of a noble and balanced character was supremely significant. Through association with what is beautiful, the student secured a culture "of inestimable value, since it leads the learner to select and enjoy the best reading our literature affords, and to shun the coarse and vulgar because it is offensive to the taste."[2] In his Complete Grammar he included only a few exercises in correcting bad grammar because he believed that "association with the good will have a better effect than constantly searching for the bad. . . . In language as well as in morals," he said, "the atmosphere of purity, beauty and truth begets a healthy life."[3]

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[1]G. H. Bell, Elementary Grammar (Battle Creek, Mich.: International Tract Society, 1896), p. iii.

[2]Ibid., p. iv. Other grammars published in the 1890s also included examples selected from good literature but their purpose for doing so was not so closely linked with character development as was Bell's. Mary Hyde, for example, said that such examples trained the pupil "to look to the usage of the best writers and speakers for the laws of language," and formed in him "the habit of thoughtful reading." Baskervill and Sewell included many examples from "standard" authors "to show the student that he is dealing with the facts of the language, and not with the theories of grammar." Mary F. Hyde, Advanced Lessons in English (Boston: D. C. Heath & Co., 1894), p. iv; Baskervill and Sewell, An English Grammar, p. 3.

[2]Bell, Complete Grammar, p. iii. It is of interest to note that during the decade from 1885 to 1895 "one of the most difficult

These were the hallmarks of Bell's teaching in grammar.

Bell's method of teaching grammar contrasted with the formal approach to the study of language so prevalent in his day. Dull recitations and memory drills had no part in his teaching, at least in the latter part of his life. Nearly thirty years after Bell had completed his language series, one author in his discussion of "the prevailing method" of teaching grammar, lamented:

> Recitations are given over exclusively to reciting set classifications, stereotyped definitions, formal rules and memorized lists Grammar is still a memory subject rather than a rational study; for the din of monotonous repetitions. . . is still to be heard in most schools.[1]

Those students who had been taught by such methods under other teachers may not have found the change to Bell's methods an easy one. In the winter of 1895, Bell taught a grammar class in Battle Creek. He appreciated, he said, not only the students' kindness to him, but also their patience. In a letter to Mahlon Olsen, a former student in his language class, he wrote: ". . . and you know patience is required on the part of those who have studied other grammars, learning more form than anything else."[2]

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problems relating to secondary work in English" was the part played by the correction of "bad" English in grammatical and idiomatic expressions." David J. Hill says that "at that time text books most in use concerned themselves largely with exercises of this kind, and many colleges made a point of including such texts in their entrance requirements" (Principles of Rhetoric and Their Application, quoted in Stout, Development of High-School Curricula, pp. 127-28).

[1]Paul Klapper, Teaching English in Elementary and Junior High schools (New York: D. Appleton and Company, 1925, p. 308 (emphasis supplied).

[2]G. H. Bell to Mahlon Olsen, December 23, 1895. M. E. Olsen Private Papers, GC Archives.

Contemporary Views on Grammar Teaching

Before concluding this examination of Bell's textbooks and philosophy of grammar, it would be profitable to note the recommendations that were made concerning the teaching of this subject about five years after Bell had published the grammar texts in his series. The first complete American manual on method for the total English program appeared in 1902 when Percival Chubb published The Teaching of English in the Elementary School and the Secondary School. This was followed the next year by another manual with exactly the same title but authored by George R. Carpenter, Franklin T. Baker and Fred N. Scott. These two volumes probably present the best prevailing views on methodology at the turn of the century.

Chubb wrote about "the recent reaction against the old-fashioned grammar grind" and how "opinion has swerved to the extreme of excluding formal Grammar altogether from the Elementary School, and of ranking it as a High School study." This was the view expressed in the Report of the National Committee of Ten on Secondary Schools (1894) which held that formal grammar should not be studied until the age of thirteen years. More recently, however, Chubb observed that its study was recommended "in some form or other in the upper Grammar Grades,"but without the heavy formal emphasis.[1] The first volume of Bell's series, Primary Language Lessons from Life, Nature and Revelation, written for children "from nine to twelve years of age" was therefore in harmony with this trend.[2]

[1]Chubb, The Teaching of English, pp. 204-5.

[2]Bell, Primary Language Lessons, p. 3.

Chubb believed that grammar as an art was taught by practice, using the pedagogical technique of "imitation." Its study was essential to the work in composition and to the study of literature. In view of Bell's strong emphasis on the importance of ascertaining the thought of a sentence, it is significant that Chubb should urge that grammatical analysis was involved in "thought analysis." Chubb also condemned the common type of language textbook of his day in which the child's intelligence was insulted "by trivial and uninteresting exercises." Such exercises isolated language from life and treated language "not as a vehicle of expression called into play in the effort to impart or reproduce information, thought, fancy."[1]

Carpenter, Baker, and Scott reiterated Chubb's emphasis on the importance of thought by stating that "a training in thought" was grammar's "most important" function. They claimed that "in the elementary school, as in the high school, the analysis of the sentence--that is, the analysis of thought [was] the most valuable exercise in connection with the study of grammar." This was best accomplished not by a deductive method, as it was "usually taught in the United States and England," nor inductively, as was the custom in Germany, but by a combination of both methods. Nevertheless, they urged that principles and examples should be kept close together and "start by preference with the example." These authors also discussed the choice of a grammar textbook. They felt that the

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[1]Chubb, The Teaching of English, pp. 209, 210, 215.

order of subject presentation was not so important but "clearness of statement, aptness, interest, and sufficiency of examples are points of great consequence. . . . The examples ought, further, to be taken from good literature. . . ." They also suggested that sentence analysis should be kept simple and "so far as possible, be done without the help of diagrams."[1]

In the light of these principles it is here demonstrated that Bell's texts on grammar anticipated many of the recommendations that were later made by these English specialists soon after the turn of the century. This may account for the enthusiastic acceptance of Bell's texts by those who came into contact with them.

Bell's last two books in his series of eight were devoted to rhetoric and literature. It is probably best to examine these two books within their historical context before concluding with a final assessment of the series as a whole and of its impact upon others.

How Rhetoric Was Taught

According to Stout, "changes of considerable importance" took place in the textbook presentation of rhetoric during the last forty years of the nineteenth century.[2] Up to about 1880 the approach to the subject had been formal and artificial and was usually not accompanied by practical exercises or compositions. An example of this kind of textbook was Richard Whately"s Elements of

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[1]Carpenter et al., The Teaching of English, pp. 146, 149, 199, 148, 151, 204.

[2]Stout, Development of High-School Curricula, p. 126.

Rhetoric that included such chapter titles as: "Of Propositions," "Of Arguments," "Persuasion," "Perspicuity," "Elegance," etc. It was concerned neither with composition nor grammatical rules but with argumentation.[1]

About 1880 two movements combined to stimulate high-school interest in rhetoric and composition.[2] First, the schools began to realize the importance of the subject, and second, college entrance examinations were being initiated to test students' ability to write. Particularly through the influence and writings of Professor Barrett Wendell and Professor F. N. Scott in the 1880s, a marked change appeared in "the amount and character of high school work in English." Two essential ideas developed: (1) in writing, practice was more important than theory; and (2) "correctness" in writing was to be more descriptive of the sentence and paragraph than of the word or phrase. These ideas had the effect of increasing the amount of writing and lessening the formality of the instruction in rhetoric. Greater attention was paid to structure than to correctness of detail. Toward the end of the century, however, the practice of high-school students writing daily compositions was not

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[1] Ibid., p. 128. The complete title of Whately's book was Elements of Rhetoric: comprising an analysis of the laws of moral evidence and of persuasion. With rules for argumentative composition and elocution (New York: Harper & Brothers, 1854), p. 219.

[2] "Rhetoric" was defined as the "formal or systematic instruction in the theory of expression." "Composition" was the instruction and practice in the art of expression, e.g. essay-writing, etc. Earlier in the nineteenth century, rhetoric was taught but not composition. See Carpenter, Baker, and Scott, The Teaching of English, pp. 219-20.

so prevalent partly because of the stronger emphasis being given to literature.[1]

Carpenter, Baker, and Scott pointed out that the study of rhetoric presupposed a knowledge of grammar, but that teachers disagreed at the end of the century whether rhetoric should be taught formally or incidentally. They said that three opinions existed: first, that rhetoric could be taught alone as theory; second, that rhetoric consisted of a minimum amount of theory accompanied by considerable practice in writing; and third, that no formal study of rhetoric was necessary inasmuch as the student learned that through his writing.[2]

The first of these opinions had been generally rejected by the end of the century. The third was held by many experienced teachers, but Carpenter, Baker and Scott in their manual for English teachers recommended that a brief course in systematic rhetoric, accompanied by a carefully selected set of graded exercises for practice purposes, was of greatest benefit.[3]

Bell Writes on Rhetoric

In his book on rhetoric Bell aimed to provide a practical treatment of the essentials of good language. He divided it into six parts examining choice of words, sentences, qualities of style, rhetorical figures, composition, and preparing copy for the press. Bell continued to develop his basic concept of language by stating

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[1]Ibid., p. 219.

[2]Ibid., pp. 219-20.

[3]Ibid., p. 222.

that "rhetoric lays hold of the thought, and seeks to present it in the most attractive and vigorous manner."[1] He pointed to the Bible as "one of the best of studies for promoting clear, strong, direct, and beautiful expression."[2] For example, in his discussion on the use of suitable or proper words, he wrote:

> The sublimest as well as the most touching passages of the Bible have the same characteristic simplicity. Some eminent critics think that the passage, "And God said, Let there be light: and there was light," is the sublimest expression ever penned in the English language. Let any one try to rewrite in different words Judah's appeal to Joseph in behalf of Benjamin, and he will begin to realize the exquisite wording of the Bible text.[3]

Unlike many of his contemporaries, Bell's style of writing was simple and unadorned.[4] He did not strive for effect for effect's sake. He wrote concisely and persuasively and tried by precept as well as by example to lead his students to adopt the same principles.

Bell's last and largest book in his series was entitled Studies in English and American Literature, the preface for which he wrote on June 14, 1898, seven months before he died. Literature occupied a special place in Bell's life. The lives of many of his students were influenced for good through the noble ideals and great

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[1]G. H. Bell, Rhetoric and Higher English [Battle Creek, Mich.: Review and Herald Pub. Assn., 1896]; reprint ed., Washington D.C.: Review and Herald Pub. Assn., [c. 1905], p. 17.

[2]Ibid., p. 82.

[3]Ibid., p. 96.

[4]See appendix B for a sample of Bell's writing style in a selection of four of his original essays written while he was at South Lancaster. See also Bell's article, "Good English: What It Is," The Christian Educator, 2 (May, 1898):11-12.

thoughts Bell shared with them from the words of the world's great writers.[1] Bell wrote in his preface that this book "differs from most of its kind, both in plan and purpose."[2] Before examining its plan and purpose then, we need to consider the nineteenth century developments in literature as a subject in the English curriculum.

How Literature Was Taught

Stout, in his analysis of the development of high-school curricula in the North Central states between 1860 and 1918, stated that of all the subjects in the English curriculum literature was the one "in which the most important changes took place from the standpoints both of amount and character of subject matter."[3] The term "literature" largely referred to English literature though more American writers were included toward the end of the century.

Extracts from the works of great authors appeared in the first American reader: Noah Webster's American Selection of Lessons in Reading and Speaking in 1785. Short selections from a relatively large number of authors continued to be the focus of the school reading program through the first half of the nineteenth century. The emphasis at the time, however, was on the improvement of reading and declamation rather than the treatment of literature as a fine art. By 1865, Joseph Mersand said that

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[1]See, for example, Mahlon E. Olsen, "Recollections of Prof. G. H. Bell," YI 68 (May 18, 1920):4-5.

[2]G. H. Bell, Studies in English and American Literature (Battle Creek, Mich." Review and Herald Publishing Co., 1898), p. 3.

[3]Stout, Development of High-School Curricula, p. 129.

> . . . students were studying English and American literature, not in order to declaim it or to perfect their reading voices, but to develop taste in appreciation and to acquire facts of historical development of both English and American literature.[1]

Stout traces three stages of development in the instruction in literature during the last forty years of the nineteenth century. The first stage was that already mentioned--many short selections from a large number of authors. McGuffey's Sixth Reader, for example, included 150 selections from more than a hundred authors in a book of 400 pages. The Student's Reader by William Swinton had 113 selections in 419 pages. George R. Cathart published his Literary Reader in 1875, and in contrast to McGuffey and Swinton had more American literature among his 179 selections from 68 authors. In Cathart's preface he claimed his book was uncommon because it introduced a liberal representation of American literature.[2]

Stout's second stage described the shift from the study of literature itself to its history. During the late 1860s textbooks appeared such as William Spalding's History of English Literature with an Outline of the Origin and Growth of the English Language (1867). Spalding did not include any biographies, but he did discuss the events of each period. Those literary history textbooks more commonly in use, however, emphasized the biography of authors. In fact, later books laid so much stress upon the authors lives and paid so little attention to their works that the superintendent of

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[1]Mersand, "The Teaching of Literature in American High Schools, 1865-1900," in Perspectives in English, p. 275.

[2]Stout, Development of High-School Curricula, pp. 131-32.

the Chicago schools stated in his 1883 Annual Report that "the time devoted to English Literature is often expended on the history of unimportant and forgotten authorities with little appreciation or knowledge of real literature."[1]

The third stage was marked by an emphasis upon the "classics". In other words, the emphasis moved away from the writer to his writings, which were studied as "wholes" rather than as "fragments". Introduced about 1885, this approach became quite general by 1890. Textbooks with the historical and biographical emphasis, however, persisted until the close of the century and provide an interesting contrast to the literature text produced by Bell in 1898. For example, Reuben Halleck's History of English Literature (1900) contained the biographies of more than one hundred authors that overshadowed some "very meager quotations" accompanied by their critical analysis.[2]

Bell, however, claimed that his literature text differed "from most of its kind, both in plan in purpose."[3] An examination of Bell's volume against the historical background traced above helps one to evaluate this claim.

Bell's Textbook in Literature

Bell presented his book of more than 590 pages in two parts. Part I provided a historical outline from the origins of English

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[1]Annual Report of Board of Education, 1883, p. 62, quoted in Stout, Development of High-School Curricula, p. 133.

[2]Stout, Development of High-School Curricula, p. 133-34.

[3]Bell, Studies in English and American Literature, p. 3.

literature to the nineteenth century. He focused more particularly on the seventeenth, eighteenth, and nineteenth centuries and briefly outlined the biographical facts on thirteen, twenty-six and thirty-one specific authors, respectively, in these centuries. The facts given, however, are directed mainly to those biographical details that make the authors' writings more meaningful. Bell suggested that time in school was better spent in a study of the truths their writings reveal, because it was not always profitable to study the personal traits of authors. Knowledge of their "foibles or disagreeable habits . . . cannot make us wiser, and should not make us happier. . . ." He added, "What we want is the best an author has to give us,--thoughts that inspire, and language that teaches the art of expression."[1] At the end of Part I, Bell included 744 questions to review the whole section.

Part II contained the selections from different authors grouped under nine headings together with a tenth section containing short extracts. The nine major sections are listed in Table I below, together with an analysis of their content. As an aid to visualizing the relative emphasis given in Bell's selections, the following figures are provided: the percentage of prose and poetry in each section, the percentage of the total number of selections in each section, and the percentage of the total number of pages in each section. (Percentages have been rounded to nearest whole number).

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[1]Ibid., pp. 19, 20.

TABLE 1

ANALYSIS OF TOPICS IN BELL'S
STUDIES IN ENGLISH AND
AMERICAN LITERATURE
(All Figures Given in Percentages)

Topics	Prose	Poetry	Total Selections	Total Pages
In honor of the Creator	50	50	4	3
Education, morals and religion	65	35	17	18
Studies in nature	31	69	22	22
Home scenes and influences	62	38	6	6
Studies in character	76	24	13	15
Descriptive and narrative	77	23	10	11
Public speeches and patriotic sentiment	62	38	6	5
Reflective	27	73	11	10
Miscellaneous	80	20	11	10
Totals			100	100

A survey of the authors and selections reveals some interesting facts. Bell's attitude toward Shakespeare, for example, stands in contrast to the increasing attention that was being given to his plays by the high schools and colleges in the 1890s. Bell did describe him as being the "central sun" among the galaxy of bright dramatic writers during the period from Wycliffe to Milton.

His writings, he said, abound in "passages of gravest wisdom, the purest motives, the most delicate appreciation of honor, the tenderest feeling, the tersest and aptest expression. . . ." But because of Shakespeare's cultural milieu, they also contain "relics of coarseness too vulgar for a refined taste, and unfit for indiscriminate reading. They are a most perfect mirror of human nature in all its phases, but some of those phases would better be forgotten than studied."[1] Bell rejected the idea that so long as literature was true-to-life it was worthy of the Christian's study. Good literature must be uplifting and ennobling if it was to contribute positively to the development of character.

Bell used no selections from Shakespeare in his nine major sections. He did, however, include in his collection of short extracts one two-line selection and a longer selection from Henry VIII in which Wolsey addresses Cromwell with the famous lines:

> Had I served my God with half the zeal
> I served my king, He would not in mine age
> Have left me naked to mine enemies.

Another omission from the selections in Part II was anything from the writings of John Milton. Bell did, however, discuss Milton's contribution as both a prose writer and a poet in Part I, and gave some brief excerpts from several of his works,[3] as well as a discussion of some of the objections raised against "Paradise Lost."

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[1]Bell, Studies in English and American Literature, pp. 65-66.

[2]Quoted by Bell, ibid., pp. 505-6.

[3]Ibid., pp. 75, 76, 88-92.

Reference has been made in the previous chapter to Bell's love for the poetry of William Wordsworth. It would be expected, therefore, that he should feature him strongly in his volume on literature. Bell referred to Wordsworth as "one of the best of our modern English poets," and stated that his theme was "the influence of nature upon the character of men." If Wordsworth worshipped nature, he did so only because he believed it to be "an expression of the character of God." Bell included two of Wordsworth's poems, "Nature and Innocence" and "An Evening Excursion on the Lake," in his section "Studies in Nature." Though he recognized that the poet was often obscure to his readers, he described him as "one of those poets whom we learn to love more and more as we become better acquainted with them."[1]

The poet Bell quoted most often and the one to whom he devoted the most space was William Cowper. Bell was drawn to Cowper as he was to Wordsworth because he shared with both men a love for nature and for all things beautiful. Bell categorized him:

> As a moralist, he was faithful, yet not stern. As a satirist, he was keen without being bitter. . . . It would be hard to find in all the annals of literature a writer whose views are so wholly in keeping with the teachings of the lowly Nazarene.[2]

As a Christian educator, Bell was concerned with the development of character. It is pertinent, therefore, to also briefly examine a sample of his literature selections to determine the kinds of literature he used to contribute to this aim. Bell

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[1]Ibid., p. 135. [2]Ibid., p. 127.

devoted forty-four pages and seventeen selections to his section entitled "Studies in Character." He included only four poems--by Whitman, Longfellow, Wordsworth, and Dunbar. The majority of his prose selections were from biographical accounts or historical essays on such people as George Washington, St. Paul, Abraham Lincoln, Joan of Arc, and Mary Queen of Scots. Only two fictional excerpts were included in this section: a selection "The Carpenter," from the writings of George Eliot, and one entitled "May and November," from The House of the Seven Gables by Nathaniel Hawthorne.[1]

Bell, in fact, used little fiction in his book. Apart from these two references he included a short excerpt from Harriet Beecher Stowe's Uncle Tom's Cabin, a description of "The Panther" from James Fenimore Cooper's The Pioneers, and two selections from the writings of Charles Dickens. He used all four extracts in the section "Descriptive and Narrative."[2]

Of all his textbooks, this book on literature most clearly reveals Bell as a Christian educator. He acknowledged that all true wisdom comes from God who has revealed Himself not only in nature and in the Bible, but also "in his influence on the inner consciousness of men." Some men who are more sensitive to this revelation of God and his love become thereby interpreters of truth. They are still human, however, and "thus the light that shines through them is often more or less obscured. . . . In literature, as in mining, . . . the sands of error must be washed from the pure

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[1] Ibid., pp. 346-92.

[2] Ibid., pp. 401-12.

gold of truth." In spite of the imperfections of the human channel, there are many writings, he said,

> . . . whose chief tendency is in the right direction,--writings that will bring us into closer contact with nature, into truer sympathy with humankind, and into a better attitude for receiving the truth and light with which the great All-Father is ever trying to impress us.[1]

Bell introduced his second part with an impressive essay on "What Constitutes Literature."[2] Literature can be classified in many ways, but he suggested only two: Knowledge Literature and Power Literature.[3] The purpose of the second was to inspire and quicken the whole man. He described it further:

> It gives play to the intellect, but not to that alone. It works most powerfully on the moral and emotional nature of man. It teaches, enlightens, convinces; but it does more. It has power to make men feel,--and not only to feel, but to act. It touches the heart, and thus creates motives. It shows man his relation to God, to his fellow men and to nature, inspiring in him a love for all. Thus it gives him the highest power for usefulness; since love is the only real power for good.[4]

Bell also acknowledged the existence of another kind of power literature that worked on man's baser nature, debasing and

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[1] Ibid., pp. 20-21.

[2] The important question to be considered in the study of literature, according to Bell, is what literature is most useful. His illuminating answer to this question is reproduced in appendix D.

[3] This distinction was not original with Bell. Thomas De Quincey discussed the difference between books that communicated knowledge and those that communicated power, and said that "all that is literature seeks to communicate power." De Quincey, however, gave credit to Wordsworth for this distinction. See David Masson, The Collected Writings of Thomas De Quincey, 14 vols., new and enl. ed. (Edinburgh: Adam and Charles Black, 1890), 10:48.

[4] Bell, Studies in English and American Literature, p. 200.

brutalizing him. He could only class this as literature in its "broadest and lowest sense."[1]

It is clear from this examination that the plan of Bell's final volume was indeed different from the majority of similar textbooks in the 1890s. This difference sprang from his different purpose,[2] which he stated plainly in an introductory section entitled "Suggestions to Teachers."

> The first thing to be considered is the primary object for which the study is to be pursued. It is pleasant to know who wrote this or that book, and to know the history and peculiarities of noted authors; but all this does not necessarily ennoble one's character, discipline his mind to more vigorous thinking, or materially improve his language. It is not studying literature, but simply its history.
>
> The real study of literature is the becoming acquainted with such writings as are by their intrinsic worth valuable to all people in all times. Such is the Bible; and such are all writings whose tendency is to call into healthy action the nobler attributes of our nature, thus contributing to the building up of a beautiful and symmetrical manhood.
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> But to become fully acquainted with such writings is to drink in of their spirit,--to be stirred by the motives and emotions that prompted them. Here is where the help of the teacher is most needed. Reading aloud with the class is one of the best things a teacher can do. His enthusiasm, his appreciation, his sympathy with the thoughts and motives of the author, will be contagious. . . .
>
> This leads us to the paramount object of studying literature in schools; namely, the developing of so pure a taste that the learner will be able to discriminate at once between real literature and trash. The time will come for our pupils when they cannot have parents, teachers, or friends by their side to tell them whether or not a book is good reading. They must learn to recognize for themselves the moral tendency, the literary character, the trend of influence, which constitute the inherent power for good or

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[1] Ibid., p. 201.

[2] For a comparative study of the aims of forty-four nineteenth century textbooks on the history of English literature during the period from 1837 to 1900 see Helen McDonnell Neel, "An Analysis of History of English Literature Textbooks Used in American Secondary Schools before 1900" (Ph.D. dissertation, University of Pittsburgh, 1954), pp. 25-53.

> evil of any piece of writing. There is but one way for teachers to inculcate this, and that is by getting their pupils so thoroughly enamored with what is true and beautiful that they will instinctively turn away from everything of an opposite nature.[1]

What Others Thought

Bell's language series were advertised, actively promoted[2] and enthusiastically received by many teachers within the denomination. According to J. H. Haughey, Bell expected that the sales would be confined almost exclusively to Seventh-day Adventist schools. A number of church educational administrators including C. B. Hughes, J. E. Tenney, C.C. Lewis, J. H. Haughey, and J. W. Lawhead wrote of the benefit the books had been in their schools.[3] Professor Frederick Griggs, principal of South Lancaster Academy, commented:

> There is in the educational work at the present time, a strong tendency to return to natural methods of teaching, and Bell's language books stand as leaders in this educational reform. The excellence and beauty of all the examples used, is to be specially noted, and students who become familiar with these examples, acquire a taste and a love for the very best in literature. . . .[4]

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[1]Bell, Studies in English and American Literature, pp. 5-6.

[2]After Bell's death, A. R. Henry, administrator of his estate, claimed damages against the General Conference Association, charging that it "had neglected to advertise and introduce and to use diligence in promoting" the sale of Bell's language series. His claim was not sustained. See "In the Matter of G. H. Bell Estate," Exhibit O, Group 3, General Conference Association Documents Series, GC Archives. See also A. G. Daniells to W. W. Prescott, February 25, 1907, GC Archives.

[3]"In the Matter of G. H. Bell Estate," Exhibit 5. See also "Language," RH 74 (August 17, 1897):527; "Language Text-books for Home and School," RH 74 (August 24, 1897):543; "Have You Studied Rhetoric?" RH 74 (September 14, 1897):591.

[4]"Bell's Language Series," RH 78 (August 27, 1901):565.

Dr. J. H. Kellogg, internationally known superintendent of the Battle Creek Sanitarium and a former pupil of Bell's, said that the professor's language series was

> . . . the best set of textbooks for thorough instruction in the English language with which we are acquainted. Professor Bell has a genius for teaching and his work as a teacher has borne the test of time. . . . His method is natural, simple, easy of comprehension, interesting. The senseless brain-fatigue, formalities, and drills of the old-style textbook are conspicuous by their absence in this series of books. The aim of the author has been to give the student a practical command of the English language. His aim is not to teach grammar, but to develop in the pupil the capacity to make correct use of the English language in writing and speaking. . . .[1]

It is not known to what extent the series entered the public schools. Certainly some public school educators were impressed by them. In January 1899, The Christian Educator told its readers that Bell was "perhaps best known to the educational public" as author of these books. It continued by saying that they were "being used not only in the public schools of Michigan but in many other schools and homes throughout the United States."[2] E. E. Lockerby, Superintendent of the Public Schools in Preston, Minnesota, after examining the first four books in the series, recommended them highly.[3] Lucy M. Sickels, Superintendent of the State Industrial Home for Girls in Adrian, Michigan, also told of her appreciation of

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[1]"Bell's Language Series," RH 75 (May 3, 1898):291.

[2]"Prof. G. H. Bell," The Christian Educator, 3 (January, 1899):122.

[3]"Objectionable Features Eliminated," RH 75 (May 10, 1898):307.

the books. In December 1897, she ordered 225 copies of the grammar books for the school and in the following year expressed her delight with them. "We would not have another grammar in the school-room," she wrote. She felt that the books were meeting a long-felt want in the institution.[1]

Bell's series continued to be used in Seventh-day Adventist schools for a number of years. At the educational conference conducted by the church in 1900, it was reported that most schools were using the series, in part or in whole. It is significant, however, that one administrator said that Books 2 and 3 were not liked as well as Bell's first text on grammar, and suggested the possibility of a revision.[2] Three years later, at the education convention at College View, Nebraska, Professor Griggs said that he believed that Professor Bell "was raised up to do a work" in providing the church with such "good, plain help on language." Though not agreeing with every detail of Bell's approach, he felt that the general method was "helpful and good." W. A. Colcord, who was then teaching at Union College, Nebraska, reported that he had "fallen in love with Professor Bell's method of teaching language over the old-fashioned way of studying it." Yet it would seem that the last two volumes in the series were not as well accepted as the first three. Only Books 1 to 3 appeared in the report of the committee that made

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[1]These testimonials were published in "Bell's Language Series," RH 75 (September 13, 1898):595.

[2]The Educational Conference, August 1-9, 1900, Mt. Vernon, Ohio, p. 17, Group 47, GC Archives.

suggestions on courses of study for elementary and secondary schools.[1] Three years later at another educational convention, Books 2, 3, and 4 were particularly recommended. Book 5 did not appear.[2]

One can only conjecture why this was so. Book 5 may have been used in the colleges and therefore would not have appeared among the books listed for the academies. John O. Waller suggests that Bell's combination of a literary history with a book of readings, in spite of its clear orientation toward character development, may have been "too liberal for denominational educators" who, at the turn of the century, were "passing through a period of extreme reaction against all things 'worldly.'"[3]

Bell's grammar and rhetoric books, however, continued to remain popular. When someone at the 1906 education convention suggested that these books be replaced, there was "such a storm of protest that nothing more was heard of the matter."[4] Five years later, in the fall of 1911, enough interest was still being shown that a committee was appointed and recommended the revision of

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[1]Convention of the Department of Education of the General Conference of Seventh-day Adventists Held at College View, Nebraska, June 12-21, 1903 (South Lancaster, Mass.: South Lancaster Printing Co., 1903), pp. 72-73, 129-34, AUHR.

[2]"Story of the Convention," Central Union Conference Bulletin, Series II, October 1906, pp. 30-34.

[3]John O. Waller, "Keynote," QCHE English Section Meeting, August 21, 1968, Andrews University, Berrien Springs, Michigan, p. 4.

[4]"Story of the Convention," p. 39. See also Frederick Griggs, "Department of Education-Biennial Report for the Period Ending Dec. 31, 1904," RH 82 (May 18, 1905):14.

Bell's language texts. W. E. Howell was appointed to take charge of the work and he accepted the task on the understanding that the book to be revised was not any of the language series, but the older book, Natural Method, upon which Books 2 and 3 had been largely based. Howell said that he wanted to retain "as far as is consistent with its adaptation to present needs, the genius and charm of that book."[1] Howell later said that 500 letters had been sent to experienced teachers to enquire which of Bell's books should be revised. They had clearly indicated his Natural Method which, Howell said, had been written when Bell was "at his best, being in the prime of his teaching experience."[2]

In the preface to his revision, Howell noted that "to revise the work of a master is at once a serious and a delicate task." Nevertheless, he was led to do so by two "inducements." First, his "keen appreciation of the merits of the method and the matter presented in this book;" second, his concern to see grammar become "a delightful rather than an irksome study" to children.[3]

Howell published a manual to accompany the revision and pointed out the two extremes in grammar texts. The older grammars, he said, stressed the individual words and their parts of speech. Later grammars "with a reaction characteristic of all reform" went to the opposite extreme of considering the sentence as a whole and

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[1]General Conference Education Department Staff Minutes, 27th Meeting, March 27, 1912, p. 43, AUHR.

[2]G. H. Bell, Natural Method in English, rev. by W. E. Howell (Washington, D.C.: Review and Herald Publishing Assn., 1915), p. 5.

[3]Ibid.

devoted all too little time to a knowledge of parts of speech. The danger of following too exclusively either the word or sentence method was that either tended to ignore the laws of thought. This middle position, Howell called, "the king's highway."[1] Bell would have been pleased he was travelling it.

Conclusion

The completion of the series of English textbooks was Bell's last major undertaking before his death in 1899. They represent the full flowering of his nearly fifty years as an outstanding instructor in English. They also reveal many of his distinguishing characteristics as a Christian educator whose life and teaching had such a significant impact not only upon his own generation but also upon those his students later taught.

Bell's theory of teaching required him to give a practical literary education, the basic principles of which were the following:

> . . . that we learn by doing; that practise makes perfect; that example is more powerful than precept; that true education is a development--a growth,--and not a manufacture or an accretion; that ability can neither be borrowed nor lent; that strength and skill come through exercise, and not by imitation.[2]

He believed, therefore, that the student should "be kept forever doing."

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[1] W. H. Howell, Grammar Manual to Accompany Bell's Natural Method in English, rev. ed. (Mountain View, Cal.: Pacific Press Publishing Association, 1917), p. 33.

[2] G. H. Bell, "A Practical Literary Education," The Christian Educator 1 (August 1897):28-29.

Guided by these educational principles, Bell taught his students the importance of clear thinking, simplicity of expression, and pureness of language. He was sensitive to the awesome power of language to mold the character of men. It was therefore his concern to cultivate in his students the formation of correct taste for what was good and ennobling in literature and expression. For Bell language was the means of communication not only between men but between God and man. The language of the Bible provided the revelation of God to the human race. Bell therefore integrated his faith with the learning process by upholding the scriptures before his students. He used its object-lessons in his teaching, its precepts in his textbook examples, and he urged his pupils to obey its commands.

In his textbooks Bell stressed the positive and recognized the importance of the principle of association. "By beholding we become changed" was true not only in the realm of spiritual growth. Bell believed that students who associated with the best thoughts would unconsciously develop a love for the best in life. This was important to Bell because he taught for this life and for the life to come. His students were candidates for eternity, and it was his responsibility to prepare each of them to fill that place appointed for them by God. The student who could think clearly, express himself concisely, and appreciate all that was beautiful in life was better fitted for Christian service.

The preparation of his English textbooks was not the only activity that occupied Bell's closing years as a Christian educator. His other activities are the subject of the next chapter.

Fig. 6. G. H. Bell about 1890.

Fig. 7. G. H. Bell in the late 1890s.

CHAPTER 7

YEARS OF RETIREMENT

1884-1899

When Bell returned to his home in Battle Creek in 1884, after his two years at South Lancaster, he chose to retire from denominational employment. Fifteen more years of his life remained, but they were not years of idleness. No man with Bell's temperament or his commitment to Christian education could suddenly withdraw from the classroom and relinquish all claim to instructing others in the principles of Christian living. The previous chapter examined Bell's English textbooks, particularly his series of five, the preparation of which occupied the years just before his death. This chapter concludes the study of Bell's life with an examination of the other educational activities that filled the period of his retirement. His concern for home education and culture led him to publish the monthly journal The Fireside Teacher. He also established the first private correspondence school among Seventh-day Adventists. In addition, he tutored students, some of whom later testified to the great benefits received from their association with him. The chapter concludes with the record of the tragic circumstances of his death and the response of his former students to it.

The Cozy Club

It is a sad fact of life that those who are most cultured and have a deep appreciation for the expressions of man's creative ability through the arts are often lonely figures. They find few with whom they may share their love of beauty wherever it may be found. Bell was one such individual who always enjoyed the companionship of those who delighted in the expression of noble ideals and themes of beauty and truth. Not long after the beginning of his retirement, therefore, he organized the Cozy Club which met regularly at his home.

Few records remain of its organization and membership, but one of the most enthusiastic members was Winnie Loughborough. It appears that Bell organized the club in 1885 with the purpose of meeting to discuss works of prose and poetry. In December 1885 the club was meeting every Thursday night. At one meeting Winnie Loughborough reported reading such selections as Elizabeth Browning's "Courtship of Lady Geraldine," "The Cotter's Saturday Night" by Robert Burns, humorous sketches from Mark Twain's Innocents Abroad, and selections from J. G. Holland and J. T. Trowbridge.[1] Miss Loughborough reported to George Avery that "the present members were thoroughly enjoying the experience" and urged him to send to them "an original composition" once a month for them to discuss.[2]

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[1] Winnie Loughborough, "Report of the Cozy Club," Letters by Winnie Loughborough 1884-1888, E. K. Vande Vere Collection, The Wisdom Seekers, George Royal Avery Papers, AUHR.

[2] Winnie Loughborough to G. R. Avery, December 9, 1885, GRAC, AUHR.

The attendance at the meetings of the club fluctuated, with only three being present one evening in May 1886. Bell had related a story, and one of the three present later wrote: "You'd laugh to see how often he has a story in preference to any thing else, when he used to decry stories. Perhaps he thinks it won't hurt this crowd."[1] Though the membership was never large, it continued to meet for at least the next two years. Its form, however, changed early in 1888. It became more "like a literature class" which met five evenings a week from five to six-thirty to study English literature. In February 1888, Bell was evidently seeking to impart to the other club members his love for Wordsworth, because they were then reading Wordsworth's "Excursion." Winnie Loughborough was soon captivated by Bell's introduction to the poet. She confessed to Avery that she "did not expect to like it, but I have been most happily disappointed, and have nothing forever to say but in favor of the poet."[2]

Publishing "The Fireside Teacher"

Early in its existence the club members began to consider the prospects of publishing a paper that would report their

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[1]Winnie Loughborough to G. R. Avery, May 16, 1886, GRAC, AUHR. The three present were G. H. Bell, W. Loughborough, and A. Swedberg. In the same letter it was reported that Bell's son-in-law, Charles H. Giles, was among those who no longer attended the weekly meeting. At a meeting of the Cozy Club earlier in 1886, there was an attendance of six people. See Winnie Loughborough to G. R. Avery, February 24, 1886, GRAC, AUHR. In July 1886, the Battle Creek Daily Journal reported that the Cozy Club members would meet at A. Swedberg's home because Bell, his wife, and son would be camping at Gull Lake for several weeks. See Battle Creek Daily Journal, July 10, 1886, p. 3.

[2]Winnie Loughborough to G. R. Avery, February 5, 1888, GRAC, AUHR.

activities and include readings of cultural interest and inspiration. According to Winnie Loughborough, Bell was to take charge of the paper "so we can be sure of good editing." They hoped to print the first issue in December 1885 or soon after.[1] It was felt that the paper had to be self-supporting and therefore club members would need to canvas for subscribers. When December came, however, the prospects were "slim" because of the difficulty of finding "copy" for the paper. Bell's eyes were also presenting a problem. Some of the club members were doing his letter writing to relieve his eyesight which was "gradually failing him."[2]

In spite of such a physical handicap, Bell was not to be turned aside from his purpose. He had never been one to give up in the face of opposition or difficulty. His plan was to prepare a literary and educational magazine that would be especially adapted to home culture. In an advertising brochure he explained that religious topics would be excluded, not because of any "lack of reverence" for the Bible but "because that field is already so fully and so ably covered."[3]

Nevertheless, Bell was both a Christian and an educator and his purposes for the paper embraced both spheres. As a Christian, Bell desired to present literature that would "turn the mind

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[1]Winnie Loughborough to G. R. Avery, October 26, 1885, GRAC, AUHR.

[2]Winnie Loughborough to G. R. Avery, December 9, 1885, GRAC, AUHR.

[3]Advertising brochure--The Fireside Teacher, GRAC, AUHR. On the back of this brochure, Bell printed an order form for recording subscriptions to the journal.

towards the good and beautiful that still remains in nature and in humanity,--something that will remind us of a Creator's loving care over the humblest of his creatures." Bell believed that "such reading will dispose the mind to thoughtfulness, and prepare it to receive wholesome truths of any kind." As an educator, he intended "to cultivate a taste for study, and for that kind of reading that will teach us to enjoy the sweet blessings of everyday life. . . ." If he could accomplish such an object, he felt that it would bring "peace and happiness into many homes."[1]

Early in 1886 Bell purchased a printing press with type for $350 and proposed that the anticipated costs of preparing the journal for a year ($680.25) be initially met by four Cozy Club members: Winnie Loughborough, Edith Sprague, George Avery, and himself. By charging $.75 for a year's subscription they would need 907 subscribers to regain the cost, but it was thought that they could count on only half that number in the first year. When Bell invited Avery to have a share he said he would not feel satisfied unless he had Avery's "hand, heart, and head with us."[2]

Bell's son, Omar, then fifteen years of age, commenced the printing of the cover late in March, and Winnie Loughborough reported that two paid subscriptions had been received from people who had "walked by faith, having seen only the cover." The printing was delayed, however, when Omar injured his hand "quite severely" in

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[1] Ibid.

[2] Winnie Loughborough to G. R. Avery, March 17, 1886, GRAC, AUHR; G. H. Bell to G. R. Avery, March 18, 1886, GRAC, AUHR.

the press on the afternoon of May 16. Fortunately, the Review and Herald publishing plant was able to send a boy to work under Omar's direction, and the printing was resumed within a few days. The first issue of the journal bore the date of May 1886 on its masthead.[1]

A two-page prospectus explained the special features of the journal. The themes that Bell planned to include were the following: Literature and Authors; Historical and Biographical Sketches; Characters and Customs of Strange Peoples; Lessons from Nature; Bird Life; the World of Plants; Educational Articles; A School Room Department that contained instruction on Arithmetic, Grammar, Punctuation, Composition and some principles of Rhetoric; A Question Department; the Cozy Club; and the Fireside, where Bell would talk "in an easy manner with his readers," or muse "on the day's impressions."[2]

Since first coming to Battle Creek in the late 1860s, Bell had had considerable experience in publishing. He had been editor of the Youth's Instructor and in addition had published his Bible lessons, numerous articles for the journals of the church, and several textbooks by the mid 1880s. Then, in 1885, he had been appointed one of the editors of the new Sabbath-School Worker. His editorship of The Fireside Teacher, however, unlike his other

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[1]Winnie Loughborough to G. R. Avery, April 2, and May 16, 1886, GRAC, AUHR.

[2]Advertising prospectus--The Fireside Teacher, GRAC, AUHR. This prospectus was prepared early in 1887 and is fully reproduced in appendix J.

publishing ventures, was assumed without the financial help of the church or the full-time support of others. Bell was also handicapped by his poor vision.

It is perhaps not surprising, therefore, that he should express uncertainty about the future of the journal even as early as May 1886, when the first issue was released. He wrote to his former student, George Avery, that it was hard for him

> . . . to get good selections because I cannot see to read enough to go through the multitudinous pages that have to be skimmed over in order to find anything that we can use.[1]

He said he felt "uneasy" about continuing the paper, but he would do so as long as he was able to push it. He was anxious to establish the paper "not only financially, but editorially." Nevertheless, by June he was more encouraged when he saw 120 names on the subscription list.[2]

Bell was supported in his venture by those few to whom he was constantly appealing for copy for the paper. George Avery, Edith Sprague, Winnie Loughborough, and Eva Bell Giles (Bell's married daughter) wrote regularly, though usually under fictitious names.[3]

Avery, in particular, was one upon whom Bell felt he could

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[1]G. H. Bell to G. R. Avery, May 30, 1886, GRAC, AUHR.

[2]Ibid; G. H. Bell to G. R. Avery, June 14, 1886, GRAC, AUHR.

[3]Bell signed his articles with either "H" or B. G. Harper; Edith Sprague with Thetis; Winnie Loughborough with Margaret Carter, and George Royal Avery with A. G. Royal. See Winnie Loughborough to G. R. Avery, May 16, 1886.

depend and in whom he could confide. Bell's letters to Avery throughout the life of the journal reveal his moments of loneliness, despair, hope, and joy. Bell wrote, for example, in September 1886, "I get lonesome, because there are so few that care for the things that I do." His loneliness reflected the difficulties faced by such a journal, the contents of which were educational and moral rather than lighthearted and entertaining. Bell later lamented to Avery, "It is so hard to get people to read anything except news and nonsense."[1]

Hard as it was, Bell was not to be deflected from his aim of making the Fireside Teacher "very different from a popular newspaper." He wanted it to be "a good literary journal." He wrote concerning it in January 1887:

> It must be a real teacher if I can possibly make it so. If I can realize my ideal on it, it will never be popular with the multitude, but will be much appreciated by a class whose good opinion I should be much gratified to enjoy. Yet I mean to bring it within the reach of every honest, thinking mind, no matter how humble in life or how poor their advantages may have been.[2]

In spite of the initial financial arrangement, the journal did not begin to pay for itself in dollars and cents, but Bell thought it had done "so much better than I expected it would that I praise God every day for the progress he has allowed it to make."[3]

At the end of the first volume of the Fireside Teacher

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[1]G. H. Bell to G. R. Avery, September 6, 1886, GRAC, AUHR; G. H. Bell to G. R. Avery, January 12, 1888, GRAC, AUHR.

[2]G. H. Bell to G. R. Avery, January 6, 1887, GRAC, AUHR.

[3]Ibid.

in April 1887, Bell explained that he had hoped to meet a want that had "not hitherto been supplied. . . ." He was trying to reach those who had to work instead of attending school, those who were poorly taught at school, and the thousands in middle life who had been inadequately educated to qualify them for the duties of parents. The "uncalled-for testimonies . . . from every quarter" that spoke of the journal "in highest terms" gave him much satisfaction.[1] His commitment to make it as successful as he could may be seen from his statement to Avery: "I can as heartily pray for the success of the Fireside Teacher as for anything I ever under took [sic]. . . ."[2]

His hopes were set back somewhat when Omar left him for some time early in 1887 to be married.[3] This came at a time when Bell's wife had been ill since the previous October and still could not stand or walk five months later. Bell found the expense of doctor's bills and professional nursing care "enormous for a poor

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[1]G. H. Bell, ed., The Fireside Teacher 1 (April 1887): 232.

[2]G. H. Bell to G. R. Avery, January 6, 1887.

[3]G. H. Bell to G. R. Avery, February 16, 1887, GRAC, AUHR. Omar married Louisa F. Randolph on February 12, 1887, near the village of Patricksburg, Owen County, in Indiana. Subsequently one daughter, Clara Frederika, was born to the union on December 11, 1887. Omar deserted his wife on November 8, 1890 and went to Sweden, leaving her and his child in the care of Goodloe Bell and his wife until Bell's death. A few months after Bell's death Louisa divorced Omar Bell. See Louisa F. Bell vs. D. Omar Bell, State of Michigan, Circuit Court for the County of Calhoun, In Chancery, No. 7--416, University Archives and Regional History, Western Michigan University, Kalamazoo, Michigan.

man to meet," yet, he urged, the Fireside Teacher "must go. I expect it to su ·eed."[1]

By March 1887 there were 410 subscribers and by the end of April it reached its peak of 503.[2] This total fell considerably short of the 907 needed for the journal to pay for itself, even though Bell paid agents to canvas for subscriptions.[3]

George Avery was one of the agents whom Bell constantly prodded for more subscribers. Avery's close relationship to Bell and his talent for writing encouraged Bell to offer some helpful criticism of his articles on the world of plants:

> Do not be in a hurry to get over your subject. Do not try to be very formal about it. Let the form be like the skeleton of the body, hidden from the unpracticed eye. . . . Put in your own thoughts and feelings very freely. . . . Draw largely from your own experience. You have seen countless things that people all around you have failed to notice. Again, many people see things without learning anything from them.[4]

The year 1888 was a crucial period for the magazine, and an increasingly difficult one for Bell's health. It began with Bell writing, "If ever a journal needed help on the part of its contributors, this one needs it now," and adding a postscript to

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[1]G. H. Bell to G. R. Avery, March 7, 1887, GRAC, AUHR.

[2]Ibid., and G. H. Bell to G. R. Avery, April 28, 1887, GRAC, AUHR.

[3]See G. H. Bell to G. R. Avery, December 11, and 21, 1887, GRAC, AUHR. The number of subscribers may have exceeded 503, but no higher number was ever reported in the Bell-Avery correspondence.

[4]G. H. Bell to G. R. Avery, May 16, 1887, GRAC, AUHR.

another letter, one month later--"Copy is awfully scarce!"[1] Nevertheless with the optimistic enthusiasm of one much younger, Bell planned to enlarge the magazine from twenty-six to thirty-two pages, and arranged for the Review and Herald publishing plant to take over printing it with the May 1888 issue. It is not surprising to read, therefore, that Bell was "crowded beyond all measure" in May. He reported that he had worked the previous Monday night until 1 A.M., and he was "at it again at four. The next night I slept but little more. This morning I got up at half-past one."[2]

The excessive work load was beginning to weigh very heavily on Bell. In May he wrote to Avery that he had "no copy" for the next issue and "was in a poor condition to make any." He felt that his Battle Creek contributors were unlikely to produce anything in time. For the first time Bell confided: "We have come to the turning point with the F. T. [Fireside Teacher]. It must advance now, and do it soon, or it will go down and so rapidly as to surprise us all." Though the appearances were ominous, he kept talking courage and prosperity. It [the Fireside Teacher] must be early; it must be bright and fresh; it must be kept vigorous and healthy, even to the day of its death. It must never lead the life of a consumptive."[3] A few days later, Avery wrote to his friend, Lilla Hough, that Bell was "growing old and feels that this may be his

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[1]G. H. Bell to G. R. Avery, January 12, and February 7, 1888, GRAC, AUHR.

[2]G. H. Bell to G. R. Avery, March 2, April 29, and May 3, 1888, GRAC, AUHR.

[3]G. H. Bell to G. R. Avery, May 4, 1888, GRAC, AUHR.

last enterprise. He says, 'I am not ashamed to leave the Fireside Teacher to the world as my last work.'"[1]

In July Bell was depressed by the lack of support from his contributors. Only Avery had written material for the August issue. Bell had done his best with it, but he said he could not be

> . . . responsible for the work of a worn-out machine. It is a bad time in life to be dropped by old friends and experienced helpers, but it may be a necessary experience, in order that I may realize how utterly worthless I am when left to myself.[2]

Yet his depression was not due to the lack of appreciation for the journal expressed by its readers. On the following day he again wrote to Avery and said, "We seldom hear anything but good words for the Fireside Teacher."[3]

Avery would have agreed, for in his methodical way, he kept a list of his subscribers and of some of their testimonials concerning the magazine. Charles C. Lewis of Battle Creek College was a regular subscriber and wished that all his students received it, for "it would greatly aid them in forming a correct literary style and a taste for good literature." Professor Edwin Barnes, also a teacher at Battle Creek College, read "all of it" before he read anything else. Avery reported that the paper was even read by C. S. Hartwell, U.S. Consulate at Tientsin, China.[4]

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[1]G. R. Avery to Lilla M. Hough, May 7, 1888, GRAC, AUHR.

[2]G. H. Bell to G. R. Avery, July 26, 1888, GRAC, AUHR.

[3]G. H. Bell to G. R. Avery, July 27, 1888, GRAC, AUHR.

[4]G. R. Avery, Financial Records 1888-1889 (Fireside Teacher Subs.), GRAC, AUHR.

Toward the end of summer 1888, Bell's health was quite poor. He was suffering from tonsilitis and thought he had "never had a more dubious time." As a result, his editorial work was "sadly behind." To his loyal supporter, Avery, he wrote: "It seems that every one else (but GRA) has dropped the F. T. like a cold potato." But he was not yet ready to give up. "It is poor health on the down hill side of life that is the hardest thing for me to contend with."[1] His "poor health" continued for more than six weeks, yet he "was not at all discouraged." As a Christian educator, Bell taught others not only by precept but also by example, for he added, "God rules, and what he is willing to allow I am willing to endure. He is good; praise his name!" His difficulties were compounded in October when his son Omar, who with his wife and baby was now living with Bell, contracted typhoid fever.[2]

It would appear that increasing feebleness and poor health coupled with the difficulty of receiving copy from his contributors forced Bell to discontinue the journal in June 1889. Bell had earlier expressed the hope that his journal would remain vigorous and healthy until the day of its death.[3] The final issue in June 1889 gave no hint that it was the last to be published. Bell's wish was fulfilled.

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[1]G. H. Bell to G. R. Avery, September 1888, GRAC, AUHR.

[2]G. H. Bell to G. R. Avery, October and December 9, 1888, GRAC, AUHR.

[3]G. H. Bell to G. R. Avery, May 4, 1888.

During the thirty-eight issues of the magazine a wide variety of authors, topics, and literary styles were presented. Bell himself wrote twenty-two major articles[1] during the three-year period, beside the instruction he gave in school subjects in each issue and his discussions under the title of "The Fireside." Bell's philosophy of life and his counsel for home living was especially evident in "The Fireside" columns. A survey of these reveals such topics as "How to Find Time," "Kind Words," "Thanksgiving," "Simplicity of Manners an Aid to Success," "Little Things," "The Happy Life," "Pressed Leaves," and "Habits of Accuracy."[2] Bell's co-laborers in the Cozy Club also contributed many articles. In addition numerous literary pieces were included from better-known authors and from other magazines.

Bell had worked hard at great personal sacrifice in his effort to bring his educational expertise that had so long been directed towards the school and the church into the home. He had dreamed of cultivating the aesthetic attitudes of his church by entering the homes of its members through his magazine. He hoped to see a refining and ennobling of all who would open their minds to thoughts that were pure and uplifting. But to all human appearances he failed. When Lilla Hough heard that the journal had ceased publication she wrote:

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[1]For a chronological list of Bell's articles that appeared in the Fireside Teacher, see appendix K.

[2]These selections have been taken from the Fireside Teacher, vol. 2, pp. 94, 118, 166, 276, 304, and vol. 3, pp. 62, 318, and 350.

> . . . it was a great burden to Bro. Bell no doubt, he is growing feeble very fast--and perhaps cannot last many years longer. . . . Indeed Bro. Bell has done a grand and noble work in his day, and his reward is just in the future.[1]

George Avery's intimate association with Bell enabled him to evaluate Bell at a deeper level:

> . . . I think very few appreciate or realize the pressure of adverse circumstances under which he constantly works. I used to think him "bluff" and almost inexcusably harsh to some others--I know that I am sometimes that way myself. Really there is no excuse for anything wrong but I think and honestly that there is not a man of a thousand who could or would do the work which he does for the pay which he gets, and not break down under discouragements. . . . I never knew him to mis-appreciate a case of genuine faithfulness.[2]

Pioneering a Correspondence School

Bell's retirement years were occupied by three significant pioneering ventures in the Seventh-day Adventist church. Two of these have already been considered: the writings of his series of English textbooks, and his journal for the home. The third was the establishment, for the first time in Seventh-day Adventist educational history, of a correspondence school. Though this was not officially sponsored by the church, it was advertised in the journals of the church and many took advantage of it.

Study by correspondence in the modern sense first developed in England, Germany, and the United States about the middle of the last century. The first teaching by mail in America was undertaken in 1840 by Isaac Pitman who taught shorthand to his students

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[1] Lilla Hough to G. R. Avery, July 28, 1889, GRAC, AUHR.

[2] G. R. Avery to Lilla Hough, June 10, 1889, GRAC, AUHR.

by means of postcards. His pupils transcribed Bible passages into shorthand onto postcards and mailed them back to him. More than thirty years later, in 1873, the Society to Encourage Instruction at Home was founded in Boston and functioned continuously until the death of its founder, Anna Ticknor, in 1897. In the 1870s, college educators in increasing numbers also began to teach through the mail.[1] One of the most enthusiastic champions of the correspondence school and perhaps its most noteworthy pioneer was Dr. William Rainey Harper. In 1879 at Chautauqua, New York, he undertook to teach a course in Hebrew which was later publicized as the Correspondence School of Hebrew in 1882.[2] In the following year, an association of instructors from various colleges and universities formed a "Correspondence University" in Ithaca, New York, with the object of supplementing the work done in other educational institutions by sending courses through the mail.[3] Thus by 1885 correspondence schools were becoming a visible part of the American educational scene.

In May 1885, Bell first sent out circulars offering to teach pupils in "grammar, composition and rhetoric" by

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[1] The Encyclopedia of Education, 1971 ed., s.v. "Correspondence Education," and Ossian MacKenzie, Edward L. Christensen and Paul H. Rigby, Correspondence Instruction in the United States (New York: McGraw-Hill Book Company, 1968), pp. 24-28.

[2] Harper became the first president of the University of Chicago when it was opened in 1891. He established in the university a correspondence division in which college courses were offered by mail. See ibid.

[3] A Cyclopedia of Education, 1911 ed., s.v. "Correspondence Schools."

correspondence. In the following month the Review and Herald carried a notice advising that Professor Bell had adopted a plan to help those who wished to increase their proficiency in the English language. Bell proposed "to adopt a method, now coming into favor, of teaching by correspondence." George I Butler, President of the General Conference, expressed "great confidence" in Bell's methods of teaching language. Many had demonstrated the efficiency of his sytem of instruction, he said, by their work as proof-readers and teachers, etc. He added, "There are a great many people who know how to do half work where there is one who can do a thorough job. Prof. Bell is one of the latter class." Those living in distant places could now receive "the benefit of his thorough instruction" by mail.[1]

Quite a number of people responded and Bell later reported that their success was "in the main . . . remarkable." The lessons were given in the form of "familiar talks, accompanied by questions and exercises. . . ." The questions attached to each talk were divided into five lessons. When the student had studied each talk and completed the exercises, he sent them to Bell who corrected them and wrote criticisms and comments to help the student's understanding.[2]

Bell evidently used these "familiar talks" as the basis

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[1]Advertising Circular--A New Departure in Teaching, GRAC, AUHR; G. I. Butler, "Language Lessons by Prof. G. H. Bell," RH 62 (June 16, 1885):384.

[2]Circular--A New Departure in Teaching. See also G. H. Bell, "Language Lessons by Mail," SSW 1 (October 1885):70.

for the material he prepared for his textbook Familiar Talks on Language which was finally printed in 1886. He said that he wrote this book especially "for those taking lessons by correspondence."[1] Subsequent to its release, this book was used by Bell as the textbook for his correspondence lessons.

Little else is known of Bell's correspondence work. It is not known how long it continued, though Bell makes reference to it in some of his letters during the next two or three years. In February 1887, for example, he wrote to Avery saying that during the previous week he had received twenty-five lessons in the mail "to be looked over, corrected, and answered." He had mailed them the previous day, but the overwork had made him "pretty nearly sick."[2] Then, nearly twelve months later, he wrote that he had been "attending to some lessons by correspondence."[3]

In spite of the little that is known, however, tribute must be paid to Bell for the initiative he took in attempting to broaden the education of those who availed themselves of this opportunity. Bell described teaching by correspondence as opening up "a new and unexpected way to a literary advancement. . . ."[4]

The principle that motivated Bell to work so hard in the publication of The Fireside Teacher and in the establishment of

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[1]G. H. Bell, Familiar Talks on Language, pocket ed. No. 1 (Battle Creek, Mich.: D. Omar Bell, 1885), p. i.

[2]G. H. Bell to G. R. Avery, February 16, 1887, GRAC, AUHR.

[3]G. H. Bell to G. R. Avery, January 12, 1888.

[4]Circular--A New Departure in Teaching.

his correspondence school was his commitment to the development of the mind of his fellow men. This was woven into all his instruction and made it distinctive and rewarding to those who received it. In an undated manuscript entitled "True Culture," he enunciated his philosophy of mental development that contributed so much to the spirit of his teaching. He likened the growth of the mind to the plant world.

> The operations of natural growth are simple and silent, yet powerful; and the growth of the mind is no exception. Knowledge is the food of the mind, and thought is the means by which that food is digested. Whoever would attain the mental stature of a noble manhood, must give his mind fresh supplies of knowledge as fast as his thought is able to digest and assimilate. This supply may be found in books, in travel, in associating with people of culture, or by communing with nature; but it will be richer if obtained more or less from all these sources.[1]

Such culture, when gained, was not to be used for the glorification of man but "to benefit mankind." As a Christian educator, Bell recognized that "this doing good to others is the real fruit of every noble life. It is in this that the man is perfected and God is glorified."[2]

In The Fireside Teacher Bell labored to give the mind of his readers "fresh supplies of knowledge." He included in its pages some of the best that literature had to offer, stories of other lands, and fascinating facts from the natural world. For similar reasons he instituted his correspondence school. It has

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[1]G. H. Bell, "True Culture," p. 2, undated manuscript in the GRAC, AUHR.

[2]Ibid., p. 3.

been demonstrated in the previous chapter that Bell's special contribution to the teaching of grammar was the emphasis he gave to the expression and understanding of tnought. One of Bell's aims in his correspondence work through his Familiar Talks on Language[1] was to develop discrimination in thought among those whose mental and cultural growth had been interrupted by the circumstances of life.

The Seventh-day Adventist church did not formally organize a correspondence school until 1909, ten years after Bell's death. His influence, however, extended into its establishment and operation for many years. The first three principals of the school were all taught by Bell, either at Battle Creek College or as a private tutor in his retirement years. Warren E. Howell, the first principal, was appointed in 1909. He was succeeded by Charles C. Lewis in 1913 and Mahlon E. Olsen in 1923. In addition, though the school was originally called by the simple name, "Correspondence School," C. C. Lewis changed it to the "Fireside Correspondence School."[2] No direct connection with Bell's "Fireside" chats on home education in his Fireside Teacher has been established, but its name recalled the impact of the idea which he had initiated in the Seventh-day Adventist church in 1885.

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[1]See Bell's Familiar Talks on Language, pp. i, ii.

[2]M. E. Olsen, "Fireside Correspondence School," RH 107 (June 8, 1930):137; Vande Vere, The Wisdom Seekers, p. 273; Seventh-day Adventist Encyclopedia, 1976 ed., s.v. "Home Study Institute."

A Private Tutor

Bell left the formal classroom in 1884, but he tutored private students in his home for many years. In January 1888, he reported, for example, that he had been "teaching nine hours a day," besides attending to his correspondence lessons, editing The Fireside Teacher, and performing other duties.[1] He continued his private tutoring until the time of his death. Among the students who particularly appreciated his tutorship was Mahlon Olsen.[2] His recollections provide an intimate glimpse of Bell as a Christian educator.

Olsen recalled his first introduction to Bell on a June morning, probably in 1892 or 1893.[3] He stated that Bell's "fame

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[1] G. H. Bell to G. R. Avery, January 12, 1888, GRAC, AUHR.

[2] Mahlon Olsen (1873-1952) became a prominent educator and administrator in the Seventh-day Adventist church. He graduated from Battle Creek College in 1894 and received his Ph.D. in English at the University of Michigan in 1909. He later served as principal and president of South Lancaster Academy and Lancaster Junior College (1917-1920) and was chairman of the English department at Union College, Nebraska (1920-1923). In 1923 he was appointed president of the Fireside Correspondence School. See Seventh-day Adventist Encyclopedia, rev. ed. (1976), s.v. "Olsen, Mahlon Ellsworth."

[3] Since Olsen graduated in 1894 and he stated that he studied with Bell, "with some interruptions, through the rest of my college course, and in fact till Professor Bell died some five years later," he must have begun his study with Bell about 1892 or 1893. Some details of Olsen's recollections appear to be faulty, however, for he refers to Bell having a farm and orchard near Lake Goguac. The evidence seems to indicate, however, that Bell did not purchase this land until the fall of 1893. He did not start developing the orchard until the spring and summer of 1894, when Olsen graduated. See M. E. Olsen, "A Teacher of the Olden Time," p. 9. M. E. Olsen Private Collection (courtesy of Mrs. Alice Olsen Roth), GC Archives; Land Sale Indenture--George R. Burnham et al to Goodlough [sic] H. Bell, Register of Deeds, County of Calhoun, Marshall, Michigan, Book 129, p. 488; G. H. Bell to G. R. Avery, February 18, 1894, GRAC, AUHR.

as an English teacher of rare charm and thoroughness" aroused his desire to study literature under his guidance. Coming to Bell's home on College Avenue, Olsen found him sitting on the back porch "dressed in a suit of blue jeans with an old straw hat on his head." Olsen did not find his personal appearance striking, "but there was the keen eye, the vigorous alert carriage that belong to the man who keeps young. There was a remarkable freedom from care and worry." Once Bell was convinced that Olsen was not wanting to be rushed through a literature course just to get a grade, he agreed to teach him. Olsen wrote: "Thus began the most satisfying and the most fruitful part of my education."[1]

Sometimes the schoolroom was the room that Bell had built especially for that purpose on the side of his house.[2] On other occasions, Bell and Olsen rode their bicycles "to some deep wood where birds and squirrels kept us company. Sitting down on a fallen log we discoursed on the deep things of life, and Professor Bell was a wonderful companion on such trips." Olsen said that Bell was not a talkative man, but he was "an excellent listener," and thus "it was not always what he said, but what he somehow inspired his pupil to think and to say" that made the impression. On still other occasions, the recitation was conducted in his garden. Olsen

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[1]Olsen, "A Teacher of the Olden Time," p. 9; M. E. Olsen, "Recollections of Prof. G. H. Bell," YI 68 (May 18, 1920):5.

[2]Ibid., p. 10. Bell's son-in-law, Charles Giles, said that so many students came to Bell "that he had to build a classroom addition to his house. . . ." See Charles H. Giles, "Stories of Old Advent Town," ca. 1938. Local History Collection, Willard Library, Battle Creek, chap. 3, pp. 23-24.

remembered the occasion when Bell introduced him to Keats for the first time. They were sitting under a honeysuckle vine surrounded by the songs of birds and the beauty of flowers and shrubbery. Olsen exclaimed, "What a setting for the poem beginning:

> 'A thing of beauty is a joy forever, it cannot die
> Its loveliness increases. . . .'

As we read on, . . ." he continued, "we seemed to be listening to a great teacher who was interpreting to us the beauty of God's handiwork which was revealed to us . . . in that lovely garden."[1]

In Bell's method, names and dates and the authors themselves were subordinated to their published works. He frequently compared the writings of different authors and when he wanted to introduce an author of special importance he "would gently prepare the way, and excite my curiosity by telling me some of the things he thought I might expect such an author to do for me."[2]

This was particularly true when Bell introduced Olsen and his brother (who was also being tutored by Bell) to his favorite poet, William Wordsworth. He told the two young men, then in their twenties, that the reading of Wordsworth's poems would mean much to them "in after life" and that they would "come to look on the woods and fields with a deeper sympathy and interest than before." After some weeks of exposure to the poet, Olsen later wrote that "it was indeed an experience we shall not forget." They had gained, he said, not only "an appreciation of good poetry," but "an

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[1]Olsen, "A Teacher of the Olden Time," pp. 11-12.

[2]Olsen, "Recollections of Prof. G. H. Bell," p. 5.

admiration for the works of God in nature that we had never had before."[1]

Olsen described Bell's teaching goals and methods in the following words:

> That I should approach each masterpiece with becoming humility, and with a desire to get from it all that it had for me personally; that I should stay by it long enough not only to understand its message, but to make it a permanent part of my own life henceforth--this seemed to be Professor Bell's aim as a teacher. He always kept himself in the background. I was making a voyage of discovery; with every new lesson, new and interesting things were to be seen and experienced. The teacher was the guide who had been that way before, but for whom every scene had fresh interest, every object some new phase to appreciate and admire. His gracious presence, his rare tranquillity of spirit, seemed to breathe a benediction on all the things we read, and the homely room where most of the reading was done seemed instinct with peace.[2]

Another student who was tutored by Bell in grammar and rhetoric during his retirement years was Arthur W. Spalding.[3] He said that Bell was "a friendly man, yet exacting in his teaching requirements. He believed in associating with his students outside as well as inside the classroom." Spalding, who later became an English teacher himself, particularly noted the "clearcut,

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[1]Olsen, "A Teacher of the Olden Time," p. 12; Olsen, "Recollections of Prof. G. H. Bell," p. 5.

[2]Ibid.

[3]Arthur Whitefield Spalding (1877-1953) became a notable educator, author, and editor in the Seventh-day Adventist church. Among his educational responsibilities was his period of service (1903-1906) as head of the English department at Emmanuel Missionary College in Berrien Springs, Michigan. He later founded the Home Commission of the General Conference and devoted much time to working for children and youth. See Seventh-day Adventist Encyclopedia, rev. ed. (1976), s.v. "Spalding, Arthur Whitefield."

direct, and concise" methods in Bell's English teaching. He testified to "the interest and enthusiasm he aroused, the thoroughness in study he required, and the brilliant illumination of his subject that he always brought to the task."[1]

Spalding's evaluation was written many years after his experience with Bell, and therefore may have been tinged with the kindness often bestowed by the passage of time. But this was not so much the case with George Avery's testimony to Lilla Hough which was more contemporaneous with his experience of Bell's teaching.[2] Bell had taught Avery at Battle Creek College and was tutoring Lilla Hough in October 1888. In his letter to Lilla, Avery said that he hoped she would "follow out his [Bell's] thorough instruction and advice." In his own experience "again and again" he had "found them to be excellent." Then he added:

> His work doesn't seem to show in any very attractive outward form, but I tell you the truth when I say I would rather be under his instruction for 3 months than that of any other teacher that I ever knew for a year; but to get the full good of it one must throw himself, so to speak, into his hands, and accept his plans, for what he has to give is like strong vigorous seed which though it grows slowly at first will in the end result in a healthful fruitful plant.[3]

To support his point, Avery listed the names of eleven well-known

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[1]Arthur Whitefield Spalding, Origin and History of Seventh-day Adventists, 4 vols. (Washington, D.C.: Review and Herald Pub. Assn., 1962), 2:117, 372.

[2]It is recognized that Avery's evaluation is also biased because the records indicate that Bell and Avery maintained a friendly and supportive relationship for many years beyond Avery's classroom experience.

[3]G. R. Avery to Lilla Hough, October 28, 1888, GRAC, AUHR.

leaders in the church at the time who were, with "hundreds of others just as good," taught by Bell. He said that he honored Bell

> . . . for having told me what I ought to be, and for having helped all that he could along the way. Just submit to be helped and show your appreciation of his work including corrections. Work using all the common sense at your command, then never think of giving up and he will bring you through all right.[1]

According to Bell's son-in-law, Charles H. Giles, many of the pupils privately tutored by Bell during his retirement years later "scattered over the world, and often wrote to him expressing their appreciation of and gratitude for his superior teaching, and for the inspiration he had been in their lives." Some of these students, who knew of Bell's love of plants, gathered, mounted, and sent botanical specimens to Bell "from Europe, Asia and Africa, as well as South America." Many years after Bell's death, Giles said that he still had these specimens in his possession.[2]

Other Activities

Even though retired, Bell continued to serve his church on the occasions when he was invited to do so. In 1890, he was one of a number of teachers who were associated with Dr. J. H. Kellogg to give instruction in a special course conducted in Battle Creek for thirty health and temperance missionaries.[3] Dr. Kellogg, the superintendent of the world-famous Battle Creek Sanitarium,

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[1]Ibid. (Emphasis his.)

[2]Giles, "Stories of Old Advent Town," chap. 3, p. 26.

[3]A. A. John, "Sanitarium Health and Temperance Missionary Class, RH 67 (April 15, 1890):237-38.

had been one of Bell's students in his first school in 1867 or 1868. He had also strongly supported Bell in the crisis at Battle Creek College in 1882, and he appreciated his teaching methods. In 1894 Kellogg wrote a discerning comment to Ellen White not only about Bell's teaching, but also about his weakness in administration:

> Our primary and intermediate grades have not been nearly so well taught during the last ten years as when Bro. Bell was teaching, ten years ago. I have always deeply regretted Bro. Bell's disconnection with our schools, as no one has ever begun to fill his place as a teacher of the primary branches and of English. Those who have been the best teachers in the school have been his pupils. His unfortunate weakness in government has seemed to debar him from participating in the work to any great extent.[1]

In 1895, the church advised its ministers and Bible workers of an English language course that was to be part of a Bible School in Battle Creek during the winter of 1895-96. The announcement indicated that Bell would have to dismiss some of his private pupils in order to participate in the school.[2] Bell, now sixty-three years old, enjoyed this brief return to the more formal classroom situation. On December 23, 1895, he wrote to Mahlon Olsen that he was liking his work at the Bible School "more and more, and all the members of my classes are as kind to me as they possibly

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[1] J. H. Kellogg to Ellen G. White, June 28, 1894, EGWRC--GC

[2] J. H. Durland, "English Language Course in the Bible School at Battle Creek," RH 72 (October 15, 1895):672. This Bible School was designed to broaden the education of those who intended to enter the ministry or some other branch of church work but who had had limited experience. It continued for twenty weeks from October 30, 1895, until March 15, 1896. About fifty attended. See O. A. Olsen, "The General Conference Bible School," RH 73 (March 17, 1896):176.

could be." Bell also appreciated their patience, for he knew that "patience is required on the part of those who have studied other grammars, learning more form than anything else." The beginners class was doing especially well. Concerning his advanced class of only six students, Bell said:

> I am giving them punctuation for breakfast, dinner, and supper, and I presume they long for a change of diet; but I think if they can stand the drill a little longer, the field will open up before them, and look much brighter and prettier than it did at first.[1]

Bell was also occupied about the same time in preparing copy for a small book, The Gospel Reader.[2] By December 1395, he indicated to M. E. Olsen that he had written nineteen chapters of what finally became thirty-five Bible stories that were published in 1896. This book was a companion volume to the more elementary Gospel Primer that J. Edson White prepared particularly for his work in the south.[3]

J. E. White and Bell also collaborated in the preparation of a volume, Christ Our Saviour, which was a simplified and adapted version of some of the writings of Ellen G. White (Edson's mother) on the life of Christ. Bell prepared at least three of the chapters

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[1]G. H. Bell to M. E. Olsen, December 23, 1895, M. E. Olsen Private Collection, G. C. Archives.

[2][G. H. Bell], The Gospel Reader (Battle Creek, Mich.: International Tract Society, 1896). Though Bell's name does not appear on the title page of the book, contemporary evidence, such as the letter referred to in the following footnote, indicates he was the author.

[3]G. H. Bell to M. E. Olsen, December 23, 1895.

on the last scenes in Christ's life and Edson felt they were "good."[1]

Favorite Recreational Pursuits

In his retirement years Bell enjoyed two recreational activities that brought him not only much pleasure but contributed to a restoration of his health.[2] They were riding his bicycle and caring for a small farm that he purchased near Goguac Lake, Battle Creek.

In the days when "A Bicycle Built for Two" was being sung and accompanied by the sound of whirring wheels all over the world, Battle Creek had a large and enthusiastic bicycle club. F. W. Gage, one of the cyclists, estimated the unofficial membership to be about 200 riders. The oldest among them in the 1890s was Professor Goodloe Bell. By that time safety bicycles with pneumatic tires were being introduced, but the roads were poor. Thus the 200 members, including Bell, paid one dollar each to construct a bicycle path, two to three feet in width, between Battle Creek and Kalamazoo. A newspaper account said of Bell: "There was no fear in his attitude when he rode the bicycle path, his long grey beard streaming behind him in the wind. He was one of the most ardent of local riding fans."[3]

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[1]J. Edson White to Ellen G. White, October 10, 1895, EGWRC--GC. See E. G. White, Christ Our Saviour (Battle Creek, Mich.: International Tract Society, 1896).

[2]Bell wrote to M. E. Olsen in 1895, for example, that he was "in very good health." See G. H. Bell to M. E. Olsen, December 23, 1895.

[3]This information is taken from an undated and unidentified newspaper clipping entitled "In the Good Old Summertime" found

Bell's other recreational interest was the purchase and development of a small farm. In October 1893 he bought three acres not far from the northeast end of Goguac Lake in a new development called Rural Park. At that time a water tower stood at the southwest corner of what are now called Capitol and Columbia West Avenues. Bell identified his acreage as being a little over a quarter of a mile due east from that point, at what is today Griffin Avenue. J. H. Haughey had bought seven acres adjoining his on the west, and Bell's daughter-in-law, Louisa, owned two acres to the north. Bell planned to till the five acres belonging to him and Louisa.[1]

In February 1894 Bell wrote to Avery asking for advice on what fruit trees he could grow on his "ranch." He wanted to plant pears, plums, peaches, a few dozen apple trees, strawberries, raspberries, blackberries, and fifteen to twenty grape vines, in

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in "Battle Creek Scrapbook," (4 vols.), collected by Henry Wiegmink, vol. 2, p. 96, Willard Library, Battle Creek, Michigan. From the content of the article, it would appear to be dated about 1930. The newspaper accounts of the death of both Bell himself in 1899 and his daughter Eva in 1931, made reference to Bell riding his bicycle on the streets of Battle Creek. The account of 1899 stated:

> "Prof. Bell has been a familiar figure on the streets of our city for many years. He usually rode a bicycle, and his long, flowing beard, and his classical features could not but attract the attention of all" (Battle Creek Daily Journal, January 17, 1899, p. 1).

Many people evidently predicted he would die "as the result of being struck by a vehicle on the street." See Battle Creek Moon-Journal, February 27, 1931, p. 22.

[1] Land-Sale Indenture--George R. Burnham et al to Goodlough [sic] H. Bell, Register of Deeds, County of Calhoun, Marshall, Michigan, Book 129, p. 488. G. H. Bell to G. R. Avery, February 18, 1894, GRAC, AUHR. See also Illustrated Atlas and Directory of Free Holders of Calhoun County, Michigan (Fort Wayne: Atlas Publishing Co., 1894), p. 15.

addition to planting a garden and reserving one acre for field corn to feed his hens. Avery subsequently listed his recommendations for which Bell expressed gratitude in his short letter of March 4, 1896. Bell apologized for its brevity, but his eyes were "very bad indeed, and it is only with pain," he said, "that I can use them at all."[1]

Though Bell and his family continued living at his home, he spent much of the growing season of each year developing his farm. In December 1896 he purchased an adjacent lot and later added four more, so that he was developing eight acres of his own land at the time of his death. By this time also he had built a house and barn on the land and owned a horse, cow, and sixty chickens.[2]

Bell had been reared a farmer in New York, he had farmed in Lisbon prior to coming to Battle Creek, and he had encouraged the agricultural program at South Lancaster. Now he gained deep satisfaction from this close contact with nature on his own "ranch." When drought struck in 1895, Bell's response to it was indicative of his attitude to the troubles he had faced earlier in his career. He was never one to give up when things went wrong. Thus his letter to Avery on March 8, 1896, which is a revelation of his

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[1]G. H. Bell to G. R. Avery, February 18, 1894; G. H. Bell to G. R. Avery, March 4, 1894, GRAC, AUHR.

[2]Land Sale Indenture--Myron J. Cornell and wife to Goodloe H. Bell, Register of Deeds, County of Calhoun, Marshall, Michigan, Book 158, p. 220; Inventory--Probate File--Goodloe Harper Bell, 8-260-6528, Probate Court, County of Calhoun, Marshall, Michigan, Book 97, p. 66.

characteristics of persistence and endurance, is quoted below at length.

> Last year was almost a failure. I had my ground in fine condition, procured the best of seed, and planted every thing in good season. I cultivated betimes, and scarcely a weed was allowed to grow. . . . The drought came on and stayed on. The dust rose in clouds . . . and nothing could grow. I had an acre and a half of sweet corn that did not produce an ear. . . .
>
> We set out seventy-five fruit trees. . . . No trees were ever set out with greater care or pains-taking; yet nearly half of them died, and most of the others might better have died. . . . Of a thousand raspberries set out with the greatest care, perhaps a hundred or a hundred and fifty are living. . . .
>
> I had a fine horse, fat as a pig, and in the very best condition. I went out one morning, and found her dead. . . .
>
> I bought three hundred feet of pipe, with pieces of hose to join the different lengths. This I attached to the windmill tank. . . .
>
> . . . I turned my watering pipes on the raspberries. But as fate would have it, we just then had a whole week of weather with so little wind that the windmill scarcely moved. The raspberries were almost literally cooked on the bushes.
>
> One afternoon I set out one hundred and thirty five tomato plants. . . . Neglecting them for two days, I went back to find that the cut worms had gnawed off all but eight or ten of them.[1]

Yet, after such a recountal of woes he could recognize the blessings he had received from his tutoring. He added:

> My teaching this year has been as pleasant as my gardening has been unprofitable. I . . . will say now that I have not had a difficult or disagreeable pupil in all winter. It seems wonderful. I did not look for such a happy experience, and did not suppose that it would ever fall to my lot. The Lord be praised, and may his goodness lead me to repentance and a fulfillment of his will in me.[2]

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[1] G. H. Bell to G. R. Avery, March 8, 1896, GRAC, AUHR.

[2] Ibid.

Bell's agricultural pursuits were only one evidence of his lifelong love of nature.[1] His faith in God and in the Bible led him to see God's handiwork in the beauty of the world about him. One newspaper account later identified him as Battle Creek's "pioneer naturalist."[2] It has previously been noted that he delighted to lead his students in nature rambles as together they searched for specimens for his class in botany at Battle Creek College. In his literature classes his devotion to God and His world was evident in his treatment of the poetry of Wordsworth, Cowper, and Keats. It is significant that the section to which the most pages were devoted in Bell's textbook, Studies in English and American Literature, was that entitled "Studies in Nature."[3]

One of Bell's former students, Mary A. Steward, recalled a reception that Bell and a number of his students had attended a short time before his death. Bell had told them of the book on nature study that he was then preparing. She continued,

> He told us how he loved the work; how it had been his dream to write such a book, and how he hoped it would lead the little ones who should study it, to love nature and the God of nature.[4]

James Bartholf confirmed that Bell was preparing a series of four

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[1]For an illustration of Bell's great love of nature see his essay "My Forest Friends" in appendix B.

[2]Battle Creek Moon-Journal, April 18, 1923, p. 12.

[3]See table 1, p. 318 above.

[4]Mary A. Steward, "We Mourn," (Battle Creek) Church and Sabbath-School Bulletin, p. 120. This page is located in the George Royal Avery Collection, AUHR, but the exact date is not given. It was most likely January 21, 1899.

books on nature study at the time of his death. He had completed the 'copy' and drawings for the first volume, and "fondly desired to finish the series." Bartholf hoped that the book would "soon be published, so that the rising generation may have the benefit of his superior knowledge of nature."[1] But as far as can be determined, the manuscript was never published.

A Tragic Death

Bell continued his teaching activities and his participation in church, cultural, and social affairs until his last day. His death came suddenly and tragically on Monday, January 16, 1899, as a result of what the two major Battle Creek newspapers called "one of the most horrible" and "one of the saddest runaway accidents in the history of the city."[2]

In the early afternoon Bell had driven out to his farm from his home on College Avenue to obtain some of the products of his garden.[3] When he had loaded them into his carriage with

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[1]James C. Bartholf, "Goodloe Harper Bell," YI 47 (February 9, 1899):105. This manuscript was listed in the inventory made for the Probate Court after Bell's death, but its location thereafter is not known. See Inventory -- Probate File--Goodloe Harper Bell, Book 97, p. 66.

[2]The first of these descriptions is found in the Battle Creek Daily Journal, January 17, 1899, p. 1. The second newspaper account is also taken from a Battle Creek newspaper and dated January 17, 1899. The clipping, however, which is filed in the Ross Coller Collection in Willard Library, Battle Creek, is not identified. It is most likely to be the Battle Creek Daily Moon, but this cannot be verified because no copies of this paper for 1899 are known to still exist. This clipping will be identified as the Daily Moon for January 17, 1899, in following footnotes.

[3]Uriah Smith's account stated that Bell was driving from his farm "to listen to the recitations of some of his private pupils. . . ." "A Sad Calamity," RH 76 (January 24, 1899):64.

the help of C. D. Bullard, the gardener and caretaker of his property, he started for the city at about 4:15 P.M. He had turned onto Capital Avenue[1] and was approaching Territorial Avenue when his horse became frightened at a flying piece of paper and plunged forward at a furious pace. Bell tried desperately to regain control as he crossed Territorial Avenue, but the carriage struck one of the street-car trolley poles and he was thrown forward. His feet became "caught under the seat and his head and body hung over the front of the carriage, the horse kicking the helpless man in the head and body at every step." As the carriage proceeded along Capital Avenue towards the intersection with Meachem Avenue, Bell's head was either hit by the horse's heels or by the frozen ground. The maddened animal continued down the Meachem Avenue Hill toward the city and finally broke loose, leaving Bell unconscious and bleeding profusely from his severe head wounds. Neighbours summoned help and the patrol wagon took Bell to the surgical ward of the Battle Creek Sanitarium where Dr. J. H. Kellogg examined his injuries. Bell's head, however, was too badly fractured, and Dr. Kellogg gave no hope for his recovery. Half an hour after Bell reached the hospital, he quietly passed away at 7:00 P.M. without ever regaining consciousness.[2]

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[1]This description gives the present street names for the Battle Creek streets identified in the newspaper accounts of Bell's fatal accident.

[2]Battle Creek Daily Journal, January 17, 1899, p. 1; The Daily Moon (Battle Creek), January 17, 1899, p. 1. See also Record of Deaths--Calhoun County, Book 2, p. 317, County Office, Marshall, Michigan.

The press, both of the city[1] and the church,[2] gave a thorough coverage of Bell's death and of the funeral that followed on Thursday afternoon, January 19, at 2:30 P.M. The mourning family invited Uriah Smith, Bell's reconciled antagonist of earlier days, to conduct the service in the Battle Creek Tabernacle. He later reported that the congregation was the largest ever gathered there for any similar occasion since the funeral of James White in 1881. Bell's last day of life, he said, "as many before it, was spent going about doing good, and in kindness to the poor."[3]

The Battle Creek Daily Journal reported that the funeral service for "our honored and greatly esteemed citizen" was held "in the midst of marked evidence of public and private mourning." Many of Bell's former students were present and four of them, Dr. J. H. Kellogg, Dr. E. J. Waggoner, J. E. White, and J. C. Bartholf, spoke of "their warm personal regard for the deceased and of the deep appreciation of the noble work he had accomplished." The profuse floral tributes were a noteworthy feature and, according to the newspaper account, were "expressive of the deep interest Prof. Bell has always taken in plant life." Thirty of his students

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[1]See Battle Creek Daily Journal, January 17, 1899, p. 1; January 18, 1899, p. 4; January 19, 1899, p. 4; January 20, 1899, p. 4; The Daily Moon (Battle Creek), January 17, 1899, p. 1; The Sunday Record (Battle Creek), January 22, 1899, p. 5.

[2]Steward, "We Mourn," p. 120; Smith, "A Sad Calamity," p. 64; W. H. McKee, "Weep with Them That Weep," YI 47 (February 2, 1899):90; Bartholf, "Goodloe Harper Bell," pp. 101-6; "Prof. G. H. Bell," The Christian Educator 3 (January, 1899):122; "Our Pioneer Educator," The Daily Bulletin of the General Conference 8 (February 23, 1899):57.

[3]Smith, "A Sad Calamity," p. 64.

gave a floral design in the form of an open book composed of white Chinese primroses surrounded by a border of roses. On the open pages the words "Close to Nature's Heart" were inscribed in purple violets. The newspaper said that this was the title of the book on nature that Bell had nearly completed.[1]

A quartet, two of which were members of the faculty of Battle Creek College, sang five selections that were among Bell's favorites, for "next to flowers," it was said, he "loved music in scarcely less degree."[2] After the service, six of his former students acted as bearers and he was buried in the Oak Hill Cemetery.[3] A tombstone was subsequently erected over his grave. It reads: "A teacher of youth for more than forty years. They rest from their labors and their works do follow them."

As Students Remembered Him

Mary Steward

Bell's death shocked both the Battle Creek church and the community. In the Battle Creek *Church and Sabbath-School Bulletin* that was published for the Sabbath following his fatal accident,

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[1]Battle Creek Daily Journal, January 20, 1899, p. 4. See also Steward, "We Mourn," p. 120.

[2]Battle Creek Daily Journal, January 20, 1899, p. 4.

[3]Smith, "A Sad Calamity," p. 64. Nearly four months after his death, Bell's daughter Clara, who had died in 1876, was reburied in the same plot as her father. His wife Harriet was also buried there after her death on November 14, 1906. See Cemetery Records--Plot 117A, Oak Hill Cemetery, Battle Creek; and Record of Deaths--Calhoun County, Book 3, p. 243, County Office, Marshall, Michigan.

Mary Steward wrote: "We are mourning in Battle Creek, for we have lost a friend, a teacher, a father. Into thousands of homes all over the world the news of Professor Bell's death will bring a feeling of personal loss." Those whom Bell had taught at Battle Creek College were "especially sad" at the passing of one "who lived so near to nature's heart." She described the results of his teaching with words that Bell, the naturalist, would have particularly understood and appreciated:

> . . . we have come to realize more and more what he did for us,--how he planned and worked for our good; how anxiously he watched for the germination and growth of the seeds of truth and justice and integrity he had tried to plant in our minds; how he rejoiced when he saw the leaf and fruit appear; how he pruned us when he thought we were going wrong; how he studied to help us develop the best that was in us. And many of us will gladly acknowledge that whatever of success we have attained, is due, in great measure, to his fostering care and training.[1]

The specter of death tends to inhibit the recall of unpleasant experiences from the past. Probably few remembered many of the details of the events at Battle Creek College in 1882, or the degree to which Bell himself may have contributed to them. There were many, however, who recalled his influence upon their lives and were thankful that they had received the discipline of such a teacher. Some of these expressed in a public way their appreciation of his teaching methods, of his expertise as an educator, and of his example and instruction as a Christian. Because of their breadth of treatment and perceptiveness, two of them are examined next.

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[1] Steward, "We Mourn," p. 120.

James Bartholf

The first was the lifesketch written by James C. Bartholf, a former student at Battle Creek College. Eulogistic in content, it was published three weeks after Bell's death in the Youth's Instructor. Bartholf paid particular tribute to Bell's qualities of character that made such an impact upon his students:

> If one thing more than another characterized the life of this great educator, it was faithfulness, thoroughness, and unyielding fidelity to truth. The great secret of his wonderful achievements as a teacher was the fact that it was his constant effort to impress upon the developing life and character of his students these same sterling and essential qualities, without which real success in life is absolutely impossible.[1]

Bartholf pointed out that Bell had little patience with "the shirk or the drone." His students had to study. He required them to work, "dig deep," and "sweat the honest sweat of constant, faithful industry."[2]

Any evaluation of Bell as an educator must take into account that he was denied the opportunity of ever graduating from college or university. Nevertheless, at an early age he was motivated by such a deep love for books[3] that, when coupled with his thoroughness in learning, enabled him to gain the vast knowledge so evident later in his life. Bartholf included in his lifesketch a paragraph that Bell had written entitled "Self Education" that appeared in the second to the last issue of the Youth's Instructor of which

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[1]Bartholf, "Goodloe Harper Bell," p. 102.

[2]Ibid.

[3]See Bell's essays on his early experiences with books in appendix B.

Bell was editor. Bell exhorted his young readers:

> It is certain that your education depends more upon your own effort and perseverance than on the opportunities you enjoy.
>
> Never be discouraged, then, because home duties prevent you from attending school, or from reading as much as you would like. Remember that many of the greatest and best men of earth have never enjoyed the advantages of a school education. Yet they were educated men, in the best sense of the term. . . . They thought and studied while they labored; as you, too, may do. They filled up all their spare minutes in the eager pursuit of knowledge, or in seeking strength and wisdom from above.
>
> Follow their example, and you may also become truly educated, great, and good.[1]

Bartholf devoted considerable space to relating Bell's life story and listing his contributions as a Christian educator. He also described some facets of Bell's character that have not been stressed, but which evidently exerted a strong influence upon those who knew him well.

Bell was not only "passionately fond of nature," but he had "a most keen and delicate appreciation of every refined and elevating expression of the beautiful" in "all phases of art,--painting, music, statuary, architecture, etc." Bell believed that "solid truth was the foundation of all true beauty." Nature's beauty was "nothing but absolute conformity to the true." It was this view, therefore, that led Bell to teach grammar and the skills of writing so thoroughly. According to Bartholf, Bell reasoned that "the only sure basis of genuine beauty of thought-expression, on the written or the printed page, is absolute correctness in

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[1] G. H. Bell, "Self Education," YI 19 (February 1, 1871):10. This was quoted by Bartholf in "Goodloe Harper Bell," p. 102.

the use of language." He added, significantly, that Bell's "insistence upon exactness and precision in this respect arose, therefore, from, and witnessed to, his intense love of the beautiful."[1]

In an attempt to set Bell within his own generation and evaluate his educational contribution, particularly in the field of English, Bartholf wrote:

> In the realm of English classic thought there have been few men better versed; few men more learned in the science and philosophy of the language; few men more conversant with the exquisite beauties brought to light through this medium; few men with a better appreciation of what constitutes really good literature; few men with a loftier ideal, a higher standard of excellence, or who could read with more discrimination and judgment, or could use good English to better or nobler purpose, than he.[2]

George Royal Avery

George Royal Avery wrote an account giving his impressions of Bell as a Christian educator in a seven-page manuscript entitled "Personal Recollections of an Ideal Teacher." Avery, of course, enjoyed a special relationship with Bell, having maintained contact and friendship with him for many years after Avery left Battle Creek College. Avery was drawn to Bell because they both believed that "a thing worth doing was worth doing well."[3] He also shared Bell's love of literature and botany which forged a special bond between them. These factors need to be considered in evaluating Avery's assessment of Bell. Nevertheless, his document provides

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[1]Ibid., pp. 104-5. [2]Ibid., p. 105.

[3]George Royal Avery, "Personal Recollections of an Ideal Teacher," p. 2, GRAC, AUHR.

a helpful insight into Bell's qualities and teaching methods, at least as Avery perceived them. Even after the passage of years, he could still recall many of Bell's sayings and illustrations.

In introducing his "personal friend" to his readers, Avery described a number of Bell's notable characteristics. He thought that Bell was conspicuous for possessing the "rare" quality of heartiness. He "always manifested it and always appreciated it," Avery said. But he was contemptuous of indolence. Bell often reminded his classes that thousands died each year because they were too lazy to breathe. He urged them to breathe deeply for five minutes every hour of the day for a week. The practice, Bell said, had saved his life.[1]

Bell, however, did not always practice what he preached. According to Avery, Bell constantly appealed to his students to avoid overworking and especially overstudying with no physical exercise. One can only conjecture, however, how much better Bell's own health may have been if he had followed this advice. Nevertheless, he was a teacher who was concerned about the physical development of his students.[2]

One of the secrets which led to "his great success as a teacher was that he made learning so beautiful and interesting that one could not help remembering it." A favorite expression of Bell's was, "If you are not interested in it don't try to remember it." He despised notetaking. He was more concerned to teach in such a way that the student had the information in his head

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[1] Ibid., p. 3. [2] Ibid.

rather than on paper. Thus when he had taught something, "he delighted to drop it, turn it over and learn it all over from a different viewpoint." In fact, Avery often found that the class periods were too short because Bell had held the interest of his students so well. Bell's reply to those who wanted more time was: "When we get over yonder we shall have time enough, no it will not be time it will be eternity for everything."[1]

Bell's students knew him as a man who despised compromise. He often told his students of the neighbor who visited his father and said, "Mr. Bell, of two evils I choose the less." The reply of Bell senior was: "Mr. Jones, of two evils I will take neither one; the right is good enough for me." Bell's inability to compromise doubtless contributed to some of the problems in his personal relationships, but some of his students, at least, were impressed by the lesson he taught them.[2]

The training of the mind was an integral part of Bell's educational program. Nevertheless the mind had to be subject to man's will. Students often heard him say, "That individual who has trained his mind to obey him is already a scholar." His emphasis on mind training led him to avoid teaching by the "cramming method," which discouraged the active use of the child's ability to think. Children's heads were not hollow. They had the power to think, to choose, and to act. A significant feature of his

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[1] Ibid., pp. 6, 4. (Emphasis his.)

[2] Ibid., p. 4.

teaching was his use of what he called the "natural method"[1] in which "each new thought became the parent of the next." Avery claimed that Bell strongly promoted the inductive method of teaching, rarely introducing definitions until the student was acquainted with the concept being studied.[2]

In Avery's estimation, Bell was the "most conspicuous" of his teachers "for mental, moral, and physical strength, the outgrowth of experimental Christian living."[3] Surely, this must be one of the most significant and enduring marks of the Christian educator.

Conclusion

This chapter has reviewed Bell's retirement years, and, especially, two of his most lasting contributions as a Christian educator: the publication of a monthly journal for the home, The Fireside Teacher, and his private tutoring and correspondence teaching program. Bell had worked extensively for the church and for the school prior to his retirement. It was fitting that now he should direct his attention to the home which is the other great agency in the Christian education of the youth of the church.

For three years he sent his journal to hundreds of homes with its articles designed to cultivate in his readers "ease,

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[1]Bell entitled his first textbook, Natural Method in English For his description of the "seven peculiarities of the method," see his Natural Method in English, 2nd ed. (Battle Creek, Mich.: Student's Publishing Company, 1881), pp. v, vi.

[2]Avery, "Personal Recollections," pp. 5, 7.

[3]Ibid., p. 1.

simplicity and naturalness of expression," and at the same time to "turn the mind toward the good and the beautiful."[1] It was a noble aim and so characteristic of the man who worked throughout his life to bring to others a practical education and a higher culture which would make them more efficient servants of Christ in this life and would prepare them for the companionship of God and the angels in the life to come.

Though there are few remaining sources that record the influence of his private teaching the testimony of M. E. Olsen and A. W. Spalding, examined in this chapter, also reveal Bell's gifts as an educator and his influence as a Christian. No man can measure the positive results for good of another man's life. But if one believes the testimony of those whose lives were blessed and enriched by Bell's life and work, he was instrumental in inspiring many to be faithful, thorough, and committed servants of Christ. Twenty years after Bell's death, Drury Reavis wrote of him, "Perhaps the least appreciated man in his day, he is today fondly cherished in the hearts of hundreds of his pupils."[2] In the estimation of another former student, W. H. McKee, Bell did

> . . . a very unassuming work, yet one which, when judged by its fruits, is seen to be worldwide in its results. In every land and clime where the English tongue is spoken, and in many where it is rarely heard, there are living monuments to his memory which stand as religious and intellectual beacon lights in the communities in which they labor.[3]

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[1]Advertising prospectus--The Fireside Teacher. See appendix I.

[2]Drury W. Reavis, "Some of Our Pioneers," RH 96 (July 31, 1919):13.

[3]McKee, "Weep With Them That Weep," p. 90.

CHAPTER 8

CONCLUSIONS

It has been the purpose of this dissertation to describe and document the contribution of Goodloe Harper Bell as the pioneer Seventh-day Adventist educator. Any evaluation of his work must take into consideration that he was not merely a pioneer educator, but was, in fact, the pioneer educator in many areas of the educational program of the Seventh-day Adventist Church.

It has been established that Bell did indeed blaze a trail for others to follow. In practically every aspect of his work he was the pioneer. Or to change the figure, he laid the foundation for what has since become one of the most extensive Protestant church-school systems in the world. Furthermore, if the work of education is understood to include the church, the school, and the home, then Bell helped to lay the foundations in all three, but especially in the church and the school. He reached out beyond the day-school movement to the education of the church through the Sabbath school, and in his retirement years worked for the improvement of the Christian home. In concluding this examination of the life and work of Goodloe Harper Bell, three areas are examined: his accomplishments, his character, and his methods.

His Accomplishments

Bell's life spanned an era of great change and development both in education generally and in the Seventh-day Adventist church more particularly. His initial teaching experience in Michigan public schools occurred at a time when the state was laying its own educational foundations. When he joined the Seventh-day Adventist church in 1867, there was no organized work in education among them. His commitment to Christian education, his teaching skills, and the thoroughness with which he conducted his work enabled him to make a most significant contribution to Seventh-day Adventist education during the last thirty years of the nineteenth century.

Bell's accomplishments may be reviewed in six areas: founder of day schools, school teacher, organizer and instructor in the Sabbath school, founder of a private correspondence school, author of English textbooks, and editor of denominational journals related to Christian education.

First, Bell was the founder of the day school program operated by the Seventh-day Adventist church. Soon after Bell became a Seventh-day Adventist some of the young people of the church invited him to teach them. This led to the establishment of a small school in Battle Creek in 1868. Here he quickly gained the reputation of being a Christian teacher who enabled his students to clearly grasp the concepts he taught them. His first private efforts to conduct a school in Battle Creek eventually led to his employment by the church as its first church school teacher in 1872. Considerable success rewarded his efforts. Later, when that school developed into Battle Creek College, Bell headed the

preparatory department under Sidney Brownsberger who was in charge of the school.

In 1882 Bell founded another school in South Lancaster, Massachusetts. As principal of that school, his careful organization, Christian philosophy of education, and strong biblical empnasis molded the institution in its first two impressionable years. Bell, along with Sidney Brownsberger in California, was the first to implement the combination of study and physical labor into the program of any Adventist school. He also made the study of the Bible a strong feature of the daily program. A primary object of South Lancaster Academy was the training of Christian workers for the church. During Bell's period of service at South Lancaster, he was successful in making a worthwhile contribution toward the achievement of this goal.

As founding teacher of both Battle Creek College and South Lancaster Academy, Bell had a formative influence upon their early development. His strong support of the philosophy of Christian education promoted by Ellen White laid a firm foundation for the development of these schools in the years that followed.

Second, Bell made a significant contribution as the pioneering teacher of the denomination. He had been a teacher for some fifteen years prior to his joining the Seventh-day Adventist church. He had taught in the public schools of Michigan and had been a school inspector for at least three years. Bell's love of learning, his wide reading, and his natural teaching ability enabled him to teach a wide variety of subjects at Battle Creek College. He

was the first teacher of botany, history, arithmetic, vocal music, and English in any Adventist college or secondary school, and was among those teachers who organized and taught in the first teacher-training course operated by Seventh-day Adventists. His teaching also included instruction in Bible subjects, particularly at South Lancaster.

Bell's students often thought his discipline severe and his instruction too demanding. Then, too, some of his personality traits militated against the positive methods of his teaching. These led to difficulties in his relationships with the administration, staff, parents, and students of Battle Creek College in 1882 and to a lesser extent with the operation of the smaller South Lancaster school in 1884.

Nevertheless, those who persevered profited by his thorough and enthusiastic teaching, and were later most appreciative of the clarity of his instruction, his Christian principles, and continued interest in his former pupils. His contribution as the pioneering teacher in the Adventist church is further discussed below in the section "His Methods." Many of the students who were in his classes during the first seven years of the operation of Battle Creek College later became leading ministers, teachers, and administrators in the Seventh-day Adventist church. They testified of the great impact of Bell's teaching upon their lives.

Third, Bell had a most significant and enduring influence upon the organization and instructional program of the Sabbath school. In 1869, Bell was appointed the superintendent of the

Battle Creek Sabbath School and continued in that office for most of the period until early 1882. During this time he introduced many changes in its organization and operation. He appointed various officers to care for different aspects of the conduct of the school and carefully outlined the responsibilities of each office. The marking of rolls for punctuality, attendance, scholarship, and deportment that Bell brought with him from his public school experience became features of the Sabbath school. As superintendent of the largest and most influential Sabbath school in the denomination, he shared his pioneering organizational changes with other schools through the pages of The Youth's Instructor during the period he was editor from 1869 through 1871. The gradual introduction of these ideas brought uniformity of action to Sabbath schools throughout the Adventist church and greatly strengthened the educational impact of the Sabbath school on the lives of its members.

Bell also pioneered in the preparation of graded Bible lessons for the students of the Sabbath school. In 1869 he published two series of lessons: one for the youth and one for younger children. These were supplemented by further lessons during the following years until finally Bell had published a series of eight small books of lessons. These were graded in difficulty and led the student through a carefully prepared eight-year program of Bible study from Genesis to the book of Acts. Bell's eight books were used in the Sabbath schools and day schools of the denomination for a quarter of a century and introduced thousands of children

to the teachings of the scriptures.

Bell pioneered in other areas of the work in the Sabbath school as well. He was the first Sabbath school superintendent to organize a division for the very young children--this was later named the Kindergarten division. His interest in the Sabbath school led him to be among those who first organized the General and Michigan Sabbath-School Associations. The church appointed him as the first recording secretary of the former organization and the first president of the latter. While he was editor of the Youth's Instructor from 1869 to 1871, he also pioneered in the introduction of a department in that journal for the special promotion of Sabbath school interests. In addition, he was the first to give instruction in any Adventist journal on how to teach in the Sabbath school and how to study the weekly lesson.

Before the establishment of denominational elementary schools in the late 1890s, the Sabbath school was the largest and most significant educational facility within the Seventh-day Adventist church in the 1870s and 1880s. Bell's influence, therefore, as a Christian educator through the Sabbath school was most profound. His work greatly reinforced the spiritual impact upon the life of the church.

Fourth, Bell was the first Seventh-day Adventist to found a private correspondence school. After his retirement in 1884, he was concerned with raising the educational standards of those within the church who, for one reason or another, had not been able to further their education. Universities and other groups

were beginning to promote correspondence school programs during the 1880s, and Bell took the initiative by offering instruction through the mail for members of his church. He prepared a textbook for this purpose and many students gained great benefit from his careful instruction in English by correspondence. The organization in 1909 of what was later named "The Fireside Correspondence School" paid a silent tribute to Bell's pioneering work on behalf of the *home through education by mail*.

Fifth, Bell's most substantial contribution during his fifteen years of retirement was the preparation of a series of five textbooks on English language and literature. Previously, while still teaching, he had written three other texts on grammar and punctuation in the 1880s. The five books in the second series, which was completed in 1898, were well received by English teachers both within and without the church. They demonstrated his extensive learning in the fields of literature and grammar, his concise and thorough teaching skills, his commitment to the principle of teaching students to think and reason rather than depend on rote memory, and his convictions about the place good literature has in the development of Christian character. The lives of many students were blessed by the high ideals he upheld in his English textbooks.

Finally, Bell became the early leader in educational journalism among Seventh-day Adventists. He was a profuse writer and his writing style was simple and unadorned, yet vivid and precise. He was closely connected with three denominational journals during his life--all of them were related to Christian education.

Reference has already been made to Bell's appointment as editor of the Youth's Instructor, a position he held from 1869 through 1871. He not only strongly promoted his new Sabbath school organization through its pages but he also published in it his first two series of Bible lessons adapted for the youth and younger children. The editorial articles which came from his pen upheld Christian principles and virtues before the youth of the church through the only journal the church published to meet the needs of its younger members.

When the General Sabbath-School Association decided to commence the publication of The Sabbath-School Worker--its first journal to promote the Sabbath school--it invited Bell, W. C. White, and J. E. White to be the first editorial committee. For three years Bell served as a co-editor and wrote many articles on Christian teaching.

In 1887 Bell also pioneered in his publication of the first journal within the Adventist church dedicated to the improvement of home culture. His monthly journal, The Fireside Teacher, which continued for three years, was not a religious magazine. Nevertheless it promoted wholesome Christian virtues and ideals. Though it never gained a wide circulation, it was an influence for good in the homes into which it came, and foreshadowed the interest Seventh-day Adventists would later take in the area of home education.

It is possible, of course, to lay a foundation and yet not lay it firmly enough for others to build upon. But this was

not in harmony with Bell's character. Many of his innovations continued for decades to be a blessing to the church, the school, and the home. Some of his innovations in the Sabbath school, for example, are still seen in its operation today. Bell's accomplishments, therefore, were most significant for the development of the program of Christian education in the Seventh-day Adventist church. His contemporaries recognized that he had performed the labor of three men in the dedication of his life and the best of his strength to the task of teaching.

Yet Bell was often unpopular, and the ideals which he strove so hard to attain at times failed in practice because of his character weaknesses. It is important, therefore, to examine his strengths and weaknesses in an attempt to understand the enigma that Bell's life often presented.

His Character

In any evaluation of Bell's character it must be kept in mind that there are gaps in our knowledge and understanding of him and of the significant events in which he played a part. This study has attempted to examine those documents still extant that are related to his life work. Nevertheless, Bell himself did not leave an extensive correspondence and many of the church records of the period prior to the 1880s have been lost or destroyed. It has therefore been necessary at times to depend upon only a few contemporary witnesses, and this may affect the veracity of the conclusions drawn from them. Much of the source material,

for example, that might throw light upon the circumstances and conflicts that led to the 1882 crisis and Bell's subsequent departure from Battle Creek College no longer exist. Similarly, the documents that might add to the understanding of Bell's resignation from the South Lancaster school and from the work of the church have also been destroyed. This has necessitated some tentative treatment in the body of the dissertation. The study, however, has highlighted some significant aspects of his character and personality.

One of the most outstanding qualities Bell possessed was the thoroughness which characterized his work. Whether he was preparing a lesson, writing a text, teaching in the classroom, organizing a Sabbath school, or editing a magazine, it was done with precision and to the best of his ability. Bell believed that teaching students to be thorough in their lessons would help them to be thorough Christians. He encouraged them to act according to the maxim that a thing worth doing is worth doing well. Certainly this relationship between thoroughness in personal habits and a commitment to the Christian life appeared to exist in his own experience. His devotion to God and to the Bible teachings he had espoused when he first came to Battle Creek continued throughout his life. Though he was spurned and despised by those who should have demonstrated more Christian charity, he did not relinquish his faith or withdraw from fellowship with the church. In 1884 he chose to return to live in the city where only two years before his name had been reviled, and he remained a loyal

member of the church until the day he died. Perseverance and a readiness to uphold what he believed to be right in the face of opposition and censure were two of his commendable qualities.

This inner drive for perfection, however, led him at times to be intolerant of those who demonstrated little inclination to work. It is here that one sees the contradiction that Bell's life sometimes presents. As a teacher he was concerned about the development of his pupils. His goal as a Christian educator was to accomplish positive Christian growth in the character of his students. He tried to inspire in them the spirit of cheerful, voluntary, industry, but when they did not respond, he often reacted severely and spoke with sarcasm or ridicule which only exacerbated the problem. As a result, the very nobility of character he upheld before his students was denied by his own life. The mystery that this presents lies, of course, at the heart of the Christian life. So often the teacher is not what he wants his pupils to become. Bell may have been striving to be a Christian in his own strength, for he was urged on more than one occasion to depend more on God for his strength, wisdom and righteousness. He himself admitted during one crisis that had he lived nearer God, he would not have been in the position he was at that time.

As a teacher Bell loved children and youth. Some of them responded to him and more immediately appreciated all he did on their behalf. But many were repulsed by his sterner virtues and did not understand how much he had done for them, how carefully he had trained them, until after they had passed from his classes.

Bell was also a sensitive man. Though inclined to wound the feelings of others, he was easily wounded himself. And though he was noted for his perseverance, he was also often cautioned not to resist the appeals of his fellow workers. Perseverance may easily turn to stubborness and an unwillingness to listen to the counsels of those of long experience. Both at Battle Creek and at South Lancaster there were those who made such charges against him.

Bell also trusted too much in his own ability. This created difficulties for Bell in the misunderstandings that arose in the early 1870s and again in 1882 at Battle Creek. The church may have been partly to blame for this, particularly in 1870 when it thrust too much responsibility upon him. Praised for the quality of his teaching by some in the church, he became overconfident and intolerant of those who disagreed with him. Yet at the same time, Bell may well have labored with a feeling of inferiority because of his lack of formal education. Brownsberger had been selected to head the Battle Creek College because of his college degrees. Bell, on the other hand, had no educational qualifications from any university or college. It is feasible to believe that he may have overcompensated for this lack by becoming both overconfident of his own ability and oversensitive to what he interpreted to be a lack of respect for his dignity.

Unfortunately, these weaknesses were exacerbated by his poor health which was undoubtedly brought on by his excessive and intemperate work habits. It would appear that his home

circumstances also were not conducive to happiness and peace of mind, and these probably contributed to his illness. Bell's health was never robust. It was sickness and grief that first brought him to the Western Health Reform Institute. He withdrew from Battle Creek in 1871-72 because of poor health. His teaching and other responsibilities left him weak and in need of rest in the early 1880s and hastened the onset of the crisis of 1882. During his stay at South Lancaster, it seems that he rarely enjoyed good health and finally he withdrew from contact with others and appeared to abdicate many of his responsibilities. Adding to his concerns was the pain associated with his failing eyesight. This must have added to his discouragement since Bell loved to read.

Bell's teaching career in the formal classroom was affected on three occasions by deteriorating relationships with others. After teaching in a more private capacity at Battle Creek, he was criticized in 1872 by parents, students, and church members because of the weaknesses described above. This occurred again in 1882, but to a much greater extent. Then two years later, when he terminated his position as head of the South Lancaster school, he evidently found it difficult to relate to his peers or take counsel from his superiors.

In each of the crises in which Bell was involved, there were clearly faults on both sides. The evidence points to a spirit of intolerance and narsh criticism in the Battle Creek church for some time prior to both the 1872 and 1882 conflicts. Tolerance, Christian charity, and an appreciation of Bell's extended labors

on behalf of the church should have been demonstrated by its members. On the other hand, Bell was harsh, critical, and often cantankerous. Furthermore, he lessened the impact of his teaching to the extent that he himself fell short of what he desired his students to become. His lack of consistency complicated his personal relationships. For example, when he had stood so strongly for upholding the proper relationships between the sexes at the college, it must have been an embarrassment for the board to have to pass censure on him for indiscreet behavior.

Like every other Christian educator, Bell possessed weaknesses in his character that limited his effectiveness. In fact, he seems to have had more obvious faults than many of his peers. He was publicly rebuked by Ellen White and others, and almost hounded out of Battle Creek in 1882. Yet is must be noted that when faced by his mistakes, Bell was always ready to acknowledge them and start over again. The spirit of humility and sorrow he displayed for his actions was much to Bell's credit.

From the perspective of time, one may only admire his tenacity of purpose, his commitment to the cause he loved, and his dedication to Christ and to the work of training the character of those who came in contact with his teaching and other labors. No other Christian educator in the Seventh-day Adventist church during the last thirty years of the nineteenth century pioneered in so many areas and, through his life and writings, exerted a more positive influence upon the youth of the church than did Goodloe Bell. One can only contemplate what he might have

accomplished had he been more considerate of the feelings of others, less sensitive to his own feelings, and more inclined to take counsel from his friends.

His Methods

Bell's methods arose out of his philosophy of Christian education to which he was deeply committed. As a Christian, he believed in the plan of salvation from sin that Jesus Christ's death on the cross had accomplished for man. He accepted the Bible as the inspired Word of God and promoted its principles actively throughout his life. Eternal life was a reality to him, and thus this earthly life was but a preparation for the one to come. Education must be focused, therefore, on man's total possible existence and must prepare him for a life with God as well as for life with other men. Since the development of a Christian character through faith in Christ was an integral part of that preparation, character training lay at the heart of Bell's philosophy of teaching. His distinctive methods emanated from his acceptance of this tenet of Christian education.

Bell was devoted to teaching and was thorough both in his lesson preparation and in its presentation. He possessed the ability to explain clearly and to illustrate effectively from his extensive reading. In his grammar instruction he placed great priority on the thought of the sentence and avoided the extreme dependence on rules and rote memory so prevalent in his day. The development of the student's mind was basic to the work of education, but its

growth did not come by adding fact to fact without giving time for assimilation. As a student of nature, Bell had noted that natural growth could not be forced without harm to the organism. The dependency upon rules, formulas, and memorization to the neglect of developing the student's reasoning powers only dwarfed the final product. He encouraged his students that it was preferable to learn a little amount thoroughly and with understanding, than a large amount superficially.

Bell loved nature and beauty in all its forms and was a careful student of the natural world. His study of nature possibly contributed also to his promotion of the "natural method" of teaching. Learning must proceed, he believed, from the known to the unknown. Each thought was to be the parent of the next. He taught inductively, therefore, and rarely introduced rules or definitions until the child understood the concept being taught.

A practical education, he believed, was to be prized above all else. His emphasis upon the thorough study of the common subjects and his commitment to the principle of combining useful labor with study led to this end. These contributed to the mental, physical, and spiritual development of his students and, therefore, to the balanced development of a character after the divine model.

Bell believed that education must be Christian to be true education. This necessitated directing the student to place his faith in Christ for his salvation and to look to Him as the pattern for his character development. Bell understood all too well that the Christian teacher possessed not only strengths in his character

but also weaknesses. Thus, in concluding this analysis of his methods and philosophy, his counsel to teachers is worthy of consideration:

> Christ alone is the only model worthy of imitation,--the only one on which it is safe to mold the character. It is to the pure life and character of Jesus that both parents and teachers should direct the minds of the children. . . .
>
> The developing of this ideal is the essential feature of Christian education. There can scarcely be a more important question than, "What think ye of Christ?" The entire Bible has a bearing upon this subject. . . . From the Old Testament history we learn, as by a series of object lessons, what God approves and what he condemns. . . . In tracing God's dealings with mankind we best learn the character of the Creator himself. Now when we come to the New Testament we are told that Christ is the express image of his Father. The character of the Father and the Son is one. But besides this we have an extended account of the Saviour's life here upon earth, his humility, his love, his patient forbearance, his boldness in reproving error, his willingness to sacrifice himself for the good of others,--all these are exemplified over and over again. . . . Let these narratives and precepts constantly flow through the mind, and they will not only impart useful knowledge, but they will be constantly solidifying a character upon the model furnished by the Son of God, the Saviour of mankind.[1]

In conclusion, Goodloe Harper Bell remains as a preeminent Christian educator in the Seventh-day Adventist church. Through his accomplishments he pioneered in many areas of Christian education that have subsequently developed into major educational projects within the denomination. The strengths and weaknesses of his character provide an object lesson for all who are engaged in teaching. Christian educators may also profit from a study of the principles underlying his instructional methods to the extent

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[1]G. H. Bell, "Results of Influence," YI 35 (July 6, 1887): 130.

they still contribute to the ultimate goal of Christian education--the balanced physical, mental, spiritual, and social development of students that will enable them to live a life of greatest service in this world and in the world to come.

APPENDIX A

THE ANCESTRY OF GOODLOE HARPER BELL

THE ANCESTRY OF GOODLOE HARPER BELL

According to the earliest published life sketch of Goodloe Bell, his paternal ancestors "were prominent in the early colonial history of New England and earlier in the annals of old England as well."[1] It is not known when the Bell family migrated from England to the New World. Many pioneers carrying the name of Bell were in the provinces of New England as early as 1643. Most of these were from Scotland, but some came from northern England and Ireland.[2]

Goodloe Bell's grandfather, David Bell, was born and reared in Vermont. He married Chloe Carpenter,[3] daughter of Asa Carpenter and niece of Benjamin Carpenter, who was a member of the first constitutional convention of Vermont and in 1788 was elected lieutenant-governor of that state.[4] In 1807, David and Chloe Bell migrated from Vermont to the state of New York. Like the majority of Americans in his day[5] David Bell was a farmer, but unlike the

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[1] J. C. Bartholf, "Goodloe Harper Bell," YI 47 (February 9, 1899):102.

[2] J. Montgomery Seaver, Bell Family Records (Philadelphia: American Historical-Genealogical Society, 1929), p. 20.

[3] Portrait and Biographical Record of Muskegon and Ottawa Counties Michigan (Chicago: Biographical Publishing Co., 1893), p. 226.

[4] Appleton's Cyclopedia of American Biography, 1888 ed., s.v. "Carpenter, Benjamin."

[5] In 1820 72 percent of the American workers, both slave and free, were on farms. See Henry F. Graff, gen. ed., The Life History of the United States, 12 vols. (New York: Time Incorporated, 1963), vol. 4: The Sweep Westward, by Margaret L. Coit, p. 22.

majority of those migrating west to New York, Bell did not settle in central or western New York, but in the northern part of the state. Most settlers were discouraged by "the rugged topography, the stony soils, the shortness of the growing season, and the lack of roads" in upper New York. A few thousand of them, largely from Vermont, drifted into the St. Lawrence and Black River valleys between 1783 and 1825.[1] David Bell, his wife and children were among them. They made their home in Rutland, six miles southeast of Watertown in Jefferson County. Nine of their ten children reached maturity.

One of their two sons, who was also given the name of David Bell, was born in Vermont, July 28, 1806, and was one year old when his parents settled in Rutland. David shared not only his father's name but also his love for the land, and he in turn was later to bestow upon many of his children, including his son Goodloe, the same enthusiasm for agricultural pursuits.

The Blodgett family in the United States may be traced back to Thomas Blodgett, who was born in England in 1605.[2] He came to America thirty years later, settling in Cambridge, Massachusetts Bay Colony, with his wife Susannah and two children, Daniel and Samuel. Samuel married in 1655 and on February 26, 1661, became the father of Thomas Blodgett who, in 1684, married Rebecca Tidd. Some years

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[1]David M. Ellis et al., A Short History of New York State (New York: Cornell University Press, 1957), p. 156.

[2]The biographical details in this paragraph are taken from an undated published genealogical record Ten Generations of Blodgetts in America by Edwin A. Blodgett of Springfield, Massachusetts, pp. 5, 7, 10, 23, 56, 130. It was revised for publication by his daughters Edith A. and Evelyn M. Blodgett and is located in the Historical Genealogy Department, Allen County Public Library, Fort Wayne, Indiana.

after his marriage Thomas moved to Lexington, Massachusetts, where he became one of the town's most active and prominent citizens. One of his sons, named Samuel after his grandfather, became the father of Timothy Blodgett, who was born on August 10, 1740, and who later served in the Revolutionary War. Timothy married Millicent Perry and thirteen children were born to them including a set of twins, Lucy and Samuel.

An account of Millicent Blodgett's experiences at the Battle of Lexington, April 19, 1775, has been preserved. She describes the panic experienced by those living in Lexington at hearing the news on the morning of April 19 that Lord Percy was approaching with fifteen thousand men to burn all the villages between Boston and Concord. With most of the husbands and fathers in pursuit of the enemy, the women fled with their children to the woods near the village. Millicent Blodgett and her twins, Lucy and Samuel, who were then only six and one half months old, were among them.[1]

Twenty years later in 1795, Samuel Blodgett married Susanna Whipple.[2] To them were born twelve children, one of whom was Lucy Ann Blodgett. Lucy was born in the village of Heath in Franklin

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[1] Ibid., p. 57. See also Bartholf, "Goodloe Harper Bell," p. 102.

[2] There is some evidence that Susanna Whipple's original name was Susanna Harper and that she was later adopted by Whipple. See Bradley Deforest Thompson and Franklin Condit Thompson, "Blodget-Blodgett Descendants of Thomas of Cambridge," vol. 1, generations 1 to 6 (Concord, New Hampshire: n.p., 1955), p. 153, Historical Genealogy Department, Allen County Public Library, Fort Wayne, Indiana. It is significant that one of Susanna's daughters was Lucy, the mother of Goodloe Harper Bell. One of Susanna's sons was given the name of Robert Goodlow Harper Blodgett. Blodgett, Ten Generations of Blodgetts, p. 130.

County, Massachusetts, on April 17, 1812.[1] In 1828, when Lucy was about sixteen years of age, her parents moved their large family to Antwerp, a small village on the Indian River about twenty miles northeast of Watertown in Jefferson County, New York.[2]

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[1] Biographical Record of Muskegon and Ottawa Counties, p. 226. The two other Blodgett genealogical records previously quoted give the year of Lucy Blodgett's birth as 1804 and 1802, respectively. See Blodgett, Ten Generations of Blodgetts, p. 130, and Thompson and Thompson, "Blodget-Blodgett Descendants," p. 154. The records of the 1860 Census state that Lucy's age in that year was 48 which points to 1812 as the year of her birth. See Population Schedules of the 8th Census of the United States, 1860, Michigan, vol. 4, Town of Cazenovia in the county of Muskegon, p. 30.

[2] Biographical Record of Muskegon and Ottawa Counties, p. 226.

APPENDIX B

FOUR ORIGINAL ESSAYS

BY G. H. BELL

MY FOREST FRIENDS

My forest friends are many and dear. The great oaks and maples that sheltered me in childhood, and against whose massive trunks I leaned while listening to the squirrels overhead, and to the dropping of nuts and acorns on the dry leaves at my feet; the brooks and torrents that went dashing over rocks, and winding through glens; the modest flowers and happy birds; the huge rocks, with their broad shoulders and cool shadows,--all these seem like old acquaintances, endeared by a thousand pleasant recollections.

Poets represent inanimate objects as speaking, and these things do certainly speak to me, in tones that cannot be mistaken. The rock speaks of the strength and immutability of the great Jehovah; the brooklet sings a song of purity and cheerfulness; the birds praise God, as all allow, and they also talk of love, of connubial joys, and domestic peace; the trees, with their protecting arms, speak of the providential care of the Creator, and through their leaves run mysterious whispers of things unseen. The flowers, crowning the tree-tops, springing from the cold sod, or enlivening the dusty wayside, tell us that beauty, sweetness, and delicacy, may be developed under all circumstances.

Among these objects of nature I find real companionship. With them there is an eternal and unchanging constancy. Never yet have they given me a frown. Their serenity sinks into my soul, and the cares of life are forgotten. They seem to appreciate my admiration; for I am told that not to many do they speak in such tender tones as they do to me. The birds show their preference in a decided manner. When I am alone, they come almost within reach of my hand, caroling their richest roundelays, and looking into my face with as plain a welcome as any one could give. On the contrary, whenever a stranger is with me, no matter how still we may be, the birds keep their distance, perching upon the highest boughs, and giving only a few faint, distrustful notes.

Every spring-time I watch for my floral favorites, as we watch for loved ones o'er the sea. When they first open their delicate petals to the morning sun, they often find me present to welcome them; for I know the homes of them all, "Yea, one and all," and the exact places where the earliest of them will appear. The bright, innocent, happy smiles they give me could scarcely be sweeter upon human lips; and if they do not actually speak in audible tones, I know that our common Creator speaks through them to my heart.

At the foot of that great oak, I have often poured out to my

Heavenly Father the secret woes of my life, yet the straggling winds that pass through its branches, have never, in all their wanderings, lisped a word of what I said. The tender plants that listen to my moans, and witness my tears, turn their bright faces to the sky, saying, "Look up! the light of God's love can dispel the damps and dews of the dreariest night that sorrow ever brought upon the human heart."

Surely,--

"There is a pleasure in the pathless woods,
There is society where none intrudes;"

and

"I love not man the less, but nature more,
From these our interviews."

SOURCE: G. H. Bell, "Compositions," an original manuscript of essays written at South Lancaster, Massachusetts, about 1884, pp. 32-35, AUHR.

MY BOOKS

From childhood up, my books have been a delight to me. Pleasant memories cluster around them all; even Webster's Spelling Book, which for a time was so distasteful, is now remembered with mingled feelings of fondness and reverence. Was it not my first book? Did I not there learn, "b-a-g, bag; h-a-g, hag; l-a-g, lag; m-a-g, mag; n-a-g, nag; r-a-g, rag; s-a-g, sag; w-a-g, wag; b-i-g, big; d-i-g, dig; f-i-g, fig; g-i-g, gig; j-i-g, jig; p-i-g, pig; r-i-g, rig; w-i-g, wig? and begin to experience that consequential, self-satisfied feeling which learning gives? Who can tell how insignificant all common attainments appeared when I could actually read, with very little telling:

"She fed the old hen."
"The old hen was fed by her."

How I commiserated the unlearned! With what pride and satisfaction I looked down from the heights I had reached; and with what bold ambition did I turn my aspiring eyes to still loftier eminences. I even dared to hope that one day I might be numbered with the immortal few who could cipher, and recite in geography! And sometimes, with fluttering heart, when hope soared highest (pardon my want of modesty), I dreamed of a far away glory too bright to be thought of but with blushing cheek and downcast eye. Could it be that I should some day read in the English Reader? Would I live to read such pieces as the Vision of Mirza, or the Grotto of Antiparos? It seemed that such men as Joseph Addison and Oliver Goldsmith must belong to a superior order of beings. I viewed them in something the same light as the Greeks did their Gods. And there was Peter Parley, the author of that little quarto geography! Was he not the idol of every schoolboy? Could it be that he, with all his learning, was made like other men? And yet, there was his picture on the fly leaf of the book, with bandaged foot in chair, and cane in hand, poking back the boys, and threatening them that if they did not keep off his sore toe, he would tell them no more stories.

I write about these authors, not because I had the faintest glimmer of a hope that I should ever write anything that could be printed; but to show how I looked upon the books they had written, and how I longed to be able to read them, and find out for myself some of the wonderful things they had revealed.

Thus the years rolled on, until I had become so profound in wisdom that it was thought I might learn to cipher. Indeed, it seemed quite necessary, too, that I should know something of the laws of computation, since I was now nine years of age, so nearly to the

estate of manhood as to render it highly probable that I would soon have use for such knowledge.

Accordingly, an old slate was fitted up with a new frame, and the arithmetic my father had used in boyhood were given me. No titled son ever felt prouder at coming into possession of baronial estate than did I in coming into possession of that book. The days of childhood were forever past! How I applied myself to that first page of questions till I could answer every one. Of course I did not know what the answers meant, but what had that to do with it? Could I not recite the lesson? and who ever thought of anything farther?

But O, the vanity of human greatness! That very night an accident laid me upon a bed of pain, where entirely helpless, I suffered for many weeks.

SOURCE: G. H. Bell, "Compositions," pp. 50-53, AUHR.

MY BOOKS AGAIN

The doctor, pleased with the fortitude shown during a severe and long-protracted surgical operation, began after a few days, to ask me questions, and soon discovered the view of my ambition. Being a scholar, his sympathies were quickly awakened, and he promised that as soon as I had sufficiently recovered to make it safe for me to read I should have a book. How I longed for that time to come! How carefully I observed all the doctor's directions!

At last the book came. Can I ever forget how that kind physician sat down by my bedside, and read me the story of "The Little Man in Black"? How I wondered that he could take time to do me such a favor. At his next visit he read me the story of "The Boy and the Frogs."

Through the intercession of the doctor I prevailed on father to buy me a geography. But my ambition was now raised to such a pitch, and my ideas had been so expanded by frequent interviews with the doctor, that I soared above the childish stories of Peter Parley. Mr. Olney had just completed his most excellent work. It consisted of a duodecimo volume of some four hundred pages accompanied by a large and beautifully drawn atlas, the best I have ever seen. The first sight of these precious books made an impression that will never fade. Although my father had somewhat grudged the large expense, his feelings seemed to change when he saw the joy his presents gave me. The marvelous progress I made in this study I fear to tell lest you should think me guilty of exaggeration. The teacher could not find time in school or out of school to hear the lessons I learned. In less than a year I had made the book my own. Scarcely a question could be asked me that I could not answer. Your overtasked patience would fail if I should tell of my first testament, of the school reader that was sent me by a dear maiden aunt, or of the first really good school I attended; yet the memories connected with them, I should be sad to lose.

Years have rolled round, the cares of life have multiplied, joys and sorrows have come and gone; yet my books have always been a comfort and delight to me. Although few, they have been like old friends, ever constant, ever the same. Nothing ever ruffles them, or disturbs their quiet mood. How often have they calmed my perturbed spirit, and caused me to take broader, and more generous views of life.

Of late, however, I have been almost shut out from their society. They seldom speak to me except through an interpreter. How sad it seems! In spite of the love I bear them, they are slowly

fading from my mind. Even the great book of nature grows dim. Yet I thank God for some appreciation of what I can read. I praise him, not only for the benefit, but for the enjoyments I have had in books. I still retain many of the beautiful pictures they have made for me, and bless the kind interpreters who still help me to keep up some acquaintance with the pages I love.

SOURCE: G. H. Bell, "Compositions," pp. 54-56, AUHR.

THE IMAGINATION

The Bible speaks of vain imaginings; and there can be no doubt but the dreamy-senseless reveries in which some indulge are carried much too far, if they are not wholly unprofitable. Yet we must not condemn the exercise of the imagination; for upon it depends some of the loftiest enjoyments of life. The writers of the Bible indulge in it freely; and without it we should be powerless to conceive of the glories of heaven, or the beauties of the new earth.

From the very spelling of the word we may see that it means to image,--to picture mentally what cannot be literally seen, and to picture it so clearly that it will appear as real as if seen in vision. The power to do this is very valuable. It enables us to live over all the scenes of past history, as well as those that are predicted for the future. One thus gifted can at pleasure call up any scene of which he has read, and can cause the heroes of the past to come upon the stage, and act for him the deeds that made them famous. The most distant lands are brought near. He traverses them at will. He sees their mountains, valleys, and plains; their streams gurgle and sparkle at his feet; he enjoys the refreshing shade of their groves; birds of the most gorgeous plumage flit before him, their songs regale his ear, the branches quiver to their tread, the insects hum in the still air. Glassy lakes reflect the earth and sky, or ripple to the boatman's oar. He sees the busy people at their toil, at their pastimes, at their devotions. Thus lands never seen by the natural eye become almost as familiar as the land of our birth.

So, too, we may climb to heaven itself, and stand before the great white throne. The face too bright to be seen by mortal man may yet receive the unwearied gaze of imagination. Eden, with all its glories, stands forth at the beck of the magic wand. As innocent as the first pair, we may wander at will through all its enchanting shades. Its beautiful bowers are free. We breathe the air of love, and like Rabbi Ben Levi, whom the angel of death took to the heavenly city, we almost refuse to turn to earth.

In childhood, the imagination is especially active. The little boy becomes at once a man in the pride and pomp of life. His cub-house is an elegant mansion; a mark in the sand is a dashing, surging river; and his grandfather's cane is transformed into as proud a steed as the Bucephalus tamed by young Alexander the Great. How dreary indeed would be the heart of childhood without the gift of imagination! What a pity that the chilling associations of the world should check the growth of this heaven-born gift.

It is imagination that suggests to the poet the ten thousand

beautiful figures by which he illustrates his lessons of truth, explains the mysterious movings of the heart, and paints the beauties of heaven.

Without the aid of imaginations, we could enjoy nothing but what is within the immediate range of our own senses at the moment. Memory would only tell us that we had seen something before, but would not give us a picture of it. The lovely scenes of the past, the beautiful associations of childhood, the faces of loved ones, absent or departed,--all these would be blotted out forever. We could form no pictures of the future, it would be shut in by bare facts and scenes of the present moment. Alas, for such a state! And yet there are many who seem to regard it a virtue to crush out, so far as it is possible, all the loftier flights of imagination. And have they not succeeded far too well?

SOURCE: G. H. Bell, "Compositions," pp. 66-69, AUHR.

APPENDIX C

SAMPLE LESSON FROM NATURAL METHOD IN ENGLISH

BY G. H. BELL

LESSON 183.

Substantive Clause as Object.

1. Instruction.

I hear that you are going to Europe.

In this sentence, *that you are going to Europe* tells what I hear. It is a clause, for it has a subject and predicate, and since it is the object of the transitive verb *hear*, it does the work of a noun; for nouns and pronouns are the words commonly used in that office. Nouns and pronouns are called *substantives*, and since this clause does the work of a noun or pronoun, it is called a **substantive clause.**

2. Examples.

1. I know that my Redeemer liveth.
2. I believe that the Bible is a sacred book.
3. We found that he was prepared.
4. I deny that I deceived you.
5. What wicked man murdered all his brothers?
6. We admit that we were wrong.
7. They acknowledged that they were defeated.
8. Our happiness depends on what we desire.
9. I fear that I weary you.
10. Some deny that Bonaparte was a great man.

MODEL FOR ANALYSIS.

Sentence 1.

1. *I* is the subject.
2. *Know* is the predicate.
3. **That my Redeemer liveth** tells what I know.
4. **That** shows the clause to be subordinate in rank.
5. *Redeemer* is the subject; *liveth* is the predicate; and *my*, by alluding to the person speaking, tells whose Redeemer is meant.

MODEL FOR PARSING.

That is a conjunction, subordinate; it introduces a substantive clause which is object of the verb *know*.

3. Seat Work.

Study next lesson; write the parsing of the interrogative and relative pronouns, and the analysis of sentence 7.

* * *

LESSON 184.

Substantive Clauses Introduced by Interrogative Pronouns.

1. Instruction.

I know who took the melons.

In this sentence, *who took the melons* is a substantive clause, object of the verb *know*. If this clause stood alone, it would be interrogative; so the pronoun *who*, which introduces it, is called an interrogative pronoun. It seems best to call these pronouns interrogative from the following considerations:—

1. Such a pronoun cannot be personal, for its person cannot be determined from its form.

2. It cannot be a relative pronoun, for it does not show its clause to be in a subordinate relation to any word.

3. It agrees with the interrogative pronoun in the following particulars:—

(*a.*) Its number and gender are often indefinite.

(*b.*) It has no antecedent expressed.

(*c.*) It introduces a clause which would, in most cases, ask a question if it stood alone.

2. Examples.

1. We heard who was elected.
2. He knows who burned the building.
3. He said, "Lord, who is it?"

APPENDIX D

"USEFUL READING"

BY G. H. BELL

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 more profound feeling of gratitude for the benefits we enjoy; 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 competency 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 loving 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, Mich.: Review and Herald Pub. Co., 1898), pp. 201-3.

APPENDIX E

PUBLISHED SABBATH SCHOOL LESSONS, 1852-1869

PUBLISHED SABBATH SCHOOL LESSONS, 1852-1869

The topic, author, number of lessons and the dates for the commencement of the series of Sabbath school lessons that appeared in the Youth's Instructor or the Review and Herald from 1852 through to the series by Joseph Clarke in 1868/9 are given below.

Theme	Author	No. of Lessons	
General Doctrines	James White	19	YI 1 (August 1852):2.
Daniel	Berean's Assistant	17	YI 1 (February 1853):39.
Creation & Birth of Jesus	The Children's Question Book	9	YI 1 (April 1853):54.
The Saints' Inheritance	Unknown	3	YI 1 (May 1853):61.
Birth of Christ	James White	4	YI 1 (July 1853):80.
Sanctuary	Uriah Smith	9	YI 1 (August 1853):87.
General Doctrines	R. F. Cottrell	52	YI 2 (August 1854):60.
1 John	G. W. Amadon (?)	20	YI 7 (February 1859):16.
History of the Sabbath and Daniel	Uriah Smith	32	RH 21 (February 17, 1863):93.
Bible History	Adelia Patten	104	YI 11 (September 1863):69.
General Bible Topics	The Christian	17	YI 14 (August 1866):57.
Early Bible History	G. W. Amadon	8	YI 16 (January 1868):5.
Bible History	Joseph Clarke	75	YI 16 (April 1868):29.

APPENDIX F

CHRONOLOGICAL LIST OF ARTICLES IN THE YOUTH'S INSTRUCTOR ON SABBATH SCHOOL TEACHING AND ORGANIZATION BY G. H. BELL, 1879-1883

CHRONOLOGICAL LIST OF ARTICLES IN THE YOUTH'S INSTRUCTOR
ON SABBATH SCHOOL TEACHING AND ORGANIZATION
BY G. H. BELL, 1879-1883

Title of Article	Youth's Instructor
"Hints on Teaching the Lesson"	January 8, 1879, p. 7, and January 15, 1879, p. 11.
"Family Sabbath-Schools"	February 12, 1879, p. 27.
"Duties of the Superintendent"	March 26, 1879, p. 51.
"Duties of S. S. Secretaries"	April 2, 1879, p. 55.
"General Duties of Superintendent"	April 9, 1879, p. 59.
"How to Teach the Little Ones"	May 21, 1879, p. 79.
"How to Have Good Lessons"	June 4, 1879, p. 87.
"General Exercises"	July 9, 1879, p. 115.
"Sabbath-School Meeting at Bushnell"	July 23, 1879, p. 123.
"Our Reports"	August 27, 1879, p. 144.
"The Land of Moab"	February 18, 1880, p. 32.
"The Use of Maps in Sabbath-Schools"	August 25, 1880, p. 148.
"Babylon"	September 15, 1880, p. 163.
"The Wilderness of Judea"	September 22, 1880, p. 168.
"Notes on Bible Lands"	October 13, 1880, pp. 179-80.
"The Power of God's Word"	September 28, 1881, p. 156.
"Flippancy in Recitation"	October 5, 1881, p. 163.
"Glimpse at the Life of Jesus"	October 26, 1881, p. 175.
"Blackboard Illustrations Their Uses and Abuses"	December 28, 1881, pp. 212-13.
"Object of the Sabbath-School"	March 28, 1883, p. 52.

APPENDIX G

CHRONOLOGICAL LIST OF ARTICLES IN THE SABBATH-SCHOOL WORKER AND YOUTH'S INSTRUCTOR SUPPLEMENT BY G. H. BELL, 1885-1887

CHRONOLOGICAL LIST OF ARTICLES IN THE SABBATH-SCHOOL WORKER AND YOUTH'S INSTRUCTOR SUPPLEMENT BY G. H. BELL, 1885-1887

Title of Article	Sabbath School Worker
"Object of the Sabbath-School"	January 1885, pp. 4-5.
"Hints on Studying"	January 1885, pp. 5-6.
"Blackboard Illustrations Their Uses and Abuses"	April 1885, pp. 19-21.
"Three Ways of Doing"	April 1885, p. 23.
"Make It a Business"	July 1885, p. 40.
"The Spirit Giveth Life"	October 1885, pp. 55-56.
"General Questions"	January 1886, pp. 4-5.
"General Questions"	April 1886, pp. 19-20.
"A Secret Worth Knowing"	July 1886, pp. 35-36.
"Did You Ever Try It?"	July 1886, p. 37.
"Promptness"	July 1886, p. 39.
"Don't Be Afraid of Reviewing"	July 1886, pp. 40-41.
"The Use of Maps in Sabbath-Schools"	October 1886, p. 52.
"Teaching for the Love of It"	October 1886, pp. 53-54.
	Youth's Instructor Supplement
"Duties of Officers"	February 2, 1887, p. 19.
"A Happy Hour"	March 9, 1887, p. 45.
"Teachers Meetings"	April 6, 1887, p. 63.
"Thoroughness"	May 4, 1887, p. 86.
"A Good Recitation"	June 1, 1887, p. 104.
"Count the Cost"	July 6, 1887, p. 127.
"Results of Influence"	July 6, 1887, p. 130.
"Be Companionable"	August 3, 1887, p. 147.
"That Record Book"	August 3, 1887, p. 149.
"Faithfulness as an Element of Success"	September 7, 1887, p. 171.
"Don't Be Afraid of Hard Work"	October 5, 1887, p. 191.
"How to Study"	October 5, 1887, p. 193.
"Facts or Speculation Which?"	November 9, 1887, p. 215.
"Helps in Bible Study"	November 9, 1887, p. 217.
"The Great Object Defeated"	December 7, 1887, p. 235.
"How Many in a Class"	December 7, 1887, p. 236.

APPENDIX H

SAMPLE PAGE FROM
GUIDE TO CORRECT LANGUAGE
BY G. H. BELL

Punctuation Peculiar to

COMPLEX SENTENCES.

WHEN two or more propositions are joined in one sentence, each proposition is called a **clause**, or **member**.

A Complex Sentence contains one or more **subordinate clauses**. A Subordinate Clause is one that limits a word in some other clause.

Ex. We left the body **where we found it.**

ADJECTIVE CLAUSES.

RULES.

103. When the *Adjective Clause is restrictive*, it is **not** usually **set off**

104. The Restrictive Adjective Clause is **set off by the comma,**

(*a*) When the relative word has a *compound antecedent* consisting of *separated parts.*

(*b*) When the relative is immediately *followed by an unusual expression*, especially when its antecedent is limited by an adjective.

(*c*) Whenever the meaning would be made uncertain by the omission of the point.

105. *Adjective Clauses*, when *not restrictive*, should be **set off by the comma**, in all ordinary cases.

106. The *Descriptive Adjective Clause*, when it constitutes one of the principal divisions of a sentence, and is *subdivided by the comma*, should be **set off by the semicolon.**

107. When *Adjective Clauses* are *combined coordinately*, they are separated according to the rules for coördinate clauses in compound sentences.

Examples illustrating this rule will be found under "Compound Sentences."

EXAMPLES.

1. The man[103] *who called on me yesterday*[103] has just returned from India. (103)

2. He[103] *who shows himself friendly*[103] will have friends. (103)

3. Happy is the man[103] *that feareth always.* (103)

4. That vast obscurity,[66] that black unexplored ocean,[66] "the unknown country",[104] *which thy soul on the verge of our sad life*,[19] who knows whether it is not bounded by another shore? (104*a*)

5. It was only a few discerning friends,[104] *who*, in the native vigor of his powers, *perceived the dawn of Robertson's future eminence.* (104*b*)

6. Failing to discern the true [107a] fountain of living water,[107] she lived and died in the vain attempt to quench the mighty thirst of her undying spirit at [107a] cisterns",[104] *which*, though of imposing magnificence and peerless splendor, nevertheless [107a] *held no water.*[107] (104*b*)

7. Creeds too often bury,[37] in their ruins,[37] the seeds of that faith in the divine and eternal,[104] *without which our nobler nature starves and perishes.* (104*c*)

8. God,[105] *who knows all our secret thoughts*,[105] will bring every secret purpose into judgment. (105)

9. My father,[105] *who had always been very indulgent*,[105] was remarkably stern on this occasion. (105)

10. And One is like the ocean,[37] deep and wide,[37]
Wherein all waters fall;[106]
That girdles the broad earth,[23] *and draws the tide*,[24]
Feeding and bearing all;[106]

That broods the mists, that sends the clouds abroad,
That takes,[106] *again to give*;[106]
Even the great and loving heart of God,[105]
Whereby all love doth live. (106)

11. None knew the burdens[103] *that she bore.* (103)

12. He prayeth best[103] *who leaves unguessed the mystery of another's breast.* (103)

13. On the sideboards stood service of gold plate,[37] the most gorgeously massive,[37] and the most beautiful in workmanship,[104] *I have ever seen.* (104*c*)

14. How beautiful the long,[23] mild twilight,[105] *which like a silver clasp unites to-day with yesterday.* (105)

15. This error,[105] *to which even educated men are addicted*,[105] springs from a desire of brevity. (105)

16. There are many dreams,[38] fictions,[38] or theories,[104] *which men substitute for truth.* (104*a*)

17. He[103] that gathereth in summer[103] is a wise son. (103)

18. Welcome to him,[104] *who*, while he strove to break
The Austrian yoke from Magyar necks, *smote off*
At the same blow the fetters of the serf. (104*b*)

APPENDIX I

PROSPECTUS FOR THE FIRESIDE TEACHER

Volume 2. MAY, 1887. Number 1.

THE FIRESIDE TEACHER

DEVOTED TO

HOME CULTURE

CONTENTS.

BATTLE CREEK, MICHIGAN.

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Historical and Biographical Sketches. Whose object will be to hold up the deeds and character of some of the World's Great Men and Women, those who have been made great by their unselfish love, and their desire to do good to all mankind,- characters that furnish noble incentives to the young.

Characters and Customs of Strange Peoples Will be discussed, from time to time, in a manner to show the common brotherhood of mankind, and lead us to look for the good that still finds some place among all nations. **Notes on Central America** will be continued, and we trust that our facilities will be such that the articles will possess a remarkable interest.

(*PROSPECTUS.—Continued.*)

Lessons from Nature Will be drawn from earth, air, and ocean, and especially from the living creatures that inhabit them. The object of these articles will be to lead to a closer acquaintance with all these wonderfully-constructed beings, and thereby to a better sense of the Creator's love and care for all his creatures.

Bird Life. This subject is in the care of one who really loves it. A great lecturer once said, "All men are at times eloquent. When a man's whole soul is roused, he loses himself in his subject, and there is an earnestness and pathos in his language that touches the hearts of other men, and constitutes the real essence of true eloquence." No one can read these articles on birds, without realizing that the writer has something of this spirit.

The World of Plants. Plant life is so talked of as to remove from the subject all dryness, and render it interesting and profitable to all classes of people, whether *old* or *young*. The theme will *for a time be that of the relation* of the vegetable kingdom to the mineral, from which it springs, and to the animal kingdom, which it feeds. The author is no mere bookworm, but a real student and close observer of nature. Nothing hackneyed or commonplace is found in his articles, but everything is fresh, original, and mind-awakening.

Educational Articles. Treating on what a true education is, how children should be taught, and on themes that will kindle an interest in Healthful Study. The pursuit of knowledge for the real love of it, and for the real good it may enable us to do, is a thing almost unknown. What need, then, of something that shall possibly turn the more noble-minded away from the greed of mammon, and lead them to prize the good, the true, and the beautiful, more than they do the sordid gains that minister to false pride and hateful egotism.

A School Room Department. Containing instruction in various branches of study, including Familiar Talks about Arithmetic; Elementary Grammar; Advanced Grammar; Punctuation and the Use of Capitals; Composition; Clearness, Strength, Unity; Rhetorical Figures; Versification; etc. This Department is especially designed to meet the wants of a large class of people whose school advantages have been cut short by the necessity of earning a livelihood, or the cares of the household.

A Question Department. Under which questions will be answered, not only on the school studies, but also on other topics treated of in the journal. We do not promise to answer all questions, but will try to notice as many as we can of those which touch on points of general interest.

The Cozy Club The Fireside. **Cozy Club Readings,** Consisting of Short Selections, often accompanied with Comments on the authors, or on the sentiments expressed in the selections. **The Fireside,** Where the editor may chat in an easy manner with his readers, or muse on the day's impressions.

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APPENDIX J

CHRONOLOGICAL LIST OF ARTICLES BY G. H. BELL IN THE FIRESIDE TEACHER, 1886-1889

CHRONOLOGICAL LIST OF ARTICLES BY G. H. BELL
IN THE FIRESIDE TEACHER, 1886-1889

Title	Volume, Date and Page
Nature's Panorama	1 (May 1886):2.
My Forest Friends	1 (July 1886):34.
A Few Words about Longfellow	1 (October 1886):89.
Help Yourself	1 (November 1886):97.
The Homes that Poets Choose	1 (December 1886):124.
Growth vs. Manufacture	1 (January 1887):138.
A Noble Manhood	1 (January 1887):151.
School Recitations	1 (February 1887):161.
The Center of the World	1 (February 1887):177.
The American Wonder	1 (March 1887):198.
A Great Rock in a Weary Land	2 (February 1888):239.
Antiquities and Early History of Central America	2 (April 1888):287.
Conquest of Guatemala by the Spaniards	3 (May 1888):13.
Spanish Rule in Guatemala	3 (June 1888):42.
Barrios and the Republic of Guatemala	3 (July 1888):72.
The People of Guatemala	3 (August 1888):107.
Cities and Churches of Guatemala	3 (September 1888):146.
Montezuma	3 (October 1888):182.
Tierra del Fuego	3 (December 1888):234.
La Puebla de Los Angeles	3 (February 1889):296.
Charles XII of Sweden, and Peter the Great	3 (April 1889):355.
Lady Brassey	4 (June 1889):39.

SOURCE: G. H. Bell (ed.), The Fireside Teacher, 4 vols. (Battle Creek, Mich.: The Fireside Teacher Co., 1886-89).

BIBLIOGRAPHY

Essay on Materials Located in Archival and Record Collections

This essay will describe the primary sources held in various archival and record collections. They are grouped together under headings that indicate the location of each collection.

Atlantic Union College, South Lancaster, Massachusetts

In the office of the president of Atlantic Union College, the "Record of Meetings of Stockholders of South Lancaster Academy" from 1883 to 1908 is preserved. The Four Record Books containing the minutes of the "school board" for the period from April 25, 1882, to March 25, 1883, are located in the Memorabilia Room in Founders Hall. Both the typescript of the chapel-talk given by Walter R. Andrews on Founders' Day 1948, and the Ella Graham diary for 1882, are in the G. Eric Jones Library.

Allen County Public Library, Fort Wayne, Indiana

Invaluable genealogical records are preserved in the Historical Genealogy Department of this library. The unpublished manuscript, "Blodget-Blodgett Descendants of Thomas of Cambridge," by Bradley and Franklin Thompson, and the published record, Ten Generations of Blodgetts in America by Edwin A. Blodgett are both found here.

Archives of the General Conference, Washington, D.C.

The M. E. Olsen private papers located in these archives contain Olsen's recollections of Bell as a teacher and correspondence with Bell. In the L. E. Froom Personal Collection 12, there is the valuable verbatim account of the remarks made by G. I. Butler on January 25, 1882, at the climax of the Battle Creek crisis. Record Group 47 contains the report of the educational conference that met August 1-9, 1900 at Mt. Vernon, Ohio. The papers connected with the claim made by A. R. Henry, the administrator of G. H. Bell's estate, against the General Conference are found in Record Group 3 of the General Conference Association Documents Series.

Ellen G. White Estate, Washington, D.C.

All the letters and manuscripts to and from Ellen G. White are located here. Copies of most of these documents may also be found at the Ellen G. White Research Center, Andrews University, Berrien Springs, Michigan. The files examined at these centers included the letter and manuscript files, the document file, and the Ellen G. White biographical file. The office at Washington, D. C. also contains the extensive correspondence received or written by W. C. White, J. E. White, S. N. Haskell, J. H. Kellogg, U. Smith, and G. I. Butler. Letters by G. H. Bell and Eva Bell to these individuals are also located in the Washington office. There are duplicates of some of the Bell letters in Berrien Springs. Copies of the early journals of the church are available at both the Washington and Berrien Springs Centers.

Hackley Public Library, Muskegon, Michigan

The early newspapers of the county of Muskegon are on file at this library. Several volumes of the "Ideal Scrapbook", containing newspaper clippings of the early history of the district are preserved in the local history room.

Heritage Room, Andrews University, Berrien Springs, Michigan

Very valuable and extensive primary source materials have been collected at this location. Of particular importance is the George Royal Avery Collection, which includes letters, manuscripts, diaries and other documentary material, written, received, or preserved by G. R. Avery. It therefore contains letters from G. H. Bell, Winnie Loughborough, and Lilla Hough.

A portion of the G. R. Avery collection has been duplicated by E. K. Vande Vere in his manuscript collection for his book The Wisdom Seekers. The typescript for this book with footnote references is also in the Heritage Room. (The diary of Henry P. Holser for 1879 is in Dr. Vande Vere's private collection at Collegedale, Tennessee).

Other relevant sources located in the Heritage Room include: the Brownsberger Collection; the Battle Creek and Emmanuel Missionary College Board and Faculty Minutes, September 4, 1877 - January 8, 1890; Autobiographical Sketch of Mrs. Alma Lucille (Wolcott) Caviness; and unpublished collection of original essays by G. H. Bell entitled "Compositions," courtesy of Mrs. J. J. McLoone of Phoenix, Arizona; the diaries of both Elder and Mrs. O. A. Johnson; the General Conference Education Department Staff Minutes for 1912; the minutes for the General Conference of Seventh-day Adventists, July 1, 1891 -

February 7, 1897, and January 2 - December 12, 1913; the Sabbath school records books prepared by Bell for the Battle Creek church and for the General Sabbath-School Association; typescript for the "Keynote" address by J. O. Waller on August 21, 1968 at Andrews University; the Founders' Golden Anniversary Bulletin 1874-1924 published for the fiftieth anniversary of Emmanuel Missionary College; and the Articles and By-laws of the Health Reform Institute published in 1867.

The Heritage Room also contains copies of the major early journals of the church such as the Review and Herald, Youth's Instructor, Sabbath-School Worker, that were used in this dissertation.

Michigan County Records

Single legal and semi-legal documents such as the death certificates for Eva Bell Giles, Goodloe and Harriet Bell, land sale indentures, and probate court files are located in the offices of the Michigan counties of Calhoun, Hillsdale, Muskegon, and Ottawa. They are fully documented as they occur throughout the dissertation and are not repeated in the bibliography.

Michigan State Library, Lansing, Michigan

The Muriel Link Collection provided the gravestone inscriptions for Kent County, Michigan.

Military Service Records, Washington, D.C.

This office supplied a copy of Harriet (Bryant) Bell's application for a widow's pension, together with the affidavits and other papers accompanying it. These provided some helpful information about

Harriet's first and second marriages.

Oak Hill Cemetery, Battle Creek, Michigan

Details of the death and burial of those interred in the Bell family plot 117A at Oak Hill cemetery are located in the cemetery records office.

Oberlin College, Oberlin, Ohio

The Oberlin College archives are located in the Mudd Learning Center. The director of the archives, W. E. Bigglestone, was interviewed on September 9, 1981, and provided access to the Alumni Register of the students and staff at Oberlin College between 1833 and 1960.

State Archives, Lansing, Michigan

Nineteenth century school reports are located in the State Archives. The annual reports rendered by the school inspectors of Chester Township for the years 1859-1863 are located in Record Group 55-11. A copy of the land patent issued to G. H. Bell on May 24, 1854, is contained in the Tract Books, vol. 70, Record Group 80-116.

Western Michigan University Archives, Kalamazoo, Michigan

These archives contain many valuable nineteenth century records and books pertaining to Michigan's early educational history. The tax rolls for Chester Township, County of Ottawa, from 1855 through 1867 are located in Record Groups 71-8 and 71-40. The documents related to the court action, Louisa F. Bell v. D. Omar Bell, from the Calhoun County Circuit Court are also filed in these archives.

Willard Library, Battle Creek, Michigan

This library contains a comprehensive local history collection of source material on the early history of Battle Creek. Among the resources examined here were the following: the Charles H. Giles manuscript, "Stories of Old Advent Town" recording his impressions of the Seventh-day Adventist Church in Battle Creek in the last quarter of the nineteenth century; four volumes of early newspaper clippings entitled the "Battle Creek Scrapbook" collected by Henry Wiegmink; the Ross Coller Collection of clippings from early publications, especially the files on Charles H. Giles, and Battle Creek College; an incomplete set of nineteenth century Battle Creek newspapers; the Battle Creek city directories, and early maps of the city.

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