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**Warren Eugene Howell: Seventh-day Adventist educational
administrator**

Waters, John Francis, Ed.D.

Andrews University, 1988

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Andrews University
School of Education

WARREN EUGENE HOWELL: SEVENTH-DAY ADVENTIST
EDUCATIONAL ADMINISTRATOR

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

by
John Francis Waters

April 1988

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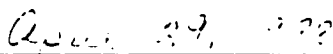

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ABSTRACT

**WARREN EUGENE HOWELL: SEVENTH-DAY ADVENTIST
EDUCATIONAL ADMINISTRATOR**

by

John Francis Waters

Chairman: Merle A. Greenway

ABSTRACT OF GRADUATE STUDENT RESEARCH

Doctoral Dissertation

Andrews University

School of Education

Title: WARREN EUGENE HOWELL: SEVENTH-DAY ADVENTIST
EDUCATIONAL ADMINISTRATOR

Name of Researcher: John Francis Waters

Name of faculty advisor: Merle A. Greenway, Ed.D.

Date completed: April 1988

Problem

Warren Eugene Howell served the Seventh-day Adventist educational system as an administrator and teacher for thirty-four years. He pioneered in two important Adventist educational institutions and led the General Conference Education Department during a critical period in the history of Seventh-day Adventist education. Notwithstanding Howell's contribution to Adventist education, no comprehensive study of his administration has been attempted.

Method

In this study a historical-documentary method of research has been used. Correspondence collections; minutes of boards, committees, and faculty meetings; church periodicals; transcripts of lectures; and miscellaneous archival materials have provided primary source materials. These sources may be found in the Adventist Heritage Center at Andrews University, Berrien Springs, Michigan; the Ellen G. White Research Centers in Washington, D.C., and Andrews University; the archives of the General Conference of Seventh-day Adventists, Washington, D.C.; and the archives and special collections of the Loma Linda University Libraries, Loma Linda, California.

Conclusions

During Howell's thirty-four years in Seventh-day Adventist education, he served as academy principal, president of two colleges, founding principal of the Fireside Correspondence School, and assistant then executive secretary of the department of education of the General Conference of Seventh-day Adventists.

As academy principal, Howell faced the challenge of introducing Christian values to a non-Christian student body in a mission school setting. He promoted school growth, planned new facilities, supervised the faculty, and developed programs.

In his role as college president, he fought to

prevent the financial collapse of Healdsburg College, then presided over its demise. Following this experience, he pioneered in establishing the College of Evangelists, which later became Loma Linda University, one of the leading institutions in the Adventist educational system.

While assistant secretary and executive secretary of the department of education, Howell promoted Adventist education, encouraged greater professional development of teachers, stimulated enrollment growth in Adventist schools, wrote prolifically for Adventist publications, and struggled with changes brought by shifting societal values and rising standards of education.

As an administrator, Howell's strengths were in his abilities as a promoter and builder. His greatest weakness lay in his relationships with strong subordinate administrators. Howell's administrative style tended to be authoritarian but was often indecisive and hesitant, qualities which annoyed his subordinates and eventually contributed to his undoing. While Howell led the educational program of the church during a critical period of consolidation, he has been almost forgotten in the chronicles of its development.

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ABBREVIATIONS

<u>ACE</u>	<u>Advocate of Christian Education</u>
AHC	Adventist Heritage Center, Andrews University
<u>AS</u>	<u>American Sentinel</u>
<u>BCC Cal</u>	<u>Battle Creek College Calendar</u>
<u>CE</u>	<u>Christian Education</u>
<u>Chr Ed</u>	<u>Christian Educator</u>
CCC Min	California Conference Committee Minutes
EGWRC-DC	E. G. White Research Center, Washington, D.C.
FCS Min	Fireside Correspondence School Minutes
FMB Min	Foreign Mission Board Minutes
GCAr	General Conference Archives
<u>GC Bulletin</u>	<u>General Conference Bulletin</u>
GCED	General Conference Education Department Minutes
GCC Min	General Conference Committee Minutes
GC Officers Min	General Conference Officers meeting Minutes
<u>HS</u>	<u>Home and School</u>
HSI Board Min	Home Study Institute Board Minutes
<u>JTE</u>	<u>Journal of True Education</u>
LLUAR	Loma Linda University Libraries, Department of Archives and Special Collections, Loma Linda Campus

<u>MM</u>	<u>Missionary Magazine</u>
NADDE Min	North American Division Department of Education Minutes
n.d.	No date
<u>PUR</u>	<u>Pacific Union Recorder</u>
RG	Record Group
<u>RH</u>	<u>Review and Herald</u>
SCCC Min	Southern California Conference Committee Minutes
<u>YI</u>	<u>Youth's Instructor</u>

PREFACE

Warren Eugene Howell served the Seventh-day Adventist Church as an educator and educational administrator for thirty-four years. His career spanned an era of great changes in education. In spite of attempts to remain aloof from secular influences, Adventist education felt the effects of these changes, especially during the second and third decades of the twentieth century. Partly as a response to changes impinging upon Adventist education, a wave of conservatism ended Frederick Griggs's moderate administration of the General Conference Education Department and replaced it with Howell's more conservative administration.

Howell received a public school education in Wheelersburg, Ohio, and for a short time taught in the public schools before attending Battle Creek College in 1888. While a student, he was noticed by denominational leaders who employed him part-time in several minor positions connected with the General Conference of Seventh-day Adventists. His graduation with a Bachelor of Arts degree in 1894 led to an appointment to teach classics and mathematics at Healdsburg College in

California. Three years later Howell was sent by the Foreign Mission Board to Hawaii. During the ensuing decade, he served as principal of the Anglo-Chinese Academy in Honolulu, taught English at the fledgling Emmanuel Missionary College in Berrien Springs, Michigan, returned to Healdsburg College as teacher and later president, and was elected founding president of the medical school established by the denomination at Loma Linda, California, in 1906.

Following a two-year break in educational work, which he spent in Greece preparing denominational literature in the Greek language, Howell was selected to launch the Adventist correspondence school in Washington, D.C. Simultaneously, he was asked to join Griggs as associate editor of the denominational educational journal which was launched concurrently with the correspondence school. For twenty-one years he served on the editorial staff of the journal. Through his prodigious writing, he used Adventist media to promote, to admonish, and to disseminate information.

In 1913, when the correspondence school had become well established, the General Conference Committee requested that Howell join the education department as assistant secretary. During the next four years he served under three secretaries: Homer R. Salisbury, J. L. Shaw, and Frederick Griggs. At the conclusion of the

quadrennium in 1918 he was elected to replace Griggs as secretary of the department, a position he held for the next twelve years.

The period of Howell's administration proved to be a trying time for him and many Adventist educators. His problems differed from those of his predecessors. Whereas they were deeply involved in developing the structure of the system, he faced the struggles caused by rapid and far-reaching changes taking place in American education. During this time, Howell's role was more concerned with consolidation than development. He promoted enrollment growth, championed the teachers' cause in securing better security and salary policies, and introduced the schools to sound financial planning. However, mounting pressures to meet rising educational demands meant conformity with regional accreditation standards. This Howell found exceedingly distasteful. His inability to deal with the situation caused frustration among his colleagues and friction between them and himself. Several of Howell's colleagues eventually led the campaign to replace him in the department in 1930. While he enjoyed some successes, his administration was fraught with tensions and conflicts. The years prior to 1918, when he assumed leadership of the General Conference Education Department, appear to have been his most successful years.

After the 1930 General Conference session, Howell was appointed secretary to the General Conference president. For years he retained an interest in education through his membership on the Board of Regents, the Commission on Teacher Training, and his periodic membership on various educational committees. Howell never retired. He died in 1943, at the age of seventy-four, while taking a short vacation. He had served the Seventh-day Adventist Church for a total of forty-nine years.

In spite of the prominence of Howell's positions through the years, he has remained almost unknown through the pages of Adventist educational histories. There has been no attempt to produce a serious study of his contribution to Adventist education, with most writers making only incidental mention of him. The most extensive reference to Howell's work is that made by Carl D. Anderson. In Crises in Seventh-day Adventist Education,¹ Anderson has allotted twelve pages to a discussion of Howell's role in the issues of accreditation and university education for Adventist teachers.

The purpose of this study is to examine and assess the quality of leadership Howell gave to the Adventist educational system. This must be done within

¹Carl D. Anderson, Crises in Seventh-day Adventist Education (Payson, Ariz.: Leaves-of-Autumn Books, 1975).

biographical and philosophical frameworks. Therefore, two secondary purposes are to prepare a biographical sketch of Howell, and to outline his philosophy of education. A structure for the study of Howell's administration has been developed from five basic aspects of administration described by Theodore Caplow in his book, Managing an Organization.¹ These five features of the administrative function consider the administrator's attitudes toward productivity, morale, authority, communication, and change.

Since this study focuses on Howell's career as an educational administrator, it has been delimited to the years between his graduation from Battle Creek College in 1894 and his replacement in the education department at the 1930 General Conference. This time frame notwithstanding, various details from the early 1930s have been included to add clarity and completeness to some topics. The period during which he served as secretary to the General Conference president has been excluded. The two years he spent in Greece, 1907-1909, although not in educational work, have been included because they punctuate his early experience in administration and yield valuable insights into his relationships with other administrators.

¹Theodore Caplow, Managing an Organization, 2nd. ed. (New York: Holt, Rinehart and Winston, 1983).

The study begins with a biographical sketch of Howell to provide a unifying context for the chapters that follow. The next two chapters develop Howell's philosophy and concepts of Adventist curriculum as they can be deduced from his writings. Four chapters examine Howell's ideas and practice of administration.

Since the efficiency movement, with its emphasis on productivity, swept through education during Howell's career, the fourth chapter examines his concept of efficiency and his application of its principles to education. Chapter 5 takes up the topic of morale, and examines Howell's approach to the problem of maintaining high morale in the Seventh-day Adventist educational organization. A study of Howell's relationship to authority and communication forms the basis for chapter 6. Since Caplow claimed that control of finances is critical for the successful administrator, a section on Howell's financial policies has been included in this chapter.

When Howell assumed office as secretary of the education department of the General Conference the stage was set for great change in Adventist education. Chapter 7 examines his reaction and response to change.

Each chapter concludes with a perspective, which summarizes the topic and draws conclusions based on chapter content. The final chapter assesses the effec-

tiveness of Howell's administration and draws conclusions about him as an administrator and about his contributions to Adventist education.

Since the study is historical-documentary in nature, research has focused on collections of original correspondence and published articles written by, to, or about Howell. The Archives of the General Conference of Seventh-day Adventists in Washington, D.C., constitutes the major source of correspondence. Other valuable materials are located in collections of letters and personal documents in the Adventist Heritage Center located at Andrews University, Berrien Springs, Michigan; and in the Ellen G. White Estates located in Washington, D.C., and Berrien Springs. Minutes of the General Conference Committee, the General Conference officers' meetings, the General Conference and North American Division education departments, the Home Study Institute, and the Foreign Mission Board, located in the archives in Washington, D.C., have proved invaluable, as have the minutes of the board and faculty of Loma Linda and of the California Conference of Seventh-day Adventists, located in the Loma Linda University libraries, Loma Linda, California.

The Adventist press, especially the Review and Herald and Christian Education and its successors, carried frequent articles from Howell's pen. These have

been indispensable sources of information and ideas for piecing together his philosophy of education, a task he apparently did not undertake. Among the other Adventist periodicals for which he wrote were the Youth's Instructor, the Missionary Magazine, and the Pacific Union Recorder. Each carried articles that proved valuable for this study. The bibliography provides a more complete description of the sources.

* * * * *

Many individuals have a part in the preparation of a study such as this--some as major advisors, counselors, and assistants; others simply to give the encouragement without which completing the project would be much more difficult. It is a pleasure to acknowledge the contribution of those whose care and concern have been so critical. I am especially indebted to the chairman of my committee, Merle Greenway, whose understanding and support have been my inspiration during the preparation of this dissertation. Edward Streeter has been more than a member of my committee. He has been a friend and advisor for several years while my studies have been continuing. Special thanks go to George Knight, committee member, who first sowed the seeds of this study in my mind and whose incisive editorial pen has sharpened my writing considerably. The criticisms

and guidance these men have given have been critical in bringing this study to a successful completion. To each of them I express my gratitude.

One of the large tasks in research is the location and searching of archival resources. The archivists themselves are major resources in this work. I wish to acknowledge with sincere appreciation the contribution made by Bert Halovlak of the General Conference Archives, whose friendly interest made research such a pleasant experience. I would like to express my special thanks to Louise Dederen and her staff of the Adventist Heritage Center at Andrews University, Robert Olson and staff of the Ellen G. White Estate in Washington, D.C., William Fagal of the Ellen G. White Estate at Andrews University, and to Randall Butler of the Loma Linda University Libraries. For the readability and consistency of this document, I would express my gratitude to Joyce Jones, dissertation secretary at Andrews University.

Special appreciation also is due David Crook, President of the Seventh-day Adventist Church in Newfoundland and Labrador, Ruby Fifield, Helen Spracklin, Brian Christenson, and Alan Hamilton of the conference office for their encouragement, support, and patience. Finally, my wife Peggy has not only read drafts of chapters, searched out information, and encouraged me,

but she has experienced long periods of aloneness to allow the pursuit of this study. To her must go the largest appreciation.

This dissertation brings with it the hope that others will find in it some valuable insights into the heritage of the Seventh-day Adventist Church and its education program, and an understanding of the life and work of Warren Eugene Howell.

PART I. BIOGRAPHICAL BASIS

CHAPTER I

WARREN EUGENE HOWELL: A BIOGRAPHICAL SKETCH

Warren Eugene Howell was born to Samuel S. and Virginia Josephine Howell at French Grant, near Wheelersburg, Ohio, on 25 June 1869. Of six children born into the Howell family, apparently only Warren and two sisters--Catherine Jane, born on 20 June 1862, and Mary Hortense, born on 20 March 1872--survived to adulthood.¹ Samuel Howell's death left the family fatherless before Warren was ten years old.²

Childhood and Education

Little is known of Warren Howell's early life except that he was born and reared on a farm, a fact

¹E. D. Dick, "W. E. Howell," RH 122 (29 July 1943): 19; Obituaries: "Howell, Catherine Jane," RH 129 (31 January 1952): 22; "Howell, Mary Hortense," RH 135 (30 January 1958): 27; Charles F. Ulrich, "Howell, Josephine Andre" RH 102 (16 April 1925): 22.

²W. E. Howell, "Why Our Own Schools?" YI 80 (11 October 1932): 3-4.

which he believed was an advantage.¹ In fact, when he was a child, he had little idea of any possibilities beyond the farm. Later in life he observed that originally he had had no plans to pursue an education beyond that available in the local schools.²

Although Howell had little knowledge of the possibilities of education, he apparently had an early interest in religion. The Howell family had Seventh-day Adventist neighbors, and even before the Adventist preacher E. H. Gates conducted evangelistic meetings in the local schoolhouse in October 1879, Warren had read an Adventist tract. Josephine Howell took her ten-year-old son to hear Gates.

The young Howell accepted Adventist teachings more readily than his mother did, and he began attending the local meetings each Saturday. More than fifty years later, Howell commented on the thrill he experienced, even at such a young age, in his new religious faith.³ In spite of his early zeal, Howell waited until he was

¹W. E. Howell, "Discussion," Convention of the Department of Education of the General Conference of Seventh-day Adventists (Washington, D.C.: General Conference of Seventh-day Adventists, 1910), p. 146.

²W. E. Howell, "Why Our Own Schools?" YI 80 (11 October 1932): 3.

³*Ibid.*

fifteen to make his commitment official. He was baptized in 1884 at Columbus, Ohio, by O. F. Gulliford.¹

Changing churches in a small community brought discomfoting experiences to the young Howell. This was especially true when joining a group so little known as were Seventh-day Adventists at the time. The different day of worship (i.e., the seventh day of the week as opposed to Sunday) set him apart from the other children of the community and led to misunderstanding and ridicule. His school fellows called him "little Advent," "little Jew," and other epithets which, as a sensitive child, he found very unpleasant.²

At the time of Howell's conversion to the Seventh-day Adventist faith, only three Adventist schools existed, the foremost of which was Battle Creek College in Michigan. The Adventist preacher who won Howell's commitment to the church suggested the possibility of a Christian education in an Adventist school. No doubt the taunting of his classmates helped make such a school seem very desirable. Howell thought that to be able to attend a school where both teachers and students shared his religious views would be little short of heaven. He shared his hopes with his mother and from her received

¹E. D. Dick, "W. E. Howell," RH 122 (29 July 1943): 19.

²W. E. Howell, "Why Our Own Schools?" YI 80 (11 October 1932): 3.

encouragement, but for the time being, he continued his education in the local elementary and high schools.¹

After completing high school, Howell spent one term teaching public school. This experience whetted his desire to pursue a career in education. At eighteen years of age he left home to work in Cleveland, Ohio, with J. E. Swift, a Seventh-day Adventist minister. He divided his time between selling Christian literature and working as a Bible instructor.² The following year, he entered Battle Creek College determined to prepare for a career dedicated to the church and its educational program. That was in 1888.³

Battle Creek College, the first major educational institution of the Seventh-day Adventist Church, was established in 1874. It succeeded a small school in Battle Creek established by pioneer Adventist educator Goodloe Harper Bell, and taught by Bell from 1872 to 1874.⁴

¹ *Ibid.*

² E. D. Dick, "W. E. Howell," RH 122 (29 July 1943): 19.

³ *Ibid.*

⁴ E. M. Cadwallader, A History of Seventh-day Adventist Education, 4th ed. (Payson, Ariz.: Leaves-of-Autumn Books, 1975), p. 26. For a fuller discussion see Allan G. Lindsay, "Goodloe Harper Bell: Pioneer Seventh-day Adventist Christian Educator" (Ed.D. dissertation, Andrews University, 1982).

The first president of Battle Creek College, Sidney Brownsberger, was a graduate of the University of Michigan and was committed to traditional educational values. Course offerings in Battle Creek College under Brownsberger's administration consisted of a five-year classical course which led to a Bachelor of Arts degree; a three-year English course which offered a Bachelor of Science degree; a four-year normal course, which from the college calendar appears to have been the English course plus an additional year; and a two year special course which, according to Keld J. Reynolds, was intended to train denominational workers quickly.¹ Although Brownsberger resigned from the college in 1881, succeeding administrations continued the traditional curriculum.

The traditionalism of the college was at variance with counsel given to denominational leaders by Adventist pioneer and educational writer Ellen G. White. In 1872 she described what she considered to be the ideal educational program. She called for a practical education that balanced academic education with labor in industries and agriculture.² She also suggested that the school at Battle Creek be located on a farm. Church

¹BCC Cal, 1874-74, pp. 18-19; Keld J. Reynolds, "A Seventh-day Adventist College Seventy-five Years Ago," JTE 12 (April 1950): 16.

²Ellen G. White, Fundamentals of Christian Education (Nashville, Tenn.: Southern Publishing Association, 1923), pp. 33-41.

leaders disregarded her counsel when they purchased a twelve-acre property adjacent to the Battle Creek Sanitarium and near the Review and Herald Publishing Association plant--Adventist institutions already located in Battle Creek. Even this property was reduced to seven acres when land was sold to help finance college construction.¹ As a result, the type of education White had envisioned was impossible. No significant changes were made in the curriculum until Edward A. Sutherland became president in 1897.

Sutherland had studied carefully Ellen White's counsels on educational reform. Upon assuming the presidency of Battle Creek College, he began to make changes. E. M. Cadwallader reported that Sutherland had "a large part of the campus, including the sports field, plowed up and planted to potatoes" as an expression of his commitment to White's principles and to provide work opportunities for the students.² He dropped the regular degree courses, repudiated the practice of granting degrees, and "enriched the curriculum with a number of subjects very practical for the Seventh-day Adventist

¹Arthur W. Spalding, Origin and History of Seventh-day Adventists, 4 vols. (Washington D.C.: Review & Herald Publishing Association, 1961-62), 2:120.

²Cadwallader, Adventist Education, p. 53.

missionary."¹ Among the "enrichments" Sutherland introduced were a greater emphasis on the Bible as the basis of all subjects, the discarding of "harmful literature," teaching physiology as basic to all educational effort, training in manual work and agriculture, and dietary reform.²

Howell's time at Battle Creek College predated Sutherland's reform administration. Therefore he received a traditional classical education between 1888 and 1894. Although in later years Howell occasionally criticized the "highly impractical" education offered by many institutions, he seldom commented directly on Battle Creek College. One occasion when he did so he was addressing a convention of Adventist educators at Colorado Springs in 1923. He suggested that during the years he was studying Latin, Greek, and mathematics, his only inspiring contacts with reality had come from experiences outside the textbook or the recitation room.³

Although Howell referred to his "bookworm existence" at the college, he also made reference to the

¹E. A. Sutherland, Studies in Christian Education (Payson, Ariz.: Leaves-of-Autumn Books, 1982), pp. 136-40.

²ibid., p. 119.

³W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," Proceedings of the Educational and Missionary Volunteer Departments of the General Conference of Seventh-day Adventists in World Convention (Washington, D.C.: Review & Herald Publishing Association, 1923), pp. 277-78.

lighter side. As a student he enjoyed football, baseball, and tennis--sports that drew large crowds of spectators from the nearby sanitarium and the town of Battle Creek.¹

While he was still a student at Battle Creek College, denominational leaders recognized Howell's potential and employed him in a number of part-time positions. These included half-time bookkeeper for the college, stenographer for the secretary of the Foreign Mission Board, and stenographer for the secretary of the General Conference.² On 17 March 1893, the General Conference Committee appointed Howell assistant to A. O. Tait, secretary of the International Tract Society.³

At the same time Howell had aspirations toward advanced education. On 8 March 1893, he and a fellow student, Francis Wessels, appeared before the General Conference Committee and proposed that they should study at a British university, perhaps in Edinburgh, Scotland. The following day the committee voted to advise Howell and Wessels to submit to the direction of British church leaders in the selection of universities in England or

¹W. E. Howell to E. C. Kellogg, 26 October 1934, RG 11: 1932-K, GCAr.

²E. D. Dick, "W. E. Howell," RH 122 (29 July 1943): 19.

³GCC Min, 17 March 1893.

Scotland.¹ Howell never did follow through on this proposition. Instead, in the fall of 1893, he married Lena Kilgore, the daughter of Seventh-day Adventist minister Robert M. Kilgore. In 1894, after six years of study, Battle Creek College conferred on Howell a Bachelor of Arts degree.²

The Howells were initially appointed to the new Adventist school established in Keene, Texas.³ However, they did not take up these appointments and accepted positions at Healdsburg College, in California, instead. Howell was to teach the classics and mathematics, and his wife was to assist in the mathematics department.⁴

Lena Howell's health was not robust, and the early signs of tuberculosis had already been observed. The disease progressed rapidly and on 28 August 1894, one day after her twenty-third birthday, she succumbed to its ravages. She was buried in Battle Creek.⁵ Howell proceeded to Healdsburg alone.

¹GCC Min, 9 March 1893.

²Healdsburg College Calendar, 1895-96, p. 3; BCC Cal, 1895, p. 46.

³GCC Min, 21 April 1894.

⁴Healdsburg College Calendar, 1894, p. 3.

⁵Obituary: G. C. Tenney, "Howell, Lena E." RH 71 (18 September 1894): 607.

The Early Professional Years: 1894-1907

At Healdsburg College: 1894-97

Howell began teaching at Healdsburg at the beginning of the fall term which opened on 5 September 1894. The following year the calendar listed him as teacher of ancient languages and literature. In addition, he served as secretary of the college, treasurer of the board, and a member of two faculty committees: the Committee on Finance and General Management and the Committee on Libraries and Societies. In the 1895-96 school calendar, he was first listed as "Professor," the title by which he was known for the rest of his life.¹

During the 1896-97 school year, Howell taught ancient languages and English. He also became preceptor of the men's residence and retained his membership on the Committee on Libraries and Societies. His preceptorial experience no doubt sharpened his consciousness of the needs of students in school homes, for even in later years he never lost his concern for their welfare.

That same year, Sofia B. Kinner became preceptress and matron of the school,² and Howell promptly married her daughter, Harriet Bushnell Kinner. Hattie, as she was known, was a scholar in her own right. According to

¹Healdsburg College Calendar, 1895-96, pp. 3-4.

²Healdsburg College Calendar, 1896-97, p. 3.

Howell, she "lacked but little of completing the Classical Course at Battle Creek College."¹

During this period at Healdsburg College, Howell's participation in the faculty committees responsible for financial management and school administration and his service as treasurer of the college board, prepared him for later administrative responsibilities. Supervision of the student residences gave him an insight into the needs of students in school dormitories.

The Anglo-Chinese Academy: 1897-1901

In 1897, Ellen White's son, William C. White, received a request for a school "of academic grades" from a group of Chinese in Honolulu. The urgency of the Chinese request pressured White for a decision by 1 April 1897.² In response, the Foreign Mission Board proposed to send Howell and his wife to Hawaii as teachers.³ Howell received the invitation to go to Hawaii on 22 March 1897. Within two weeks he was on his way, leaving his family to follow three months later.⁴ Howell

¹W. E. Howell to A. G. Daniels, 29 November 1906, RG 11: WEH, 1906-H, GCAr.

²FMB Min, 18 March 1897.

³GCC Min, 22 March 1897.

⁴W. E. Howell to B. M. Emerson, 18 January 1932. RG 11: WEH, 1932-E, GCAr.

requested the board to employ his wife's mother, also.¹ She accompanied them to Hawaii and became a permanent member of the Howell household from that time.

Howell recorded that school had actually opened on 1 March, some time before he arrived in Hawaii. He did not identify his predecessor, but H. H. Brand and his wife had opened a school in Honolulu in 1895. The fact that the Chinese requested an academy suggests that Brand's school provided only elementary grades and that it remained in operation until Howell arrived in Hawaii.²

At first the school operated in rented facilities. The year after Howell arrived, the owners of the property declined to renew the lease, and the school administration was faced with the problem of providing new facilities. The Chinese leaders proposed that if the Foreign Mission Board would purchase land, at a cost of about \$4,000, they would erect buildings and maintain them.³

In mid-1899 land was bought with the hope that the new facilities would be ready for occupancy by the fall opening of school; however, delays in communication with

¹FMB Min, 22 April 1897.

²W. E. Howell, "Among the Chinese," MM 10 (May 1898): 171-75; Seventh-day Adventist Encyclopedia, 1976 ed., s.v. "Hawaiian Mission Academy"; Wong Kwai et al. to the "Board of Managers of Mission," 10 June 1899, in FMB Min, 25 June 1899.

³Wong Kwai et al. to the "Board of Managers of Mission," 10 June 1899, in FMB Min, 25 June 1899; GCC Min, 19 November 1898.

the officers of the Foreign Mission Board slowed construction. As a result, classes reconvened in the old building, but the boarding facilities were no longer available. A new proposal required the Chinese to purchase the land from the Mission Board and to construct the buildings. The school would then occupy the premises rent free, and the board would be responsible for staffing and operation.¹ Building was again delayed, this time because of an outbreak of plague in Honolulu and the consequent quarantining of the Chinese sector. When the new facilities were finally completed and occupied in mid-1900, the name of the school was changed from Palama Chinese School to the Anglo-Chinese Academy.²

Howell and his family spent almost five years in Honolulu. During that time the little school on the edge of the Chinese district of Honolulu grew from a day school with fifteen boys to a twelve-grade academy with over one hundred male students.³

Howell's term of service among the Hawaiian Chinese awakened in him an interest in the Chinese people--an interest probably heightened by the invitation he

¹W. E. Howell to Foreign Mission Board, 18 August 1899; 6 September 1899, RG 21: 1899-J, GCAr.

²W. E. Howell, "Among the Chinese Again," RH 77 (22 May 1900): 331-32; W. E. Howell, "Honolulu Anglo-Chinese Academy," RH 77 (30 October 1900): 700-701.

³W. E. Howell to B. M. Emerson, 18 January 1932, RG 11 WEH, 1932-E, GCAr.

received from the Chinese vice-consul in Hawaii to return with him to China to establish a school.¹ Prompted by this interest, Howell prepared a series of articles on China and its people for the Missionary Magazine. These articles, which appeared between February 1898 and March 1902, revealed Howell's serious effort to understand the Chinese people and his concern that they have the advantages of Christianity.

In early 1898 Howell proposed the development of a mission school on the Chinese mainland at the earliest possible opportunity. Had such a school been developed in China at that time, Howell would likely have been willing to go with a Christian Chinese assistant to pioneer the venture.²

Howell's optimism did not last, however. By the summer of 1899, he had become discouraged with the situation in Honolulu. His health and that of his family had been impaired by the hot climate. The repeated delays in constructing the new school resulted in uncertainty about its reopening.³ In addition, Howell felt that his work

¹W. E. Howell, "High Time to Enter China," MM 11 (October 1899): 437; W. E. Howell, "Notes From the Anglo-Chinese Academy of Honolulu," RH 78 (23 April 1901): 269.

²W. E. Howell, "Proposed School in China," MM 10 (February 1898): 50-51.

³W. E. Howell to Foreign Mission Board, 18 August 1899, RG 21: 1899-J, GCAr.

load, increased by problems related to the unreliability of staff members, had become too great.¹ While waiting for the new school to be constructed Howell took the opportunity to furlough in the United States in the fall of 1899. He remained in America for over five months and returned to Hawaii on 25 January 1900. His family followed two months later.²

Recurring health problems precipitated Howell's resignation as principal of the Anglo-Chinese Academy on 23 December 1900. Apparently the Foreign Mission Board was willing for Howell to return to the United States; on 21 February 1901 they voted that J. A. L. Derby should replace him.³ Howell returned to America for the summer of 1901, believing that he would be replaced in Hawaii. Howell's attempt to return to the United States proved shortlived, however. Although it is not clear why, Derby did not take up the position.

While Howell was in the United States, he received an invitation to associate with the new Emmanuel Missionary College. He accepted, subject to his release from the Anglo-Chinese Academy by the Pacific Union Conference. Howell was enthusiastic over the proposal and

¹W. E. Howell to Foreign Mission Board, 6 September 1899, RG 21: 1899-J, GCAr.

²W. E. Howell, "Among the Chinese Again," RH 77 (22 May 1900): 331.

³FMB Min, 21 February 1901.

reiterated in his letter to the president of the Pacific Union Conference that family health required a change of climate. Since the mission board had failed to find a replacement for him, the conference committee was unwilling to release him, and he returned to Honolulu aboard the S.S. Peking on 17 August.¹

By October 1901, Howell decided once again that the family's return to the United States had been delayed "unwisely long." The school was progressing well and the new faculty members were doing excellent work. Howell was sure that he could now safely leave Hawaii.² This time his resignation was not conditional upon the mission board being able to find a suitable replacement. He had determined to return home. Consequently, the family sailed aboard the S.S. Sierra for San Francisco on 19 November 1901. Since the opportunity at Berrien Springs was still open, the Howell family, accompanied by two

¹W. E. Howell to W. T. Knox, 23 July 1901; W. E. Howell to W. C. White, 1 August 1901, EGWRC-DC. Although Howell was appointed to the Anglo-Chinese Academy by the Foreign Mission Board, an organization of the General Conference, an action taken at the 1901 General Conference session placed Hawaii within the jurisdiction of the newly organized Pacific Union Conference. As a result, in 1901, Howell dealt with both committees in his efforts to gain release from the Hawaiian school.

²W. E. Howell to W. C. White, 15 October 1901; W. E. Howell to W. T. Knox, 25 October 1901, EGWRC-DC.

Chinese students, travelled to Emmanuel Missionary College immediately upon arrival in America.¹

Howell had spent almost five years in Hawaii in his first administrative position. As principal of the Anglo-Chinese Academy, his responsibilities included organization of the school academic program, participation in the selection and orientation of faculty members, administration of the finances of the school, planning new facilities, and liaison between the school and its community. The experience he gained in accomplishing these tasks helped prepare him for larger administrative assignments in his subsequent career, and his exposure to a mission school provided him with perspectives he would later need as the chief administrator of the world-wide Seventh-day Adventist educational system.

At Emmanuel Missionary College: 1901-1903

Emmanuel Missionary College succeeded Battle Creek College, which had been moved to Berrien Springs, Michigan, in the spring of 1901. The new name symbolized a new educational program as well as a new location. The school was very much a pioneering venture when Howell joined its faculty at the end of 1901. Its president and dean, Edward A. Sutherland and Percy T. Magan, were

¹W. E. Howell, "Anglo-Chinese Academy of Honolulu," PUR 1 (19 December 1901): 11.

ardent reformers dedicated to following Ellen White's outline of the ideal education and to avoiding what they perceived to be the educational mistakes of Battle Creek College. A 272 acre farm had been purchased, but no school buildings were available. The old Oronoko Hotel in the village of Berrien Springs was rented as a dormitory for students. Offices and classrooms were located in the deserted courthouse buildings. Students participated in school activities in the morning and worked on the construction of school buildings and on the farm in the afternoon. In harmony with reform principles indicating that students and teachers should work together, Howell not only taught English but also supervised the strawberry garden.¹

The program at Emmanuel Missionary College differed markedly from the old Battle Creek College program before Sutherland's reforms. Of primary importance was the fact that the study of the Bible had been elevated to a central position in place of the classics. Students wrote an entrance examination which determined their placement in the college and the subject they would study. Each student concentrated on one subject only for a term of ten weeks, a period the administration considered adequate to obtain a good grounding in the subject.

¹Emmett K. Vande Vere, The Wisdom Seekers (Nashville, Tenn.: Southern Publishing Association, 1972), pp. 95-118.

Courses were shortened to two years for the average student and no degrees were offered. Work was readily available for any student who wished to earn his tuition and living expenses.¹

Howell remained on the faculty of Emmanuel Missionary College from 1901 to 1903. During this time some of the reforms introduced by Sutherland and Magan were questioned by denominational leaders. Howell joined with nine other faculty members in supporting the administration of the school. In a letter to W. C. White, they noted that policies were decided by democratic vote, and that students and faculty shared responsibility on the governing committees of the school. The experimental atmosphere existing under Sutherland was accepted by the faculty, although there were doubts about the "one study" program after the first year. The faculty yielded, however, to the special request of the president and agreed to continue the program for another year.²

This period of Howell's life contributed significantly to his philosophy of education. He consistently adopted positions in harmony with the mode of education in the reform years at Emmanuel Missionary College, and

¹Cadwallader, Adventist Education, pp. 248-50.

²Joseph H. Haughey et al., to W. C. White, 10 March 1903, EGWRC-DC. Howell's signature appeared second among the signatures of ten faculty members.

credited his experience at Berrien Springs with teaching him much about "true education."¹

Return to Healdsburg College: 1903-1906

In 1903 Howell returned to Healdsburg College to teach English. The president, M. E. Cady, also served as educational secretary for the Pacific Union Conference, but early in the school year he left Healdsburg to give full time to the other position. Vice-president E. D. Sharpe replaced him as president. Sharpe's administration was also of short duration, and the following year, 1904, Howell became president. At the same time, Howell's wife became preceptress and his mother-in-law accepted the position of matron.²

Soon after assuming the presidency of Healdsburg College, Howell sought counsel from Ellen White. Referring to his two years at Berrien Springs, he expressed his desire that Healdsburg College should be similarly relocated on a farm. He had made a study of the financial status of the college and was convinced that moving to a rural location would have "moral, financial, and educational advantages" for the school.³ In spite of his

¹W. E. Howell to E. G. White, 30 June 1904, EGWRC-DC.

²Healdsburg College Calendar, 1904-1905, p. 4.

³W. E. Howell to E. G. White, 30 June 1904, EGWRC-DC.

strong conviction on the question, however, he was not successful in moving the college from Healdsburg.

During his administration, Howell endeavored to establish financial security for the college. He recognized that increased enrollment was necessary to maintain solvency. Rumors of the financial difficulties the college had been experiencing had influenced student enrollment.¹ Howell appealed to Adventist parents to support the college by sending their youth as "the highest form of endowment that the college can receive just now." He sought patrons who would provide financial assistance for students.²

In an attempt to attract more students, the Healdsburg College administration desired to expand the industrial education program. Howell sought to hire successful tradesmen who believed that practical education was a "vital part of Christian education," who saw "the true relation between industrial and academic work in the school . . . and who [were] apt to teach."³

Despite Howell's attempts to restore solvency, the financial condition of Healdsburg College continued to

¹W. E. Howell, "Healdsburg College," RH 83 (28 June 1906): 20-21.

²W. E. Howell, "Fill the College," PUR 4 (6 October 1904): 5-6.

³W. E. Howell, "Mechanics, Attention!" PUR 4 (11 August 1904): 6.

deteriorate, reaching crisis proportions by the spring of 1905. In an address to the stockholders of the college in April of that year, Howell traced the fiscal history of the institution, pointing to inefficient management as the cause of the current crisis. He claimed that the "debt-making policy" in contrast to the "debt-paying policy" had led to a crisis in confidence among the members of the constituency, and loss of financial support for the college.

Among the stated causes of the problem were excessive investments in industries that could not provide adequate return, the lack of skilled supervisors for these industries, too many teachers for the enrollment, and too few cash-paying students. Howell proposed to remedy the situation by reducing faculty, closing non-paying industries, and reducing the length of class periods so that teachers could teach more classes.¹

Despite Howell's efforts, the financial crisis continued, and apparently some stockholders blamed Howell for the problem. According to Walter C. Utt, the historian of the college, Howell was fired on 17 April 1906--the night before the San Francisco earthquake. His

¹M. H. Brown. "Healdsburg College Stockholders' Meeting: President's Address," PUR 4 (13 April 1905): 3-6.

termination was to take effect at the end of the school year.¹

Howell's second term at Healdsburg College proved to be difficult. As college president he had to deal with a wide range of problems, but the financial difficulties provided the most visible, pressing evidence of trouble. When Howell assumed the presidency, it was probably already too late to save the college, but he would not forget the lessons in financial planning and responsibility. This experience probably contributed to his insistence on sound school financial planning during the years he was in the General Conference Education Department.

A New School at Loma Linda: 1906-1907

Prior to Howell's notice of termination at Healdsburg College, the Pacific Union Conference at its session on 15-25 February 1906 had voted to ask him to become the union educational secretary.² This may have been a dual appointment, as had been the case with Cady. However, other events at this time helped to shape Howell's future.

¹Walter C. Utt, A Mountain, A Pickaxe, A College: A History of Pacific Union College (Angwin, Calif.: Alumni Association of Pacific Union College, 1968), p. 39.

²PUR 5 (1 March 1906): 5.

In harmony with Ellen White's counsel, Southern California Conference leaders had begun plans to establish a new educational institution at Loma Linda in Southern California. Initially, the purposes of this school were somewhat ambiguous, but it was intended to be a training school for nurses and evangelists who might approach their work through a health ministry. The conference committee appointed J. A. Burden to be manager of the new institution, which consisted of the Loma Linda Sanitarium and the College of Evangelists. Burden reported that Ellen White had considerable influence in the selection of the faculty for the new school and that she had chosen Howell as its president.¹ Consequently, Howell and his wife were invited by the Southern California Conference to teach at the College of Evangelists; their salary would be \$26.00 per week.²

Burden expected Howell to arrive at Loma Linda about the middle of June 1906, a schedule he kept, since he attended the Southern California Conference Committee meeting in Los Angeles on 24 June.³ Meanwhile, Howell

¹J. A. Burden to A. W. Truman, 22 October 1930, RG 11: 1931-B, GCAr.

²SCCC Min, 10 May 1906.

³J. A. Burden to E. G. White, 21 May 1906, EGWRC-DC; SCCC Min, 24 June 1906.

had been recommended for a ministerial license by the California Conference in January of that year.¹

Howell had attracted the attention of other denominational leaders also. No doubt his proficiency in Greek influenced the General Conference Committee in selecting him for a mission appointment to Greece.² The board of the College of Evangelists "could see no light" in releasing him at that stage of the development of the school.³ Finally, a compromise was agreed upon: Howell would go to Loma Linda, establish the school, and then, at the end of one year, take up the position in Greece.⁴ Howell admitted to some ambivalence over the invitation to Greece and felt that his family might find the warm months somewhat debilitating. He thought initially that for his family a location farther north in Europe would

¹"Proceedings of California Conference, 35th Session, 22 January 1906," PUR 5 (8 February 1906): 3. Initially, the California Conference territory covered the state of California. In 1901 the southern portion of the territory was separated as the Southern California Conference. Further divisions and boundary changes resulted in four conferences in the state. In 1932 the California Conference ceased to exist.

²GCC Min, 7 July 1906.

³W. E. Howell to A. G. Daniels, 12 September 1906, RG 11: WEH, 1906-H, GCAR.

⁴W. E. Howell to W. C. White, 21 November 1935, EGWRC-DC.

be more desirable. He changed his mind, however, within a few months and prepared to go to Greece.¹

Howell seems to have been uncomfortable at Loma Linda. After only two months as president, he confessed to A. G. Daniells, then president of the General Conference of Seventh-day Adventists, that he felt some uneasiness over his decision to work at Loma Linda instead of Greece. Burden also observed that Howell was ill at ease with the medical education program as it had developed at Loma Linda, and that he would rather be involved in "more collegiate" work.² A comment Howell made in a letter to Daniells may provide a better explanation. Howell said that both he and his wife preferred to work among "a more conservative and stable people than those in the far west."³ Although the matter had not been discussed by the college board or the conference committee, Howell suggested in November 1906 that he thought he could be released from responsibilities at the College of Evangelists in the spring.⁴ As a result of his correspondence with Daniells, Howell decided to leave

¹W. E. Howell to A. G. Daniells, 12 September 1906, RG 11: WEH, 1906-H, GCAR.

²J. A. Burden to W. C. White, 3 February 1907, EGWRC-DC.

³W. E. Howell to A. G. Daniells, 12 September 1906, RG 11: WEH, 1906-H, GCAR.

⁴W. E. Howell to A. G. Daniells, 29 November 1906, RG 11: WEH, 1906-H, GCAR.

the college and go to Greece without waiting for the school year to end.¹

Some confusion surrounds the date of Howell's resignation from Loma Linda. His letter to the Loma Linda board requesting release is undated, as are the minutes of the College of Evangelists faculty meeting in which he advised the faculty of his resignation. Howell wrote Daniells on 5 January 1907 that he expected to be released soon and on 9 January that the board had agreed to release him on 1 March. The action was not recorded in the Loma Linda Sanitarium Board minutes, however, until 21 February 1907.²

School had been in session only three months when Howell submitted his resignation. Loma Linda College of Evangelists was the last educational institution he administered. Upon his return from overseas, his educational responsibilities became more global in application. Ironically, the College of Evangelists, which Howell helped establish, later contributed to some of his most trying experiences.

¹J. A. Burden to W. C. White, 3 February 1907, EGWRC-DC.

²W. E. Howell to Loma Linda Board, n.d., in Minutes of Loma Linda Sanitarium Board; Minutes of faculty meeting of Loma Linda College of Evangelists, n.d.; W. E. Howell to A. G. Daniells, 5 January 1907; 9 January 1907, RG 11: WEH, 1907-H, GCAr.; Minutes of Loma Linda Sanitarium Board, 21 February 1907, LLUAR.

Howell had come from Healdsburg College, a school that was largely failing because of its location. The new school at Loma Linda was ideally situated in a rural area. As its first president, Howell was responsible for organizing the new program of studies, an experience that undoubtedly helped him when he accepted responsibility for the correspondence school. He also gained some insight into medical education, although he was limited by the brevity of his administration.

Foreign Missionary: 1907-1909

The General Conference Committee proposed that the Southern California Conference continue to pay Howell's salary when he transferred to Greece.¹ They declined, leaving Howell frustrated by the unwillingness or inability of the General Conference officers to give him clear instructions regarding his salary and travel arrangements. Just two weeks before his planned departure from Loma Linda, he complained to Daniells that the "indefiniteness" had caused delay in the family's plans and would make it very difficult for them to meet their travel deadlines.²

W. A. Spicer, secretary of the General Conference, eventually advised Howell that his salary would be based

¹GCC Min, 7 July 1906.

²W. E. Howell to A. G. Daniells, 14 February 1907, RG 11: 1907-H, GCAR.

on the expectation that his wife would work with him and that her mother would be considered the homemaker. He would be paid the current European rate of \$15-17 per week. Since this would mean a significant reduction in income, Spicer recognized the need for Howell and his family to exercise careful economy but offered no special financial considerations.¹

The Howell family arrived in Athens on 10 June 1907. They had traveled by way of London, the Swiss town of Gland, and Rome. In Gland, Howell attended meetings where he met and counseled with European Conference President L. R. Conradi. Upon arrival in Athens, Howell lost no time in communicating to Conradi his disappointment with his salary. He stated unequivocally that the salary was too low. Based on the cost of living in Athens, it should have been a minimum of \$20 per week.² Howell may have distrusted the European Conference president, since he sent Daniellis copies of his letters to Conradi. Howell's dissatisfaction and Conradi's general inflexibility on the question of salary resulted in tension between the two men. Conradi, however, did

¹W. A. Spicer to W. E. Howell, 5 April 1907, RG 21: BK 46, GCAr.

²W. E. Howell to L. R. Conradi, 13 June 1907; 20 June 1907, RG 11: 1907-H, GCAr.

compromise by making a special appropriation of \$150 a year for rent assistance.¹

Other sources of irritation arose from Howell's correspondence with H. Camden Lacey, president of the Adventist school at Watford, England, and A. B. Olsen, an Adventist physician working in England at the time. Conradi interpreted these communications as Howell's attempt to solicit a more favorable position away from Greece, although Howell assured him that he had no desire at that time to leave.²

Confusion over Howell's role in Greece, namely, the differing expectations of European denominational leaders and the General Conference, created irritation. The scholarly Howell could not satisfy Conradi's desire for an evangelist, and Howell believed his work to be primarily the preparation of literature in the Greek language for use by evangelists.³ He believed that he had a clear perception of his work, but before he could be effective, it would be necessary to become proficient with the modern Greek language. He planned that when this had been accomplished, he would produce several

¹W. E. Howell to A. G. Daniells, 31 December 1907, RG 11: 1907-H, GCAr; W. A. Spicer to W. E. Howell, 20 February 1908, RG 21: Bk 48, GCAr.

²W. E. Howell to L. R. Conradi, 12 October 1908, RG 21: Foreign, 1908-H, GCAr.

³ibid.

series of tracts in a format popular with the people. Each series would take up a broad topic, and each number in the series would explore one aspect of that topic.

Howell believed that the tracts needed to be originally written in the Greek language, not translated from English. To achieve this he adapted and rewrote available English language materials.¹ If these publications were to be attractive to cultured Greeks, great care would be necessary in writing. Since the Greeks were very sensitive about their language, they would reject any product they considered inferior.² By the time Howell was ordered to return to America in 1909, he had prepared seven of these tracts for the printers.³

When, in October 1908, Conrad first suggested that Howell and his family should return to America, Howell resisted.⁴ While he recognized that his family was not physically rugged, he argued in a letter to Spicer that he should remain in Greece. The time was inopportune for him to leave the country since it would not be good for them to arrive in America in the winter. In addition, he

¹ Ibid.

² W. E. Howell, "A Macedonian Call," RH 86 (4 March 1909): 11-12.

³ W. E. Howell to W. A. Spicer, 23 February 1909, RG 21: Foreign, 1909-H, GCAr.

⁴ W. A. Spicer to W. E. Howell, 9 November 1908, RG 21: Bk 49, GCAr.

was almost ready to begin printing the first tract in Greek, and still needed the linguistic help that could best be obtained in Greece. If necessary, he was willing to send his family back to America in the spring, while he remained to continue his work.¹

A large proportion of Howell's time in Greece was occupied with learning the language and observing the Greek culture. In a postscript to a letter written to Spicer six months after his arrival, he commented that he was just beginning to "get practical hold" of the language and a better understanding of the complicated social and political situation.² He cultivated the acquaintance of several influential and respected citizens, a procedure he considered necessary to any progress in reaching Greeks with Adventist teachings.

Howell recognized the difficulties inherent in his assignment. The Greek church allowed only the classical Greek version of the scriptures. Thus while the people could not read the Bible in their language, yet they resisted, often violently, any activity they perceived to be a profanation of their religious traditions or of the original text of the scriptures.³ As the only Adventist

¹W. E. Howell to W. A. Spicer, 1 December 1908, RG 21: Foreign, 1908-H, GCAr.

²ibid.

³W. E. Howell to A. G. Daniells, 28 December 1907, RG 11: 1907-H, GCAr.

denominational employee in Greece, Howell saw the importance of establishing a basis among the people for future evangelism.

Howell travelled little during almost two years in Greece. The one itinerary he made outside Athens was into the southern part of Albania to visit a Greek resident who had become interested in the teachings of the Seventh-day Adventist Church. Although travel was very difficult, Howell considered it a privilege to answer this "Macedonian call."¹ As a result of his work, this man was baptized into the Seventh-day Adventist Church in 1909 by R. S. Greaves, Howell's successor.²

After his return to America on 11 May 1909, Howell proposed that he continue preparation of Greek language materials, including the translation of Steps to Christ.³ There is no evidence that this was done.

Howell made one more bid for a review of his European salary scale. On 27 June 1909, however, the General Conference Committee declined to conduct a review

¹W. E. Howell. "A Macedonian Call," RH 86 (4 March 1909): 11-12.

²Arthur W. Spalding, Christ's Last Legion (Washington, D.C.: Review & Herald Publishing Association, 1949), pp. 448-49; M. Ellsworth Olsen, Origin and Progress of Seventh-day Adventists (Washington, D.C.: Review & Herald Publishing Association, 1925), pp. 641-42.

³GCC Min, 15 June 1909.

of his salary for the period and assigned him to temporary employment in various departments for the summer.¹

Although Howell's experience in Greece was not directly connected with education, it did provide an interlude in his life which afforded some insights into his inter-personal relationships. In terms of the expectations held by European Adventist leaders, Howell was a disappointment, yet the disappointment was not altogether his fault. Almost two decades after Howell's term in Greece, Percy T. Magan, then dean of the College of Medical Evangelists, commented that Howell's impractical nature had resulted in Conradi "kick[ing] him off the continent of Europe."² This may have been the perception Conradi passed on to Magan, but it seems to be an unreasonable assessment.

Three factors must be considered in judging Howell's performance. First, Howell, who had been a Greek scholar at Battle Creek College, found modern Greek very different from the classical form. It took many months to gain proficiency in the language. As he learned the language, he developed insights into the nature of the Greek people and their culture. He perceived that to merely translate Adventist literature into

¹GCC Min, 27 June 1909.

²Percy T. Magan to Frederick Griggs, 11 April 1927, Ashworth collection, AHC.

Greek would not do. The relationship between language and culture demanded that a more careful and thoughtful approach be taken if the Adventist Church was to make a successful entry into Greece. In this, he seems to have been more astute than Conradi.

Second, the antagonism that developed between Howell and Conradi arose initially from Howell's protests over Conradi's apparent insensitivity to his financial distress as he tried to develop a new field. Added to this, Conradi's misinterpretation of Howell's intentions as he corresponded with Lacey and Olsen in England increased the friction between the two men and contributed to Conradi's impatience and Howell's frustration.

Finally, taking Adventist teachings to Greece entailed great difficulties because Greece still remained controlled by the state church. Evangelical churches were prevented from openly propagating their faith. Howell had devised a means to develop interest in Adventist teachings without arousing the immediate hostility of the populace. His plan for the preparation of literature and the conditions under which he worked suggest that he should have been allowed more time. Instead, Conradi and the European Adventist leaders apparently expected results too soon. Evidence suggests that Howell's work was just beginning to be productive;

more patience among Adventist leaders may have brought more results.

While Howell's Greek experience may be judged a failure on the basis of his relationship with Conradi, he had begun the arduous task of building a foundation from which Adventists could launch a viable mission outreach to Greece. This base consisted of an understanding of the people and their cultural, religious, and political institutions, and a developing Adventist literature in the Greek language--no small achievement. Although Howell may have felt that he had failed because of his early return to America, the problem was more a failure of the European leadership of the Adventist Church to understand the demands of the assignment, to support him adequately in his work, and to give him the freedom to develop a program as he saw it.

Howell's willingness to attempt the difficult task of pioneering Adventist missions in Greece resulted from his experience as an Adventist missionary teacher in Hawaii from 1897 through 1901. Coupled with the earlier experience, the two years spent in Athens heightened his awareness of the mission of the church to people of foreign lands, an awareness that helped prepare him for his later leadership of the General Conference Education Department.

The Early Washington Years: 1909-18

Howell's return from Greece brought him to Washington, D.C., where he remained for the rest of his life. His previous experience had helped prepare him for the variety of administrative positions he was asked to fill by the church leaders during the ensuing years. These responsibilities included leadership of the new correspondence school, joining the editorial staff of the Adventist educational journal, and assisting the secretary of the General Conference Education Department.

The Correspondence School

Correspondence education was not a new idea in 1909. International Correspondence Schools and the Correspondence Division of the University of Chicago were already well known. With the growth of Adventist education, and the emphasis being placed on preparation for service, it was almost inevitable that correspondence education would eventually attract the attention of Adventist educators. Many prospective students, precluded by location or age from attending regular school, could benefit from this form of instruction. Early attempts in correspondence education had been made by

both Walla Walla College and Keene Academy, but these had failed.¹

In May 1909 Frederick Griggs, leader of the General Conference Education Department, introduced the idea of correspondence education to the delegates at the General Conference session. Inspired by an address delivered by the president of the University of Wisconsin, Griggs saw the value of such a program to the Adventist system. He won the support of the General Conference leadership.² A committee was established to finalize plans for a correspondence school. As a result, the General Conference Committee appointed Howell to the first board of directors of the correspondence school in July 1909 and elected him principal.³

Howell immediately began to promote the program through a series of articles in the Review and Herald. The first article appeared on 29 July 1909. He suggested that ministers could learn New Testament Greek by correspondence; that correspondence Bible lessons could form the basis for family devotional periods; that scholarships for correspondence courses would make

¹R. W. Schwarz, Light Bearers to the Remnant (Mountain View, Calif.: Pacific Press Publishing Association, 1979), p. 329.

²Arnold Colin Reye, "Frederick Griggs: Seventh-day Adventist Educator and Administrator" (Ph.D. dissertation, Andrews University, 1984), pp. 195-96, 227.

³GCC Min, 6 July 1909.

valuable gifts; and that teachers could upgrade their qualifications by correspondence study.¹

Named the Fireside Correspondence School, the school opened on 4 October 1909 and offered courses in seven areas, including Greek and rhetoric, both authored by Howell. His early leadership of the correspondence school won Griggs's approval. Griggs wrote: "He is very critical and careful in his work, and yet he is very nice spirited."² Following the apparent failure of his work in Greece, his success with the correspondence school proved gratifying to Howell.³ After heading the Fireside Correspondence School for four years, on 21 April 1913 the General Conference Committee appointed Howell assistant secretary of the education department of the General Conference. C. C. Lewis became principal of the correspondence school.⁴

Howell's experience gained in setting up the educational program at Loma Linda was undoubtedly of value to him in developing the correspondence school curriculum.

¹W. E. Howell, "The Correspondence School," RH 86 (19 August 1909): 18-19; W. E. Howell, "Fireside Correspondence School," RH, 86 (30 December 1909): 20; (21 April 1910): 18; (28 April 1910): 17.

²Frederick Griggs to A. G. Daniels, 15 August 1909, RG 11: 1909-G, GCAr.

³W. E. Howell, "The Fireside Correspondence School," in Convention of the Department of Education, 1910, pp. 117-22.

⁴GCC Min, 21 April 1913.

His location in Washington placed him where he was readily available to serve the educational program of the Seventh-day Adventist Church in a variety of roles, particularly as associate editor of the educational journal. He also was available for reassignment to the education department when an assistant was needed.

The Educational Journal

Three attempts were made between 1897 and 1905 to publish a Seventh-day Adventist educational journal. These attempts all failed, probably because of the smallness of the Adventist school system which had made it difficult to support such a publication.¹ As a result, from 1905 until 1909 the Review and Herald carried an educational section. By 1909 Griggs was convinced that the educational program of the church had grown sufficiently to support its own journal. Accordingly, the General Conference Committee voted on 10 June 1909 to develop a forty-eight page bi-monthly journal. Griggs was appointed editor and Howell associate editor.²

¹The Christian Educator was published by Review & Herald from 1897 to 1899, Battle Creek College published the Training School Advocate from 1899 to 1901, and the General Conference of Seventh-day Adventists published the Advocate of Christian Education from 1901 to 1905. Seventh-Day Adventist Encyclopedia, 1976 ed., s.v. "Christian Educator" and "Advocate of Christian Education."

²GCC Min, 10 June 1909; 15 July 1909.

Howell maintained an unbroken association with the educational journal for the next twenty-one years.¹

At the 1910 educational convention in Berrien Springs, Michigan, Griggs, who had just relinquished the editorship of Christian Education to Homer R. Salisbury, appealed for support of the journal by denominational educators. Howell dominated the discussion which followed. He supported Griggs's call for contributions and feedback and attempted to outline the editors' perception of the type of journal needed. He felt that it should be "practical," that it should present ideas tried by successful teachers. It should also represent the ideals and practice of Adventist education in such a way that it would be informative and interesting to public school teachers. The editors of the journal struggled to meet the needs of a wide range of educational interests from elementary school to college. To simplify the organization of articles, Howell proposed a system of three groupings--elementary, home school, and higher grades.²

¹Since September 1909 this journal has been published under several titles: Christian Education, 1909-1915; Christian Educator, 1915-1922; Home and School: a Journal of Christian Education, 1922-1938; Journal of True Education, 1938-1967; and Journal of Adventist Education, 1967 to the present.

²Frederick Griggs, "Educational Journal," Convention of the Department of Education, 1910, pp. 160-61.

Howell served as associate editor under Griggs from September 1909 to August 1910; under Homer Salisbury from September 1910 to August 1913; and under John L. Shaw from September 1913 to March 1914. At that time Howell and Shaw exchanged positions, and Howell assumed the editorship. Griggs, who had returned to the education department after four years as president of Union College, joined Shaw as associate editor. When Griggs was reappointed editor in March 1916, Howell was designated managing editor, a position he held until he replaced Griggs as both secretary of the General Conference Education Department and as editor of the Christian Educator in 1918.

Howell had begun writing for Adventist journals while still a college student. His first articles appeared in 1894.¹ His role as an editor of the educational journal gave him opportunity to develop his interest in the Adventist media, an interest he maintained throughout his career. In addition, it provided him with a medium which enabled him to develop and publish his ideas of education.

¹W. E. Howell, "More Antagonistic Societies," AS 1 (4 January 1894): 7; W. E. Howell, "Persecutions in the South," RH 71 (6 March 1894): 157.

Miscellaneous Responsibilities

After returning from Greece, Howell gradually became more deeply involved in the general educational program of the church. In an attempt to foster various curricular areas within the schools, Griggs proposed that each discipline and curriculum interest area be assigned a "section" within the General Conference Education Department, with each section having its own secretary. Consequently, on 15 June 1910, Howell was appointed secretary of the ancient and modern languages section. In September of the same year he was voted a member of the education department committee of the General Conference.¹

Lack of unified standards in the Adventist educational system troubled Adventist educators. To address this problem, the Committee on College Standards was instituted in 1912. At the General Conference session held in Takoma Park in 1913, the committee's mandate was extended for another year and Howell was named chairman.² This committee continued to work until the educational council of 1915. At that time, the committee's report, presented by chairman Howell, set down minimum standards

¹GCC Min, 15 June 1910; 26 September 1910.

²"Report of the Educational Council Held in Connection with the General Conference of Seventh-day Adventists at Takoma Park, Washington, D.C., 15 May to 8 June 1913," Department of Education of Seventh-day Adventists, Bulletin No. 10, 1913. Microfiche, GCAR.

for teacher qualification and college curricula. The committee aimed to establish "greater harmony, uniformity, and results in our educational effort." According to Howell, the adoption, since 1913, of many of the recommendations then being made by the committee had already resulted in systematic efforts to strengthen programs and improve teacher preparation in Adventist colleges.¹

In 1913, Howell was asked by the educational secretaries of the North American union conferences to revise Bell's English grammar. He completed this project for publication in 1915.²

By 1913 Howell had become so involved in the educational program of the General Conference that on 21 April the General Conference committee invited him to "give his full time to the work of the Educational Department."³

¹Report of Committee on Standards. Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments of the North American Division Conference of Seventh-day Adventists (Washington, D.C.: Review & Herald Publishing Association, 1915), pp. 233-34.

²GCC Min, 1 April 1913; G. H. Bell, Natural Method in English: A Complete Grammar, rev. ed. (Washington, D.C.: Review & Herald Publishing Association, 1915).

³GCC Min, 21 April 1913.

Assistant to the Educational Secretary of
the General Conference

Salisbury was secretary of the education department of the General Conference when Howell became his assistant in 1913. Shaw succeeded Salisbury in the same year, but remained only one year. Griggs returned as head of the department in 1914. The international implications of World War I affected the work of the department through much of the period Howell served as assistant secretary. When America entered the war in 1917, a decidedly patriotic fervor became apparent in Howell's editorials in the educational journal. He applauded government moves to encourage food conservation and production, he chided Adventists for not being in the forefront of such a move, and he urged the schools to reemphasize agriculture in their programs and to practice economy and simplicity.¹

From the time Salisbury became editor of Christian Education in 1910, Howell prepared most of the editorials for the journal. They dealt with a wide range of topics, but health and exercise, agriculture and trade training, student labor, and various aspects of curriculum were most frequent.

¹[W. E. Howell], "Learning from the War," Chr Ed 9 (December 1917): 103-105; [W. E. Howell], "Another Lesson from the War," Chr Ed 9 (December 1917): 105.

Howell showed a continuing concern for the number of Adventist children not in denominational schools. In 1913 he initiated a campaign to encourage all potential students to enter Adventist schools.¹ The call was repeated at intervals throughout his career with the education department.

His conviction of the value of a work-study program in the schools led him to investigate other educational institutions with similar values. Hampton Normal and Agricultural Institute attracted his attention because of its emphasis on manual labor. The February 1915 issue of Christian Education carried a nine-page report of the work at Hampton. He even prepared a table to compare some of the ideals held by the founder, General S. C. Armstrong, with those of Adventist educational writer, Ellen White. Both shared the conviction that manual labor had great value in education.²

Ironically, some independent Adventist schools, most of which were located in the rural South, were endeavoring to carry on a program similar to that of Hampton Institute, but Howell seems to have been largely indifferent to them. W. C. White, who had a special

¹W. E. Howell, "Informal Talks on Education," RH 92 (10 July 1913): 665-66. This was the first of a series of six promotional articles.

²W. E. Howell, "A Glimpse of Hampton," CE 6 (February 1915): 162-70.

Interest in these schools, frequently urged Howell to give them more attention, but Howell was displeased by their independence and the apparent proliferation of such training schools.¹

Because of his location in Washington, Howell inevitably would be asked to serve on a number of the committees that guided the affairs of the Seventh-day Adventist Church. Through the years he served on committees to prepare guidelines for building plans, to study economy of time in education, to recommend programs for health development in schools, to plan for a Bible and history teachers' council for the summer of 1918, and to study the establishment of a Seventh-day Adventist graduate school.² The war forced postponement of the proposed Bible and history teachers' council from 1918 to the summer of 1919. During this delay Howell was elected to lead the education department.

Denominational aspirations for the establishment of a graduate school surfaced early but were slow to develop. Emmett K. Vande Vere has noted that Sidney Brownsberger, president of Battle Creek College, was the

¹W. C. White to W. E. Howell, 26 December 1916; 14 July 1919; W. E. Howell to W. C. White, 30 October 1916; 1 September 1919, EGWRC-DC. These schools were often small and poorly equipped, yet they offered training purporting to prepare students to teach and enter other occupations.

²NADDE Min, 23 October 1917; 12 December 1917; GCED Min, 22 January 1918.

first to endeavor to establish an Adventist graduate program. His ill-fated attempts in the early 1880s amounted to an honorary degree and soon failed, possibly providing one of the factors in Brownsberger's removal from the presidency of the college.¹

Adventist aspirations toward a graduate school lingered, however. In January 1918, Howell was appointed to a committee to study the possibilities of establishing a graduate program. Scarcely three months later, Griggs was dropped from the education department and Howell was elected to replace him. Griggs accepted an invitation to become the president of Emmanuel Missionary College. It seems that he carried with him the hope for an Adventist graduate school. Four years later, the college offered the first earned master's degrees in the Adventist system. Between 1922 and 1925 Emmanuel Missionary College awarded five master of arts degrees, but the move was still premature and the college terminated the program in 1925. It was not until 1934 that the first Adventist graduate summer-school program began on the campus of Pacific Union College.

The summer-school plan was intended to be temporary and lasted for three years.² When the graduate school was finally established as a permanent, year-round

¹Vande Vere, The Wisdom Seekers, p. 41.

²Ibid., pp. 243-44.

institution in 1937, Howell was enthusiastic. He prepared a four-page pamphlet describing the "new neighbor" in glowing terms. He approved the location of the school in Washington, D.C., because of its proximity to extensive resources that included the denominational libraries, the Ellen G. White Estate, the General Conference files, and the various libraries in the city of Washington.¹

As assistant secretary of the General Conference Education Department, Howell made periodic itineraries among the schools. This involved extensive travel by train through the vast distances of America and western Canada. At Canadian Junior College in Lacombe, Alberta, he studied with the faculty means of adapting Seventh-day Adventist curriculum to provincial standards.² This was probably his first experience with a spiral curriculum, a system he again contacted in South America.

At the 1918 General Conference session, Howell reached the pinnacle of his career. On 4 April he was elected to replace Griggs as secretary of the education department. Griggs felt that Howell had used his own influence to bring this about.³ If this was true, the

¹W. E. Howell, A Unique School with a Unique Mission (Washington, D.C.: Seventh-day Adventist Theological Seminary, n.d.), pp. 1-4.

²NADDE Min, 23 December 1917.

³Frederick Griggs to Percy T. Magan, 23 November 1928, Ashworth collection, AHC.

experience returned to haunt Howell twelve years later, when he was dropped from the department and left jobless.¹ Howell, however, seems to have had a clear conscience on the matter. Years later he wrote: "That has been my support through the years, that I have never asked for a place and never used my influence to obtain a place."²

Soon after his advancement to the position of secretary of the education department, Howell reached another high point in his career. In June 1918 he was ordained in the Takoma Park church as a Seventh-day Adventist minister.³

Howell's position as assistant secretary of the General Conference Education Department placed him on policy-making committees, provided him with experience in supervision of Adventist schools over a wide geographical area, and gave him a forum for promoting his educational ideas through the educational journals he edited. This period contributed significantly to his preparation for his years as secretary of the education department.

¹W. E. Howell to B. M. Emmerson, 18 January 1932, RG 11: WEH, 1932-E, GCAr.

²W. E. Howell to E. D. Dick, 2 February 1932, RG 11: WEH, 1932-D, GCAr.

³E. D. Dick, "W. E. Howell," RH 122 (29 July 1943): 19.

Secretary of the Department of Education: 1918-30

When Howell replaced Griggs, he assumed the leadership of a fully integrated system of Adventist education within North America and an increasing number of foreign schools. Although growth in America had been dramatic, the denominational schools could not reach all Adventist youth. Howell still had a genuine concern for the large number of Seventh-day Adventist children not attending Adventist schools. A few weeks after becoming secretary of the department of education, he initiated a second campaign to enroll students in Adventist schools. The Review and Herald again became the major vehicle for his appeals. He proposed that a complete census of Adventist children be taken and that a copy of the Christian Educator and other promotional literature be supplied to each Adventist home in North America. For the campaign, Howell adopted the slogan "Every Seventh-day Adventist Boy and Girl in Our Own Schools. Every Student in Our Schools a Worker."¹

The success of the campaign to recruit students was intimately related to adequate staffing for the schools. As a result, Howell appealed to Adventist teachers who were teaching outside the denominational system to rally

¹W. E. Howell, "A Significant Campaign," RH 95 (18 July 1918): 22-23.

to the cause, and to students currently in college to consider a career in teaching.¹

In addition to Howell's concern for building enrollment in Adventist schools, he assumed responsibility for planning the Bible and history teachers' council which had been postponed from the previous year. He chaired the committee appointed to arrange details of the venue and program.² Howell acted quickly after accepting the responsibility. Within one month he had circulated the agenda.³ He inspected the proposed site in Petoskey, Michigan, and found it unsuitable. The alternative site in Colorado was also rejected because of lack of accommodations. Tents, which would have been the only housing available, were unsuitable for a conference originally planned to last six weeks. Eventually the meetings were held in Washington, D.C.⁴

The conference consisted of two parts: Part one, the Bible Conference, convened from 1 July to 19 July 1919. It was immediately followed by the Bible and

¹W. E. Howell, "Enlist for Teaching," RH 95 (29 August 1918): 20-21.

²GCC Min, 5 June 1918; 4 May 1919. The committee consisted of seven: W. E. Howell, F. M. Wilcox, W. W. Prescott, A. W. Spalding, M. C. Wilcox, M. E. Kern, and R. D. Quinn.

³GCC Min, 4 May 1919; W. E. Howell, in circular letter, 3 June 1919, general correspondence: 1917-19, H-1, EGWRC-DC.

⁴GCC Min, 23 May 1919.

History Teachers' Council, 20 July to 1 August 1919. Among the six speakers at the latter, Howell presented three papers.¹ Although controversy accompanied the sessions, Howell considered the program a success.² Twenty-eight teachers attended the teachers' council; the total attendance at both sessions was close to sixty-five.³

No doubt Howell was aware of the forces developing within education at the time he assumed leadership of the Adventist educational system, but possibly he failed to anticipate their potential for creating a crisis during his administration. The medical school at Loma Linda proved to be the catalyst for this crisis. Publication of the Flexner Report⁴ in 1910 led to a drive for improved standards in medical education. In turn, this resulted in a move toward accrediting medical training

¹W. E. Howell, "The Divine Call to Teach"; "The Master Teacher"; and "The Great Commission," RG 25: 1919 Bible Conference Papers, folder 6, GCAR.

²Percy T. Magan to W. E. Howell, 16 November 1919, Ashworth collection, AHC; W. E. Howell, "Bible and History Teachers' Council," RH 96 (14 August 1919): 29.

³Ibid.; Robert W. Olson, "The 1919 Bible Conference and Bible and History Teachers' Council," Washington, D.C., 1979. (Mimeographed), EGWRC-DC.

⁴Abraham Flexner was commissioned by the Carnegie Foundation for the Advancement of Teaching to study medical education in the United States. His report drew attention to the abysmal standards then current in many medical schools, and resulted in accreditation procedures being developed by the American Medical Association to enforce improved standards in the schools.

institutions, of which the school at Loma Linda--by then called the College of Medical Evangelists--was one. Pressure for the accreditation of all schools followed--especially of those offering premedical, teacher, and nursing programs.

Howell opposed any close relationship with non-Adventist educational institutions. Thus in April 1919, he called an emergency meeting of the North American Adventist educational leaders to discuss developments. Perhaps he sensed a tendency among the educators to acquiesce in the drift toward accreditation. Howell was unequivocal. Seventh-day Adventist educators should maintain a strict separation from other educational institutions.¹

Howell maintained his opposition until the pressures for accreditation overwhelmed him. By 1928 the practical problems faced by Adventist educators demanded action. At its autumn council the General Conference established the Board of Regents to deal with the problem. From their comments, it is clear that both Percy T. Magan, president of the College of Medical Evangelists, and Howell believed that the role of the new board was to guide the accreditation process for schools where it had become imperative. Howell claimed the

¹Warren E. Howell, "An Emergency in Our Educational Work," RH 96 (1 May 1919): 2.

credit for leadership in this development.¹ From this time he became a reluctant apologist for accreditation.

At the 1929 spring council of the General Conference, the Association of Seventh-day Adventist Colleges and Secondary Schools was established, with Howell as chairman and C. W. Irwin, Howell's associate, as executive secretary. The objective of this organization was to provide an intermediary between Adventist educational institutions and regional accrediting associations. By establishing this denominational organization, Howell and Irwin hoped that the necessity of accrediting Adventist schools with the regional associations could be avoided, a plan the accrediting organizations rejected.²

One of the concerns in the accreditation issue was suitable qualification of the faculty. Traditionally, university attendance by Seventh-day Adventist teachers had been discouraged. Howell reluctantly admitted that some teachers could benefit from university studies, but in practice he tried to keep the door tightly closed. Eventually, when he realized that university study for a number of teachers could not be avoided, it became his responsibility to explain the new policy.

¹Percy T. Magan to Newton Evans, 8 October 1928; Percy T. Magan to Frederick Griggs, 30 October 1928; W. E. Howell to Frederick Griggs, 28 December 1928, Ashworth collection, AHC.

²C. W. Irwin, "Academy Principals' Exchange--No. 4," 20 May 1929, Ashworth collection, AHC.

The greatest issues that Howell had to deal with during his administration of the education department were undoubtedly those related to accreditation of Adventist schools and faculty qualification. His handling of those issues, more than any other, contributed to his downfall as an educational administrator.

Overseas Travel

Arnold Reye has suggested that Howell resented Griggs's long overseas absence from North America in 1916-17.¹ Following his election to the secretariat, however, Howell actually travelled overseas more extensively than Griggs. Even at the time of his election, he had received an invitation to visit South America.² On 16 February 1920, accompanied by Charles Thompson and Shaw, he sailed for South America. The impressions he gained as he crossed and recrossed the Andes by train on his way to visit schools and to attend camp meeting at Santiago provided material for his regular reports in the Review and Herald. During his six months in South America, Howell visited Argentina, Chile, Peru, Paraguay, Brazil, and Bolivia.³

¹Reye, "Frederick Griggs," p. 361.

²GCC Min, 11 January 1920.

³See W. E. Howell, "School Notes in South America--Nos. 1-9," RH 97 (24 June to 16 December 1920).

The next year, at the General Conference Committee's request, Howell sailed for Europe on 6 April.¹ The purpose of his visit was to strengthen the Adventist educational program in Europe.

While in England, Howell was favorably impressed by the property and location of Stanborough Park Missionary College at Watford. The fact that all graduates of the college were prepared for some branch of denominational service gave him particular satisfaction, a record he wished American Adventist schools could equal. His greatest concern was that the school program be brought into conformity with Adventist educational philosophy. He was bothered by the emphasis placed on competitive sports, the lack of a work program, and the influence of teachers who had received their education in universities. Howell took the opportunity to visit a number of English churches to promote local elementary church schools. Only one Adventist church school existed in the British Isles at the time. Since Howell found local church members receptive to the ideas he presented, he was hopeful of growth in this phase of education.²

¹GCC Min, 15 November 1920.

²W. E. Howell to A. G. Daniells, J. L. Shaw, and O. M. John, 10 May 1921, RG 21: 1921-WEH, GCAr; W. E. Howell, "Christian Education in Europe--No. 1," RH 98 (14 July 1921): 18-19.

The difficulties imposed upon Adventist education in continental Europe by the diversity of languages, culture, currency, and legal systems were formidable. For example, the Latin Union, which included France, Spain, Italy, Portugal, Belgium, and Switzerland, had its school in Gland, in the French-speaking sector of Switzerland. The students came from several language and culture groups. In addition, the school lacked suitable agricultural land which crippled any attempt by the school to implement a thorough Adventist educational philosophy. However, a recent purchase of new property nearer to Geneva, but in France, gave Howell cause for optimism.¹ This property, first occupied as a school in 1921, is still occupied by *Seminaire Adventiste du Saleve*.

Howell's European travels in 1921 took him through eleven countries, much of the time on third- and fourth-class trains. Personal risk was added to the discomfort of travel on the cheapest mode of transport; for example, while traveling on a Polish train, he was robbed of clothing and personal belongings.²

Although work in Europe was complicated and hampered by cultural and national differences, by

¹W. E. Howell, "Christian Education in Europe-- No. 2," RH 98 (21 July 1921): 20-21.

²W. E. Howell to J. L. Shaw, 28 July 1921, RG 21: 1921-WEH, GCAr.

regional traditions, and by reluctance to accept change, progress was evident. Howell reported fourteen training schools functioning throughout Europe and prospects of nine church schools the following year, two more than were operating at the time.¹ Howell returned to North America on 10 August 1921, after being delayed for four days by a dockside fire aboard the S.S. Mauretania.²

Almost a year after Howell returned from Europe he again visited England. He was on his way to South Africa, but a short layover in England afforded him the opportunity to make a brief visit to the school at Watford. He found some regression from the principles he had encouraged so strongly the previous year. On 28 July 1922 he sailed aboard the S.S. Edinburgh Castle for Cape Town.

Much of his time in London and on board ship was spent working on an index to the educational writings of Ellen White and a series of articles on Adventist education. Because Howell was worried that Review and Herald editor F. M. Wilcox would "tone [the articles] down too much to harmless neutrality," he asked Shaw to

¹W. E. Howell, "The Educational Outlook in Europe," RH 98 (6 October 1921): 21-22.

²W. E. Howell to W. T. Knox, 28 July 1921, RG 31: W. T. Knox, 1921-H, folder 2, GCAr.

encourage Wilcox to print his articles without change.¹ The articles quoted heavily from White's writings on education.

Howell spent four months in south and central Africa, meeting with educators in a series of institutes.² During the Christmas period he spent two weeks at the Gendia Mission on the shores of Lake Victoria with mission workers from Kenya and Tanganyika. At the end of those two weeks he embarked for India aboard the S.S. Karagola. A brief stop in the Seychelles prompted another article in a series of travelogues in which he discussed the needs of islands he had visited since leaving England. He appealed to young men to dedicate themselves to missionary outreach among these islands.³

Howell's eight weeks in India were so busy that he had no time to write for the Review and Herald until he had boarded his ship for the Far East. The dedication of both native and expatriate denominational workers and their wives had impressed him favorably. He noted that the first training school in India had been established in 1915, and, although it had operated for only three

¹W. E. Howell to J. L. Shaw, 27 July 1922; 17 August 1922, RG 31: W. T. Knox-J. L. Shaw, 1922-H, GCAr.

²W. E. Howell to J. L. Shaw, 17 August 1922, RG 31: W. T. Knox-J. L. Shaw, 1922-H, GCAr.

³W. E. Howell, "The Isles Shall Wait for His Law," RH 100 (24 May 1923): 11-12.

years, good results had been obtained. The school had closed when it became obvious that better results might be realized by providing training programs in the vernacular for each local group.¹

While in India, Howell conducted the first educational institute for Adventist educators ever held in that region of the world. His few weeks among the Indian people were sufficient to enable him to develop a personal attraction to them.² From Colombo he sailed for Singapore, Hong Kong, and China for brief visits before returning to America through Vancouver. He returned to North America about 12 April 1923, following a nine-month absence from Washington.

The Colorado Springs educational convention convened from 4-14 June 1923, a few weeks after Howell's return from his world trip. Although he gave the opening address, the burden of organizing the convention fell on Howell's departmental assistants.

Even as Howell attended the convention, he was already planning another itinerary. In May 1923 the General Conference Committee requested Howell to revisit

¹W. E. Howell, "God's Plan of Education in India," RH 100 (31 May 1923): 17-18.

²W. E. Howell, "God's Plan for Education in India," RH 100 (21 June 1923): 17-18; (28 June 1923): 18-20.

Europe.¹ By this time, however, his health was deteriorating. Early in August he was hospitalized in the Adventist sanitarium in Gland. He was greatly disappointed that he had to postpone a trip to Friedensau, Germany; he felt that the German Adventist educators could benefit from his expertise. Shaw advised him to remain at Gland until he was well, then return to America in time for the Autumn Council of 1923.²

Howell made one more visit to Europe to attend an educational council at Friedensau in the summer of 1926.³ Then, in January 1927, he returned to South America for an educational council in Brazil. Following that council, he journeyed to Bolivia and Lake Titicaca, where he enjoyed the novelty of riding the mountain trails on a motorcycle.⁴ The General Conference instructed him to return to North America by 1 May 1927.⁵ Other itiner-

¹GCC Min, 14 May 1923.

²W. E. Howell to J. L. Shaw, 8 August 1923; J. L. Shaw to W. E. Howell, 21 August 1923, RG 31; J. L. Shaw, 1923-H, GCAr. The Autumn Council is an annual meeting of the Executive Committee of the General Conference of Seventh-day Adventists, also referred to as the Fall Council.

³Quarterly Review of the European Division of the General Conference of Seventh-day Adventists 12 (Third Quarter 1926): 20.

⁴W. E. Howell, "Our Work of Christian Education in Titicaca and Bolivia," RH 104 (23 June 1927): 17-18.

⁵GCC Min, 19 December 1926.

aries planned to South-East Asia, China, Europe, and India were postponed and eventually dropped.¹

Howell's extensive travels brought him into contact with different educational systems and presented him with the challenge of adapting Adventist philosophy to the needs of various nations, cultures, and systems. The insights he gained gave him the opportunity to broaden his understanding of the world-wide educational program of the Adventist Church.

Declining Health

Howell's bout with sickness in Europe during 1923 seems to have brought his health problems into focus. Correspondence after this time frequently implied a concern for his health. By 1924 the problem had reached a crisis. In May he was admitted to White Memorial Hospital in Los Angeles, where, his problem was diagnosed as a duodenal ulcer. Howell commented: "During the thirty years since I left college, I have not lost more than a week of time in service of the Lord because of illness, until the last year."² Throughout the remainder of his life he occasionally returned to Los Angeles for medical treatment.

¹GCC Min, 27 December 1926; 3 October 1928.

²W. E. Howell, "Educational Notes," RH 101(6 November 1924): 20-21.

Through the early years of his career, Howell frequently expressed his concern for his family's health. By the spring of 1925 his wife had to undergo surgery for some undisclosed, but long-standing, ailment. She died on 18 May 1925. Howell was in Billings, Montana, when he received word of her death. Because of the distance, he elected not to return home, but continued his itinerary and left the burial arrangements to his daughter and mother-in-law. He continued his trip to the northwest and west coast, and returned to Washington, D.C., near the end of June, more than a month after his wife's death.¹

A Crisis of Confidence

Growing dissatisfaction with Howell became obvious toward the end of the 1920s. His leadership of the education department of the General Conference had become stagnated. College administrators were frustrated as they attempted to deal with the accreditation issue but made little progress. Some blamed Howell for the inactivity. Sutherland, who by then had been president of the Nashville Agricultural and Normal Institute for almost twenty-five years, believed that Howell was incapable of dealing with the situation, that he was

¹W. E. Howell to J. L. Shaw, 20 May 1925, RG 31: J. L. Shaw, 1925-H, GCAr.

ambivalent and confused on the issues, and incompetent.¹ Magan, who at the time was president of the College of Medical Evangelists, described Howell's program in colorful terms and predicted that Howell would be removed at the approaching General Conference session. He commented:

Poor Howell, I fear his program of drip, drip, drip, rot, rot, rot, is going to bring him to his doom at the next General Conference. I don't think the boys will ever put him back again.²

Magan determined to see his forecast fulfilled. His diary of the first days of the 1930 General Conference session reveals the extent of his lobbying with other administrators. On 30 May he wrote: "Saw Professor Nelson of P[acific] U[nion] C[ollege] who seems to weaken on the idea of dropping Howell out of the Educational Department. I pounded him." On 1 June he recorded that "Frank Nichol and Alonzo Baker" both agreed that Howell's leadership "was impossible." The president of Southern Junior College in Tennessee, H. J. Klooster, wavered at first on the question of Howell's removal, but was won over to Magan's viewpoint. Magan then approached the new General Conference president, C. H. Watson, with the recommendation that Howell be dropped. Magan's campaign

¹E. A. Sutherland to Percy T. Magan, 24 July 1929, Ashworth collection, AHC.

²Percy T. Magan to E. A. Sutherland, 4 August 1929, Ashworth collection, AHC.

succeeded. On 5 June 1930 Howell was replaced in the education department by his associate, C. W. Irwin.¹

The decision of the nominating committee apparently took Howell by surprise. He had just returned from a twelve-thousand-mile itinerary among the western schools, and wrote of the joy of "spending and being spent in behalf of our boys and girls."² Two years later Howell revealed the depth of his feeling over the experience. Noting the limited tenure policy for the officers of the Pacific Union Conference, he mused that such a policy would have eased his own release.

Hurt by his release and given "absolutely nothing else to do for a number of weeks after returning home," he felt "left out of the work altogether." He wrote of his hurt to Pacific Union Conference treasurer, B. M. Emerson:

If I could have had so easy a letting out at the last General Conference as you and some others will have through the natural expiration of term of service, it would have been a much happier experience. I rejoice with you brethren who can have an honorable discharge, so to speak.³

Howell had served the education department of the General Conference of Seventh-day Adventists for eighteen

¹Percy T. Magan Diary, LLUAR.

²W. E. Howell, "Among the Schools of North America." RH 107 (20 February 1930): 28-29.

³W. E. Howell to B. M. Emerson, 18 January 1932; 1 February 1932, RG 11: 1932-E, GCAR.

years. During that time the educational system not only grew but also matured as it faced the crises of the 1920s. Although these crises resulted in improved standards of education, Howell's management of the crises culminated in his dismissal as secretary of the education department, but not before the machinery had been devised to deal with the problems that brought on the crises. Who had initiated that machinery is a clouded issue. Howell claimed that he had led out in establishing the Board of Regents; Magan, however, believed that the new body had been forced on Howell.¹ This issue is investigated in greater detail in chapter 7.

Although Howell no longer served in the education department, he retained his membership on the Board of Regents and continued as chairman of the Commission on Teacher Training.² Occasionally he served on other educational committees, but gradually other responsibilities absorbed his attention and he became less directly involved with education.

¹W. E. Howell to Frederick Griggs, 28 December 1928; Percy T. Magan to Frederick Griggs, 30 October 1928, Ashworth collection, AHC.

²W. E. Howell to J. T. Thompson, 7 January 1931, RG 11: WEH Asst., 1931-K, GCAr.

A Change of Focus and Final Years: 1930-43

Months of Uncertainty

Although the General Conference Committee had no immediate plans for reassignment of Howell when he was dropped from the education department, they voted to continue his salary until the end of the year.¹ The superintendency of the department of education for the California Conference was offered to him, but he was counseled not to accept the position by General Conference officers. Instead, they invited him to collaborate with A. G. Daniells in preparing a book dealing with the work of Ellen White.² Howell, however, did little work on the project because the committee quickly gave him additional other responsibilities.

Just before Howell's assignment to work with Daniells, W. W. Fletcher, an Australian minister, questioned the sanctuary teaching held by the church and created a renewed interest in that subject. The General Conference Committee asked Howell to give priority to a study of Fletcher's material and of the sanctuary doctrine. In quick succession he received a request to prepare a set of Sabbath School lessons on the topic and a small book that could be used in conjunction with the

¹GCC Min, 22 July 1930.

²W. E. Howell to J. T. Thompson, 7 January 1931, RG 11: WEH Asst., 1931-K, GCAR.

Sabbath School lessons. Howell completed the lessons, but because of the level of disagreement among church leaders on the subject, the Sabbath School Department withheld their publication.¹

Howell was also asked to work with M. E. Kern and L. E. Froom in reviewing a book by Professor B. G. Wilkinson, a Bible and history teacher at Washington Missionary College. The book attacked modern translations of the Bible and caused considerable controversy among Adventists. About the same time, the field secretary of the Australasian Union Conference, A. W. Anderson, prepared a manuscript proposing a scheme of prophetic interpretation that differed from the standard Adventist approach to the topic. Howell was also asked to review that document.²

From these various assignments the church leaders gave Howell during this period, it is obvious that they considered him to be a significant scholar by the current Adventist standards. He retained this recognition in years to follow. When L. R. Conradi, European Conference president, also found difficulty with the sanctuary teaching and left the church in 1932, it was Howell, who had had some unpleasant dealings with him in Greece, who

¹W. E. Howell to A. G. Daniells, 6 March 1931, RG 11: WEH Asst., 1931-D, GCAR.

²GC Officers Min, 26 February 1931; April 1, 1931.

was appointed secretary of the committee which reviewed his case. In this role Howell prepared a summary of the objections to Conradi's positions.¹

General Conference Presidential Secretary

By 1931, the mounting pressure of the work load of the General Conference president necessitated the appointment of an assistant. The person to be appointed would need to be someone who was acquainted with the "general work," the "field work," and "departmental work;" who could carry out scholarly research, review manuscripts, control office functions, and answer some of the president's correspondence. Howell, who had wide experience in administration and who was also available right in Washington, was invited by the General Conference officers to become secretary to the president on 1 April 1931.²

The new appointment pleased Howell. Seven months after accepting the position he expressed his satisfaction to E. D. Dick, claiming that the "delicate" and "very responsible task" which he had been given brought him "closer to the heart of the work" than he had been

¹W. E. Howell, Conradi Hearing, Night Session, 14 October 1931, RG 21: Special files, Conradi case folder, GCAr.

²GC Officers Min, 1 April 1931; GCC Min, 2 April 1931; W. E. Howell to E. D. Dick, 2 February 1932, RG 11: WEH, 1932-D, GCAr.

before.¹ In addition to more scholarly pursuits, Howell's work required him to supervise much of the office routine, monitor phone calls to the president's desk, and organize in-house subcommittees.²

Gradually Howell's letters reflected his changed relationship to other church workers. There began to appear a hint of condescension. He frequently used the term "here at headquarters." When California Conference President G. A. Roberts queried Howell on several points of educational policy, and especially on his perceptions of Howell's own changed position on university education for teachers, Howell replied in a patronizing manner. He wrote: "I said to Frances³ when I received your letter, 'Well, Brother Roberts is a real student of our policies and problems and I enjoy trying to help a man like that to the extent of my ability.'"⁴

Howell also seemed to have developed a need for the approval of his fellow workers. Several times he quoted

¹W. E. Howell to E. D. Dick, 19 November 1931, RG 11: WEH Asst., 1931-D, GCAr.

²W. E. Howell to A. W. Peterson, 26 June 1931, RG 11: 1931-P, GCAr.

³Howell had married Frances A. Fry, a teacher from California, in 1927. After she married Howell and came to Washington, she headed the normal department of Washington Missionary College for several years. After his death she returned to teaching in California, where she died on May 20, 1954.

⁴W. E. Howell to G. A. Roberts, 19 November 1931, RG 11: WEH, 1931-R, GCAr.

compliments he had received from one correspondent when writing to another. For example, in writing to Meade Maguire he quoted from President J. E. Weaver of Walla Walla College.

"I want to thank you for your kindly interest in the work of Walla Walla College and in me personally as you have shown it in many times past. I have deeply appreciated the friendly and fatherly counsel which you have given me in days gone by. I treasure your friendship and counsel very highly."¹

In his role as secretary to the president Howell served on numerous committees. In addition to several office administrative committees, he served on committees to study Bible teaching in the colleges; the calendar reform issue; conference territorial boundaries; prospects for a training program for Adventist dental students; and sanitarium management standards.² Beyond those duties, he was named to various book committees, including those to study manuscripts by W. W. Prescott on archeology and M. E. Olson on denominational history.³

By the mid-1930s the growing use of radio demanded that the church make better use of that medium. While he retained his position as secretary to the president, Howell was also appointed in 1935 as radio secretary for

¹W. E. Howell to Meade Maguire, 17 July 1932, RG 11: WEH, 1932-O, GCAr.

²GC Officers Min, 12 May 1931; 25 June 1931; 12 October 1931; 7 December 1931; 14 October 1932.

³GC Officers Min, 2 December 1931; 6 May 1932.

the General Conference. This work must have occupied a considerable portion of his time, since the following year his salary was divided fifty-fifty with the radio department.¹ True to his style, Howell promoted the radio ministry through Adventist print media. During 1936-37 several articles appeared in the Review and Herald and Ministry.

Howell's health was noticeably poor in the fall of 1940. The Fall Council of the General Conference was scheduled for St. Paul, Minnesota. He was given approval to drive to St. Paul so his wife could accompany him to care for him during the council.² Upon his doctor's urging, Howell spent the winter of that year in California in order to avoid the cold of Washington. It was 12 March 1941 before he returned as secretary of the General Conference officers' meetings, and 14 July 1941 before he resumed his work of answering presidential correspondence.

Apparently Howell recovered sufficient vigor to continue his work, for in April 1942 he was appointed to chair a committee to revise Uriah Smith's Daniel and Revelation. A few days later another appointment placed him as secretary of the Spirit of Missions Committee.³

¹GC Officers Min, 17 February 1935; 5 August 1936.

²GC Officers Min, 23 September 1940.

³GC Officers Min, 2 April 1942; 30 April 1942.

This committee had a twofold emphasis: first, to prepare prospective mission appointees with fluency in, and an understanding of, the language and culture of the people they would be working with; and second, to translate evangelistic literature into various languages.¹ To achieve these goals, the committee fostered language study programs and translation projects in various Adventist colleges. In June 1942 the General Conference asked Howell to visit the colleges in connection with this work. They authorized a second round of visits in January 1943, with the added provision that Howell visit Harvard, Yale, Columbia, and Pennsylvania Universities "in the interests of" the language study projects.²

In January 1943 Howell wrote that he was keeping well and working as hard as ever in his life. Evidently he enjoyed his work. He mentioned the revision of Daniel and Revelation and expected it to be done "within a few weeks."³ At the beginning of summer he was voted a two-week vacation, which he took at home. He did not return to the office. On 5 July 1943, he died at the age of seventy-four.

¹W. E. Howell to J. L. Shaw, 19 January 1943, J. L. Shaw papers, Box 3, AHC.

²GCC Min, 25 June 1942; GC Officers Min, 27 January 1943.

³W. E. Howell to J. L. Shaw, 19 January 1943, J. L. Shaw papers, Box 3, AHC.

Howell seems to have made no plans for his retirement. He was still in regular employment until his death. According to Dick, while it was apparent to his co-workers that his strength was falling, his death was unexpected.¹

Although he had written widely for Adventist journals during his lifetime, and had been named to work on several book projects, Howell actually authored only one book. That was Gospel Key Words, published in 1921 by Southern Publishing Association. In this volume of almost three hundred pages, he used his knowledge of Greek to explain the meanings of selected key words from Bible passages.

Howell served his church full-time for forty-nine years. In addition, he had worked for the church for a brief period before attending college, and part-time while a student at Battle Creek College. After graduating from college in 1894, he began a career which, except for two years spent in Greece, was committed for thirty-six consecutive years to Seventh-day Adventist education. During that time he taught the classics, mathematics, and English, and administered several Adventist educational institutions. His administrative responsibilities included: five years as principal of the

¹E. D. Dick, "W. E. Howell," RH 122 (29 July 1943): 19.

Anglo-Chinese Academy in Honolulu, two years as president of Healdsburg College, one year as president of the College of Evangelists at Loma Linda, and four years as principal of the Fireside Correspondence School. From 1909 to 1930 he served as an editor of the Adventist educational journal. In 1913 the General Conference Committee appointed Howell assistant secretary in the education department, and at the 1918 General Conference session elected him secretary of the department. He remained in this post until 1930, when he was replaced in the department by his associate, C. W. Irwin.

A number of critical issues arose during Howell's years in the department of education. These included the problem of attracting Adventist students to Adventist educational institutions, financial planning deficiencies in Adventist colleges and schools, provision of adequate academic standards, teacher preparation standards, accreditation of Adventist colleges and high schools, and the problem of training sufficient staff for a rapidly expanding homeland and foreign missionary program. While Howell dealt adequately with some of these issues, his failure to make sufficient progress on the problem of accreditation resulted in loss of support from several influential denominational educators, and his replacement in the education department.

The last thirteen years of Howell's life were spent in carrying a variety of responsibilities for his church. In addition to his position as secretary to the General Conference president, at the time of his death in 1943, Howell was engaged in a revision of Uriah Smith's Daniel and Revelation, and in foreign language study projects in various Adventist colleges.

Perspective

Several features in Howell's experience influenced his philosophy of education and his concept of Adventist curriculum. First, his classical education at Battle Creek College, although greatly modified by his subsequent experience, left an indelible imprint upon him. Second, the years spent in mission service, especially in Hawaii but also in Greece, impressed upon him the importance of missionary training for Seventh-day Adventist youth. Third, the two years spent at Emmanuel Missionary College, at a time when Sutherland's educational reform policies were at their strongest, led him to adopt the work-study program, an ideal he supported for the rest of his life. Fourth, Howell's contacts with Ellen White, especially during his second period at Healdsburg College and at Loma Linda, engendered a strong respect for and belief in her writings as a basis for Adventist educational philosophy. These ideas are developed in the next section.

PART 11. PHILOSOPHICAL BASIS

CHAPTER II

HOWELL'S EDUCATIONAL PHILOSOPHY

Introduction

Howell's philosophy of education, which he never clearly formalized, may be discovered through an examination of his correspondence and the many journal articles he authored. Although his viewpoint reflected a strong Seventh-day Adventist bias and emphasized the training of denominational workers, several influences on Howell's thought can be identified. Recognizing the connection between these forces and Howell's philosophy, however, is sometimes difficult since he frequently failed to identify educational writers whose ideas he had adopted. The influences which helped shape his ideas include his classical education, various educational writers, the writings of Adventist author Ellen White, the Bible Institute movement, the efficiency movement, and Adventist educational reformers active at the turn of the century.

Factors Influencing Howell's Thought

Of the six identifiable influences in Howell's philosophy of education, the first and most tenuous was

his own education. Having graduated from Battle Creek College with a degree in classical studies, he began his career as a teacher in the same discipline at Healdsburg College in 1894. Nothing is known of his ideals during those first years, but the exposure to a mission school setting in Hawaii, beginning in 1897, and the struggles to educate a non-Christian student body quickly removed him from the "ivory tower" of the classicist and brought him down to earth in the practical world. Although Howell repudiated the traditional approach to education as he came under other influences, it would be unusual if some vestiges of his traditional education did not remain. The fact that they were identifiable is demonstrated as his philosophy is examined.

Another of the influences that impinged upon Howell's thought and led him to reject traditionalism arose from his reading of the works of other educators in the current educational literature. That Howell read the literature is clear from his occasional references to various articles, but his frequent failure to identify his sources makes it impossible to identify with certainty many of those persons. He did, however, name several. In 1914 he noted the work of Maria Montessori in awakening "dormant faculties and interests that have

lain in a state of indifference for years."¹ Two years later, in an attempt to boost the status of elementary school teachers, he queried: "Is child education worthy of a Froebel or a Pestalozzi, of a Horace Mann or a Colonel Parker?"²

While Howell expressed, however fleetingly, an appreciation for these educators, he apparently had little sympathy for John Dewey. In 1923 he noted that Dewey had recently addressed a conference of social workers in Washington, D.C. Howell criticized the metaphysical nature of Dewey's address and suggested that it had caused a "noted doctor" to use "intemperate language" as he described the need "fundamentally to reorganize both the curriculum and every aspect of school activity." Howell disapproved of "what Dr. Dewey would serve up as courses of study at Columbia."³ Howell did not, however, entirely escape the influence of Dewey and progressive education. Their denial of the existence of absolute truth, their child-centered education, and their insistence upon the importance of the child's experience

¹W. E. Howell, "Pupil Bent," CE 5 (January 1914): 143.

²W. E. Howell, "The High Calling of Educating Our Boys and Girls," in Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments, 1915, pp. 96-97.

³W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," Proceedings of the Educational and Missionary Volunteer Departments, 1923, pp. 278-79.

created a significant impact upon education during Howell's time. Conflict between Howell's religious faith and the Progressives' humanistic views led Howell to reject some aspects of their philosophy, while he adapted others to his own needs.

In contrast to Howell's apparent indifference to most secular educational writers, Ellen White's ideas exerted a profound influence on his philosophy of education. White envisioned a more comprehensive education than that offered by the classical studies common in her day. Rather, she leaned heavily toward the practical education that had been developed by other educational reformers. Writing as early as 1872, before any permanent Adventist school had been established, she outlined an educational plan that she described as providing for the "physical, mental, moral, and spiritual" needs of Adventist children.¹ She believed that education had a distinctly religious significance. Its primary purpose was to develop Christian character. This idea she later developed into her concept of the unity of education and redemption.² After the founding of Battle Creek College

¹Ellen G. White, Fundamentals of Christian Education (Nashville, Tenn.: Southern Publishing Association, 1923), pp. 15, 19. This material was prepared in 1872 under the title, "Proper Education."

²Ellen G. White, Education (Mountain View, Calif.: Pacific Press Publishing Association, 1903), p. 30.

In 1874, she appealed for a greater emphasis on the Bible in Adventist education and eventually ascribed it a role as the foundation of education.¹

White understood the need for practical and intellectual experiences although she proposed an educational plan that highly valued the religious aspect. Recognizing the need for a balance between intellectual and physical activity, she advocated the incorporation of a work program in schools. Both agriculture and manufacturing should be taught. To stress the importance of the practical, she emphatically declared that if a choice had to be made between practical and intellectual education, and one had to be neglected, "let it be the study of books."² She urged that the children of the church be educated in denominational schools and proclaimed: "We are reformers,"³ a position Howell later consistently adopted.

While Howell's ideas of Christian education were largely based on White's ideals, two movements which came to prominence in the late nineteenth and early twentieth centuries also had a significant impact. They were the "Bible Institute movement" and the "efficiency movement."

¹Ellen G. White, Counsels to Parents, Teachers, and Students (Mountain View, Calif.: Pacific Press Publishing Association, 1913), p. 204.

²White, Fundamentals, p. 41.

³*ibid.*, p. 44.

The Bible Institutes arose in the early 1880s from the opposition of conservative Christians to the spread of "modernism" within the churches and universities. This opposition, representing a reaction to secularism, humanism, and agnosticism, resulted in the establishment of training institutions to satisfy the demands of revivalist evangelicals in the late nineteenth century, with a second wave resulting from the conflict between the liberals and the fundamentalists in the 1920s. S. A. Witmer described the movement as

a resurgence of spiritual dynamic in protestantism, a restoration of Biblical authority and direction in education, and a return to the central concern of Christian education--the implementation of Christ's Great Commission: 'Go ye into all the world. . . .'¹

Adopting ideals similar to those of the founders of the Bible Institutes, Howell wished to establish schools in which the Bible was the arbiter and interpreter of truth in all aspects of the curriculum. He considered the primary role of Adventist education to be character building, followed by the training of missionaries.²

¹S. A. Witmer, The Bible College Story: Education with Dimension (Manhasset, N.Y.: Channel Press, 1962), pp. 30, 32.

²[W. E. Howell], "The Missionary Triumvirate," Chr Ed 8 (April 1918): 230. See also [W. E. Howell], "The Spiritual Element in Education," Chr Ed 10 (December 1918): 101; W. E. Howell, "Educational Needs as a Denomination: In Education," Chr Ed 10 (August 1919): 225-26; [W. E. Howell], "What Does God Expect of the Teacher?" HS 19 (April 1928): 16.

The second popular movement, the efficiency movement, was initiated by Frederick Winslow Taylor in the 1890s. His theories of efficiency originated in an industrial setting, but his principles quickly permeated educational thought. Early in the twentieth century, educators began to apply business and industrial terminology and practice in the schools.¹ Not surprisingly, Howell adopted the terminology and used it throughout the period. As the popularity of the efficiency movement declined among educators in the third decade of the twentieth century, its influence on Howell, as evidenced in his writings, also declined.

One influence remains to be noted. Responding to White's educational writings, some Adventist educators at the turn of the century carried her ideals to extremes.² At the head of these educators, Edward A. Sutherland implemented a series of reforms at Battle Creek College

¹See contemporary works by George H. Martin, William Chandler Bagley, Ellwood P. Cubberley, and Leonard Ayres. A fuller explanation is given in chapter 5.

²Two extreme positions taken by these reformers involved the idea of the Bible as the only textbook, and the one-study concept. For further reading on this topic see Alonzo Trevier Jones, The Place of the Bible in Education (Oakland, Cal.: Pacific Press Publishing Company, n.d.), pp. 147-51; E. A. Sutherland, Studies in Christian Education (Payson, Ariz.: Leaves-of-Autumn Books, 1982), pp. 118-19; Warren S. Ashworth, "Edward A. Sutherland: Reformer," in Early Adventist Educators, ed. George R. Knight (Berrien Springs, Mich.: Andrews University Press, 1983), pp. 159-83.

which resulted in the ousting of traditional educational programs and their replacement with a more practical plan. When the college was transferred to Berrien Springs, Michigan, in 1901, Howell joined the faculty and imbibed the reform atmosphere. Since the leaders at Berrien Springs depended heavily on their understanding of White's writings, and since Howell already bore a high regard for her ideas on education, he was ripe to receive their influence. The impact of those two years remained with him for life.

While all these factors were significant to varying degrees in the development of Howell's philosophy, without doubt Ellen White exerted the greatest influence. It often becomes difficult, if not impossible, to differentiate between her influence and that of others because of the similarities in ideas. In contrast to other sources, Howell quoted White copiously, frequently citing her works as sole authority for his positions.

In examining Howell's philosophy, the relationship between his thought and these influences is seen. For convenience, the following discussion has been arranged under six sub-topics which examine Howell's concepts of the sources of truth and educational value, goals and objectives, principles of education, excellence in education, the teacher, and interrelationships between

the school, on one hand, and the home and church, on the other.

Sources of Truth and Educational Value

While Howell recognized several sources of knowledge, he believed that since God was the ultimate source of truth, true education must have a distinctly religious basis. Accepting that religion and religious authority formed an integral part of education, he concluded that the Bible provided the most important source of truth. He coupled the writings of Ellen White with Bible study as the primary source for Adventist educators. After Bible study, he identified a study of nature as the second most important fountain of truth. Almost grudgingly, he admitted to a third knowledge source. This was to be found among secular educators whose ideas at times may be adapted by Christian educators to their advantage.

Howell expressed his conviction of the centrality of religion in education in 1911. He wrote: "Religion puts a man in the best possible condition for developing his natural gifts, and connects him with the source of power necessary to daily growth." He noted a distinction between secular education, which concentrated on "drawing out" the potential that each person had within him or herself, and Christian education, which considered that "human possibilities [could] not be drawn out without an

infilling through the gospel agencies of truth, mercy, and love." A holistic approach to education resulted in a whole person, thoroughly educated for service.¹

He pursued the theme in an early morning address to the convention of Adventist educators at Colorado Springs in 1923. Because he believed that God was the source of all true knowledge, he declared the teacher's task to be one that enabled students to gain greater understanding of truth by linking truth in the curriculum with its source. Howell feared that teachers would fail to find the principles of God's kingdom in their subject matter. Teaching was a divine gift, but it could only be of maximum effect when linked with the divine source of truth.²

Because religion held such a significant place in Christian education, the sourcebook for the Christian religion must hold primacy of place. In harmony with White's emphasis, Howell highly esteemed the educative value of the Bible and emphasized its role as the major source of truth for Christian educators. He called the Bible the "great guidebook, our great book of principles: . . . the very Word of God that supplies the power and

¹W. E. Howell, "Christian and Secular Education," CE 2 (July-August 1911): 4-5.

²W. E. Howell, "The New Birth Experience in the Life and Work of the Teacher," Proceedings of the Educational and Missionary Volunteer Departments, 1923, pp. 112-25.

the help we need in our lives." If the Bible was to provide the underpinning for Adventist education, then teachers of other subjects needed as thorough an understanding of Scripture as Bible teachers. Howell believed that teachers who had a comprehensive knowledge of the Bible would teach their subjects more broadly than those having a technical knowledge of their subject only. In fact, by understanding the relationships between "the revealed Word" and the "power and the wisdom of God that are revealed through His works," they could double their "strength" as teachers.¹

This conviction led Howell to conclude that an understanding of relationships between various subjects and the Bible would strengthen the technical value of those subjects. When teachers fully understood the relationship that Howell believed existed between scriptural truth and "any proper subject," education would become a "means of spiritual life and worth and upbuilding" for every student. There would then be no secular subjects in the Christian school, for all would be Bible-centered.²

Two ideas are identifiable as Howell struggled, in 1923, with the concepts of the Bible's place in education. He understood the function of the Bible in

¹ *Ibid.*, pp. 118-119.

² *Ibid.*, pp. 118-120.

providing the philosophical base for interpreting and understanding truth in all disciplines. However, he seemed to propose that the Bible would function in subject-teaching to make these subjects stronger--that integration of Bible and mathematics, for example, would result in better mathematics.

Three years later, the problem still perplexed him. In 1926, claiming centrality of the Bible in the curriculum, he sought support from White's statement that "the Bible must be made the groundwork and subject matter of education."¹ The idea of the Bible being the groundwork of education puzzled Howell. He grappled with it until he concluded that White meant the Bible to become the philosophical base for all subjects. That position was similar to the one he had adopted at the 1923 convention, and one he maintained throughout the remainder of his educational career. This led him in 1932 to state: "The Bible is the chief book of study, and helps us to understand much better all the other studies."²

Howell emphasized the Bible's importance as the chief source of truth for Christian educators, but he did not support those who proposed that it should be the only

¹W. E. Howell, "Giving the Bible Its Rightful Place in Education," RH 103 (9 December 1926): 19-20. (Emphasis his).

²W. E. Howell, "Why Our Own Schools?" YI 80 (11 October 1932): 4.

sourcebook, although he had been associated with them at Berrien Springs. This position had been espoused by Edward A. Sutherland and A. T. Jones in their reforms at Battle Creek College near the end of the 1890s.¹ When Sutherland and Magan moved the school to Berrien Springs in 1901, Howell joined them and absorbed into his philosophy various aspects of the reform approach to education. However, he maintained a broader view of the role of the Bible as the source of truth. He saw it as an interpreter of truth in every discipline. As students studied other sources of information, they should compare them to the Bible in an attempt to harmonize the two.²

Howell depended heavily upon the writings of Ellen White as he explored the religious basis of education. In his view, she occupied a position of priority over all other authors, except the Bible writers. He believed her to be a modern-day prophet whose insights resulted from a series of divine communications. Accepting her instructions, he believed that

¹E. A. Sutherland, Living Fountains or Broken Cisterns (Battle Creek, Mich.: Review & Herald Publishing Company, 1900; reprint ed., Payson, Ariz.: Leaves-of-Autumn Books, 1984), p. 112; A. T. Jones, The Place of the Bible in Education (Oakland, Calif.: Pacific Press Publishing Company, n.d.), p. 149. Jones made a distinction between a textbook and a studybook. He claimed that while the Bible should be the only textbook, it need not be the only studybook.

²W. E. Howell, "The Bible and Science," CE 5 (November 1913): 76; W. E. Howell, "The Objective in Teaching," Chr Ed 10 (March 1919): 177.

they should be followed by Adventist educators as "educational law."¹ As such, her writings, which were more detailed and more explicit than the Bible, provided a supplementary source of truth.

While the Bible remained preeminent, Howell believed that nature provided the second greatest revelation of God and truth. Personal knowledge of its mysteries should take precedence over much other material. Howell scorned teachers who failed to acquire a personal understanding of the intricacies of nature, labeling them "confessed weaklings" who must resort to textbooks to teach about the natural world.²

Although Howell believed that the Bible and nature constituted the two greatest sources of truth and value, he recognized in 1910 that secular educators could, at times, provide valuable insights for Christian educators. Since Howell consistently supported the ideal of separation between Adventist schools and other educational institutions, the admission that Adventist educators could gain valuable ideas from the secular world seems to have been almost an aberration. Nevertheless, while maintaining a "firm stand against adopting worldly standards not consistent with our educational

¹W. E. Howell, "Seventh-day Adventist Education," RH 99 (16 November 1922): 4.

²W. E. Howell, "Stepping Stones and Pitfalls in Education," CE 4 (February 1913): 171.

aims," he felt that there should also be "a readiness to adapt the good wherever found."¹

Although Christian educators could be helped by secular educators, Howell warned them in 1919 against the risks involved. He distrusted intellectualism, professionalism, secularism, and pietism. Educators who held these ideas, he believed, misplaced their emphases. He claimed that intellectualism valued knowledge for its own sake, professionalism set its standards by itself, and secularism concerned itself only with material things. The pietistic emphasis on goodness for its own sake was equally inadequate. Christians must be "good for something." Christian educators' priorities should lead them to avoid the dangers in the philosophies current in secular education. Adventist teachers should search Christian sources to discover their values.²

Howell's insistence that true education was religious education, firmly grounded in study of the Bible, gave direction to his educational philosophy. The goals and objectives he saw as important for Adventist education developed out of his concept of truth and its sources.

¹W. E. Howell, "Editorial," CE 1 (July-August 1910): 22.

²W. E. Howell, "The Educational Outlook," RH 96 (2 January 1919): 22.

Goals and Objectives of Education

As with other educators, Howell's goals mapped his educational plan. The progressive development of his goals demonstrated his dissatisfaction with mere indoctrination or training. Without the late twentieth-century concept of specific educational outcomes, Howell appears to have used the terms "aims," "goals," and "objectives" rather loosely and interchangeably to indicate general intentions and ends to be attained in education. His early concerns that students be taught to think influenced his educational goals. Since he recognized the need to cultivate a complete person, prepared for every aspect of life, he developed his ideas into the great twin goals of education for Christian service and character-building.

Soon after his return to Healdsburg College from Berrien Springs in 1903, Howell expressed his belief in the preeminence of "original study and thinking" as the "highest and holiest aim of the school work." Teachers who give students a taste for what is good, he claimed, should teach students "first of all and above all, to think."¹

Three major points emerge from this proposal. In the first, Howell identified the need for students to

¹W. E. Howell, "Language Teaching," RH 80 (31 December 1903): 21.

learn independence in study habits. The second suggested the need for independent thought--original thinking, and the third recognized the essential ability of discernment, the facility to identify good and adopt it.

Howell's view bore an interesting resemblance to Ellen White's comment in the same year. When discussing the power of human thought as a gift of the Creator, she stated: "It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought."¹ The similarity of Howell's ideas is probably not a coincidence.

Noting the importance of training students to think and work independently, Howell began to state his goals in broader terms in 1909--terms which addressed the greater need of a full life. He wrote: "The correct solution of the educational problem solves all others--usefulness, happiness, a livelihood."² Based on the premise that "true education has to do with obtaining the knowledge and the power to use our body and our mind aright," he added that education should provide for health, for intellect, for character, and for service.³

¹Ellen G. White, Education (Mountain View, Cal.: Pacific Press Publishing Association, 1903), p. 17.

²W. E. Howell, "The Correspondence School," RH 86 (29 July 1909): 19.

³[W. E. Howell], "Specific Aims in Education," CE 1 (September 1909): 4.

Taken together, these statements suggest that Howell, influenced by trends in educational thought, anticipated the ideas of secular educators and proposed objectives which resembled the Seven Cardinal Principles that were set forth by the Commission on Reorganization of Secondary Education in 1918.¹ A perusal of the topics discussed at National Education Association meetings during the first decade of the twentieth century reveals that the concerns expressed in both Howell's and the commission's goal statements frequently appeared on the agendas.

Howell made one of his clearest statements of educational goals in an editorial in the August 1919 Christian Educator. After briefly tracing the history of the Seventh-day Adventist Church, and after outlining the goals of its pioneers, he linked the establishment of the denomination's first school with the need to train young men to replace aging ministers. The "salvation" of the youth of the church constituted a second, equally important goal. Howell related salvation to character development. In common with many religious leaders of the time, he deplored "the many evil influences abroad"

¹The Cardinal Principles, proposed in 1918, were: health, command of fundamental processes, worthy home membership, vocation, citizenship, worthy use of leisure, and ethical character. David Tanner and Laurel N. Tanner, Curriculum Development (New York: Macmillan Publishing Co., 1980), p. 276.

and asserted that the intention of Adventist education was to build into the characters of students

those elements which ensure the greatest happiness and usefulness in this life, and prepare for the life to come.

With this double aim before us . . . it behooves us to keep our eyes on the field to define as clearly as we can what our denominational objectives are, and to adapt the curricula of our schools to meet . . . the purposes for which they are established.¹

Like the founders of the Bible Institutes, Howell saw in serving the church the fulfillment of the need for happiness and usefulness in this life, while the ultimate fulfillment would be realized in the life to come. He redirected the attention of Adventist educators to the original purpose of the schools--the training of Christian workers, an ideal that was comprehended in the goal of usefulness.

Always a promoter of Adventist education, Howell continued to urge the goals of character development and preparation for service after he had left the education department. In 1932 he articulated twelve reasons for students to attend Adventist schools. In addition to those two goals, he noted the promise Isaiah made to Israel that "all thy children shall be taught of the Lord" (Isa. 54:13); Solomon's appeal to youth to remember their Creator (Eccl. 12:1); the provision of daily help

¹W. E. Howell, "Aims in Establishing Our Schools," Chr Ed 10 (August 1919): 252.

for children to live a Christian life; an atmosphere that cultivated good; Christian associates; the Bible as the chief textbook; selection of textbooks to avoid objectionable content; the study of history to understand God's control in human affairs; elimination of objectionable material in the study of foreign languages; and emphasis on the dignity of labor as the rationale for Christian education.¹

As he stated his own goals, Howell recognized that Adventist schools generally lacked clearly defined goals and standards. To remedy the situation, the General Conference Committee established a Committee on Standards in 1912. When that committee presented its report at a convention of Adventist educators held in 1915 at Pacific Union College, near St. Helena, California, Howell, as its chairman, read:

We are living in a period of goals and attainments. The high calling of God in Christ Jesus demands our best, and the best can be more easily measured in definite units. Like Paul, we cannot count ourselves to have attained, but we can press on toward fixed marks till we gain ability and courage to set them higher.²

Not only did Howell, as spokesman for the committee, suggest the close relationship that he believed to exist

¹W. E. Howell, "Why Our Own Schools?" YI 80 (11 October 1932): 3-4.

²"Report of Committee on Standards," Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments, 1915, pp. 233-34.

between religion and education, but he also presented the notion that Christian educators should state their goals in measurable terms. This concept had become common as educators attempted to apply the ideals of the efficiency promoters and sought to measure almost all aspects of students' progress in school.

Howell's educational goals, in response to the educational influences current during the early years of the twentieth century, bore striking similarity to those stated by the Commission on Reorganization of Secondary Education. He also reflected the ideas of Ellen White as he embodied these goals in the supreme goal of salvation for every individual. In this respect, in relating the ultimate goal of education to sources of truth and value, he went beyond the possibilities available to secular educators. Just as his goals were developed out of the sources he considered to be significant, so his goals in turn should determine his perception of important educational principles.

Principles of Education

Howell's references to principles of education reflected his spiritual emphasis and concern for character development. The degree to which these two ideals permeated his thought indicated the depth of his conviction regarding their importance. Among the principles of education which attracted his comment were the necessity

of education, spirituality in education, balance in education, and the relationship of education to life.

Character Development

Any discussion of the importance of education was sure to lead Howell into a consideration of character development. So vital did he consider the topic that he claimed that education was "all but synonymous with character." The function of education was character development, while the function of character was to crystallize and perpetuate "right education."¹ Whether learning was formal or informal, consciously acquired or involuntary, it was the greatest single influence in an individual's life. Howell believed that education was so important that it molded the individual's

. . . views of right and wrong, and shape[d] his career among his fellows. The degree and quality of his intellectual acumen, his esthetic [sic] sense, his moral conceptions, and his physical prowess are in direct proportion to the degree and quality of his education.²

Every individual received an education of some kind, much of it imposed by his environment. Unless that education was directed by ideals and principles, its recipient would become "an absorber of what he hears and sees, . . . a reflex of the atmosphere in which he lives

¹W. E. Howell, "Specific Aims of Education," CE 1 (September 1909): 3.

²ibid.

and grows." Whether such an individual subsequently led a useful life depended upon chance, but he always remained a creature of circumstance. Howell concluded:

There is no more pathetic picture in the gallery of humanity, than a responsible creature who is content to remain what he happens to be. . . . There is no sadder comment on the negligence of parents than the giving to the world of such a product.¹

The imperative of growth and development affected both the spiritual and intellectual education of youth. While Howell recognized the necessity of both, he gave preeminence to spiritual over secular aspects of education but allowed no excuse for neglecting either. He believed that the mental development of students without the benefit of spiritual growth was hazardous to personal well-being. For him, no education could be complete without the spiritual dimension. Near the end of his term as secretary of the General Conference Education Department he stated:

The mind is the greatest natural gift bestowed by the Creator upon man. It is with the mind that we think and understand. It is with the mind that we communicate with our Maker and with each other.²

American president Theodore Roosevelt's view on the necessity of religious education found favor with

¹W. E. Howell, "The Place of the Will in Acquiring an Education," CE 1 (November-December 1909): 5.

²W. E. Howell, "The Intellectual in Education." RH 106 (18 July 1929): 6.

Howell. Roosevelt had said that education which ignored the moral and religious and provided only for the intellectual would become a menace to the nation. Christian and secular education differed in the relative importance given to the spiritual and intellectual. Only Christian education could provide the correct balance.¹ Howell found this balance in White's proposition that

"True education means more than the pursual of a certain course of study. . . . It is the harmonious development of the physical, the mental, and the spiritual powers."²

Sound education balanced more than the relationship between spiritual and intellectual education. It considered all aspects of the educational program.

Balance in Education

In Adventist education a risk of imbalance in the curriculum lay in the relationship between practical and academic subjects. At a time of struggle between those educators who tended to yield to the demands of industry and to over-emphasize practical subjects on one extreme, and those who supported the traditional program on the other, Howell attempted to keep Adventist schools on a more balanced course. At times he emphasized the need for more attention to industrial and physical programs in

¹ Ibid.

² W. E. Howell, "The Intellectual in Education," RH 106 (18 July 1929): 6. Quoted from White, Education, p. 13.

schools, but he was unwilling that they detract from academic quality. Agriculture, often claimed by Adventists to be basic to education, should be kept in perspective along with a knowledge of those subjects necessary to "invention and manufacture." In 1910 he declared that the study of plant culture should not overburden the curriculum. A balanced curriculum may even include the study of Greek and Latin "roots and rules."¹

An imbalance between practical and intellectual education, Howell believed, had the potential to destroy true education. Early in 1919 he again observed that some educators tended to over-emphasize the practical. As a result, there existed the danger that "doing may be unduly exalted above thinking and being," a possible reflection of the emphasis on intellectual education in his own experience. As he sought "consistency" in a program that maintained a proper blend of strongly vocational, strongly cultural, and strongly spiritual components, he also sought to give each its due weight in the curriculum.²

Howell, however, soon changed his emphasis. In 1921 he retained and refined his concept of a three-way

¹W. E. Howell, "Ideals and Reals," CE 1 (March-April 1910): 18.

²W. E. Howell, "The Educational Outlook," RH 96 (2 January 1919): 22.

balance, but he expressed a fear that Adventist education after all was not practical enough. A balance of work and study with five distinct values in mind--the moral, physical, economic, disciplinary, and practical--was necessary for Christian education to reach its potential. A program of daily physical work, he proposed, should be developed to "equal efficiency with literary and scientific culture." Many schools placed too much emphasis on impractical activities. This should be changed to provide the balance of work and study he perceived in the program at Southern Junior College in Tennessee. There a farm and workshops provided students with opportunities to learn useful skills while earning part of their expenses.¹

At the Colorado Springs educational convention in 1923, Howell again criticized the imbalance prevalent in Adventist schools where intellectual education received an undue proportion of time and attention. Sarcastically he proclaimed: "When we make up credits it is practically all Head. When we turn out our product too much of it is Big Head." Adventist schools should follow White's educational pattern more closely if they were to achieve balance. Such an education would emphasize some "things that are ordinarily regarded as having little or no

¹W. E. Howell, "Work and Study," RH 98 (6 January 1921): 23.

educational value and that still command no credit in too many of our schools." It was imperative that the best curriculum "have most careful regard for balance, content, and teaching" if it was to be truly efficient.¹ Such a curriculum would meet the needs of the students in Adventist schools.

The Search for Relevance

In harmony with his educational goals, Howell based his concept of relevance in education upon the ideals of character development and training Christian workers. As a result, the training theme recurred frequently through his writings. The requirements of a practical education ruled out the study of materials that had no practical use. Yet determining what was relevant was complicated by the tendency of teachers to consider their own disciplines indispensable. Consequently, some teachers were inclined to burden the curriculum with inconsequential information. While facts "relevant to a thorough understanding of the principles to be learned" should not be omitted, anything that merely served the purpose of "consuming time and energy in mental drill" should be eliminated. Howell criticized the tendency to

¹W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, pp. 282, 285.

drill minor details that had no practical use or application. In 1911, in a sarcastic mood, he wrote:

Any book that dares to . . . omit dynastic Egyptian names that are useful largely for practise in pronouncing with a pronunciation their bearers would not own, or fails to tell who shot Cock Robin, . . . is not up to standard and must be rejected.¹

Not only had Adventist teachers fallen into the trap of teaching irrelevancies, but in 1919 Howell also deplored the tendency among educators to worsen the situation by prescribing the same program for all students. He felt that Seventh-day Adventist schools had largely failed to provide adequately for students' individual needs. Howell declared:

We have followed too far the traditional policy of putting all our boys and girls through the same educational grind, while the work of life awaiting their participation has offered an almost endless variety of callings, requiring especial gifts and training.²

He proposed that Adventist educators should develop differentiated and specialized programs that could better meet the needs of individual students and prepare every one for the challenges and responsibilities of life. Howell claimed that graduates frequently found themselves unprepared and had to learn necessary skills after completing their formal education. To produce efficient

¹W. E. Howell, "Relative Values in Education," CE 3 (November-December 1911): 15.

²W. E. Howell, "The Educational Outlook," RH 96 (2 January 1919): 22.

workers, education should be designed with the specific needs of students in mind.¹

Among the irrelevancies in education, Howell identified the "old lifeless mental discipline subjects." In his opening address at the Colorado Springs convention, he applauded those schools that had relegated these studies "to the scrapheap" and had replaced them with subjects that "throb with living issues."² Howell charged that Adventist schools were still giving too much attention to mental discipline and too little to the "practical arts" of character building and preparing missionaries. Many of the missionaries already sent out had been handicapped in their effectiveness by a lack of relevant practical training.³

The question of relevance was not limited to academics or industry, but applied to all activities in the school program. In 1926 Howell delivered a stinging rebuke to Adventist schools that tolerated sports and games in their programs. He maintained that these activities had no relevance to preparation for lifework. Since "the spirit of the game is the spirit of war," games may be miseducative. The energy and resources

¹ Ibid.

² W. E. Howell, "Opening Address," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 153.

³ Ibid., p. 147.

expended could be more profitably used by students to perform useful work that would provide necessary exercise, teach useful attitudes and skills, and provide financial support while in school.¹

In harmony with the practice he had adopted, Howell supported his positions on work and sports with liberal quotations from White. The following selection, taken from a passage in which she discussed the substitution of sports for work, is typical of those he selected:

But this [work] has been dropped out, and amusements introduced, which simply give exercise, without being any special blessing in doing good and righteous actions, which is the education and training essential.

. . . The seeking out of many inventions to employ the God-given faculties most earnestly in doing nothing good, nothing that you can take with you in future life. . . stands registered in the books of heaven,--"Weighed in the balances and found wanting."²

Howell adopted the dictum that "diligent study is essential, and diligent, hard work. Play is not essential."³ He seized every opportunity to press home to educators and heads of schools the need to turn away from sports activities and to re-emphasize the work program in Adventist schools. As he carried this message to various

¹W. E. Howell, "Working to the Pattern in Christian Education," RH 103 (25 March 1926): 7-9.

²W. E. Howell, "Working to the Pattern in Christian Education," RH 103 (25 March 1926): 8. Quoted from White, Fundamentals, p. 228.

³ibid.

educational councils and school campuses, he was able to report in 1926 that several of the colleges were

in sympathy with the spirit of the instruction and recommendations here given--to the effect that the manual and missionary labor program demands our most earnest endeavor as the proper substitute for games and amusements in our schools, and as supplying an indispensable element in the education of missionaries and the building of stable character in our youth.¹

Taking his lead from White, Howell proposed that schools should replace sports and games with periods of missionary activity, supplemented by an occasional "excursion into the country for a day."²

Such a program, designed to give students a taste of the real world in place of the artificial world of traditional studies and sports activities, illustrated Howell's belief that true education could not be divorced from life, but must become an integral part of it.

Education and Life

The idea that education should be closely related to practical life conflicted with the traditional mental discipline view. Mental disciplinarians considered education as a period of preparation for life to follow. Howell, finding his support in White's writings, rejected this notion, adopted a position similar to that of the

¹W. E. Howell, "Working to the Pattern in Christian Education," RH 103 (25 March 1926): 9.

²ibid.

progressive educators, and tried to relate education to actual life experiences.

Under the traditional system, many subjects, although of little practical value, were believed to develop the mind in much the same way as exercise developed the muscles. Although Howell had rejected the concept in its traditional form, he could not entirely escape his background in classical education. Consequently, he still occasionally referred to mental discipline, although the means for its achievement differed from the traditional view. Howell found expression for his ideas in 1911 in a statement by American President James A. Garfield, who had said:

"In general, . . . the purpose of study is twofold,--to discipline our faculties, and to acquire knowledge for the duties of life. . . . The labor by which knowledge is acquired is the only means of disciplining the powers. It may be stated, as a general rule, that if we compel ourselves to learn what we ought to know, and use it when learned, our discipline will take care of itself."¹

The practical emphasis brought education into touch with real living and at the same time provided the mental stimulation students needed. The conflict between practical and traditional education led Howell, more than a decade later, to write that a "thorough and broad intellectual culture" could not be attained by "making it

¹W. E. Howell, "Relative Values in Education," CE 3 (November-December 1911): 15.

an end and by pursuing abstract studies that have little or no other value than the whetting of the faculties."¹ The implications here suggested that practical subjects served a dual purpose. They not only provided necessary skills, but they challenged and developed the mind in a way superior to the classical studies.

Ellen White had addressed the question of education as preparation for life in 1903. She had written: "Life is too generally regarded as made up of distinct periods, the period of learning and the period of doing, --of preparation and achievement."² She rejected this notion and believed that education formed an integral part of life. Howell agreed. He wrote in 1911: "True education is not only a preparation, a disposing of the preliminaries, it is also a continual part of the main task."³ Education that served merely as a preparatory period of relative isolation from the issues of life produced graduates who were seriously handicapped. Field experience, yielding first-hand knowledge of the future

¹W. E. Howell, "Essentials of a Seventh-day Adventist Curriculum," Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 280.

²White, Education, p. 265.

³W. E. Howell, "The Economy of Educating Ourselves," CE 2 (July-August 1911): 24.

work of students, should be an integral component of education.¹

The relationship between Howell's and White's ideas on education and life was obvious. In view of Howell's apparent antagonism toward John Dewey, his ideas at times sounded surprisingly similar to Dewey's. Addressing the Colorado Springs convention on the subject of Adventist curriculum, Howell spoke quite forcefully:

Dare we put it so boldly that education is life? If not, we may with all due restraint say that true education is inseparably connected with life, and the nearer our schools can come to making education a process of daily living, and not so much a preparation for living, the better they will serve their purpose.²

Similarly Dewey, rejecting the notion of intrinsic educative value in subject matter, believed that education resulted from experience.³ He concluded that experienced adults were obligated to guide students' educative activities. These experiences should be as realistically a part of life as possible. If mere "preparation for life" was the goal of education, then

¹W. E. Howell, "Opening Address," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 151.

²W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 286.

³John Dewey, Experience and Education (New York: Macmillan Publishing Company, 1938), p. 46.

learning would be unnecessarily restricted. Dewey declared:

The ideal of using the present simply to get ready for the future contradicts itself. It omits, and even shuts out, the very conditions by which a person can be prepared for his future. We always live at the time we live and not at some other time, and only by extracting at each present time the full meaning of each present experience are we preparing for doing the same thing in the future.¹

The extent to which Howell shared Dewey's belief in experiential education became obvious at the dedication of the Emmanuel Missionary College chapel in 1928. Howell proclaimed that "unless so-called education is an experience, it descends to the low level of mere schooling. Unless teaching is an uplift and an inspiration, it deteriorates into a formal drill on platitudes."² Howell's dependence upon guiding Christian principles in education differed significantly from Dewey's humanistic concepts, yet both agreed that undirected experience alone was of little value and may even be miseducative. To be of real value, educational experience must be guided by experienced teachers.

While Howell wrote largely on the themes of the importance of education, spiritual aspects, balance, relevance, and relationship of education to life, he also

¹ Ibid., p. 49.

² W. E. Howell, "A Monument to Christian Education," RH 105 (28 June 1928): 20.

briefly noted two other important principles. These were the role of heredity and environment in character development and the need for flexibility in accommodating change.

Heredity and Environment

Howell briefly entered the discussion over the nature or nurture controversy in 1928. While he accepted the view that both hereditary and environmental factors were prominent in character growth, he added a third--self-discipline--as a significant factor. In addition to "heritage [and] natural and social environment," he noted "the daily regimen which a man prescribes for himself" as one of the "subtle dynamic forces which contribute to the make-up of character." These three forces "never cease operating between the cradle and the grave." He continued:

It has been said that man is an omnibus in which all his ancestors ride, that he is part of everyone he meets. We may as truthfully say that he is the resultant of all the influences brought to play upon him during his conscious moments.¹

Character, according to Howell's view, was not only the result of an individual's hereditary and environmental factors but also of the way in which that individual chose to relate to the other factors.

¹ Ibid.

Since students entered the educational system with differing heritages and a variety of backgrounds, all of which were often exaggerated by rapid changes in society, the responsibility rested with the schools to adapt their programs to the varying needs of students.

Flexibility

As educators struggled to meet the demands of a changing society, the need for greater flexibility became apparent. Howell recognized the educational implications of the urbanization of society. He understood that although educators set goals for themselves and their students, they must realize that in a changing world their ideals may not always be attainable. As communities changed, the public gained access to information that previously had been the prerogative of a privileged few. This placed upon teachers the obligation to verify and support their statements "lest [they] be taken in error."¹ No longer could they rest secure in the belief that they held the monopoly on knowledge. The beginning of the information explosion meant that class content must become more dynamic. Teachers henceforth must keep pace with the expansion of knowledge in their areas.

In order to deal with the problems of education in a changing world, educators must look both backward

¹W. E. Howell, "The Question of Efficiency," CE 4 (January 1913): 138-39.

and forward. The influence of the past was inescapable, the setting of achievable goals for the future was imperative, while the problems of the present must be acknowledged and dealt with.¹

Fortunately, as Howell looked for means by which he might influence Adventist school administrators and teachers to implement the principles of education he enunciated, he found a model which, he professed, demonstrated what an Adventist school should be.

An Educational Model

Howell was impressed by Ellen White's presentation of the biblical model of the schools of the prophets as an ideal for Adventist schools. In 1922 he noted the frequency with which she referred to these schools as "the pattern." He noted also the advantages and benefits to be gained from following this pattern as closely as was practicable. These ancient schools had been founded for reasons similar to those that prompted the establishment of Adventist schools--to provide a shelter from "evil influences" for the children, to compensate for the inadequacies of homes and families, and to train church workers. In White's references to the Old Testament schools, Howell found principles that

¹W. E. Howell, "Ideals and Reals," CE 1 (March-April 1910): 17.

"touch[ed] upon nearly every vital point involved in the conduct of our schools." He summarized these points:

They include, in the conducting of these schools, the following fundamental essentials: Control by the Holy Spirit, and hence a high degree of spirituality by the teachers and students; the Bible at the foundation of all instruction; the Bible as an antidote to objectionable amusements; the teaching of history as a sample of all subjects; the industries; the effect of the teaching upon students; the making of missionaries; the schools not to be large, but widely distributed; the teachers ready to adopt the plans of the schools of the prophets; the higher class of knowledge such schools will assure.¹

Clearly, Howell expected Adventist schools to develop a highly religious atmosphere in a program designed to provide a practical education for missionary workers, a program similar to the one he had experienced at Emmanuel Missionary College. The emphasis on small schools safeguarded the flexibility of the institutions by offering a close relationship between teachers and students, ensured maximum availability by reducing the distances students had to travel to reach a school, and when located on a farm, provided the practical experience and opportunities for work that Howell promoted. The provision of suitable work experiences became more difficult as schools grew larger and more urbanized. Such a model, Howell believed, would provide a high quality education in those schools which implemented it.

¹W. E. Howell, "Seventh-day Adventist Education," RH 99 (14 December 1922): 5.

Educational Excellence

Howell's concept of excellence must be understood in the context of his concern for spiritual and practical education, but his ideas also demonstrate those current in educational circles at the time. Consequently, he used such terms as "thoroughness" and "efficiency" to denote excellence. He believed that nothing less was acceptable for Adventist schools. The support that Howell found in White's writings for his expectation of high academic standards added to his own emphasis. She had written that "our students should tax the mental powers; every faculty should reach the highest possible development."¹

Quite early in his career, Howell noted the importance of excellence when he declared in 1902 that he was "heart and soul" in favor of demanding "thoroughness, for without that there can be no success."² In 1909 he added that thoroughness led to mastery of course material and required more than a smattering of many subjects or skills, a condition which could result in embarrassment of the student at a later time. Quality education had a definite sense of direction and purpose which ensured a

¹Ellen G. White, Counsels to Teachers (Mountain View, Cal.: Pacific Press Publishing Association, 1913), p. 394.

²W. E. Howell, "How to Become Thorough," ACE 4 (October 1902): 164.

balance between breadth and depth in the curriculum.¹ Then, in 1910, he described the atmosphere at the educational convention in Berrien Springs as having "a positive attitude toward raising the standard of excellence in every feature of school work."²

Excellence depended, in part, on teachers' ability to establish priorities in their work. In 1911 Howell suggested that mastery of "living principles" was of greater importance than "acquiring as many facts of knowledge as possible." Thorough understanding of principles would eliminate much time and energy-consuming drill.³ Two years later he counseled: "You cannot do all the good things; you must select a few of the best."⁴ Activities which did not directly contribute to the objectives of Christian education should be eliminated.

Some of the traditional subjects, he held, were among those studies which should be eliminated. There was a danger that progress would be stifled and excellent materials would be forced out of the curriculum by traditional studies whose value was questionable. Howell

¹W. E. Howell, "The Place of the Will in Acquiring an Education," CE 1 (November-December 1909): 18

²W. E. Howell, "Editorial," CE 1 (July-August 1910): 22.

³W. E. Howell, "Relative Values in Education," CE 3 (November-December 1911): 14-15.

⁴W. E. Howell, "Stepping Stones and Pitfalls in Education," CE 4 (February 1913): 173.

feared the consequences of "clinging too tenaciously" to tradition. In 1919 he reiterated: "We cannot teach all the good things, nor all the good in any one thing, but must select the things that are supremely good, and get our educational values from them."¹

If establishing proper priorities enhanced excellence, then several other factors detracted from excellence. Howell deplored the lack of interest among Adventist educators in practical education, criticized the poor scholarship of many, and felt that the professional performance of some teachers was weak. He feared the effects of the situation on students, since they were not likely to rise higher than their teachers.² In harmony with this concern, he had declared in 1912 that he would not support inferior programs. He claimed that there was no excuse for

Educational officers . . . to urge parents to place their children in an inferior school for the sake merely of being 'loyal to the cause'. It is incumbent upon the school managers to make the school of such excellence that it will draw the youth into it.³

A practical education in contrast to a "bookish" one, high standards of scholarship among Adventist teachers,

¹W. E. Howell, "The Educational Outlook," RH 96 (2 January 1919): 22.

²W. E. Howell, "The Question of Efficiency," CE 4 (January 1913): 137-40.

³W. E. Howell, "Stepping Stones and Pitfalls in Education," CE 4 (December 1912): 102.

by which Howell probably meant teachers who read widely in preparation for their classes, and committed teachers who had been well prepared professionally for their work would contribute greatly to excellence in Adventist schools.

So fundamental to educational excellence was this kind of quality teaching that Howell declared in 1913 that it constituted "the beginning and the end, and the whole thing" in education. He continued: "If the method is not in the teacher, it is not in the schoolroom." Adventist teachers should develop their efficiency to the point that the quality of Adventist education would equal the best anywhere.¹ Quality education could not be provided without efficient and dedicated teachers.

The Teacher

Howell's long-term interest in teachers and teacher-training was reflected in the frequency with which he wrote on the subject. He considered the teacher to be of primary importance in the educational program. As he discussed the role and importance of the teacher in Adventist schools, he identified three major considerations. They were the importance of the teacher, the teacher's qualifications, and the importance of modeling.

¹W. E. Howell, "Two Superlative Needs," CE 3 (July-August 1912): 18-19.

Howell summarized his view of the vital role of the teacher in the educative process:

No more delicate and responsible work is committed to mortal kind than that of directing the thoughts, forming the tastes, defining the ideals, molding the character, and determining in large part the career and destiny of God's youth and children.¹

There is a similarity with the following statement by White:

He who cooperates with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work.²

Particularly important, the teacher of the young child occupied a place of special trust. Howell wrote:

The credulous mind of the child assumes a receptive attitude toward every word, look, action, or influence of the teacher, and its retaining power is greater than at any other period.³

Subsequent development of the child, and the quality of his adult life, depended upon his early education. Therefore, the elementary teacher had the greatest responsibility, after parents, in the development of the child.⁴

¹W. E. Howell, "Fireside Correspondence School: The Teacher's Refectory," RH 87 (28 April 1910): 17.

²White, Education, p. 19.

³W. E. Howell, "The Normal School Problem," CE 3 (January-February 1912): 3.

⁴ibid., p. 5.

Since teachers acted in place of parents for a significant part of the day, it became necessary to examine their qualifications carefully. These qualifications included the teacher's maturity, relationship to God, professional knowledge, understanding of human nature, and aptness to teach. The first qualification required that teachers be sufficiently mature to guide their students. Howell objected to placing teachers under the age of twenty in the classroom. He claimed that "it does not pay . . . for one child to teach another." Howell thought that it would be ideal for teachers to be parents themselves, since this would give them practical understanding of the needs of children. Since this was not always possible, he proposed that teachers should have some years of experience before entering the classroom, although he failed to suggest how that experience was to be acquired.¹

In addition to maturity, Howell believed that the second qualification of a desirable teacher must be a high degree of spirituality. Christian teachers, who based their work on the gospel commission to go and "teach all nations," were as divinely appointed as ministers. In 1919 he declared that the gift of teaching was "indispensable to make effective such other gifts as that

¹W. E. Howell, "Stepping Stones and Pitfalls in Education," CE 4 (December 1912): 101.

of preaching and of apostleship and the work of a prophet."¹ Teachers must be able to lead their students in studying the Bible, and in understanding the lessons to be drawn from a creationist view of nature. Only the teacher who himself had a relationship with God could help his students know God. These ideas agreed with his position a decade earlier. At that time he had stated that as important as teaching the common classroom skills were, the Christian teacher's responsibilities were much greater. They comprehended "all the possibilities of development and greatness" of students as they established moral values in the use of their physical and mental powers. An individual's full potential could be reached only through his relationship with God. Thus the ultimate goal and result of Christian education was the "Christlike man."²

For the third qualification of teachers, Howell considered an understanding of course content to be fundamental to success. In addition, he noted in 1912 that teachers should be knowledgeable in such health matters as "personal hygiene" and "sanitary science."

¹W. E. Howell, "The Objective in Teaching," Chr Ed 10 (March 1919): 177; W. E. Howell, "The Gift of Teaching," Chr Ed 10 (March 1919): 179; W. E. Howell, "A Teaching People," Chr Ed 10 (March 1919): 180; W. E. Howell, "The Divine Call to Teach," 21 July 1919, p. 1, RG 25: 1919 Bible Conference papers, folder 6. GCAR.

²W. E. Howell, "Specific Aims in Education," CE 1 (September 1909): 5.

They should be able to impart "social refinement" and develop "moral safeguards" in students. For a teacher to be efficient in imparting knowledge and in developing attitudes, an understanding of students was imperative.¹

Although Howell appears to have generally ignored the modern science of psychology in his writings, he probably referred to this new discipline when he added a fourth qualification that teachers should understand human nature if their work was to achieve its potential.² In 1876 White had written that a "knowledge of human nature and a study of the human mind" was necessary for gospel workers.³ Howell, undoubtedly, had picked this up from her in 1912.

All the knowledge of curriculum, understanding of the nature of students, and even Christian commitment was of little value if the fifth and "crowning qualification" of a teacher--aptness to teach--was missing. Howell believed that teachers could cultivate the gift of teaching, but where the gift was missing they could not originate it.⁴ In 1913 he wrote that "no amount of experience, or of spirituality, or of knowledge, nor any

¹ *Ibid.*

² *Ibid.*

³ Ellen G. White, Testimonies to the Church, 9 vols. (Mountain View, Calif.: Pacific Press Publishing Association, 1946), 4:67.

⁴ *Ibid.*, p. 102.

combination of them, will produce a schoolmaster if the gift of teaching is absent."¹ While the gift of teaching was necessary, teachers could not relax and rely on their innate abilities.² Howell's conviction that good teachers continued to develop their gift and improve their qualifications led him to declare in 1918:

That teacher who has lost the spirit to improve his work or has slackened his hand in the constant effort to do better service in his profession, is on his way to the museum; he is indeed a curio who continues to bear the name of teacher but does not progress.³

Only adequately prepared teachers could produce the dynamic program that Howell promoted. Elementary schools and academies needed excellent teachers. As an essential part of their training, Howell suggested that young teachers whose aspirations turned toward college teaching would receive their best preparation by spending several years in an elementary school or academy as a form of apprenticeship--a prerequisite to advancement to post-secondary teaching.⁴

¹W. E. Howell, "Stepping Stones and Pitfalls in Education," CE 4 (December 1912): 102.

²W. E. Howell, "The Master Teacher," 22 July 1919, p. 1, RG 25: 1919 Bible Conference papers, folder 6, GCAr.

³W. E. Howell, "Better Teaching in Our Academies and Colleges," RH 95 (19 September 1918): 18.

⁴W. E. Howell, "The High Calling of Educating Our Boys and Girls," in Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments, 1915, p. 96.

As important as the ability to teach, Howell claimed that it was vital that the teacher provide a suitable model, the sixth qualification, for his students. Jesus, the ideal teacher, was the teachers' model, and they, in turn, must provide appropriate examples for their students.¹ Denominational schools could not afford to employ a teacher who presented a pattern that conflicted with the ideal. Only the teacher who exhibited perfect harmony between what he said and what he did could become master of his profession.² The master teacher could then be depended upon to develop his part in the three-fold educational plan built upon the shared responsibilities of home, school, and church.

Interrelationships: Home, School, Church

Christian education, as Howell understood it, was a cooperative venture among the three agencies closest to the child and his family. This concept became obvious in Howell's writings as he generally discussed the parents' responsibility, the relationship of the school to the home, and the association of school and church. These relationships he described briefly when he classified the school as: (1) an annex to the home, (2) an auxiliary to

¹ Ibid., p. 6.

² W. E. Howell, "Christ the Master Teacher, We the Underteachers," 24 July 1919, p. 1, RG 25: 1919 Bible Conference papers, folder 6, GCAr.

the church, (3) a city of refuge from the insidious evils of society, (4) a recruiting station for church and mission workers, (5) a training camp for training workers, and (6) a bulwark of home ideals.¹ Writing from the point of view of an educator concerned with the role of the schools, Howell nevertheless recognized the primacy of the home.

Parents bore primary responsibility for ensuring that the educational needs of their children were satisfied. Ideally the roles of the other two agencies, the school and the church, were supportive of the family. The growing complexity of society had resulted in greater emphasis on the importance of schools until modern schools had assumed some of the roles previously the prerogative of the home.² Howell must have noticed the inadequacies of some families in providing for their children's education. So strongly did he feel about the problem that he declared in 1911 that those who could not educate their children should not have children. He believed that every child had as much right to be educated as he had to be fed and clothed.³

¹W. E. Howell, "Shall I Go to School This Year?" RH 95 (22 August 1918): 31.

²W. E. Howell, "The Home, the School, the Church," CE 2 (May-June 1911): 16-17.

³W. E. Howell, "The Educational Rights of Our Children," CE 2 (July-August 1911): 27-28.

Because many parents were unable or unwilling to fulfill their roles as primary educators, schools had become humanitarian institutions supplementing the homes. The two should work together in such close cooperation that "the work of the school and that of the home necessarily dovetail into each other." To illustrate the relationship that should exist between home and school, Howell likened them to two supplementary angles, with the boundary between them unfixed. The importance of one institution increased as that of the other decreased. The school could never take the home's place, but it should "fill up that which is behind" in the work of the home.¹

At a time when compulsory education had recently become universal in America, the near illiteracy of many parents remained a factor in the increased importance of school. For those who could do little to help their offspring in any formal education, Howell suggested that school provided "a crutch to parents," and "an adjunct to the home." It was not an independent institution, but one that had come into being to strengthen homes.²

Howell returned to the theme of the school's supportive role in 1913:

¹ *ibid.*

² W. E. Howell, "Stepping Stones and Pitfalls in Education," CE 4 (November 1912): 69.

We can no longer think of the home and the school as independent units of society, . . . Their true relation is rather that of two hands, both ministering to the welfare of the being they serve. . . . Both lay hold of the same task at the same time, both lift the same burdens, both work to the same end perfectly.¹

If the school was to be truly supportive of home and family, then the relationship between the two must be developed. Both were responsible for this relationship. Some secular schools, Howell noted, attempted to improve relationships with the families of their students. A move by Oregon public schools to give credit for work done at home had resulted in closer home and school ties.² Adventist schools, which should do at least as well as public schools, had a disappointing record. Moreover, Howell believed that since schools tended to reflect home values, the relationship between home and school should result in parents sharing the responsibility for reforms in education. In 1923 he wrote:

Teachers may wear themselves out trying to effect reforms, but without the intelligent cooperation of parents they will not succeed. The home remains the chief factor in education; the home ought to be the model of the school in all its educational efforts.³

¹W. E. Howell, "Correlation of School and Home," CE 4 (March 1913): 209.

²ibid.

³[W. E. Howell], "The Sound of a Going," HS 14 (July 1923): 339.

Not only did Howell consider the schools to be supportive agencies for the homes, but the homes held a preeminent position in the educational program. The homes, in fact, set the pattern for the work of the school in educating the youth of the church.

The supportive role of the school extended further than the home and family. School and church relationships provided another aspect of the total educational plan. While he also applied the supplementary-angle illustration to the relationship between school and church,¹ in 1924 he stated his convictions of the association more clearly:

In God's plan, the school is intended to be the third strong member of the great trinity of the home, the church, and the school. Any Seventh-day Adventist parent who leaves the Christian school out of count . . . , has failed to appropriate one of the three supreme advantages that God is holding out to him²

So critical was a Christian education in the development of the church's youth that the church had a duty to aid parents in every way possible. Therefore, the burden of education should be shared by every church member. According to Howell, every member was "under obligation before God to assist in the support of the

¹W. E. Howell, "The Home, the School, the Church," CE 2 (May-June 1911): 18.

²W. E. Howell, "Reading for Educational Day," RH 101 (7 August 1924): 12-13.

church school." Even those churches with too few children for a school should share in the task.¹

Howell did not mean to imply that parents could avoid their responsibility. On the contrary, he emphasized that they had a double duty. Parenting was the greatest trust a couple could accept. They had a natural responsibility as well as a spiritual responsibility to provide for their children. Other church members shared part of the latter.²

Perspective

While several factors influencing Howell's philosophy may be identified, incontestably the greatest single influence was that of Ellen White. Throughout his life, his attitude of respect and reverence for her work was obvious, often leading him to support his positions by appealing to her authority. Other influences also can sometimes be identified, but at other times they may be inferred as a result of their similarities with Howell's ideas.

Three movements prominent at the beginning of the twentieth century did appear to influence Howell. They were progressive education based largely on Dewey's

¹W. E. Howell, "The Question of Responsibility for Giving Our Children a Christian Education," RH 103 (5 August 1926): 8-9.

²ibid.

Ideas; the Bible Institute movement; and the efficiency movement. Although Howell appeared antagonistic to Dewey, and differed markedly from him epistemologically, he agreed with Dewey and the progressives on some aspects of certain issues. For example, both Howell and Dewey believed that education should be more than the authoritative teaching of a restricted body of essential knowledge. While he accepted the progressive belief that curriculum should be developed to meet the needs of individual students, he differed from them in his belief that it must remain within the framework of revealed truth and must be tested by the Scriptures.

Development of curriculum with the needs of students as the only guide resulted in the progressives' child-centered curriculum. Howell, on the other hand, wished to develop a Christ-centered curriculum. He recognized the basic needs of all students for nurture and education and linked the spiritual needs of students to salvation and service as the primary goals of Christian education. An individual's perceptions of his needs could not provide adequate direction for education. "True education" was defined by divine revelation. Howell believed that ultimate truth determined the boundaries within which Adventist Christian education had been developed. This truth, expressed initially through Scripture, and later supplemented in the work of Ellen

White, was authoritative and eternal, rather than relative to time and society.

There was a sense in which truth was subject to change, and therefore tentative. This resulted from man's investigations and could be safely understood only as it was interpreted by the absolute truth of the Bible. Howell's emphasis on the preeminence of the Bible in education and on preparation for service, especially as missionaries, paralleled the ideals of the founders of the Bible Institute movement, and probably reflected their influence on his thinking.

Howell's view of the nature of truth led him to conclude that teachers were responsible for teaching truth. This contrasted with the progressive idea that teachers were "co-learners," whose role was to facilitate the discovery of truth. While Howell did not deny the importance of discovery, his belief in revealed truth added a dimension lacking in progressive education. As a result, Howell demanded more of teachers than mere proficiency in their profession. They must also have a vital personal Christian experience. Besides leading their students to independence in thought and action, to value learning, and to a commitment to service, Christian teachers must work for the conversion of their pupils.

Howell accepted the progressives' proposition that experience was imperative in learning but applied

the idea differently. While the progressives claimed that educational experience provided an avenue through which students could test their ideas, Howell saw the opportunity for students to gain practice in skills they would later use in life. Both Howell and the progressives emphasized the conjunction of practical and academic education.

The efficiency movement contributed significantly to the development of educational thought and practice during the first decades of the twentieth century. Howell recognized its pervasiveness and admitted its influence in Adventist education. However, he appeared to use the term variously to denote economy and quality in education. Although the effect of the efficiency-movement thought no doubt continued, its influence in education declined after the early 1920s, and Howell seems to have abandoned its vocabulary.

Since Howell did not take the time to write out his philosophy of education, it has remained for his posterity to piece together his working philosophy from the multitude of statements he has left. Although it was never formalized by being set down in one document, his philosophy can be seen as an influence in his approach to educational administrative practice. As he developed his concepts of an Adventist curriculum, the same factors that influenced his philosophy are seen to influence his

Ideas of an Adventist curriculum. This study is the topic of the next chapter.

CHAPTER III

HOWELL'S CONCEPTS OF CURRICULUM

Introduction

As an educator and administrator, Howell accepted responsibility for leadership in the development of a Seventh-day Adventist curriculum. He wished that he might construct a suggestive curriculum as a guide for Adventist educators, but decided, in 1923, to leave that to the "curriculum makers." Howell declared his intention, however, to scrutinize the curricula in Adventist schools to ensure that they agreed with principles he had outlined.¹ He certainly had participated in curriculum development in the schools he had administered and produced a Latin syllabus with the cooperation of his senior Latin class at Healdsburg College. His Latin syllabus was designed to assist teachers and students in exploring the history, culture, and literature of Latin.²

¹W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 288.

²W. E. Howell, Roman Commonwealth: A Syllabus of Its Government and Religion (Healdsburg, Calif.: College Press, 1896).

Later, in 1917, he also developed a grammar manual to accompany Goodloe Harper Bell's Natural Method in English.¹ Apart from these efforts, Howell's remaining curriculum statements are in the form of general principles of curriculum construction rather than specific outlines for subject areas.

In the early twentieth century, when Howell began to express his views on curriculum development, three schools of curriculum theory were prominent. The first, intellectual traditionalism, derived its ideas of curriculum from classical education. Traditionalists believed that certain subjects had intrinsic educational value necessary for development of the mind. According to William Henry Schubert, as interest in the classics declined, education became more universal; but the ideals of intellectual traditionalists continued as a subject-centered curriculum.² Howell received his education under the influence of the traditionalists at Battle Creek College.

The proponents of social behaviorism, the second school of curriculum theory, believed in a scientific

¹Walton J. Brown, Chronology of Seventh-day Adventist Education (Washington, D.C.: Department of Education, General Conference of Seventh-day Adventists, 1979), p. 268.

²William Henry Schubert, Curriculum Books: The First Eighty Years (Washington, D.C.: University Press of America, Inc., 1980), pp. 17-19.

approach to curriculum development involving detailed analysis of the activities of adult life to determine what should be taught students. Those activities considered most needed in productive and efficient living were translated into classroom learning experiences. These educators intended to mold behavior in socially acceptable ways.¹ Major curriculum theorists in this group included Franklin Bobbitt, Harold Rugg, and George S. Counts.²

Experientialism constituted the third school of curriculum theory. According to Schubert, this theory matured in the late nineteenth and early twentieth centuries from among the Herbartians, who taught that the accumulated experience of the human race formed an "apperceptive mass" through which the world was perceived and understood, and with which new knowledge must relate if learning was to take place. Dewey, who greatly influenced progressive education, became the foremost proponent of experiential education. His theory of the child-centered curriculum proposed that the child's interests should largely determine curriculum content.

¹ *Ibid.*, pp. 19-20, 32.

² Robert J. Schaefer, "Retrospect and Prospect," The Curriculum: Retrospect and Prospect, Seventieth Yearbook of the National Society for the Study of Education, pt. 1 (Chicago: The National Society for the Study of Education, 1971), p. 9.

Dewey emphasized an active problem-solving approach to learning.¹

In this same period, Ellen White articulated her philosophy of education. Beginning in the early 1870s, she described an educational program that encouraged children to become independent thinkers and actors, in contrast to the training given to "dumb animals." Urging the fourfold development of "the physical, mental, moral, and spiritual" dimensions,² she outlined a plan during the ensuing years that included physical labor, missionary training, and academic excellence. Summarizing her view of education in the claim that true education had "to do with the whole being, and with the whole period of existence possible to man," she declared that education prepared the student for "service in this world, and for the higher joy of wider service in the world to come."³ Based on this premise, she proposed that the Bible should become the foundation of the curriculum, that the study of the works of God in nature was basic to an understanding of life, and that the curriculum of Adventist

¹Schubert, Curriculum Books, pp. 20-23.

²White, Fundamentals, pp. 15-21. This material was originally presented under the title "Proper Education" in 1872.

³White, Education, p. 13.

schools should be designed with the primary goal of developing character in the students.¹

The Old Testament schools of the prophets provided a model for Adventist schools, White believed. Howell followed her lead in advocating a Bible-centered curriculum modeled on these ancient schools. Subjects White identified as part of the Ideal Adventist curriculum formed the basis of Howell's curriculum. He considered White's work to be next to the Bible as an authoritative source for Adventist educators.²

Howell's practice of stating general principles of curriculum development not specific to any level of school left his readers with the challenge of applying the principles where appropriate. In this practice Howell resembled Franklin Bobbitt, who, after an extensive listing of general educational objectives, wrote:

. . . the foregoing are the objectives of general education in schools of all levels: pre-primary, primary, elementary, junior high school, senior high school, and junior college. All of these schools are training for the same adult life. All are aiming at the same ultimate goals.³

¹White, Fundamentals, p. 474; Education, pp. 100-101, 225.

²W. E. Howell, "Seventh-day Adventist Education," RH 99 (30 November 1922): 5-6.

³Franklin Bobbitt, How to Make a Curriculum (Boston, Mass.: Houghton Mifflin Company, 1924), p. 30.

Bobbitt believed that, due to the changing nature of society, educational goals could only be tentative. Observation of human activity, based on society's perceptions of the most desirable activities, should provide the foundation for curriculum structure and development.¹ Although Howell admitted in 1912 that "finalities in education are few," he derived his approach to curriculum from his philosophical acceptance of authority and revealed truth. He believed that education should find direction in the revelation of God, rather than in a study of the activities of man. The needs of human society would best be served in preparing for the eternal kingdom. Howell did not ignore the needs of humanity, but these needs should always be viewed through the Christian understanding of God's plan for man. Desirable human activity was that which could be supported by Scripture.²

Although Howell began his career as a teacher of mathematics and classics, he wrote very little on either subject, giving much more attention to history, literature, and language study. His comments on teaching Bible reflected his concern for the spiritual nature of the

¹ *Ibid.*, pp. 5, 8.

² W. E. Howell, "Stepping-Stones and Pitfalls in Education," CE 4 (November 1912): 67.

curriculum. The arts and social sciences, although not entirely neglected, received much less attention.

In harmony with his conviction that students should learn skills that would allow them to be productive workers, Howell emphasized physical work and trade training in the curriculum. Moreover, he was not content for these subjects to receive token attention. They should be taught by skilled industrial workers and tradesmen, and given the status of credit courses.

This chapter examines Howell's curriculum statements in two main sections: general principles of curriculum development and specific statements on subject areas.

General Principles of Curriculum Design

Principles of curriculum design, as Howell discussed them, can be grouped under four headings: (1) Howell's definition of curriculum, (2) a call for a return to a basic curriculum, (3) his proposal for a curriculum structure, and (4) various minor principles that Howell identified.

Defining Curriculum

Howell's most concise definition of curriculum was stated in broad terms to include all that took place as part of the school program. It consisted of all that school "managers conceive to be the functions of the

school in relation to the young men and women who come to it for help. True education," he believed, "reaches down to the foundations of life's necessities." By adding that "true education is more than the pursuit of a course of study for mental culture alone," he reflected Ellen White's concepts.¹

Elaborating on this concept at various times during his career, Howell noted several aspects of the curriculum for Adventist educators' attention. The majority of his comments were aimed at the formal curriculum of study and work, but the informal also attracted his attention. He commented on the quality of students' life in the school dormitories, emphasized the importance of the various religious activities, criticized the pastimes of games and amusements among students, and noted the advantages of an occasional visit to the country.

The formal curriculum

Although true education was "more than a pursuit of a course of study," the formal program provided for students in Adventist schools would largely determine the character of those schools. That program, as visualized by Howell, consisted of the academic and practical

¹W. E. Howell, "Health Subjects in the Curriculum," Chr Ed 10 (October 1918): 41.

subjects, the regular work program, and the daily chapel and worship periods.

In rejecting the influences of secular schools and of past practice in developing a curriculum, Howell believed it was necessary for Adventist educators to focus on their own essentials--essentials that were distinct from the curricula of other institutions. In spite of Howell's emphasis on the uniqueness of Adventist education, he failed to identify uniquely Adventist guidelines for curriculum design. While the factors he specified could be common to curriculum building in any educational system, the aims of the system would determine the direction and the quality of education offered. These aims would determine the uniqueness of Adventist education. Howell identified three guidelines for curriculum building:

1. Have a well defined aim.
2. Admit only those studies and pursuits which contribute most directly toward realizing our aim.
3. Put on a credit basis every study or pursuit that passes the test of admission.¹

A comparison of Howell's ideas with those defined four years later by Harold Rugg suggests that Howell read the educational literature, was aware of the trends, and

¹W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 281.

adapted some of those trends to his ideas of curriculum.

Rugg said:

There are three definite jobs involved in the task.

First: The determination of fundamental objectives, the great purposes of the curriculum as a whole and its several departments.

Second: The selection of activities and other materials of instruction, choice of content, readings, exercises . . .

Third: The discovery of the most effective organization of materials and their placement in the grades in the public schools.¹

Two points of agreement emerge. First, both Howell and Rugg recognized the necessity of defining the goals of the educational system as preparatory to curriculum design. Second, although Howell specified that only those activities which directly contributed to the achievement of the goals of the school should be given a place in the curriculum, both considered selection of materials and activities as critical to formalizing a curriculum. A divergence of opinion appears in the third factor. While Howell's concern was that every study be considered worthy of credit, Rugg considered the development of a scope and sequence plan for coursework to be important. This Howell left to the curriculum developers and writers of teachers' handbooks.

¹Harold Rugg, "The School Curriculum and the Drama of American Life," Curriculum Making Past and Present, in Twenty-sixth Yearbook of National Society for the Study of Education, pt. 1 (Bloomington, Ill.: Public School Publishing Company, 1927), quoted in Tyler, "Curriculum," pp. 30-31.

Howell's concern that every study be given credit must be viewed from the point of view of the goals of the system. As Howell understood it, the simultaneous aims of Adventist education were to produce Christian character and missionaries. Other Christian schools could also adopt these goals, but Adventist educators were driven by the belief that they had a uniquely Adventist understanding of the gospel to preach to all the world in their generation.¹ Every activity in Adventist schools, whether academic, spiritual, or practical, should contribute directly to achievement of that objective. Therefore, every activity in the curriculum should receive credit toward graduation.²

Howell believed that Adventist schools needed curriculum reform. A satisfactory curriculum resulted from beginning with a careful distinction between reality and practicality on one hand, and theory and artificiality on the other.³ Howell considered artificial education to consist of over-emphasis on mental discipline. By contrast, Christian education focused on "training

¹W. E. Howell, "Christian Education in Europe--No. 1," RH 98 (14 July 1921): 19.

²W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 281.

³ibid., p. 278.

satisfyingly in the art of Christian living and soul saving."¹

The concern that every aspect of the curriculum contribute to achievement of the goals of both the church and the school applied as certainly to the informal curriculum as to the formal.

The Informal curriculum

In a school, the informal curriculum has the potential to influence the formal program to either enhance or hinder its goal achievement. While the formal curriculum received most of Howell's attention, he noted the importance of the informal program in Adventist schools and its influence for good or ill. Four aspects of the extra-curricular activities attracted his comment. These included the role of the school dormitories, the spiritual tone of the school, students' work outside their regular assignments, and the deleterious effects of amusements.

The first and most frequently mentioned was the value of the school dormitories as part of the total program. School homes, he believed, should be warm, sympathetic, and supportive of their residents. Students could be "housed in a hotel and fed in a restaurant," but the school residence should not be allowed to degenerate

¹ibid., p. 279.

into anything so impersonal. In fact, it should be seen by its residents as a model for an Adventist Christian home. Howell judged the role of the preceptor to be greater than that of any other teacher in

amending uncouth habits, refining of the feelings, the transforming of the disposition, the polishing of the rough places, and the elevation and realization of true ideals.¹

Consequently, the preceptor and preceptress should be chosen with the utmost care to select an educated person of integrity, tact, culture, social poise, sound judgment, versatility, and consecration.²

One more aspect of school residences which Howell had noted had a very basic appeal. In 1914 he had expressed his concern for the amount of rest students were receiving, and in the schedule for meals and study. He saw a vital connection between these mundane considerations and students' success both in the school and in later life. He felt that the example in these areas set in the school would influence their later practice.³ While these concerns were largely under the control of the dormitory and dining-hall staff, the example set in spiritual matters was the concern of all faculty.

¹[W. E. Howell], "Student Welfare in School Homes," Chr Ed 8 (May 1917): 267.

²*Ibid.*; W. E. Howell, "School Home Administration," Chr Ed 10 (January 1919): 133.

³W. E. Howell, "Daily Program in the School Home," CE 6 (December 1914): 106-7.

Thus the second factor Howell felt to be important focused on the significance of teachers' spirituality and religious practice. He suggested that no student would rise higher than the example he saw in his teachers. While not suggesting that high academic standards should be sacrificed, he felt that a high spiritual tone was imperative.¹

Third, while many Adventist students scheduled work as part of their educational program, Howell believed that those who also participated in summer work plans received an extra benefit. In this context he mentioned two occupations of special value. Farming, the first, was a favored topic, especially after America entered World War I in 1917. Howell appealed several times for Adventist schools to participate in food-raising drives. No doubt he had a bias toward agriculture because of his own origins on a farm. Praising those students who worked their way through school by agricultural pursuits, he claimed that such students were generally more self-reliant, had more initiative, and exhibited greater "moral fiber" than others whose parents paid their tuition and expenses.²

¹W. E. Howell, "How Can a Faculty Make Its Work Stronger Spiritually?" Chr Ed 10 (December 1918): 103.

²W. E. Howell, "Farming Their Way Through College," Chr Ed 9 (February 1918): 168.

Howell claimed that selling books, the second occupation of special interest, provided one of the best means for both men and women students to earn college tuition. It served a dual purpose of earning money for school expenses and placing "gospel literature" in the homes of the people. He believed that both these avenues for earning school expenses had great value in developing character.

The fourth aspect of the informal curriculum that Howell addressed had to do with the students' activities in their free time. Convinced that "play" would prove detrimental to personal development, he concluded that the proper replacement for games and amusements was "serious and sufficient labor." This could include "missionary labor," but organized or impromptu sports of any kind should be discountenanced. On the other hand, he believed that faculty and students could take occasional day picnics to relieve the pressure of work and study.¹

The curriculum Howell advocated reflected the influence of Ellen White in her advocacy of a Bible-based practical education and the emphasis on work as a substitute for games. It also suggested that he knew the current thought of other educators as shown in the

¹W. E. Howell, "Working to the Pattern in Christian Education," RH 103 (25 March 1926): 8.

parallel between his approach to curriculum development and that of Rugg, and it showed that he had responded to pressures within American society, as demonstrated in his urging of Adventist educators to participate in food-raising drives in 1917 and 1918. His definition of curriculum as all that is done in school for the benefit of students encompassed the formal academic studies and, in addition, all aspects of the students' experience related to school.

Howell was occasionally uncertain what should be included in the Adventist curriculum. Subjects he at times found important, he ignored at others. He seems to have reacted to various suggestions in the educational literature by writing articles that promoted some particular study while he overlooked it in his more comprehensive curricular outlines. His first major statement on curriculum, in which he appealed for a return to basic values, proved to be a more balanced approach than he later demonstrated.

Return to a Basic Curriculum

In 1915 Howell endorsed a "back-to-basics" approach to curriculum. In contrast to the narrow curriculum proposed by educators of his time, Howell's concept of "basics" embraced a wide range of studies and activities. He found great satisfaction in the realization that several speakers at a 1915 National Education

Association meeting supported similar curricular ideas-- ideas Howell recognized as having been propounded by Ellen White forty years earlier. He defined these ideas of education as the "old paths," which included:

1. Mastery of the common branches.
2. Diligent daily study of the Bible and nature.
3. Teaching and practice of health principles.
4. Teaching and practice of soil culture, ordinary mechanic arts, and household arts.
5. Teaching and practice of missionary methods.
6. Teaching of music, use of the voice, and drawing.
7. Teaching of history, literature, science, languages and mathematics.¹

More balanced than the curriculum outline Howell later presented at Colorado Springs, this curriculum included mathematics, music, health, and sciences-- subjects he later appeared to overlook.

In contrast to Howell's ideals, contemporary concepts of basics arose from the response of many educators to pressures from business interests in America. There developed a strong move to restrict elementary education for children of working-class families to basic literacy. Progressive educators opposed this mentality. Dewey believed that such a move was calculated to produce a docile workforce that would always remain captive to industrialists.²

¹W. E. Howell, "Ask for the Old Paths," CE 6 (May 1915): 266.

²John Dewey, "Learning to Learn," School and Society 5 (24 March 1917): 332, quoted in Daniel Tanner and Laurel N. Tanner, Curriculum Development: Theory into

The secondary curriculum was dominated, well into the twentieth century, by the recommendation made in 1893 by the Committee of Ten on Secondary School Studies, even though progressive educators had begun to question their assumptions of the best curriculum to prepare for practical life. The committee proposed a curriculum that totally ignored practical and affective subjects and consisted of classical and modern languages, history, physical sciences, and mathematics--a curriculum intended for an elite student body.¹

In contrast to both these positions, Howell contended that all students had the right to a balanced education. Although he recognized that many students would not continue through high school and college, he did not support an elitist education which offered richer opportunities to children of more affluent families.² Howell's basic curriculum, proposed in 1915, proved to be a richer plan than one he suggested at the Colorado Springs convention in 1923.

Practice (New York: Macmillan Publishing Co., 1980), p. 150.

¹Tanner, p. 234.

²W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 286.

A 1923 Proposal for Curriculum Structure

At the Colorado Springs convention, Howell proposed a three-dimensional curriculum structure which reflected his attempts to incorporate the Bible as the foundation of the curriculum. The organization revealed some overlapping of subject groupings which reinforce the attempt to make the Bible foundational to all studies. The three parts consisted of the practical subjects, Bible and related studies, and the usual intellectual subjects. This latter section was subdivided into two subsections consisting of "content subjects" and "tool subjects." Howell suggested that since each major section was of equal value, each should contribute one-third of the credits toward graduation.¹

Howell named the subjects he proposed for each part. The first should consist of agriculture, the trades, and household arts. The second section should be allotted to study of the Bible, mission history and geography, the study of the gift of prophecy, and denominational history. The first subsection of the remaining part should include the content subjects which consisted of those which dealt with the "the Word, the Works, and the Ways of God." These included Bible, natural science, and history, but since Bible had already been included in

¹W. E. Howell, "The Essentials of a Seventh-day Adventist Education," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, pp. 283-84.

another section, this classification contributed natural science and history to the curriculum. Howell stated that these two subjects were dependent upon the Bible for their "spiritual efficiency" and contributed a "spiritual culture" of a type not enlarged upon in the Bible.

Just what Howell meant by the terms "spiritual efficiency" and "spiritual culture" is not clear, although he repeated the idea in 1924, when he said: "Any subject or study that does not lend itself to spiritual culture or the practical duties of life, finds no place in the Christian curriculum."¹ It seems that Howell had in mind the principle of allowing the Bible to provide the framework through which other subjects were to be interpreted and understood.

Howell had pondered the spiritual nature of the curriculum for years. In 1917 he had described the goal of Christian education as highly spiritual: "To restore the image of God in the soul."² Profoundly religious, the Christian curriculum required that teachers make every effort to "spiritualize" their instruction.

The following year, Howell declared that a spiritual atmosphere permeated all aspects of the Christian curriculum. He wrote:

¹W. E. Howell, "Reading for Educational Day," RH 101 (7 August 1924): 12.

²W. E. Howell, "The Spiritual Tone of Our Schools," Chr Ed 9 (December 1917): 101.

Spiritual education is not a department of education. It is not represented in only a part of the curriculum. It is not confined to the Bible class, nor to the prayer band, nor to the Sabbath. The spiritual is an ever-present element in all the instruction given in a really Christian school.¹

The emphasis he placed on religious content in the curriculum at the 1923 convention grew out of these earlier convictions.

The second subsection of the last part included the study of tool subjects. These provided the means for achieving the goals of education. Foremost among these studies were language, business, and vocational subjects.² Since vocational subjects had already been assigned a place in the curriculum, the tool subjects contributed language study and business. These subjects, he said, must harmonize with the content subjects.

In this curriculum proposal, Howell omitted mathematics, health, the physical sciences, and the arts. He seems to have become confused by his attempts to spiritualize the curriculum, and to have been concerned, in the early 1920s, that Adventist education had become too academic.

¹W. E. Howell, "The Spiritual Element in Education," Chr Ed 10 (December 1918): 101.

²W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 284.

As Howell considered the development of an Adventist curriculum, he noted several other principles which, although important, attracted incidental attention.

Minor Principles

There were five minor principles which Howell mentioned. They were: subject correlation, sources of curriculum ideas, priorities in the curriculum, the pattern of time allotments in the schedule, and the class organization.

The first of these principles was subject correlation, a means by which relationships between content of different subject areas were exploited to enhance interest and learning. In 1910 Howell noted that some teachers saw the principle as a panacea for their problems and overused it. Although its over-emphasis by some teachers had caused others to ridicule the idea, Howell recognized its merit and recommended the plan.¹

The second principle involved the process of curriculum design. In 1923 Howell declared that while Adventist schools had "absolutely the best curriculum in the country," there was room for improvement. He seems to have contradicted himself as he speculated that Adventist curriculum makers had lacked a clear sense of

¹W. E. Howell, "Editorial," CE 2 (November-December 1910): 18.

purpose and had, therefore, produced a curriculum almost by default. Building a Seventh-day Adventist curriculum, he declared, would be simple if curriculum builders would lay aside the influences of other educators and the heritage of the past.¹

Howell seems to have been aware that some secular educators were making the same criticisms. An extract from the 1927 yearbook of the National Society for the Study of Education read:

. . . the existing program is always taken as the point of departure, and attention is centered on addition of new materials or the subtraction of old materials from the established school subjects. . . . There is little, indeed almost no movement, . . . to initiate curriculum-making from the starting point either of child learning or of the institutions and problems of American life.²

Howell agreed with his contemporaries that curriculum makers should begin afresh to design a curriculum relevant to the needs of students and society.

¹W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, pp. 276-77.

²"The Foundations and Techniques of Curriculum Making," Curriculum Making: Past and Present, in Twenty-sixth Yearbook of the National Society for the Study of Education, pt. 1 (Bloomington, IL: Public School Publishing Company, 1927), quoted in Ralph W. Tyler, "Curriculum Development in the Twenties and Thirties," The Curriculum: Retrospect and Prospect, in Seventieth Yearbook of the National Society for the Study of Education, pt. 1 (Bloomington Ill.: National Society for the Study of Education, 1971), p. 34.

For Howell, the society was primarily the church as demonstrated by his concept of priorities in curriculum development.

The third principle involved the ranking of factors influencing curriculum decisions. Limitations imposed on curriculum inclusions by time and resources prompted Howell to suggest that priorities should be established in making decisions. After his visit to the Stanborough Park school in England, in 1921, he urged that the needs and goals of the church be kept uppermost when determining these curricular priorities.¹

The fourth principle addressed the curricular implications of locking students into the grade system. A monograph issued by the State Normal School at San Francisco prompted Howell to suggest that the "lock-step" system stifled spontaneity and initiative and resulted in many students becoming casualties of the school system. Others, who remained in school, were dwarfed by their experiences and faced the prospect of continued failure.² Howell found support for this position in White's statement that "the system of grading is sometimes a hindrance to the pupil's real progress." Perhaps the problem was less one of the grading system

¹W. E. Howell, "Christian Education in Europe-- No. 1," RH 98 (14 July 1921): 19.

²W. E. Howell, "'Lock-Step' Schooling and a Remedy: A Review," CE 6 (May 1915): 266-71.

than it was of rigidity. White continued: "The system of confining children rigidly to grades is not wise."¹

The normal school also proposed that elementary schools should adjust their courses of study to meet the needs of slower students, a proposition Howell endorsed. Better students simply would be allowed to pass to a higher grade at any time they had completed the equivalent of a grade of work. Curricular materials should be rewritten to allow a greater degree of student self-teaching and self-pacing.²

The fifth principle related to the concept of a balanced curriculum. Howell was concerned that no vital part of the program be concentrated in one period or unit of work. Instead, the study of each subject should present a continuous experience, as representative as possible of real life. Such a balanced program would provide maximum benefit for those students who spent only one or two years in an Adventist academy or college.³ This ideal, expressed in 1923, contrasted with his earlier endorsement of the "one study" program introduced at Emmanuel Missionary College in 1901. This contrast showed a significant shift in Howell's thought.

¹ *Ibid.*, p. 271.

² *Ibid.*, p. 270.

³ W. E. Howell, "The Essentials of a Seventh-day Adventist Curriculum," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 284.

In the sixth principle Howell recognized the implications of school organization for the curriculum. In 1910 he argued for a six-plus-six division of elementary and high schools. He claimed that there was clear demarcation of studies between the sixth and seventh grades. At that point students became aware of the differentiation in vocations and in subject material, thereby providing a natural division point between elementary and secondary curriculum. He also noted that when the curriculum was designed with a concern for "educational appeal" or student interest, it had the potential to enhance student activity toward desired educational goals.¹

Howell's concept of the appropriate curriculum for Seventh-day Adventist schools had a dual unifying thread running through it. These dual themes were expressed first in the idea that the Bible should be the foundation of the curriculum and second in the desire to make the curriculum practical. Ellen White supported both ideals. They also demonstrate the possibility of the Bible Institute influence. Both of these ideals affected the value Howell placed upon various subject areas as he commented on their place in the curriculum.

¹W. E. Howell, "The Convention," CE 2 (November-December 1910): 23.

Subject Areas

Howell had much to say on the importance of various subjects in the curriculum and their relationship to Seventh-day Adventist education. How he viewed each subject is discussed in the remainder of the chapter under ten subject headings.

Bible

In 1906, in comparing the development of Seventh-day Adventist schools with "schools of the world," Howell identified a number of distinctive features of Adventist education. Chief among these was the position of the Bible in education. He wrote:

The Bible has attained a pre-eminence in our curriculum highly befitting a people who profess to use it, and it only, as their ground of faith and their constant guide.¹

To achieve this preeminence as the basis of faith, the Bible should be approached with an open mind. Howell criticized the "doctrinal approach" as resulting in study with intent to prove a theory or defend a position rather than to find out what the Bible had to say to the reader. The real purpose of Bible study was to discover truth, to allow it to influence one's life, and to gain knowledge to share with others.²

¹W. E. Howell, "The Educational Convention," RH 83 (12 July 1906): 20.

²W. E. Howell, "Literary Approach to the Bible," CE 3 (March-April 1912): 17.

With the publication in 1913 of White's book, Counsels to Teachers, Howell recognized a new challenge in her instruction that the Bible was to be "made the groundwork and subject-matter of education."¹ Howell understood that "subject-matter" belonged to Bible class and formal religious exercises, but he was uncertain of the meaning of "groundwork." He concluded that Bible study should not be confined to Bible classes alone.² The problem was a practical one: How could all of the subjects be correlated so that the Bible would become the foundation of all study?

Six years later, in 1919, Howell realized that the goal of making the Bible foundational to all Adventist education had not been reached.³ However, although it was difficult, some educators still sought to achieve the ideal. He stated that "we are seeking to make it the pre-eminent study, with all others as contributing to its functions," but left the practical application, as before, to teachers.

In 1926 Howell returned to the issue. Popular education, he said, undermined Christian faith. Religion was necessary in teaching morals, but this alone was

¹W. E. Howell, "Use of the Bible," CE 5 (September 1913): 7.

²ibid.

³W. E. Howell, "The Educational Outlook," RH 96 (2 January 1919): 22.

Insufficient. He added: "We must inculcate not only morals, but spirituality in our children." This quality must

enter every other science of the school. It inspires our teaching of health principles, it is the soul of our teaching of the natural sciences, it lays hold on our language, and our mathematics, and our philosophy."¹

In the same year he admitted that "It has been a real struggle to give Bible the place in the teaching curriculum of our schools that is called for."

Inspired by a circular prepared by the White Bible School of New York, Howell proposed that Bible study should not be treated as a substitute for other subjects, nor as a competitor with other subjects, but rather as the philosophical base for teaching and understanding all other subjects.²

The maturity of this position contrasted with the one he had endorsed in 1901 while visiting America from the Anglo-Chinese School in Hawaii. On that occasion Howell attended summer school at Berrien Springs. He reported "Elder [A. T.] Jones's" presentation:

With much solicitude he endeavored, on this final occasion, to impress the truth that the faithful study of the Bible will give understanding and ability in any line of work, even when we do not

¹[W. E. Howell], "Why Have Church Schools?" HS 17 (August 1926): 16.

²W. E. Howell, "Giving the Bible its Rightful Place in Education," RH 103 (9 December 1926): 19.

have the technical knowledge of the principles and facts involved.¹

At that point Howell seems to have accepted Jones's assertion that Bible study would make up for a lack of knowledge and expertise in other areas of education, a position he later abandoned. At the time Jones, who had been associated with Sutherland in the Battle Creek College reform program, was proposing that the Bible should be the only textbook in Adventist schools, although he also suggested that other books might be used as "studybooks."²

If, as Howell believed, the Bible provided the foundation for all other subjects, one subject to which it would readily relate was the study of literature.

Literature

Howell had taught the literature of the classical languages at Healdsburg College in his first year of teaching, then from 1895 he had taught English until his transfer to Hawaii in 1897. On his return to America in 1901 he again taught English, first at Emmanuel Missionary College, then at Healdsburg after his return in 1903. Unfortunately, his comments on teaching literature do not extend back far enough to provide an insight into his

¹W. E. Howell, "An Educational Incident," RH 78 (15 October 1901): 676.

²Jones, The Place of the Bible in Education, p. 150.

attitudes toward the subject so early in his career. What is clear, however, is that as he began to express his ideas, his view of the importance of the Bible in education influenced his teaching of literature. Howell's discussion of the topic may be dealt with under four main groupings. They are: the Bible as literature, non-biblical literature, fiction, and teaching literature.

Howell first hinted at his views on the development of an Adventist literature curriculum following a convention of Seventh-day Adventist educators at Union College, near Lincoln, Nebraska, in June 1906. M. E. Olsen, an Adventist educational administrator and teacher of English, presented a paper on English teaching. Suggesting that regular reading of good literature would provide models for writers and speakers, Olsen recommended that the Bible should have a place in the literature curriculum since it afforded "the finest examples of English prose."¹ Howell, reporting the occasion, appeared to endorse Olsen's remarks.

Several years passed before Howell stated his rationale for the preeminence of the Bible in teaching literature. In 1911 he proclaimed that its peerless sources of inspiration and its simple language placed it

¹W. E. Howell, "The Educational Convention," RH 83 (19 July 1906): 20.

at the pinnacle of English literature. Its broad scope covered every phase of human experience and represented every type of literature. It portrayed the real and the ideal with truthfulness, power, and universality.¹ He supported his claims with a three-page compilation of comments by recognized literary persons, each of whom, in some way, accorded to the Bible the highest place in literature.

Howell did not believe it necessary to restrict the study of literature to the Bible, however. In 1912 he answered the question: "Why should not the study of literature be confined to the Bible?" He proposed two reasons. First, "the Author of the Bible does not confine himself to it as a means of teaching . . . us." Other means were work, the study of nature, and life experiences. Howell concluded that since the themes of good literature were drawn from these sources, and provided a "transcript of life's experiences," they provided a valid subject for study.²

Howell based his second reason for studying non-biblical literature upon the premise that education should always closely parallel real life. Confining the study of literature to the Bible only would prove

¹W. E. Howell, "The Bible and Its Influence on English Literature," CE 2 (March-April 1911): 16.

²W. E. Howell, "The Bible in the Study of Literature," CE 3 (March-April 1912): 8.

impractical. If it was necessary to study other sources outside school, then students must learn to do it well in school. This was the teacher's opportunity to inculcate discernment and selectivity in reading habits.¹

At that time Howell proposed two extensive lists of authors, one each for study in academy and college literature courses. They consisted of over fifty English and American authors, ranging from Chaucer to contemporary writers, and included works of both prose and poetry. Two months later he prepared a supplementary list of fifty-five authors from both English and American literature. Both selections contained a range of literary types, including historical, philosophical, religious, and allegorical works, and novels.²

Howell's criterion for using a literary work in the classroom depended more on the effect of the work than on its literal truth. Thus he was able to rationalize the inclusion of novels in the literature selections. Noting that parts of good literature and of the Bible itself were fictional, he appealed to teachers to exercise mature judgment in making selections.³

¹ *ibid.*

² W. E. Howell, "Outlines for Literature Classes," CE 3 (March-April 1912): 28-30; (May-June 1912): 22-24.

³ W. E. Howell, "Books for Young People," CE 6 (November 1912): 76.

Howell appears to have later abandoned this position for a more conservative one. By 1921 he was attempting to lead a religious revival in Adventist schools. He promoted the ideal that all teachers should have a deep religious experience as a prerequisite to teaching in a Christian school. In this context he questioned the value of any novel in a Christian curriculum. He claimed support in White's statement that "even fiction which contains no suggestion of impurity, and which may be intended to teach excellent principles, is harmful."¹ Howell concluded that even good fiction could not contribute to Christian education.²

Noting weakness in the teaching of literature, Howell complained that the classes were often dull and lifeless. He declared that literature should be studied for enjoyment; "to gather inspiration and food for nobler, broader, more fruitful living"; and to develop the "power of effective expression."³ He opposed the "scientific" approach, in which students dissected and analyzed literary works. He opposed also systematic study of the history of literature too early in the

¹White, Counsels to Teachers, p. 383.

²Warren E. Howell, "The New Birth in Education," RH 98 (10 February 1921): 2.

³W. E. Howell, "Why Do We Study Literature?" CE 3 (January-February 1912): 14-15.

curriculum.¹ This approach stifled the spirit of enthusiasm that good literature should awaken in its readers. Howell offered five reasons for postponing the formal study of the history of literature until the college years. They were:

1. An acquaintance with literature should precede detailed knowledge of its history

2. An understanding of good literature was more valuable than knowledge of how it was produced

3. For students terminating their education after academy reading literature would be of greater benefit than study of literary history

4. Students from poorly educated families would receive greater enrichment from literature than from a study of its history

5. Deferring study of the history of literature allowed more time to study the Bible as literature in academy grades.²

With the emphasis on enjoyment of literature, the teachers would need the library to support and supplement the literature curriculum. If teachers were to encourage students to read and enjoy literature, and to develop the ability to carry out investigative research, there must

¹ibid.

²W. E. Howell, "The Historical Study of Literature," CE 3(May-June 1912): 3-4.

be an adequate supply of good books. Howell was conscious of the weaknesses of school libraries and drew school administrators' attention to this:

Let us not think therefore, that we put it too strongly when it is urged that sacrifices may be made in some other things that our schools may be equipped with libraries worthy [of] the aim of our educational effort.¹

Howell identified three areas of special need in Adventist school libraries. These areas were Bible, history, and literature. Almost as an after-thought, he added science. The library should play a leading role in encouraging good reading habits in students, and therefore selections for the library should be made with great care. Howell thought that a good library would provide a means to enhance the literary ability of students.²

While Howell's approach to an Adventist literature curriculum was thoroughly Bible-based, he was not willing to discard all other literature. He reasoned that it was not practical to do so, and since God communicated with man in ways other than through the Scriptures, and since good literature was a transcript of life, it was acceptable to study literature. He changed his mind, however, on the value of novels in the curriculum. At first, he found no difficulty with their use,

¹W. E. Howell, "Build Up the Library," CE 2 (January-February 1911): 19.

²ibid.

but later, under the influence of White's ideas, rejected them.

Closely related to the study of literature, and prerequisite to it, the study of language provided one of the most important tool subjects.

Language

Howell recognized the importance of the ability to use language well since it provided the medium for communicating the message of the church. The primary functions of language study were to facilitate communication and to develop the ability to think. A major aspect of communication, Howell recognized the art of public speaking as a practical application of communication skills. Howell gave only incidental attention to three other principles in language teaching. They were: the need for simplicity in teaching language, the importance of teachers as models in correcting poor speech habits, and the appropriateness of correlation of language-related subjects.

As early as the 1903 College View educational convention, Howell recognized that since language provided a means to convey truth, the study of grammar had practical use only as it helped the ability to communicate. If it did not enhance communication and

lead to development of the power of thinking, it had no place in the Christian curriculum.¹

In developing these two skills, Howell believed in a more practical approach to the study of language than was often the case. Instead of students trying to learn grammar and then applying it in their communications, he suggested in 1903 that they would more readily acquire communication skills if they first had something to talk about.² The art of communication would not likely be developed by students independently. If they were to gain these skills, they needed interested teachers who provided models, especially in the art of public speaking. The ability to speak formed a vital aspect of communication. Since the mission of the church to preach the gospel depended heavily on public speaking, by 1911 Howell wished that teachers in Christian schools would place more emphasis on speaking skills. Too often they were neglected above the primary grades. Among the abilities he specifically mentioned as being in need of development were skills in phonics, articulation, and conversation.³ In the colleges also, where the young ministers and teachers of the church were educated, a

¹W. E. Howell, "Language Teaching," RH 80 (24 December 1903): 20-21; (31 December 1903): 21.

²ibid.

³W. E. Howell, "Informal Talks on English IV," CE 2 (March-April 1911): 28.

special need for training in speech existed. In 1918 Howell appealed for more attention to speech classes at college level.¹

Howell also made incidental note of three other principles to be applied in language study. In the first, the need for efficient communication suggested to Howell in 1910 that language study need not be complicated. In fact, he believed that formal language could be so simplified that it could be presented in a dictionary format for students' use.² He had noted Oisen's speech to the educational convention in 1906, in which he had appealed for speakers and writers to use simple language, avoiding cliches and "conventional phrases." Good language, Howell had concluded, should be "sincere, effective, and unobtrusive."³

The second principle to be applied in language study reinforced the importance of teachers as models in language development. Howell realized that many students were disadvantaged in language usage because of the poor language of their parents. Since children learned their bad speech habits by imitation, he believed that they

¹W. E. Howell, "Train for the Platform," Chr Ed 9 (January 1918): 134.

²W. E. Howell, "Discussion," Convention of the Department of Education, 1910, p. 146.

³W. E. Howell, "The Educational Convention," RH 83 (19 July 1906): 20.

could best learn correct habits the same way, with teachers as their models.¹

Finally, Howell saw the opportunity to practice the principle of subject correlation in teaching language. In 1910 he suggested that the study of grammar and spelling could be integrated with literature throughout the grades.²

As one of the subjects he had classified as tool subjects, Howell thought of language study as a vital discipline in the Adventist curriculum. It provided the means by which students could develop the knowledge and skills necessary to carry the mission of the church throughout the world. For many, in addition to a facility with their mother tongue, the ability to communicate in foreign languages would also be necessary.

Foreign Languages

Having received a classical education, and having taught classical studies at Healdsburg College, Howell might have been expected to write much on foreign languages in the curriculum. In reality he wrote little, yet he believed that foreign languages should be included in the curriculum for their utility. Howell's comments

¹W. E. Howell, "Informal Talks on English III," CE 2 (January-February 1911): 29-32.

²W. E. Howell, "Discussion," Convention of the Department of Education, 1910, p. 146.

on foreign-language teaching may be dealt with in three parts. The first, the study of ancient languages, received the largest notice, no doubt because of its implications for Bible study. Surprisingly, in a mission-oriented organization, the other two parts--modern languages and English as a second language in foreign countries--received only incidental mention.

Howell believed that the study of ancient languages was justifiable for those having an interest in, or need for, reading the Bible in the original tongues. He reasoned that the apostle Paul's counsel to Timothy, that he study the scriptures diligently, had implications for serious Bible students. The effort required to understand the meaning of the text could best be rewarded by studying the Bible in the original language, since the best translations lost some of the original vigor. Ancient language study, however, was not appropriate for all students. Those Howell believed could profit from a study of Hebrew and Greek included

1. Persons with a natural facility for languages
2. Persons not too old
3. Those who aspired to become preachers
4. Bible workers
5. Editors
6. Teachers, especially Bible teachers.¹

Greek and Hebrew were of more value for Bible students than Latin; however Howell considered the study

¹W. E. Howell, "Should We Study Hebrew and Greek?" RH 99 (6 July 1922): 3-4.

of Latin to be justifiable for students who wished to read the Vulgate version of the Bible, but it should be discontinued for most students.¹ For those classes studying biblical languages, Howell recommended two years of Hebrew and Greek, with an additional year for teachers.²

The study of modern foreign languages had a wider application, particularly for students preparing to be foreign missionaries. Howell consistently emphasized the mission aspect of the Seventh-day Adventist Church and its schools. Although he seldom mentioned language study, its importance was implied in his pleas for well-prepared foreign workers. Howell proposed that schools teaching modern languages should teach two years each of French, Spanish, and German, with an additional year for teachers in training.³

Howell complained that teachers of foreign languages often made language study unnecessarily difficult. Too much time was spent in "mechanically belaboring the language." Instead of formal drill and repetition, students should learn by using the language in

¹ *Ibid.*

² [W. E. Howell], "Topics for Faculty Study: The Curriculum," n.p., n.d. (Typewritten), RG 21: 1919-WEH, p. 2.

³ *Ibid.*

contexts that proved enjoyable.¹ Although Howell failed to elaborate on this idea, he seems to have been proposing an approach similar to the modern conversational method of teaching foreign languages.

In addition to language study by prospective missionaries in homeland schools, Howell noted the value of teaching English as a second language in non-English speaking countries, especially in South America. There, English had become the "most sought after" foreign language. English also provided the richest literature in "present truth," a term Howell and his contemporaries used to describe Seventh-day Adventist teachings.²

While a working knowledge of appropriate foreign languages was a necessity for students aspiring to become missionaries, so also was the maintenance of good health. To assist students in doing this, and in harmony with Adventist principles, Howell promoted a comprehensive health education program in the schools.

Health and Physical Education

Howell's concept of a total health-education program required more than a few lectures on health topics. He believed that ideas and facts taught in the

¹W. E. Howell, "Editorial," CE 2 (March-April 1911): 21.

²W. E. Howell, "School Notes in South America--No. 9," RH 97 (16 September 1920): 25.

classroom would have little influence on the lifestyle of students unless they saw the same principles practiced in the school. More than this, he thought the physical education program should have a special role in bettering students' health and that the status of health subjects, especially domestic science, should be improved.

Physical conditions within the school buildings, Howell believed, were vital to the health of students and constituted a part of the overall health-education program of the school. In 1912 he condemned poorly heated and poorly ventilated rooms since they jeopardized students' health. Howell demanded that premises be consistently maintained in a hygienic condition, with proper attention to constant temperature and regular air exchange. Responsibility for this aspect of school health rested with principals.¹ To "bring about a vigorous state of health," he declared, "health knowledge and health measures" should be brought "to bear upon the individual" student.²

While Howell emphasized the practical application of health principles in Adventist schools, he did not discount the importance of the health class. However, as he developed his health-education ideas, he advocated

¹W. E. Howell, "Schoolroom Heating and Ventilation," CE 3 (January-February 1912): 12.

²W. E. Howell, "Educate for Health," CE 4 (March 1915): 203.

supplementing weekly personal hygiene lectures with periodic health inspections by a physician, nurse, or suitable teacher.¹

The health-inspection idea he developed even further. In 1918 he proposed that teachers of physical education should consider the current state of student health and provide remedial strategies for students whose health and fitness were below normal. In defining physical education as more than directed physical activity, he assumed that physical-education teachers possessed the skills to diagnose and assess students' health needs. He summarized his ideas in this way: "Physical education means to examine, to remedy, to develop."² Howell apparently considered the current health condition of many students to be unsatisfactory, but his plan made heavy demands on physical-education teachers.

As important as Adventists considered health education to be, it rated poorly among the subjects in the school curriculum. Howell deplored this low status, and in contrast to practice, he proclaimed in 1918 that the commitment of the church to missionary endeavor demanded that for students to develop a "high state of

¹ *ibid.*

² W. E. Howell, "What is Physical Education?" Chr Ed 10 (October 1918): 37.

physical health and abounding vigor, health subjects ought to stand out like mountain peaks in the curriculum of the Christian school."¹

Domestic science and physical education seemed to be especially degraded. Domestic science was usually relegated to the manumental area of the curriculum. Classified thus, the probability that students would take any domestic science classes was significantly reduced. In 1918 Howell proposed that it should be taken out of the manumental section of the curriculum and reclassified as a health subject.² The manumental concept, which had been developed at the end of the nineteenth century by Ruric N. Roark, was intended to train children in practical activities which also presented some intellectual dimension.³

To demonstrate the value of physical education in the curriculum, Howell believed that it should be included with health and required for academy graduation. In addition, he believed that physical education should be introduced at the college level. The inconsistency of Adventist educators in professing great concern for

¹W. E. Howell, "Health Subjects in the Curriculum," Chr Ed 10 (October 1918): 41.

²Ibid, p. 41-42.

³See Ruric N. Roark, Method in Education: An Institute Manual and a Text-book for Teachers (New York: American Book Company, 1899).

health principles while denying graduation credit for health subjects perplexed Howell. He found serious imbalance in the relationship of health to other subjects in the typical Adventist curriculum and considered it inexplicable that physical education should be an elective.¹

The tendency among Adventist schools, in the second decade of the twentieth century, to depend on the work program to provide physical activity for students also troubled Howell. He criticized the practice of keeping students too much confined indoors and declared that such labor as printing, bookkeeping, and caring for the library were "a farce so far as physical diversion from strenuous mental pursuit [was] concerned." Working in the trades was not sufficient to maintain good physical condition, and students should take regular daily exercise outdoors.² Since Howell recognized that work programs and the minimum manumetal credits required in some Adventist schools provided inadequate physical activity, he commended the use of the gymnasium and swimming pool for teaching college physical education.³

¹ *ibid.*, p. 41-42.

² W. E. Howell, "The Outdoor Gymnasium," Chr Ed 7 (January 1917): 137.

³ W. E. Howell, "Health Subjects in the Curriculum," Chr Ed 10 (October 1918): 41-42.

Although some schools had commendable physical education programs, few provided what Howell considered "efficient physical training" to teach "proper posture, carriage, setting-up exercises, and general grace of movement." These activities, he believed, were valuable for aesthetic and social reasons, and he commended schools which offered them.¹

Since few Adventist schools had real physical education programs, the school work-schedule was assumed by many school personnel to provide students' physical activity needs. At a time when a high percentage of the American population were farmers, and most larger Adventist schools operated farms, the study of agriculture was considered important for all students.

Agriculture

Two influences no doubt molded Howell's attitude toward agriculture in the Adventist curriculum. The first was his own experience, initially as a farm boy in Ohio and later as a faculty member in charge of the strawberries at Emmanuel Missionary College. The second was the prominence Ellen White gave to agriculture in her educational writings. She had written before the turn of the century that agriculture should be "the A, B, and C

¹W. E. Howell, "Games and Recreation," CE 6 (March 1915): 206.

of the education given in our schools."¹ In addition, the patriotic fervor that spread through the United States after its entry into the war in 1917 led Howell to reemphasize the importance of the farm and garden.

When Howell joined the faculty of Emmanuel Missionary College in 1901, the college administration expected teachers to share work assignments with the students. Howell accepted responsibility for the strawberry garden.² He found satisfaction in training students to "set" and care for the plants, noting that the experience engendered goodwill and enthusiasm in both faculty and students. The concerted effort at planting time resulted in a "common interest" and in "instill[ing] the spirit of bearing one another's burden." Howell claimed that working with the soil tended to refine "the coarser element in human nature," to subdue "the immoderate spirit," and to help elevate "the aims and motives of living."³

Although Howell's later responsibilities left him little opportunity to involve himself with agriculture, he retained an interest and continued to recommend the

¹White, Testimonies 6:179.

²Vande Vere, The Wisdom Seekers, p. 112.

³W. E. Howell, "Learn by Doing," ACE 5 (June 1903): 164-65.

Inclusion of agriculture in the Adventist curriculum. In 1910, after his return from Greece, he commented that the teaching of agriculture is beginning to receive the attention of educators which it has long deserved. Agriculture is at once the original "natural science," the basic economic science, and with all its permeations and possibilities is fast becoming a comprehensive and highly cultural science.¹

As an editor of Christian Education he encouraged contributions to the journal on the subject of teaching agriculture. In May 1912 he noted the support being given schools by the United States government to encourage increased emphasis on agriculture. He stated his personal approval of the position adopted by the Catholic Education Review in recommending that agriculture should be included in the curriculum of Catholic schools.²

Several years later, America's entry into World War I in 1917 caused him to emphasize again the importance of agriculture in schools. He reminded Adventist educators that their philosophy promoted agriculture as the "A B C of true education." Yet while there had been farming in Adventist schools to provide work for students, and to produce food for school dining rooms, agriculture had been neglected as a systematic study. It deserved a place in the curriculum as much as the

¹W. E. Howell, "Editorial," CE 2 (November-December 1910): 18.

²W. E. Howell, "Agriculture in the Schools," CE 3 (May-June 1912): 13.

academic subjects.¹ This place was especially deserved since Howell had classified agriculture as a basic science, the science upon which he wished Adventist schools could build their science curriculum.

Sciences and Mathematics

As Howell considered the science curriculum in Adventist schools, two concerns emerged. In the first, he discussed the relationship between science and the Bible. In the second, the practical nature of the science courses attracted his comment.

Science taught in Adventist schools, Howell insisted, should harmonize with Scripture. Nevertheless, he was careful to emphasize that the Bible was not a science textbook and criticized attempts to use it in that way. The Bible, however, did provide the context within which the phenomena of nature could be understood properly.² Although he claimed that science was not greater than the Bible, he considered that the Bible did not define the laws of science to the degree that students needed to study them. Therefore it was legitimate and necessary to use sources other than the Bible. In agreement with the fundamentalist influence in

¹W. E. Howell, "Learning From the War," Chr Ed 9 (December 1917): 104.

²W. E. Howell, "The Bible and Science," CE 5 (November 1913): 76.

religion and education, Howell believed that scientific information derived from secular sources that appeared to contradict or disagree with the Bible must be false. He specifically condemned the theory of evolution as anti-biblical and anti-Christian.¹

Not only should science agree with the Bible, but it should be a practical subject. In 1910 Howell wished that Adventist schools could base their science curriculum on agriculture, but he understood that the realities of modern life would not allow this. He recognized that "the vast field of invention and manufacture require all the knowledge of chemistry and physics and mathematics that the most expert specialists can acquire."² Later, in the face of generally declining interest in sciences among American students, he expressed a fear that, since "educators tend[ed] to confuse the needs of the specialist with those of the typical average man," science subjects were being taught too abstractly and were therefore losing their attraction for large numbers of students. In 1915 he argued that if science teaching could be related more closely to life experiences before students were "taken too far afield in the more inert, technical, abstruse, hypothetical things of an artificial

¹W. E. Howell, "Our Serial Articles," CE 5 (February 1914): 172.

²W. E. Howell, "Ideals and Reals," CE 1 (March-April 1910): 18.

laboratory," then in all probability, the enrollment in science classes would increase with that of any other.¹

Howell considered a practical science curriculum most suitable for the average student, but he recognized that there were also students who had legitimate needs for a more specialized curriculum. A practical science curriculum may awaken an interest in some students who would then progress into more detailed and theoretical study of the sciences.²

In contrast to his understanding of the need for a range of science courses, Howell seems to have been ambivalent in his attitude toward mathematics. He began his career as a mathematics teacher, but in 1914 he quoted the superintendent of Washington State public schools, Dr. W. M. Davidson, who proposed that mathematics was not necessary for all students, since not all had an aptitude for the discipline.³

Howell appears to have questioned the relevancy of algebra and geometry in the curriculum. In 1931, when challenged by C. P. Crager, then associate secretary of the education department of the General Conference, for

¹W. E. Howell, "Usable Education," CE 6 (April 1915): 234-35.

²ibid.

³W. E. Howell, "Diversity in Uniformity," CE 5 (January 1914): 141-42.

his-long standing attitude toward these two subjects,

Howell replied:

I still feel that these two subjects are of less importance than others in the curriculum, but that we are so related to the education system of the country now as compared with former years that we must wink at these and leave them in the curriculum.¹

Howell could accommodate these "less important" subjects since "mathematics is much more free from error than any other subjects we have to teach."²

Considering Howell's earlier recognition of differences in the needs of students, it could be concluded that he considered algebra and geometry to be legitimate studies for certain specialized students, but unnecessary for the majority.

Of more general application than mathematics, history and social sciences should be part of the curriculum for all students.

History and Social Sciences

The members of the Seventh-day Adventist Church believed that history supported their interpretation of Bible prophecy. Consequently, the study of history ranked high in the Adventist curriculum. In addition to secular history, Howell desired to add Seventh-day

¹W. E. Howell to C. P. Crager, 22 July 1931, RG 11: 1931-C, GCAr.

²ibid.

Adventist denominational history and the history of missions. Although history received most of his attention, he made incidental reference to other social sciences that he felt had a place in the Adventist curriculum.

Howell understood the important relationship between history and the Bible in the Adventist curriculum. While Bible study, he believed, constituted the core of the curriculum and provided the medium for interpretation of all other subjects, the investigation of history stood beside Bible study as the great revelation of God's suzerainty in human affairs.

Howell deplored the failure of some teachers to discover the full implications of history for Adventist Christians. In 1911 he wrote:

The teacher in history is bent on the student's having full information on every battle and discovery and political intrigue, even if he fails to discern and trace the thread of God's providence running through the leading events of history.¹

Claiming consistently that Adventist teachers should teach history with the intention of making visible God's providence in human affairs, Howell appealed, in 1915, for the "teaching of history with a special view to showing the hand of God, to establishing doctrines, to

¹W. E. Howell, "Relative Values in Education," CE 3 (November-December 1911): 14-15.

interpreting present day events."¹ He thought that correctly studied, history would identify fulfilled Bible prophecies and verify their interpretations. Adventist educators, he also claimed, were obligated to lead students into an understanding of the full implications of current events through a study of history and biblical prophecy.² By correlating history and religion, the former would enlighten the latter.³

The mere perusal of history, or any other subject, was not enough for Howell. He feared the results of superficial knowledge among teachers and preachers. Noting the inadequacies of a survey approach to any subject, he declared in 1910: "More digging and less smattering . . . would spare Bible and history students and preachers many a humiliating blunder of which they are blissfully unconscious."⁴

Howell believed that the study of the history of the world's major nations supported the Adventist understanding of scripture. In addition, he recognized that an investigation of Seventh-day Adventist denominational

¹W. E. Howell, "Ask for the Old Paths," CE 6 (May 1915): 266.

²W. E. Howell, "Vitalizing School Subjects," Chr Ed 8 (February 1917): 172.

³W. E. Howell, "Thinking and Acting," Chr Ed 10 (December 1918): 101.

⁴W. E. Howell, "Ideals and Reals," CE 1 (March-April 1910): 18.

history would give young Adventists an understanding of their heritage. However, Howell's efforts to have someone produce a textbook on Adventist denominational history were continually frustrated. In 1919 he declared that if there was not to be a worthwhile course in the subject, then it should be removed from the curriculum.¹ The General Conference Committee had considered a manuscript by M. E. Olsen as the basis for a text in 1911. Although the committee voted to ask him to complete the manuscript for publication by 31 March 1912, it was not done.² When the question was reviewed again in 1921, a decade after it initially had been considered by the committee, Shaw admitted to Howell that opposition to Olsen's work lingered among church administrators.³

This opposition, which arose from within the committee, had resulted in a call in 1920 for W. A. Spicer to write the denominational history text. Howell was elated. To Spicer he wrote: "I cannot tell you the sense of relief and joy I feel in the prospect of bringing this matter finally to a head." He suggested that Olsen would be willing to allow the use of his

¹W. E. Howell to J. L. Shaw, 8 January 1919, RG 21: 1919-WEH, GCAr.

²GCC Min, April 11, 1911; W. A. Spicer to W. E. Howell, 4 May 1911, RG 21: Bk 55, GCAr.

³J. L. Shaw to W. E. Howell, 2 June 1921, RG 21: 1921-WEH, GCAr.

manuscript as a basis for Spicer's effort.¹ Much to Howell's chagrin, Spicer vehemently declined the invitation.² That left the Olsen manuscript as the only alternative. The nature of the opposition to Olsen's work is unclear, but Howell hinted that it may have had something to do with his writing style. Spicer's style he described as "simple, direct, [and] spirit-filled."³

After the 1921 rejection of Olsen's manuscript, Shaw noted that Olsen, who was planning to work on the manuscript all summer, had had his financial support discontinued by one of the Adventist colleges--probably Union College in Lincoln, Nebraska, since he served on their faculty from 1920 to 1923. Although financial support of Olsen's summer project should have been a General Conference responsibility, the committee refused to have anything to do with it. The absence of Howell and Daniells from the committee meeting, Shaw believed, had been detrimental since they had been more closely associated with Olsen in the project. Four more years passed before Olsen's efforts and Howell's hopes were rewarded by the publication of a denominational history

¹W. E. Howell to W. A. Spicer, 20 January 1920, RG 21: 1920-WEH, GCAr.

²W. E. Howell to W. A. Spicer, 1 April 1920, RG 21: 1920-WEH, GCAr.

³W. E. Howell to W. A. Spicer, 20 January 1920, RG 21: 1920-WEH, GCAr.

textbook. In the preface of his book, Olsen noted Howell's interest in its preparation.¹

Although Howell's worry over the denominational history course seems to have abated, he may have remained unsatisfied. A single remark to W. C. White in 1930 hinted at a weakness in the program which led him to desire to do something himself "to assist our schools in the work of denominational history."²

The study of Seventh-day Adventist denominational history had special significance for students planning to enter mission service. They could benefit also from an examination of the history of the Christian missionary movements that had penetrated many parts of the world in the previous century. Howell suggested that denominational history should be placed in the grade eleven curriculum, with American history and history of missions being taught in the twelfth grade.³

Since Adventists considered a study of European and American history of the nineteenth-century to be especially profitable for understanding their own mission and destiny, Howell suggested that greater provision for

¹M. Ellsworth Olsen, A History of the Origin and Progress of Seventh-day Adventists (Washington, D.C.: Review & Herald Publishing Association, 1925), p. 9.

²W. E. Howell to W. C. White, 28 April 1930, EGWRC-DC.

³W. E. Howell, "Let Us Arise and Build," Chr Ed 12 (November 1920): 68.

these studies should be made by reducing the emphasis on ancient and medieval history in the curriculum. His rationale for this emphasis was that some aspects and periods of history should be eliminated, or "touched lightly," in order to concentrate on those of "most vital importance to teaching the message." In addition, the history of the great non-Christian religions should be studied by those students preparing for mission service.¹

Although history teaching received most of Howell's attention, he included several other subjects in the social sciences which should be included in the Adventist academy or college curriculum. They were: general economics; constitutional and international law; capital and labor problems; history of, and present tendencies in, philosophy; evidences of Christianity; and logic, as they had a bearing on the work of Seventh-day Adventists.²

Geography received scant attention from Howell. It is not clear why, since it would have had definite relevance for young people preparing to serve as foreign missionaries. That it was taught may be inferred from an editorial in Christian Education in 1915 in which Howell reported the updating of Morton's Geography and suggested

¹[Howell], "Topics for Faculty Study," p. 1.

²ibid.

that school administrators should request the latest edition when ordering geography texts.¹

Although Howell generally called for a utilitarian curriculum, he also provided for aesthetic development. The two subject areas most effective in doing this were music and art.

Music and Art

Howell recognized the merit of music and art in the curriculum, but he could not escape the idea that they should have some basically useful purpose. He believed that, in common with other subjects, they should contribute to the total development of service-oriented workers.

Howell pleaded for a more important role for music in both academy and college curricula. He suggested that schools should offer both individual voice training and choral training, and he thought that there should be a minimum music requirement for every student. He criticized schools which offered music as an alternative to traditional subjects at the academy level and as an elective in college programs. Believing that music had a definite place in the Adventist curriculum, he declared:

¹[W. E. Howell], "Geography Publishing," CE 6 (April 1915): 235-36.

When spiritual music, especially song, is so taught as to enter into daily experience as an uplift, and is not confined to purposes of culture and entertainment, it becomes the real thing it is intended to be--a builder of character, a refiner of the thoughts, and expression of the soul.¹

Howell favored sacred over merely cultural music, and vocal over instrumental music. His preference for sacred music reflected Ellen White's position that music, "rightly employed, . . . is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul."²

In the brief mention Howell made of instrumental music, he suggested that while the popularity of the piano was greater than that of the organ, he preferred that students be offered organ lessons, since that instrument was "better suited to gospel purposes."³

As with music, Howell recognized a need for schools to teach graphic arts. He quoted Ruskin. "You can live without pictures, but you cannot live so well." He added White's claim that educators should "educate the children and youth to consider the works of the great Master Artist." He believed that the status of art and art teachers needed enhancement in Adventist schools, but

¹W. E. Howell, "Give Music Its Place," Chr Ed 9 (January 1918): 136.

²White, Education, p. 167.

³W. E. Howell, "America's Largest Organ," Chr Ed 9 (January 1918): 134.

he seems to have stopped short of accepting art or music simply for their enjoyment.¹ They should be studied especially for their value in application to the work of teachers and preachers.²

The remaining curriculum content embraced the most practical arts in Adventist schools.

Work Experience and Trades

Work experience for students in an Adventist academy or college might be gained in three ways. The first involved students in community-service activities, the second was acquired in practical-arts classes, and the third offered students the opportunity to learn a trade. As Howell discussed these programs, he dealt with two subsidiary concerns. In one he considered the issue of allowing academic credit for these subjects; in the other he discussed the importance of practical arts for the slower student.

Since one of the primary objectives of Seventh-day Adventist education was to prepare youth to be church workers in the worldwide community, Howell believed that students should gain experience in service activities in communities adjacent to schools. Speaking of students in mission schools in 1906, he said: "The best and quickest

¹W. E. Howell, "What Can We Do for Art," Chr Ed 9 (January 1918): 135.

²[Howell]. "Topics for Faculty Study," p. 3.

way to prepare them for service, is to put them into actual service while they are gaining their preparation."¹ The experience gained in this way should be related to the work students hoped to engage in after completing their schooling. Distinct from the work programs designed for students to earn expenses while in school, this work experience was intended to take them away from the school campus to interact with the community. Both types of work Howell considered fundamental to Adventist education.²

The next practical aspect of the curriculum was the training in practical skills acquired in the class setting. Howell saw this as having a two-fold value. In addition to the actual skills learned, such training also benefited the mind. He adopted Roark's term "manumental" to describe this dual education. Roark's original aim was to teach manual skills which required a degree of mental skill as well, but Howell added the dimension of utility. Students should be enabled to produce something of economic worth, which Howell later extended to include learning a trade.³ So critical did he consider this

¹W. E. Howell, "The Educational Convention," RH 83 (19 July 1906): 19.

²W. E. Howell, "Games and Recreation," CE 6 (March 1915): 206.

³W. E. Howell, "Stepping Stones and Pitfalls in Education," CE 4 (March 1913): 205-206; W. E. Howell, "Manumental! Aims in Education," Chr Ed 10 (November

aspect of the curriculum that he proclaimed, in 1921, that

Any school that purports to give an education without the sterling virtues of vocational training in its curriculum, is not measuring up to the full stature of its high calling. Any school that fails to provide facilities and instruction for the development of manual skills on a basis of equal efficiency with literary and scientific culture, should take early steps to revise its educational program.¹

So important were the practical-arts subjects that Howell believed they deserved higher status in the Adventist curriculum. He criticized educators' reluctance to allow these subjects academic credit for minimum graduation requirements. He complained that after forty-four years of Adventist education, no credits for practical subjects were accepted for academy basic graduation requirements. In those academies where two manumental credits were required, they were additional to basic expectations. He blamed this reluctance to change on educators who "consider[ed] the traditional subjects of the secondary school too precious to yield one eighth to what we regard as fundamental in the rounding out of true education."² In Adventist colleges the situation was equally unsatisfactory. While only one manumental

1918): 69.

¹W. E. Howell, "Work and Study," RH 98 (6 January 1921): 23.

²W. E. Howell, "Credits for Manumental Subjects," Chr Ed 10 (November 1918): 70.

credit was expected, it also was additional to basic graduation requirements. Howell recommended inclusion of one unit of vocational education at academy level and eight hours at college level as the minimum for graduation. Both academies and colleges should offer additional elective credits in vocational studies.¹

In addition to service activities and practical-arts classes, Howell identified certain trades as basic to the goals of Adventist education. These included agriculture and gardening, carpentry and cabinet making, cooking and sewing, and printing. Although there were traditions governing suitability for the sexes, Howell had no objections to girls learning carpentry and boys learning to cook. He considered it desirable that they sometimes cross over.²

Practical education had special application in teaching slower students. Howell explained its value for arousing interest and awakening latent abilities in these students. He claimed that success in practical arts often engendered growth in the academic studies.³

The ideal for practical education was that every youth learn a trade sufficiently well that he would be

¹[Howell], Topics for Faculty Study, p. 3.

²ibid., p. 71.

³W. E. Howell, "Learning and Doing," Chr Ed 10 (November 1918): 67.

able to earn a living by it if the need arose.¹ This would have been difficult to accomplish in the academy program because of the ages of students and the limited time available. Nevertheless, the advantage those students trained in a variety of practical skills would have over those who lacked the skills would be especially important in a mission setting.

Perspective

Howell believed that the Seventh-day Adventist curriculum should be specifically developed to fulfill the distinctive educational goals of the church. These goals, broadly stated as "development of character" and the "making of missionaries," reflected the mission of the church to carry its message to the world. This sense of mission should result in a unique curriculum, which, while it might benefit from the best of other educational systems, it would not be patterned after any other.

Although Howell recommended that Adventist curriculum makers discard traditional curricula and begin from the beginning in developing a uniquely Adventist curriculum, evidence is scant that this was done during his administration. With the exception of his Latin syllabus, published in 1896, his grammar manual to accompany Bell's grammar text, published in 1917, and a

¹W. E. Howell, "The Educational Outlook," RH 96 (2 January 1919): 22.

Bible syllabus that he reported had been developed by the 1919 Bible and history teachers' conference, he appears to have left the task to others.

In addition to the strong influence of Ellen White's writings, elements of the three major schools of curricular thought current during Howell's educational career are discernible in his approach to curriculum development. Since similar elements appear in White's educational writings, Howell's ideas which resembled those of other educators may have been obtained from her work as well as from the current educational literature.

Howell appears not to have completely rejected traditional education, although he rejected its narrow confines. Throughout his career he proposed a modified subject-centered curriculum, modified by centering the subjects around Bible study. His curriculum, broader than that recommended by traditional educators, excluded classical studies but included cultural and practical subjects, all of which should serve the dual goals of developing character and training missionaries.

Howell's views of the sources of inspiration in curriculum development differed from those of social behaviorists. Behaviorists analyzed human activity to determine the bases for their curriculum, while Howell found direction in divine revelation. Nevertheless, common ideals are observable. Both Howell and the social

behaviorists were influenced by the efficiency movement and both emphasized the importance of a productive and efficient life. While both Howell and the social behaviorists accepted the common objective of producing behavioral changes in students, Howell specifically desired education to result in the restoration of "the image of God" in humanity. Social behaviorists adopted the criterion of social acceptability.

Although Howell's philosophy of education excluded the humanism of Dewey and the Progressives, some of Howell's curriculum ideas resembled their ideas. This was true of his emphasis on relevance and practicality. Howell shared the conviction that education was life itself and more than mere preparation for life with both Dewey and White. This led Howell to propose that the Adventist curriculum should consist of only those subjects having direct utility in reaching the goals of the church. To satisfy this requirement, he even suggested that aesthetic subjects--music and arts--should be taught as useful studies.

Howell stated his concepts of curriculum building and expressed his intention to supervise the curricula in Adventist schools. His extensive travels among Adventist schools gave him the opportunity to see whether his goals for curriculum development were being implemented.

PART III. ADMINISTRATIVE THEORY AND PRACTICE

CHAPTER IV

PRODUCTIVITY

Introduction

During the latter part of the nineteenth century the influence of industrialists and businessmen prevailed in American society. The work ethic promoted the idea of success through hard work, and when businessmen were seen to be successful, they won the respect and honor of the members of society. Raymond E. Callahan, discussing the influence of such industrial and financial leaders as Andrew Carnegie, John D. Rockefeller, and J. P. Morgan noted that since most Americans accorded them top status, the values and beliefs of these "captains of industry" were widely admired and accepted.¹

The growing industrial development of Europe, especially Germany, had challenged American industry. American employers thought that the apprenticeship system of training workers for industry was inadequate for their needs. As a consequence, they imported many of their

¹Raymond E. Callahan, Education and the Cult of Efficiency (Chicago: University of Chicago Press, 1962), p. 2.

skilled employees from Europe. To meet the challenge of German industry, American industrialists sought two concessions: (1) protection from cheaper imports, and (2) relief from the need to train their own skilled workers. They attempted to shift responsibility for training to the schools and the public purse.¹

With the high status of businessmen and with their values permeating much of American society, it could be expected that these values would influence education. By 1871 private business colleges had been developed and many business leaders and educators advocated the introduction of commercial subjects into the public schools.² In the years that followed, the business community began to demand a more practical and immediately useful education. The influence of business on American educational thought became apparent when in 1900 the president of the National Education Association linked education and business by stating his conviction that "the real educational leaders of the age whose influence will be permanent are those who have the business capacity to appreciate and comprehend the

¹William H. Maxwell, "On a Certain Arrogance in Educational Theorists," Educational Review 47 (February 1914): 175-76. Quoted in Callahan, Cult, pp. 13-14.

²Commissioner Eaton, Report of the Commissioner of Education (n.p. 1871), p. 54, cited by Merle Curti, The Social Ideas of American Educators (Patterson, N.J.: Pageant Books, 1959), p. 223.

business problems which are always a part of the educational problem."¹

Arising out of the business emphasis on practicality and productivity, Frederick Winslow Taylor, an engineer at Bethlehem Steel, developed his theories of productivity and efficiency during the 1890s. He presented these theories to the American Society of Mechanical Engineers in 1895 and again in 1903. By 1900 Taylor's ideas had made an impression on the minds of educators. In that year, James Branch Taylor wrote: "The whole drift of present educational thinking is to produce the efficient man, the man related by forceful means to the world without."²

The industrial model appealed to a number of early twentieth-century educators. Applying the standards of industry to education, some found their profession to be inefficient. For example, in 1905 George H. Martin contrasted the methods of education with those of the factory, finding education crude, unscientific, and wasteful.³ Two years later, William C. Bagley, also

¹Oscar T. Corson, National Education Association Proceedings, 1900, pp. 58-59, cited by Curti, Social Ideas, p. 231.

²James Branch Taylor, Educational Review 19(March 1900): 248, cited in Curti, Social Ideas, p. 231.

³George H. Martin, National Education Association Proceedings, 1905, p. 821, cited by Curti, Social Ideas, p. 230.

using the factory analogy, stated his belief that the problem of the classroom was to return the largest possible dividend for the investment made. He wrote: "The school resembles a factory in that its duty lies in turning a certain raw material into a certain desired product."¹

Among other educators who adopted the business model, James P. Munroe claimed in 1912 that the external management of the public schools was a "business problem like that of running a bank, a railroad, or a factory;" except that the nature of the raw material of the school enhanced its importance.² Then in 1916 Ellwood P. Cubberley, one of the most influential educators of the period, wrote that

our schools are, in a sense, factories in which the raw products (children) are to be shaped and fashioned into products to meet the various demands of life. The specifications for manufacturing come from the demands of twentieth-century civilization, and it is the business of the school to build its pupils according to the specifications laid down.³

The factory model, adopted by so many educators, led to the application of Taylor's ideas to the search

¹William Chandler Bagley, Classroom Management: Its Principles and Technique (New York: The Macmillan Company, 1907), pp. 2, 4.

²James Phinney Munroe, New Demands in Education (New York: Thompson, Brown & Company, 1912), p. 58.

³Ellwood P. Cubberley, Public School Administration (Boston: Houghton Mifflin Company, 1916), p. 338.

for greater efficiency in education.¹ Taylor himself declared that every class of work, including that of the student in school, could profitably be submitted to time study, the basis of efficiency principles.² As Taylor's methods entered the educational system, educators attempted to discover means to measure students' productivity as an indicator of school efficiency.

One attempt to measure students' progress was that made in 1909 by Leonard P. Ayres. He devised a scale of efficiency for schools based entirely on the number of students who were above age for their grade level. Taking no account of the reasons for this "retardation," or of the progress students were making, he concluded that public schools were inefficient since they catered to brighter rather than average students.³

This plan, or one similar to it, apparently impressed Cubberley. Writing to administrative trainees in 1916, he speculated that "in time it [would] be possible for any school system to maintain a continuous survey of all the different phases of its work." The "corps of efficiency experts" employed by the school

¹Curti, Social Ideas, p. 230.

²Frederick Winslow Taylor, Shop Management in Scientific Management (New York: Harper & Row, 1947 reprint ed.), p. 176.

³Leonard P. Ayres, Laggards in Our Schools (New York: n.p., 1909), p. 3, cited by Callahan, Cult, p. 15.

would construct tests "to detect weak points in work [of the schools] almost as soon as they appear[ed]."¹

This infatuation with efficiency led educators to place great emphasis upon testing. In 1913 J. M. Rice claimed to have discovered "not only the fundamental cause of the unsatisfactory results . . . in many of our elementary schools of our country, but also a remedy that is capable of eliminating it." He described a pedagogic system that depended heavily on testing of students in various subject areas.² Over the next few years the National Society for the Study of Education sponsored a Committee on the Economy of Time in Education. Their fourth report, published in 1919, also emphasized testing as a means of improving educational efficiency.³

The emphasis on efficiency and practical education, influenced by an industrial model and based on the work of the American Herbartians, resulted in a period of conflict between educators who supported the traditional curriculum and those who demanded greater practical

¹Cubberley, Administration, p. 338.

²J. M. Rice, Scientific Management in Education (New York: Publishers Printing Company, 1913), p. vii.

³National Society for the Study of Education, Fourth Report of the Committee on Economy of Time in Education, in Eighteenth Yearbook of the National Society for the Study of Education, pt. II. Bloomington, Ill.: Public School Publishing Company, 1917.

emphasis.¹ This led many educators and industrialists alike to deprecate the "merely scholastic" curriculum.²

As a result of this utilitarian emphasis, many educators declared that the determinants of the curriculum must come from outside the school. In this spirit, such writers as Franklin Bobbitt and Cubberley claimed that specifications of the product, that is school graduates, should be decided by the public.³ Given the prevailing level of saturation of American thought with the ideas of industry, this meant that the specifications of American education were largely determined by industrial leaders. Callahan noted that for American society the "models were not the thinkers such as the Deweys, the Beards, or the Veblens but the men of action--the Fords and the Carnegies."⁴

So much emphasis on efficiency and utilitarianism resulted in a somewhat mechanistic approach to education. The child was seen as raw material. The processes of education were treated as a manufacturing operation. The graduated student was a product, the specifications of which were determined by the needs of industry. Although

¹Curti, Social Ideas, pp. 207-8.

²Callahan, Cult, p. 9; Curti, Social Ideas, p. 208.

³Callahan, Cult, p. 227; Cubberley, Administration, p. 338.

⁴Callahan, Cult, p. 248.

a few educators expressed concern for the living product, there was a tendency to dehumanize the system.

Some educators resisted the trend. As early as 1904, Margaret Haley, a pioneer in the movement to organize teachers' unions, protested the "factoryizing" of education. She argued that such a development would reduce teachers to the servility of mere factory hands who were expected to carry out orders without question, a condition which "militated against efficient teaching and the protection of the child and society."¹

Another educator who rejected the current narrow utilitarianism was John Dewey. He attracted a number of educators to his views. According to Merle Curti, Dewey "insisted that education should provide so wide an understanding of the relation of one's work to society" that every worker should enjoy "a full and rich life in his work."²

According to Callahan, industrialism retained its power in education for the first three decades of the twentieth century in spite of the efforts of a few educators. Change came slowly, but under the influence of George S. Counts and Jesse H. Newlon, both of whom opposed the extreme emphases on business and industrial

¹Margaret Haley, "Why Teachers Should Organize," National Education Association Proceedings, 1904, pp. 145-52. Cited in Curti, Social Ideas, p. 242.

²Curti, Social Ideas, p. 237.

management models in education, educational administration began to move away from the business model after 1930.¹

The educational climate into which Howell entered seethed with the elements of change. His graduation from Battle Creek College in 1894 predated by one year Taylor's first formal presentation to the American Society of Mechanical Engineers. As the ideas of the efficiency movement gained currency, Howell was unavoidably exposed to them. His writings during the period of greatest efficiency emphasis were replete with the concepts and terminology common among his contemporaries.

As an outgrowth of the efficiency movement in industry and in response to a desire for more efficient use of community resources, the social survey idea was developed in the industrial city of Pittsburg in 1907. The purpose was to assess the needs of the community and advise its leaders on the best use of resources in community development. Two Yale University faculty members, "Professors Hanus and Moore," modified the concept so that it would have specific application to schools. They proposed the school survey in 1911. According to Ayres, the first surveys were done during that year in two school systems in New Jersey. Their purpose was to

¹Callahan, Cult, p. 248.

tell the people in simple terms all the salient facts about their public schools, and to rely on the common-sense, the common insight, and the common purpose of the people as the first great resource in working out their problem. The purpose of the survey was to educate the public.¹

Howell had already served as administrator of three schools when this new emphasis began.

The school survey movement gained momentum among educators during the second decade of the twentieth century.. In 1913 Howell received his appointment to the General Conference Education Department in time to feel the survey movement's influence on his administration. In this chapter, Howell's administration is examined from the points of view of his attitudes toward efficiency in and supervision of the Seventh-day Adventist school system.

Efficiency

Howell's concept of efficiency must be understood in the context of contemporary thought. Since the ideals of the efficiency movement permeated American educational ideas, he could not remain unaffected, but how he interpreted them depended upon his own philosophy and on the weight given efficiency concepts by Ellen White. Howell's ideas might be summarized under five topics: the need for efficiency, specialization, efficiency defined

¹Leonard P. Ayres, "The Investigation of the Efficiency of Schools and School Systems," N.E.A. Bulletin 3 (May 1915): 137.

as quality, efficient use of facilities, and efficient superintendence.

Efficiency has been defined recently by Theodore Caplow in terms of the relationship between production and investment of resources. Caplow has said that "an organization is efficient if . . . its output is relatively high in relation to its input."¹ Many educators tried to adopt a similar definition in the schools early in the twentieth century, defining educational efficiency in terms directly attributable to the business world. William H. Maxwell, one of the few who resisted the trend, felt that a better definition of efficiency in education would be a philosophical one. This definition would state what an efficient school should be in terms of what it should do for its students.²

Howell would probably have accepted Maxwell's definition since his emphasis, based on the major goals of character building and training teachers, preachers, and missionaries for the church was preeminently concerned with the effect on students. While Howell adopted the business vocabulary of the time, he applied it in a broader sense than many of his contemporaries, who tended

¹Theodore Caplow, Managing an Organization (New York: Holt, Rinehart & Winston, 1983), pp. 80-81.

²William H. Maxwell, "The Investigation of the Efficiency of Schools and School Systems IV," N.E.A. Bulletin 3 (May 1915): 147-54.

to view educational efficiency in terms of fiscal economy and cost efficiency.

The Need for Efficiency

Significantly, Howell made his first recorded reference to efficiency in education in 1903, the same year that Taylor presented his paper, "Shop Management," to the American Society of Mechanical Engineers. At the time, Howell was teaching at Emmanuel Missionary College where his responsibilities in the strawberry garden led him to conclude that practical experience was necessary for each student to become an "efficient, productive worker."¹ Since Howell did not again take up the theme of efficiency until the movement had gained momentum in both industry and education, this reference may have been coincidental.

The extent to which Howell later noticed the movement may be judged from his observation in 1913 that "the very atmosphere is charged with progress and efficiency. How can we live in it and not imbibe its spirit?" He noted the importance of a more economical use of time and resources, but his interpretation of efficiency ideas had more to do with the sense of mission of the Adventist church than with the "return for investment" concept of many educators. Thus, efficiency in

¹Warren E. Howell, "Learn by Doing," ACE 4 (June 1903): 164.

Adventist education was indicated not only by the attitudes toward their studies engendered in students but also in their recognition of the providences of God in opening avenues for the church to present "the everlasting gospel" in hitherto closed areas of the world; in the application of the knowledge of health principles that the church had had for many years; and in the determination that teachers should become models of scholarship and character for their students. In a world of accelerating progress and change, efficiency meant competence in one's profession; it meant preparedness to take advantage of existing opportunities.¹

Although Howell had adopted a broader concept of efficiency (as he applied the idea to Adventist schools) than many of his contemporaries, he nevertheless reflected current thought when he linked efficiency and economy in public-school education. In mid-1911, during the time when "Taylorism" was attracting widespread attention, his attitude toward the economy of mass education in public schools led him to conclude that a judicious selection of subjects would lead to "larger returns" for "light expenditure." A better educated citizenry, he believed, would prove economical for the state since their enhanced potential for earning a living reduced the likelihood

¹W. E. Howell, "The Question of Efficiency," CE 4 (January 1913): 137-40.

that they would "become a charge on the state" and increased their efficiency "in promoting the interests and ends of the state."¹

Howell considered the economical gains in two ways. In the first, the student benefited from a broad education in return for a small personal investment. In the second, the gain to the state resulted less from the relationship between public expenditure and the actual output of students than from the contribution those graduated students would make to the community.

In July 1912 Howell responded to popular demands for educational efficiency with a vigorous article in which he declared that "efficiency in teaching is the alpha and omega, the first and the last, the beginning and the end, and the whole thing." He further claimed that the teacher was the school, and if that teacher was deficient in any way, then the school would also be deficient. He continued: "We should so increase the efficiency of our teaching and training that it will measure up in quality with the best there is to be had anywhere."²

¹W. E. Howell, "The Home, the School, the Church," CE 2 (May-June 1911): 17.

²W. E. Howell, "Two Superlative Needs," CE 3 (July-August 1912): 18-19.

Efficiency Defined as Quality

Howell often appeared to intend "efficiency" to mean quality in educational standards and performance. At times he doubted the standard of education in some Adventist colleges. In 1913 he deplored the fact that one college had earned only a "third class" certificate. Its "'standards of admission and graduation [were] so low, or so uncertain, or so loosely administered,' as to make it necessary for their graduates to take one full year more" in another institution to obtain a standard degree.¹ An apparent reference to the College of Medical Evangelists, this situation fell far short of the efficiency that Howell promoted.

In the same year, noting the inadequacies of many Adventist schools and academies, he declared:

. . . when we have raised the efficiency of our intermediate schools and academies to where the honor of our cause demands, we shall draw from the high school . . . a multitude of the intellectual flower of our adolescent flock.²

Howell believed that higher quality education in Adventist schools would remove the reason for many Adventist youth attending public institutions. One reason for the deficiency in Adventist schools, especially the colleges,

¹W. E. Howell, "A Brief Study of College Administration," Chr Ed 4 (May 1913): 275.

²W. E. Howell, "The High Calling of Educating Our Boys and Girls," Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments, 1915, pp. 93-97.

was the tendency among administrators to offer too many programs.

The proliferation of Adventist college courses had resulted in too few students in many programs to allow efficient teaching and administration. Specialization, Howell believed, would increase both personal and institutional efficiency. This specialization, a theme of efficiency experts, involved "the doing of one or two things supremely well." Howell believed that this would result in "greater educational and economic efficiency, and therefore [produce] greater working efficiency in every line of service for which our schools supply recruits."¹

In proposing in 1912 that schools reduce the number of classes and increase their size, Howell agreed with the efficiency theorists' demand for larger classes to achieve greater financial efficiency. However, his agreement was conditional upon the needs of students being adequately met. In 1911 Howell had written approvingly of President James A. Carfield's call for "smaller schools, more teachers, less machinery and more personal influence."² While he seems to have contradicted the position on smaller class size that he had

¹W. E. Howell, "One Way Of Increasing Efficiency," CE 4 (February 1913): 177-78.

²W. E. Howell, "Brains vs. Brick and Mortar," CE 3 (November-December 1911): 17.

taken the previous year, no doubt Howell recognized that while very small classes were not cost-effective, very large classes deprived students of quality education. In a paraphrase of I Corinthians 13, Howell expressed the imperative of efficiency in the operation of schools. In this context the term "efficiency" appeared to connote quality of education.¹

When his career as an educator was nearing its end, Howell felt that Adventist schools had progressed significantly in offering quality education since 1913. Noting that many Adventists had an "inferiority complex regarding our schools," he cited several commendations Adventist educators had received from their secular counterparts to support his claim that Adventist schools were "not only second to none, but much in advance of any other class of schools we know about." They were, he claimed, "nothing inferior but rather superior to the schools of the land about us."² Had Howell been writing the comment a decade earlier, he undoubtedly would have claimed that the efficiency of Adventist schools was second-to-none.

¹W. E. Howell, "Moving in the Right Direction," CE 4 (April 1913): 237-39; W. E. Howell, "A New Era," CE 4 (April 1913): 240.

²W. E. Howell, "The Quality of Our Schools," RH 107 (4 December 1930): 8-9.

The movement for efficiency in education not only required that the schools provide facilities suited to their educational purpose, but also that the most advantageous use be made of those facilities.

The Efficient Use of Facilities

After 1911 the quest for efficiency resulted in considerable pressure on school administrators to make more productive use of school facilities. One response to this pressure was the "platoon school" or "Gary plan" originated by Superintendent William A. Wirt in Bluffton, Indiana, and introduced to the Gary, Indiana, schools as early as 1908. Wirt and his supporters noted that at any time during the school day, half of the school plant was unused. By careful scheduling, all spaces--including laboratories, assembly room, gymnasium, and workshops--could be occupied full-time. While half the students occupied regular classrooms, the other half were located in the special-activity areas. At the end of each class the students rotated to the next room or activity area. Wirt claimed that under this organization the number of pupils in a school could be doubled.¹

Howell would have felt the influence of efforts to make more use of school facilities, but the small size of most Adventist institutions precluded experimentation

¹Callahan, Cult, pp. 129-31.

with anything like the Gary plan. Howell's response in 1918 was to approve greater use of college facilities for summer schools. In doing so he advocated a double advantage: not only did summer school provide for more efficient use of facilities by opening them up during the long summer when they would normally be closed for several months, but it also provided a speedier training for denominational workers.¹ The latter appealed to Adventist leaders in view of the worker shortage.

The next year, Howell noted three factors in efficient education. Curiously, he assigned proportions to each facet of efficiency. Recognizing as paramount the role of the teacher, he assigned him half of the contribution to efficiency. The other half he divided evenly between the building and its equipment. He wrote:

School efficiency is only half provided for when a qualified teacher is secured. A quarter section more is added when a well-located, well-lighted and well-heated building has been arranged for to house the school. The other quarter section in a suitable plant for a school center, is comprehended in the phrase "school equipment."²

Howell recognized that although learning would take place in the simplest environment, lack of an adequate facility or sufficient teaching aids impeded the work of even the

¹W. E. Howell, "Our Summer Schools," RH 95 (3 October, 1918): 20.

²W. E. Howell, "School Equipment," Chr Ed 10 (May 1919): 225.

best teacher in a modern, formal school. The moral was: "Equip the school if you want efficiency."¹

Sometimes preoccupied early in his career as a departmental administrator by the drive for efficiency, Howell did not overlook the need for efficient supervisors. If the schools were to become truly efficient, then it was the responsibility of the superintendents to see that they did so.

Efficient Superintendents

The ability of superintendents to encourage efficiency in the schools under their jurisdiction depended upon their own attitudes toward and their preparation for the position.

Addressing the educational council at Pacific Union College near St. Helena, California, in 1915, Howell expressed four criteria for efficient superintendence. First, if the superintendent was to do the work thoroughly, he or she must be able to give it undivided attention. In many conferences the superintendent had too many responsibilities. Howell noted that of sixty-two superintendents in North America, forty carried other responsibilities. More than one-fourth were also full-time preachers. With so many superintendents overloaded, conflicts of interest would result in the work with the

¹ibid.

schools being neglected while other departments also received less attention than they deserved.

Second, the qualifications for efficient superintendence consisted of both personal character traits and educational preparation. The selection committee, when choosing a new superintendent, should understand clearly the requirements of the position and seek a candidate who would fill the requirements as closely as possible.

Third, efficiency demanded that superintendents have a serious commitment to the work they were doing. Such a commitment constituted a "missionary spirit; and [an] utter abandonment to the sacred and noble cause of child education."

Fourth, superintendents needed sufficient length of tenure to allow them to develop efficiency in their work. Attaining the level of preparation that the office demanded required a great expenditure of time and resources. A brief tenure in the superintendency denied an individual the opportunity to become truly efficient.¹

Wise to the practices of selecting personnel current in some conferences, Howell enumerated several to be avoided when choosing educational supervisors. Among these unsatisfactory practices he noted the tendency to

¹W. E. Howell, "How to Develop Efficient Superintendents," Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments, 1915, pp. 150-52.

select (1) relatives, (2) someone who is near at hand because it would be less expensive than to move a qualified person a greater distance, and (3) a "good" man or woman who lacked the proper preparation. Such procedures could not produce efficiency in the superintendency and would react unfavorably on the schools.

After his election as secretary of the education department of the General Conference, Howell seldom directly mentioned the issue of educational efficiency. It appears that he had responded to the influences generated by heightened public awareness of the efficiency movement. He urged Adventist schools to improve their efficiency, but he used the catchwords of the movement less after its initial impact had worn off.

While the present section has considered Howell's thoughts on efficiency in management of schools, the following section examines more thoroughly his supervisory ideas and practice.

Supervision

In Caplow's scheme of administrative functions, supervision is a subset of productivity. He has proposed a more general view of supervision than that current in education in the 1980s. Supervisory activities might include, for example, development of programs, visitation of school campuses, surveys and informal studies of

school problems. Howell participated in similar supervisory activities.

The Pacific Union Conference had invited Howell to become its educational secretary in 1906 before Ellen White had requested his association with the new school at Loma Linda, but he had had no actual experience in a supervisory position until he was appointed to assist Griggs in the General Conference Education Department in 1913.¹ In addition, in common with most other educational administrators of his time, he had had no specific training for the work. Doubtless, the almost twelve years he had spent in school administration afforded insights into the needs of teachers and school administrators that would prove to be of value to him. Nevertheless, it seems a large step for him to be advanced from the principalship of the Fireside Correspondence School to the assistant secretaryship of the General Conference without any real experience in the supervision of the intermediate educational levels. If Howell felt any lack in this regard, he did not admit it and he quickly developed a concept of the superintendent's role in the school system. His approach to supervision is presented under four subheadings. They include: (1) The Superintendent, (2) Fostering Development of the Schools,

¹PUR 5 (1 March 1906): 5; J. A. Burden to A. W. Truman, 22 October 1930, RG 11: WEH Asst., 1931-B, GCAR.

(3) Supervision of the Schools, and (4) Assisting the Home School.

The Superintendent

As Howell's understanding of the role of educational supervision developed, he elaborated on several aspects of the position. Although he functioned under disadvantages resulting from the nature of the organization, he recognized the necessity of personal contact between the supervisor and his subordinates. Howell also noted the advantages of a mentor relationship for developing leaders and outlined the qualifications of superintendents.

Much of the superintendent's work consisted of communicating with teachers and administrators in the various schools under his/her supervision. Although distance created problems in communication, Howell recognized the importance of personal contact between the supervisor and subordinates. He briefly described an approach to administrative supervision that was to be given prominence many years later by Thomas J. Peters and Robert H. Waterman.¹ He wrote:

Frequent and brief periods of counsel are better, as a rule, than less frequent and longer periods. Some good business administrators hold a daily

¹Thomas J. Peters and Robert H. Waterman, Jr., In Search of Excellence (New York: Harper & Row, 1982), p. 122. Peters and Waterman refer to their concept as "Management by Walking About."

counsel with their superintendents or foremen; others make it a point to go the round of all departments daily, for a brief inspection.¹

While Howell expressed the ideal for supervision, other than the school principal, no Adventist supervisor could hope to visit at such frequent intervals because of the nature of the system.

Not only was the dispersed nature of the Adventist education system a hindrance to communication, but the structure of the organization also posed some difficulties. As secretary of the General Conference Education Department, Howell supervised a pyramidal organization through which communication usually moved up or down. He noted the responsibility of local conference superintendents for elementary church schools. Union conference educational secretaries, the next level of supervision, were responsible for the local superintendents, and in a general way, for the elementary schools, in addition to having direct responsibility for academies. Howell considered these personnel to be field secretaries of the General Conference Department of Education, the third level of supervision.² Although Howell enunciated his ideals in supervision, his opportunities for carrying them out were restricted. Distance

¹[W. E. Howell], "School Administration," Chr Ed 10 (January 1919): 129.

²[W. E. Howell], "School Field Administration," Chr Ed 10 (January 1919): 133.

limited his influence to the campuses of larger academies and colleges and to the development of general policy.

Just as Howell's position at the apex of the organizational pyramid restricted his ability to supervise the schools at all levels, so the persistent shortage of administrators in the Seventh-day Adventist educational system also impeded effective supervision. As early as 1919 Howell noted the need to provide more and better administrators and supervisors at all levels. To achieve this, he proposed that while seeking means to improve his/her own methods, every administrator should identify those among his/her associates who could be helped to prepare for administrative responsibilities.¹

Recognizing early the importance of the mentor relationship, Howell was doubtless able to take advantage of the association he was already developing with certain denominational leaders. He particularly acknowledged the help and encouragement he received from General Conference President A. G. Daniells. Commenting more than a decade later on Daniells's support during the 1919 educational institute, Howell concluded: "I have always thought that ground was laid there that was a strength to my work over the twelve years I was secretary of the Department." Howell cited other situations in which he

¹[W. E. Howell], "School Administration," Chr Ed 10 (January 1919): 129.

believed Daniells's stimulation had helped him to become a more efficient administrator. Daniells had supported Howell in his presentations at General Conference council meetings and at both union conference and college gatherings. In general, Daniells had stood by Howell in difficult times, letting other denominational leaders know that he (Daniells) had confidence in Howell and his work, a confidence for which Howell expressed his deep gratitude. If Howell possessed a mentor, Daniells filled the role, as he had done for Griggs before him.¹ Howell recommended the idea to other educational administrators as a means by which the growing need for educational administrators in the Adventist church might be filled.

Having described the role and function of the superintendent, Howell also enunciated the qualifications of the superintendent. The heavy demands of the position required an individual to be well prepared. Howell expected from five to fifteen years of successful teaching as a prerequisite. The candidate must have the ability to deal with people and organizations; to plan and to carry out those plans. He or she should have a keen sense of order and good taste and proficiency in financial management. Finally, as well as being ready to cooperate with the education department of the General

¹W. E. Howell to A. G. Daniells, 28 August 1932, RG 11: WEH, 1932-D, CGAr; Reye, "Griggs," pp. 442-45.

Conference, the superintendent should have such a vision of the nature and aims of Christian education that he/she would commit him/herself for a lifetime.¹

Contemporaneously with Howell, E. E. Cates, a Los Angeles school principal, described his concepts of the qualifications of a superintendent in 1916. More succinctly stated than Howell's qualifications, he described essentially the same qualities:

He should be a man of good executive ability, highly educated, a practical teacher; he should possess tact, firmness, and good judgment; he should be a man of spotless reputation, high moral character, tireless activity, and boundless enthusiasm.²

Howell's ideas of the role of the superintendent also embraced those proposed a few years later by William H. Burton, who wrote that a superintendent needed adequate time "to observe, to study, to think, to plan, to advise, to guide, and to lead."³

In fulfilling the role of the superintendent, Howell considered the encouragement and development of new schools to be fundamental.

¹W. E. Howell, "How to develop Efficient Superintendents," Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments, 1915, pp. 151-52.

²E. E. Cates, "Supervision Must Supervise," Education 36 (February 1916): 362.

³William H. Burton, Supervision and the Improvement of Teaching (New York: D. Appleton & Company, 1923), p. 143.

Fostering Development of Schools

Howell claimed that fully one third of the superintendent's time should be spent in efforts to identify districts ready for the establishment of Adventist schools. Superintendents should educate church members to recognize the inadequacy of secular schools in meeting the needs of the denomination and its youth. They should create a desire for Christian education that would be satisfied only with the establishment of a school.

Since Howell placed such importance on the role of the superintendent in encouraging the development of schools, he/she might be expected to expend a considerable amount of energy in the pursuit of school growth. Among the more successful of Howell's emphases were the campaigns to enroll students in Adventist schools. The results of the campaigns created some embarrassment for the Adventist educational system, but it grew significantly, both in North America and abroad.

By the time Howell joined the education department, the threat of a shortage of denominational workers had emerged. To satisfy the growing needs for church workers, especially missionaries, an increasing output from Adventist colleges would be necessary. However, of all the children of Adventist families in North America, fewer than one half were attending any level Adventist

educational institution. As a result, Adventist leaders feared that the supply of trained personnel would be insufficient.¹

Howell's first major effort after he joined the department was to launch a campaign to enroll all the children of the church in Adventist schools. As he had done when he first became principal of the correspondence school, Howell prepared regular promotional articles for the Review and Herald. Although he claimed that the numbers of students in Adventist schools were the highest ever, he was greatly perturbed that actual enrollments were only one-half of their potential. Under the sub-heading "Push the Summer Campaign," he appealed to Review and Herald readers to give their support to educators as they attempted to recruit students.²

Somehow Howell managed to misunderstand his own statistics. On 10 July 1913 he claimed that there were four Adventist students in secular schools for every five in denominational schools. A week later he interpreted these data to read that four out of five Adventist students were in secular schools.³ In subsequent articles in the series he continued the confusion.

¹W. E. Howell, "Informal Talks on Education," RH 90 (10 July 1913): 665.

²Ibid., p. 666.

³Ibid., p. 665; W. E. Howell, "Informal Talks on Education," RH 90 (17 July 1913): 691.

However, Howell made his point that almost as many Adventist students were in secular schools as were in denominational schools.

Results of this campaign must have exceeded Howell's expectations, for a shortage of trained teachers ensued. This shortage hampered the establishment of schools in some areas and left many other Adventist schools with no alternative but to employ under-educated teachers, many with no more than a twelve-grade education. Howell noted the "great cry" for "more and better trained" teachers, a need that was partially filled by summer schools. Such brief training provided minimal preparation for prospective teachers, but a full normal school program was preferable.¹

Howell expressed his belief in the outcome of the 1913 student recruitment drive in the motto: "Adventist Schools for Adventists."² His fears for the safety of Adventist youth in the secular schools were shared by other Christians. Contemporary non-Seventh-day Adventist Christian leaders were also apprehensive of the influences of public institutions on the attitudes and values of students. They charged that secularism, insinuating itself into the textbooks of the common schools, was

¹W. E. Howell, "Talks on Education," RH 90 (14 August 1913): 787.

²W. E. Howell, "Informal Talks on Education," RH 92 (17 July 1913): 691.

producing non-believers, thus making Christian schools imperative for the children of Christian families.¹ Howell's efforts to carry out the ideals of his motto demonstrated his concurrence with their fears, a concern that led him to repeat his efforts to encourage the growth of Adventist schools.

In mid-summer of 1918, Howell launched another campaign to recruit students for Adventist schools. On this occasion he announced measures to acquaint all Adventist families with the principles and imperatives of Christian education. These measures included sending every Adventist home an issue of Christian Educator, the distribution of "thousands of small, pithy leaflets" to explain the campaign, provision of posters promoting attendance in Adventist schools for all Adventist homes and churches, and conducting a census to identify all Adventist children in North America. Similar to his previous approach, Howell promoted the campaign through the education column in the Review and Herald.²

As in 1913, a shortage of teachers ensued as new schools were established. It became necessary to recruit teachers from among those who had left the profession and from Adventist teachers in public schools. Howell

¹W. E. Howell, "Talks on Education," RH 90 (14 August 1913): 787.

²W. E. Howell, "A Significant Campaign," RH 95 (18 July 1918): 22-23.

encouraged students graduating from college to enter the teaching profession and attempted to persuade teachers who planned to leave "to stay by the schools in their need."¹

School growth, however, was not the only cause of the acute shortage of teachers in 1918. The cumulative effects of World War I had helped deplete the supply of teachers. As the war drew to an end, church leaders faced the prospect of increased demand for trained personnel for mission appointments as mission work opportunities reopened after the war.² In an attempt to find a solution to the problem, Howell proposed his enrollment campaign. The resulting increase in students in the already short-staffed schools brought on the crisis that has been noted. Howell did not differentiate between students in various levels of the school system, however the most critical need was for greater enrollments in college professional programs.

The increase in enrollment that followed Howell's recruitment drives in 1913 and 1918 resulted more from other factors than from an increased proportion of Adventist students in church schools. In 1913 Howell claimed that 20 percent of school-age Adventist children were not

¹W. E. Howell, "Enlist for Teaching," RH 95 (29 August 1918): 20-21.

²W. E. Howell, "Educational Unpreparedness," RH 95 (5 September 1918): 21.

in any school.¹ With growing enforcement of compulsory education, it is probable that this group was significantly reduced as it entered the school system. To some degree, the enrollment increases would therefore be accounted for by the number of children attending who had previously not been enrolled anywhere. In addition, a growing church membership should have contributed to the increased registration of students.

In reality, the relative percentages of Adventist children and youth in the schools of the church changed little over the years. In 1917 Howell noted that although the educational system of the denomination had grown considerably, half of its students were still in secular schools.² In 1919 the position had not changed.³ A year later, while claiming that students were attending Adventist schools in unprecedented numbers, Howell stated that "the average [of school age Adventist children in Adventist schools] cannot be much above half."⁴ At the end of his educational career, he conceded that "not less than half [of Adventist parents] patronize schools of the

¹W. E. Howell, "Informal Talks on Education," RH 90 (10 July 1913): 665.

²W. E. Howell, "In Comfort and In Distress," RH 94 (8 February 1917): 19.

³W. E. Howell, "Progress of Our School Work," RH 96 (31 July 1919): 23.

⁴W. E. Howell, "Expansion of Our School Facilities," RH 97 (19 February 1920): 25.

world in preference to our own, even where our own are easily available."¹ Although there was important growth in the school system, Howell's ideal of enrolling every Adventist student in an Adventist school was never realized.

Even though the goal of enrolling every Adventist student in a denominational school was not achieved, the growth that took place increased the importance of the supervisory aspect of the superintendents' work.

Supervision of the Schools

As an Adventist educational supervisor, Howell's responsibility had a world-wide focus. He found it necessary to travel widely, spending a great deal of time in trains or at sea. If, as Arnold Reye has suggested, Howell resented Griggs's long period of absence from North America during 1916-17,² it is ironic that Howell, once he had assumed the secretaryship of the General Conference Education Department from Griggs, also found it necessary to take long, overseas itineraries to supervise the educational program. In fact, he travelled more extensively than Griggs. Howell's work of supervision is considered under two headings: School Surveys in North America and International Supervision.

¹W. E. Howell, "The Quality of Our Schools," RH 107 (4 December 1930): 7.

²Reye, Griggs, pp. 361-62.

School surveys in North America

Howell began his career in the General Conference Education Department at the time the school survey movement was gaining momentum. In the year that the first surveys were done, Howell noted that the United States Bureau of Education had undertaken to "rate" the universities and colleges. Quoting a lengthy section from the Washington Post of 4 September 1911, which described the purpose and expected outcome of the rating, Howell stated his approval of such a program and expressed the opinion that "this movement will help denominational schools to avoid falling into the same pit."¹ The "pit" was providing an education that was seriously less than its pretensions.

Leonard Ayres, a proponent of the survey movement, contended that local personnel should perform these surveys as the problems and needs of each community were unique. Experts from afar could not readily understand the local milieu.² H. L. Smith, an Indiana superintendent, agreed with Ayres. He noted other advantages in a local study. One was the reduction of cost when compared with bringing in outside surveyors. More important, a local study avoided problems associated

¹W. E. Howell, "American Schools to be Rated," CE 3 (November-December 1911): 16.

²Ayres, "Efficiency in Schools," p. 138.

with unexpected or unsympathetic revelations such as an outside surveyor might make, and it stimulated all those involved with the educational system to reach its goals.¹

Howell initially seems to have been reticent to accept the principle of local involvement in school surveys. He viewed supervisory visits more as an inspection than as a cooperative effort to evaluate the programs in the schools. In 1919 he outlined the composition of evaluating committees to visit all schools, from elementary church schools to junior colleges. The personnel of the committees varied, depending on the school. To inspect elementary schools, the committee consisted of the union conference education secretary and the local conference superintendent. The principal of the academy which received the students should be included if the school offered intermediate grades. The academy inspection committee consisted of the president of the college in whose territory the academy was located, the union education secretary, and the local conference superintendent. To inspect junior colleges, a representative of the General Conference Education Department, the union conference education secretary, and the president of the senior college in the

¹H. L. Smith, "Plans for Organizing School Surveys," Thirteenth Yearbook of the National Society for the Study of Education, Pt. 1 (Bloomington, Ill.: Public School Publishing Company, 1914), pp. 21-22.

area comprised the visiting team. The evaluations were to be done according to a prepared "score card."¹ In each case, no mention was made of local input; however, the following year Howell alluded to a limited local self-study that had been done at Pacific Union College prior to his visit.²

By mid-1925 Howell recognized in the "survey work" a powerful instrument for engendering changes in the schools. Noting that a "situation that is drifting out of our control" had developed, he claimed that the school surveys had been able to "exercise a good deal of moral power and to put over many things" of a reformatory nature that had helped the schools substantially. Most schools had been receptive to the surveys. Howell regretted the postponement of a school commission meeting scheduled for July 1925, as he felt that such a body, supported as it was by the General Conference, carried considerable authority to support the surveys. Howell worried about the "worldly standards, athletics, and the university spirit [that were] invading the [Adventist schools in the] West."³ In this context Howell appears

¹W. E. Howell, "Things to Be Done This Year," CE 11 (September 1919): 1-2.

²W. E. Howell, "Among the Schools," RH 97 (5 February 1920): 26.

³W. E. Howell to J. L. Shaw, 12 June 1925, RG 31: J. L. Shaw, 1925-H, GCAr.

to have viewed the school survey as a helpful medium for introducing religious reforms to school campuses as well as a means of determining the academic quality of the program.

As Howell surveyed the North American and foreign Adventist schools, he generally reported his progress and impressions through the Review and Herald. Since these reports were intended for general reading, they did not present a full critique of the schools visited, although they yielded valuable insights. Characteristically, Howell's comments focused on the condition, suitability, and location of the school plant; whether the school had a farm and industries; teachers' attitudes toward Adventist educational philosophy and policies; stability and qualifications of the faculty; actual enrollment compared with the potential for increase; and the student work program. Sometimes he commented on the financial status of a school; and if the institution offered a normal program, he noted the quality and number of its teacher trainees.¹ These facets of the school program agreed, in a general way, with the outline of a school survey proposed by Smith in 1914. He arranged his suggested outline for a survey under the headings: School Plant and Equipment; Organization, Administration, and

¹Examples of these reports are to be found in RH 94 (11 January 1917): 18-19; RH 97 (29 January 1920): 25-26.

Supervision; Course of Study; The Child; Teachers; and Finances.¹ Howell commented least on the curriculum as he visited the schools, unless some notable aspect of Adventist education, such as a work program, was either missing or warranted special commendation. This should not be construed to mean that he neglected this aspect of education. Rather, it reflects the audience for which he wrote his reports in the Review and Herald.

On the occasion of Howell's first extended visit to major Adventist educational institutions in northern and western United States and Canada, he planned to assist the normal department of Pacific Union College in preparing several teachers' manuals.² While he did not identify the curricular areas of the manuals, Walton J. Brown listed three published by Pacific Press the following year. They covered cardboard construction and household economy, primary reading, and Bible.³

Near the end of his term as secretary of the education department, Howell made his most satisfying survey of the North American schools. The itinerary, made during January and February 1930, took him to

¹Smith, "School Surveys," pp. 26-30.

²W. E. Howell to W. C. White, 13 February 1914; W. C. White to W. E. Howell, 21 September 1914, EGWRC-DC.

³Walton J. Brown, comp., Chronology of Seventh-day Adventist Education, 1979 ed. (Washington, D.C.: General Conference of Seventh-day Adventists, 1979), p. 267.

twenty-six academies and colleges. Encouraged by the apparent results of the reformatory efforts he had made during the years, he enthused over the "sheer joy of having a humble part in so noble a cause." He noted that he had "never heard so little of jazz and the 'rah-rah' spirit about our schools," and that "spiritual air[s] or nature song[s]" had replaced secular music on Adventist campuses.¹ If this was indeed so, then Howell's values in music and recreation had affected the schools.

In addition to his North American itineraries, Howell's responsibilities for Adventist education in a world-wide context made it necessary for him to visit several continents outside North America.

International supervision

In response to the world-wide emphasis given the Seventh-day Adventist Church by its sense of mission, and in response to the emphasis of the church on the importance of education in fulfilling its mission, the number of Adventist schools abroad increased rapidly during the first decades of the twentieth century. In an effort to support regional educational leadership and to ensure that General Conference educational policies were being adhered to, Howell embarked upon several extensive foreign itineraries. These can be grouped under three

¹W. E. Howell, "Among the Schools in North America," RH 107 (20 February 1930): 28-29.

subheadings according to the region visited. They include South America, Europe, and Africa and Asia.

South America

Howell began his overseas supervisory trips with a visit to South America. He visited that continent twice, the first being in 1920.¹ On that occasion, he consulted with local Adventist educators on the problems associated with the educational program of the denomination in the various countries of South America. Since the general educational level of the population was very low, the primary aim of Adventists at that time was to provide a good twelve-grade education in preparation for employment in the work of the church. Three problems were addressed. The first involved an attempt to modify the General-Conference-approved curriculum to accommodate the spiral system popular in several South America countries. The second was an endeavor to incorporate various training courses into the regular academic courses in grades eleven and twelve. These courses included preparation for the ministry, Bible work, teaching, for office work, and for learning indigenous languages.²

¹W. E. Howell, "School Notes in South America," RH 97 (24 June 1920): 26-27.

²W. E. Howell, "School Notes in South America--No. 3," RH 97 (8 July 1920): 24.

In the third problem, Howell discussed with South American leaders the question of the relationships Adventist schools should maintain with governments and secular schools. They decided that in harmony with General Conference policies they should allow no "entangling alliance" with secular educational systems, while honoring any legal requirements placed upon the schools. In their thinking, the acceptance of government financial assistance constituted an entanglement.¹ It should be noted that the majority of the regional leadership in South America consisted of missionaries from the United States. Consequently, Howell's American view was likely to be generally accepted.

Howell reported the expanding South American Adventist church had an urgent need for more mission schools. He recognized that to staff these schools, an increased number of recruits from the homeland would be necessary. However, Howell also realized that development of native teachers was the real key to success. He felt that South America had the resources to develop indigenous leadership.²

The growing church resulted in an increasing Spanish-speaking community. Howell suggested that it was time for Seventh-day Adventists to develop their own

¹ Ibid.

² Ibid.

"school literature" in that language. The McKibbin Bible series had been translated and duplicated for distribution to students on a limited scale, but he believed that other denominational texts should be translated and published in Spanish.¹

On this first visit to South America, Howell remained for six months. He returned for a second visit to attend an educational council in Brazil on 24 through 28 January 1927, and remained for another five months. In this council, held in conjunction with the biennial sessions of the East and South Brazil Union Missions, Howell associated with South American Division educational secretary C. P. Crager.²

While it may not be possible to know the full impact of Howell's presence on the direction of the council, the plans developed reflected his interests. For this reason, he probably had a significant influence on the subsequent course of Adventist education in Brazil. In his Review and Herald report, he claimed that the council had (1) made provision for the continuing promotion of Christian education in Brazil; (2) adopted a financial plan for support of the schools and college;

¹W. E. Howell, "School Notes in South America-- No. 6," RH 97 (5 August 1920): 24-25.

²W. E. Howell, "Educational Council in Brazil," RH 104 (21 April 1927): 16-17; W. E. Howell to W. C. White, 20 December 1927, EGWRC-DC.

(3) laid plans to translate several denominational textbooks into the Portuguese language; (4) arranged the first inspection of the Collegio Adventista in harmony with the General Conference plan of school examinations; and (5) adopted the standards for school homes endorsed by the General Conference.¹

While Adventist schools made rapid growth in South America, the European schools, hampered by political and cultural barriers, grew much more slowly.

Europe

European Adventist schools needed a great deal of encouragement and instruction in the Adventist educational philosophy. Howell made the first of three supervisory visits in 1921. He found that administrators and faculty members in the European schools had little understanding of American concepts of Adventist education. They did not understand what General Conference educational leaders expected of them and apparently had difficulty accepting some American ideas. Some were untrained as educators, while others had received their education in secular educational institutions, a condition which distressed Howell.²

¹W. E. Howell, "Educational Council in Brazil," RH 104 (21 April 1927): 16-17.

²One example was Glen Wakeham. See W. E. Howell to J. L. Shaw; W. E. Howell to A. G. Daniells, J. L. Shaw, and O. M. John, 10 May 1921; and W. E. Howell to

During this first visit, Howell introduced the faculty of Stanborough College, at Watford, England, to the ideal of useful work in place of games and sports. He also visited several churches to promote the development of local church schools.¹ The delay in his return to America, caused by the Mauretania fire, gave Howell an opportunity to spend more time at the Watford school. He described the school as being in a pitiable plight. The principal was in poor health at the time and unprepared for the responsibility of administering a school. Most of the teachers were inexperienced; some of them had not completed their teacher training.²

So important did Howell consider this school, that he felt that the future of Adventist education in Europe, not just England, depended on a solution being found for its problems. He proposed that C. W. Irwin, who was in Europe at the time, be appointed to the principalship on a temporary basis until the next General Conference session. Then, on learning that H. S. Miller from Oshawa, Canada, was available, Howell recommended that he be asked to take the position.³

J. L. Shaw, 28 July 1921, RG 21: 1921-WEH, GCAR.

¹W. E. Howell, "Christian Education in Europe--No. 1," RH 98 (14 July 1921): 18-19.

²W. E. Howell to J. L. Shaw, 28 July 1921, RG 21: 1921-WEH, GCAR.

³*ibid.*

Howell also noted that the location of the Latin Union school at Gland, Switzerland, prevented that school from providing any type of practical education or work experience. However, a new property which had just been purchased at Collonges, just over the border in France, would allow for the development of a more practical program. The existing faculty had no experience in an Adventist school of the American tradition, and Howell called for a new principal who could bring this type of background to the school.¹

This first visit to Europe also afforded Howell the opportunity to advise the German church leaders in selecting two new school properties and in planning their programs.² The first was located at Kirschheim-unter-Teck, near Stuttgart. The school operated on the site for one year as the Central European Missionary Seminary, but was moved the following year to Bad Aibling, Bavaria. In 1925 it was relocated on the present site of Marlenhohe Seminary, near Darmstadt.³

The second property was located in Neandertal, near Duesseldorf. The school opened in 1921 and operated as Neandertal Missionary Seminary for thirteen years

¹W. E. Howell to J. L. Shaw, 8 June 1921, RG 21: 1921-WEH, GCAr.

²W. E. Howell, "Christian Education in Europe-- No. 4," RH 98 (25 August 1921): 19-20.

³Encyclopedia, s.v. "Seminar Marlenhohe".

until political pressures forced its closure in 1934. Reopened in 1948, it was merged with the Marlenhohe Seminary in 1952. The property now houses an Adventist old people's home.¹

Howell continued to carry a burden for the educational program in Europe. While on his way to Africa in July 1922, he made a brief stopover in London. He was disappointed by the Watford faculty's regression in carrying out the principles of Adventist education as he had presented them previously.²

Howell's second visit to Europe in 1923 is not well-documented, but it is clear that he was concerned over the need for better financial support for European schools. In a letter to W. C. White, he proposed that Christ's Object Lessons be sold for school support in Europe, as it had been in the United States.³ During this trip to Europe, Howell developed a plan for a school extension fund, a plan which the General Conference failed to adopt.⁴

¹ Ibid.

² W. E. Howell to J. L. Shaw, 27 July 1922, W. T. Knox-J. L. Shaw, 1922-H, GCAr.

³ W. E. Howell to W. C. White, 7 August 1923, EGWRC-DC.

⁴ The school extension plan is discussed more fully in Chapter 6.

When illness caused Howell to be hospitalized in Gland, it prevented him from visiting the Adventist school at Friedensau, in eastern Germany. He suffered acute disappointment, since he felt his assistance was greatly needed at Friedensau.¹

On his third visit to Europe, Howell did reach Friedensau, attending a council of Adventist educators there from 16 to 18 August 1926.² Progress among European Adventist schools so impressed Howell that he remarked: ". . . after three visits to Europe since the world war, I have never been so much encouraged as this time by the attitude of the educators themselves on the principles of Christian education." He commended the European Adventist leadership for eight outstanding features of the schools:

1. Practical subjects in the curriculum
2. Correlation of Bible with history
3. Standards in school residences
4. Efforts to raise the spiritual tone
5. Provision for upgrading schools
6. Budget financing for all schools
7. Planning for church schools

¹W. E. Howell to J. L. Shaw, 8 August 1923, RG 31: J. L. Shaw, 1923-H, GCAR.

²Quarterly Review of the European Division of the General Conference of Seventh-day Adventists 12 (Third Quarter 1926): 20.

8. Conference employment of school graduates.¹

Howell's feeling about the European schools changed significantly between 1921 and 1926. He claimed a greater depth of understanding of, and commitment to, the principles of Adventist education among European leaders. As he traveled, he found the graduates of European schools in Adventist missions in Africa and Asia.

Africa and Asia

By far the most ambitious itinerary Howell undertook in supervision of the Adventist educational program involved him in a ten-month round-the-world trip beginning in July 1922. Reports of his passage through southern and central Africa, India and Ceylon (Sri Lanka), Singapore and part of China revealed little of the operation of the schools he visited. They tended to create the impression that denominational programs in these countries were less developed than those in South America. Howell adopted a travelogue style in his writing. However, there were occasional approving references to aspects of the educational programs he did observe. In Africa he found schools being incorporated architecturally into new church buildings; of this he

¹W. E. Howell, "Observations on the Work of Our Educational Council in Europe," RH 103 (28 October 1926): 10-11.

approved.¹ While the concept doubtless had economic benefits, it also tied the school closely with the church.

Also in Africa the "outschool" concept appealed to Howell. Under this arrangement, white mission teachers set up a mission school in a chosen area. When the school had become established, schools staffed by native teachers with minimal training received at the mission school were organized in the surrounding villages. These village schools were open to students of any age and were frequently attended by adults. Native teachers received little financial support but provided for themselves from their own gardens.² In this way, the benefits of a basic education could be shared with a maximum number of villagers at a minimum cost.

The need to educate the masses in the villages prompted efforts to provide education in the vernacular in some places. Of this effort Howell also spoke approvingly. Vernacular education had been found to be especially important in parts of India because of the large number of language and cultural groups. He noted

¹W. E. Howell, "Seventh-day Adventist Education in Africa," RH 99 (16 November 1922): 23-24.

²W. E. Howell, "What Is an Outschool?" RH 100 (8 March 1923): 11-12.

that it had become imperative that regional training schools be established to train denominational workers.¹

At several points during this extended itinerary, Howell conducted educational councils. In Africa, he noted only that he and his companions were scheduled to conduct a series of institutes and general meetings, beginning in Bulawayo shortly after 21 August and continuing to 3 December 1922.² At Poona, from 2 to 8 March 1923, Howell attended the first educational council ever held by Adventist educators in India. Here he delivered several addresses on such topics as "Christian Education in the Bible," "The Distinguishing Characteristics of Seventh-day Adventist Education," and "Vital Factors in Training School Work."³

Although Howell visited several centers in Singapore, Hong Kong, and China, he apparently conducted no educational institutes. He felt well rewarded, however, for his efforts during his absence from North America. On his return he wrote: "[I] can truthfully say

¹W. E. Howell, "God's Plan of Education in India," RH 100 (31 May 1923): 17-18.

²W. E. Howell to J. L. Shaw, 17 August 1922, RG 31: W. T. Knox-J. L. Shaw, 1922-H, GCAR.

³W. E. Howell, "God's Plan of Education in India: Educational Council for the Division," RH 100 (28 June 1923): 18-20; Floyd Winfield Smith, "The Educational Work in Southern Asia," RH 100 (14 June 1923): 18.

that though I have never worked harder, I have never enjoyed my work so well in my life."¹

Howell's travels in supervision of the International Adventist educational system took him to four continents outside North America. Also international in its scope, he strove to assist the home school in a broad sense.

Assisting the Home School

When Howell suggested that one facet of the role of supervision involved giving assistance to the home school, he did not elaborate on his ideas. He noted merely that this was a new opportunity which was

both preparatory for and supplementary to the church school, and is so intimately bound up with the welfare of our homes that it deserves careful study and development by our superintendents.²

Whatever Howell had in mind, correspondence education provided a means by which home schooling could be practical. This was appropriate because of Howell's involvement in the development of Fireside Correspondence School. However, in the beginning the courses offered by the correspondence school provided little for elementary age children, and nothing that could be considered

¹W. E. Howell, "In the Far East," RH 100 (5 July 1923): 20-21.

²Howell, "How to Develop Efficient Superintendents," Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments, 1923, p. 150.

"preparatory to the church school." Rather, the emphasis was on academy and college-level courses. Nevertheless, the new medium provided home education for a significant sector of older Adventist youth who otherwise may have had no opportunity for self-improvement.

A correspondence school under the aegis of the Seventh-day Adventist educational system was Griggs's idea. Correspondence education would complement Adventist day schools and boarding institutions and provide a much needed opportunity for those who were out of reach of regular denominational schools.¹

With the decision to proceed with the plan for a correspondence school having been made by the General Conference Committee, the return of Howell and his family from Greece came at a favorable time. Asked to take the principalship of the new institution, Howell wasted no time in developing the new tool that had been given him. By 29 July 1909 he had begun a series of promotional articles in the Review and Herald to announce its opening and to encourage potential students to enroll. To demonstrate the practicality of correspondence learning, he cited the successes of both International Correspondence Schools and the University of Chicago's correspondence teaching division. He believed that similar successes could reward the efforts of Adventist youth.

¹Reye, Griggs, p. 194.

In addition to those children of Adventist families who had no access to an Adventist school, the target population included those who, for various reasons, were unable to leave their employment to attend an Adventist college. The stated purpose of the correspondence school was to act as a feeder to colleges and academies, not to compete with them. Howell intended that its pupils be encouraged to become resident students in one of the campus-based schools as soon as possible.¹ When the school opened on 4 October 1909, it offered thirteen courses, Howell being the author of three: Applied Grammar, Foundations of Rhetoric, and New Testament Greek.²

Howell worked energetically to promote the ideals of Fireside Correspondence School during the succeeding months.³ His frequent articles in the Review and Herald presented the advantages of correspondence study for teachers, ministers, and others whose past educational opportunities had been limited. In these early formative weeks, Howell's efforts won Griggs's appreciation.⁴

¹W. E. Howell, "The Correspondence School," RH 86 (29 July 1909): 19.

²HSI Board Min, 18 July 1909, RG 267, GCAr.

³The name of the school was chosen before the opening date. See W. E. Howell, "Fireside Correspondence School," RH 86 (23 September 1909): 19.

⁴F. Griggs to A. G. Daniels, 15 August 1909, RG 11:1909-G, GCAr.

Not only did Howell make use of the Review and Herald to publicize the correspondence program, but he also took advantage of opportunities to present the school to educational assemblies. At the educational convention of 1910, held in Berrien Springs, Michigan, he addressed the assembly on the values and virtues of correspondence education. Again he cited the success of other large schools. The success of the Adventist venture into this mode of education, he said, had proved to be "more gratifying than even its promoters had the courage to expect when the enterprise was started."¹

The timing of the opening of the correspondence school and Howell's leadership proved to be favorable. Six weeks after the school had opened, he was able to report that there were thirty-one occupations and twenty-two foreign countries represented among its students.² His promotional articles in the Review and Herald had doubtless been a significant element in developing the international character of the school. When Howell was asked by the General Conference to work full time with the education department, he could take satisfaction in a new enterprise successfully begun. No doubt this was of

¹W. E. Howell, "The Fireside Correspondence School," Convention of the Department of Education, 1910), p. 120.

²W. E. Howell, "Fireside Correspondence School," RH 86 (11 November 1909): 20.

special importance to him after the apparent failure of his two years in Greece.¹

Although the correspondence school was established several years before he enunciated his ideas of the role of supervisors, he practiced his ideals in his promotion and supervision of the school.

Perspective

Howell had just spent four successful years as principal of Fireside Correspondence School when he came to the General Conference Education Department. His approach to administration and supervision of the Adventist educational system must be understood within the conditions of his time. Among the influences which affected educators and educational institutions in North America during the first three decades of the twentieth century, two stand out as relevant to Howell as a supervisor.

In the first, the efficiency-movement mentality permeated all of American thought and practice. Howell's adaptation of efficiency-movement concepts showed evidence of a broader interpretation than the narrow emphasis on fiscal economy that many educators adopted.

¹GCC Minutes, 21 April 1913. It seems that Howell relinquished his position as principal on 1 July 1913 since C. C. Lewis was voted to take his place on 13 July 1913, the action to be retroactive to 1 July 1913. FCS Min, 13 July 1913, RG 269, GCAR.

While he recognized the necessity of economy in education, philosophically he tended to consider efficiency in terms of quality education. Howell avoided the heavy emphasis on testing that many efficiency-oriented educators promoted, choosing rather to emphasize the importance of salvation and service.

The second, the school-survey movement, Howell used to accomplish more than the originators of the idea had intended. The influence of the school-survey movement was evident in his understanding of the role of the superintendent in supervision. He largely agreed with the purposes for conducting surveys suggested by other educational writers of his time. There was a difference, however. Howell introduced an additional dimension by attempting to foster reforms in personal Christian living as well as educational reforms. While evidence suggests that his early visits to schools were in the nature of an external inspection, he seems eventually to have recognized the benefits of a local study in addition to that of a visiting team when a school was to be "rated."

Howell's supervisory experiences took him on six major overseas tours of Adventist educational institutions. These itineraries had durations up to ten months. Communication difficulties during these long absences placed the burden of responsibility on his associates in

the department, thereby increasing Howell's difficulty in maintaining his control of the system.

In addition to the supervisory role, Howell also considered the superintendent to have a major part in expanding the Adventist school system. For him, the mission of the church to the world depended upon the ability of its schools to train workers for the denomination. Concerned that a shortage of church workers would hamper this mission, Howell initiated three campaigns to recruit students. The weakness in his plan was that the success of the recruitment drives resulted in serious teacher shortages and embarrassed educational leaders as they tried to meet the demand for new schools in America. While Howell used this opportunity to encourage more young people to enter the Adventist teaching ministry, it is possible that he failed to anticipate the extent of the demand for teachers that the campaigns would create. His action in recruiting more students and forcing the system to operate with under-educated teachers suggests that his approach to the problem was simplistic and his recruitment drives ill-timed.

Two personal factors benefited Howell as an administrator and supervisor. The first arose from his own experience as principal of the mission school in Hawaii and as a missionary in Greece. From these experiences, Howell would have gained an insight into the

difficulties of teaching students whose culture and language were different from that of the teacher, and an understanding of the problems faced by missionaries. In addition, the two years in Greece should have prepared him for his work of writing lessons for the correspondence school.

The second factor arose from the influence of other administrators, especially Daniells. Howell probably benefited minimally from the support and guidance of his superiors who became his predecessors in the department of education, since their terms of office while Howell served as assistant secretary were short. However, Daniells seems to have provided the guidance and stimulation that Howell needed, and in that respect became his mentor, a concept Howell recommended for developing potential administrators.

As a supervisor, Howell experienced some successes while demonstrating possible weakness in judgment in the timing of his recruitment campaigns. He risked the control of his department by embarking on long foreign itineraries, often remaining away from North America for most of the year. As the decade of the 1920s passed, Howell experienced difficulties in maintaining high morale among the Adventist educational leaders in North America.

CHAPTER V

MORALE

Introduction

Theodore Caplow has defined high morale as satisfaction with an organization to the extent that most of the organization's members accept its goals, obey its important rules, and choose to stay with it.¹ While the retention of Adventist teachers was not as high as Howell might wish, a large percentage of them felt a personal commitment to the church and its goals. However, the nature of the Adventist education system created problems different from those envisioned by Caplow. Instead of locating its members together in groups which facilitated normal interaction, the Adventist system consisted of small units located over a wide geographical area. The large number of small schools resulted in isolation for teachers, making it impossible to develop the organizational climate that a more geographically compact structure would provide.

¹Theodore Caplow, Managing an Organization, 2nd ed. (New York: Holt, Rinehart & Winston, 1983), p. 115.

Howell's own remoteness from most of the organization's members and the stratified nature of the Adventist educational system limited his opportunity to practice his ideals. Howell's approach to the administration of such a scattered organization will be dealt with under the headings of Recruiting, Socialization, Training, Evaluating, Security, Remuneration, Work Load, and Dealing with Conflict, all factors identified by Caplow as important in organizational morale.

Recruiting

The maintenance of an organization depends largely on retention of its members and recruitment of new members. For an organization to grow it must recruit more members than it has lost, but to maintain stability it must also retain a high percentage of its personnel from year to year. Early in his career in the General Conference Education Department, Howell saw the need to reduce the annual attrition among Seventh-day Adventist teachers and to promote teacher-recruitment drives.

Although Howell often attempted to stimulate teacher enlistment after he joined the education department, the actual responsibility for recruiting teachers for local church schools was not his. It rested primarily with the local conferences. In academies and colleges it belonged to union conference educational secretaries and their staffs. Howell, therefore, had

little direct responsibility for engaging teachers for specific schools. His work, being more general, consisted of recruiting for the profession. Most of his activity in this regard took place while he was assistant secretary of the education department. In discussing Howell's role in teacher recruitment, three aspects become apparent. They include: causes of teacher shortages, sources of teacher supply, and training programs.

Two causes of chronic teacher shortage appeared during the years that Howell served as assistant secretary of the education department. The first was the high attrition rate--around 25 percent among Adventist teachers.¹ Many teachers used the profession as a step to some other vocation, probably because of low salaries and high work loads. In addition to the regular loss of teachers, the chronic shortage had been exacerbated by the drain on manpower by World War I, which ended in 1918. The turnover among Adventist teachers worried Howell. He felt that quality of teaching and, therefore, the effectiveness of the schools depended on the extent of teachers' commitment to their profession and their willingness to remain in one location for long periods.

¹W. E. Howell, "More and Better Schools," RH 95 (12 September 1918): 21.

As a result, he counseled young people aspiring to become teachers to plan to make teaching their lifework.¹

The second cause of teacher shortages had its origin in Howell's attempts to increase the enrollment in Adventist schools. He initiated three campaigns to recruit students: the first in 1913, the second at the end of the world war in 1918, and the third in 1926. Shortages of teachers resulted from both the 1913 and the 1918 campaigns. Following the summer drive in 1918 the shortage of teachers became critical. Although Howell knew of the existing deficiencies in both the numbers of teachers available and the low standard of preparation among Adventist teachers, he initiated a program that would worsen the predicament.

The public schools also suffered from a scarcity of teachers. Noting the seriousness of the shortage, Howell commented: "This demand [for teachers] is the very thing we are campaigning for, and the greater the pressure for teachers, the better we are satisfied." Increases in the demand for teachers represented growth in the number and size of church schools and progress toward Howell's goal of enrolling every Adventist child in a church school. In launching these campaigns he seems to have reasoned that greater pressure on the

¹W. E. Howell, "Training Secondary Teachers," CE 6 (October 1914): 41-42.

teacher supply would result in an increased response by prospective teachers to his appeal.¹ He overlooked the potential for discouraging prospective patrons of new schools when their plans were thwarted by the inability of the conferences to supply teachers. Also, he ignored the possibility of damage to the cause of Adventist education when schools were forced to employ poorly trained teachers.

During this crisis, Howell directed his attention to several classes of teachers in an effort to relieve the shortage. Recognizing the problems created by the annual loss of Adventist teachers, Howell appealed to those contemplating resignation to remain with the system. In addition, those who had already dropped out of teaching formed a pool of trained professionals some of whom, he hoped, could be enticed to return to Adventist classrooms. Another potential source of denominational teachers was found in public schools. He invited these Adventist teachers to change over to denominational schools.² Howell, of course, recognized that merely appealing to teachers to remain in or to return to the classroom would not work if the reasons for their leaving in the first place persisted. He directed

¹W. E. Howell, "More and Better Schools," RH 95 (12 September 1918): 21.

²W. E. Howell, "Enlist for Teaching," RH 95 (29 August 1918): 20-21.

his attention to the problems of security, remuneration, and work load in an attempt to improve teacher morale.

While persuading one-time teachers to return to the classroom would help to relieve the shortage, training new teachers remained the most effective means of building the corps of teachers. In an attempt to speed up the training of new teachers, several Adventist colleges introduced a six-month teacher training program as an emergency measure, no doubt with Howell's encouragement.¹ In addition, in 1918 the provision of teacher training programs in a few larger academies augmented the output of teachers by college normal departments. However, Howell recognized these steps as partial solutions to the problem. The only lasting solution was for college enrollments to be greatly increased. Howell felt that when young people understood the need they would present themselves in large numbers for teacher training. To encourage young people in this decision, and prompted by administrators' inability to meet the need for teachers after World War I, some union conferences offered scholarships as an inducement to young teacher trainees. Howell endorsed such an innovative move.²

¹W. E. Howell, "More and Better Schools," RH 95 (12 September 1918): 21.

²W. E. Howell, "Agencies for Training Teachers," CE 10 (March 1919): 178.

Howell's flurry of activity in recruiting teachers appears to have ended after 1919. The chronic teacher shortage had probably not been resolved so quickly, but by this time he had assumed full responsibility for the education department and other problems demanded his attention. In addition, in 1919 he undertook the first of his extensive itineraries, which by 1920 took him overseas and left much of the routine work of the department to his associate. Beyond that, the growing strength of the education departments in local and union conferences resulted in a greater shift in responsibility for recruiting teachers to these lower levels of administration.

Although Howell attempted to recruit teachers from several sources, the major focus of recruitment remained the colleges where the majority of young teachers received their education.

Training

Although Howell's personal experience in normal-school work was limited to his service at Healdsburg College, he developed definite views on the problems associated with training teachers and retained a personal interest in that aspect of the profession during the remainder of his life. Acknowledging the low standards of education prevalent among Adventist elementary teachers in the early twentieth century, he embarked upon

a drive to improve the situation. His primary recommendation for achieving better standards through the years called for longer and more thorough periods of training. Subsidiary to this, he also suggested specified training for teaching different grade levels, training guidelines for grade teachers, and methods for preparing college teachers. Secondary teachers, who had generally graduated from a college program, received little comment or criticism from Howell.

As early as 1904, Howell recognized weaknesses in the preparation of Adventist elementary teachers. He presented a dismal picture of current church schools to W. C. White. The problem had its origin in the quality of normal training offered at the college level. Howell had just become president of Healdsburg College when he described to White the inadequacies of the Healdsburg normal course. He criticized the lack of methods courses and practice teaching. These weaknesses resulted in ill-trained teachers and lack of parental confidence in the schools. He charged that the crisis had led to a reaction against church schools, with some parents removing their children and sending them to public schools. In addition, Howell claimed that some prospective teacher trainees, who recognized the deficiencies in

Adventist colleges, chose to enroll in public normal schools.¹

Howell proposed that the first requirement for remedying the condition at Healdsburg College was to find a capable, full-time normal director. His first choice was Sarah Peck, an assistant to White's mother, Ellen White.² Howell failed, however, in his bid to recruit Peck for Healdsburg College at that time. Instead, the college continued to place the responsibility for the normal department on the teachers in the elementary and intermediate departments of the college.³

In addition to attempts to improve the normal department, Howell also suggested an increase in the length of the training period. At a time when many elementary teachers received little or no more than a high-school diploma, Howell proposed that teacher trainees be given a full year of college work beyond grade twelve. This year would include courses in Christian pedagogy, teaching methods, and practice teaching.⁴

¹W. E. Howell to W. C. White, 22 September 1904, EGWRC-DC.

²ibid.

³Healdsburg College Calendar, 1905-1906, p. 3.

⁴W. E. Howell to W. C. White, 22 September 1904, EGWRC-DC.

In spite of Howell's plea for better training, little improvement resulted. The problem of under-trained teachers became especially critical in the higher grades as teachers endeavored to teach subjects they were poorly prepared to teach. Concern for the situation in 1910 led Howell, while principal of Fireside Correspondence School, to express his notion of the minimum training necessary for a successful teacher. He wrote:

No teacher is properly qualified to teach a subject in which he has not himself advanced at least two or three grades beyond his class. It takes the master teacher of a subject to simplify it to the understanding of the uninitiated.¹

Adherence by the schools to Howell's proposal would have meant that teachers with one year of normal education beyond grade twelve could teach up to grade ten or eleven. Howell's failure to specify whether he referred to elementary or secondary teachers left the application of this principle to his readers. However, in the light of his other comments, he probably referred to the elementary teachers whose training he had criticized several years previously.

Howell was not content for long with a standard that required a teacher to hold a mere two or three grades beyond his pupils. Two years later he suggested rather unrealistically that it would be preferable for

¹W. E. Howell, "Fireside Correspondence School: The Teacher's Refectory," RH 87 (28 April 1910): 17.

teachers to have graduated from college prior to their year in normal school. He emphasized the need for elementary teachers to develop scholarship as the basis for their professional success. Only a master teacher could simplify the concepts and language of the curriculum and teach it independently of texts and artificial methods. To achieve this quality, normal programs should be associated only with colleges or "older and stronger" schools which had gained the confidence of the constituency. To avoid inadequate standards and to achieve the best results, Howell advocated that the church concentrate its teacher training efforts in a few centers.¹

In 1917, continuing his drive to improve teacher educational levels, Howell recommended an increase in training from one year of normal school to a standard normal training of two years. At the time, he noted, only 24 percent of teachers in Adventist schools had two years of preparation; another 26 percent had one year of normal school training. A staggering 50 percent of Adventist teachers were either untrained or critically undertrained with less than one year of normal school. Howell proposed a contingency plan to deal with the problem. He suggested that the education department of the General Conference should expect teachers who had two

¹W. E. Howell, "The Normal School Problem," CE 3 (January-February 1912): 3-6.

years of training to keep knowledge and skills current by reading and attendance at educational institutes. Those who had only one year of training would be required to upgrade through reading, correspondence study, and summer schools until they reached the desired qualification. Untrained teachers who showed aptitude for teaching should be encouraged to enter normal school and to acquire the training they lacked.¹ The magnitude of the task did not seem to daunt Howell. Perhaps when he proposed his plan for dealing with the problem he did so secure in the knowledge that few would follow it. If they had, many Adventist classrooms would have been empty.

In all the effort to develop Adventist teacher training programs to provide adequate schooling for Adventist youth, Howell believed that one sector of the school program was overlooked. The growth of senior and Junior academies had increased the numbers of students in the intermediate grades in Adventist schools, but few teachers were trained to work with this age group. In 1914, noting the deficiency, Howell commented that normal school prepared elementary teachers for grades one through eight but neglected the ninth and tenth grades. Teachers of grades eleven and twelve were better prepared

¹[W. E. Howell], "Teacher Training Facilities," CE 9 (October 1917): 42-43.

having graduated from college. Howell believed that those who taught grades nine and ten had only agreed to teach them "at a venture." Educational institutions, he believed, should encourage prospective teachers with aptitudes for working with this age-group to acquire the necessary training.¹

A significant weakness appeared in Howell's campaign to improve the educational level of Adventist teachers. His advocacy of better standards for college teachers took a different track from his insistence on better training for teachers in grade schools. Avoiding any suggestion that college teachers should seek further education, he proposed that experience in the elementary and secondary schools would provide them with necessary practical training. In a somewhat sarcastic tone Howell advised young college graduates in 1915 that it would be futile to search for a position on a college faculty soon after graduation. At least five years, but preferably ten years of experience in an intermediate school or academy should be considered necessary preparation for college graduates to teach at the college level.²

¹W. E. Howell, "Training Secondary Teachers," CE 6 (October 1914): 41.

²W. E. Howell, "The High Calling of Educating Our Boys and Girls," Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments, 1915, p. 96.

Three years later Howell's conviction that elementary teaching would provide a satisfactory preparation for academy or college teachers led him to a strange conclusion. His proposition that elementary teaching "comes the nearest to taking the place of professional training if [the teacher] has not had any"¹ suggests that Howell approved the employment of college graduates untrained in pedagogy on condition that they spend some time in an elementary classroom to gain experience. Since this comment appeared when his campaign to enroll students had placed significant pressure on the teacher supply, it may reflect his recognition of the reality of the teacher shortage.

Howell's advocacy of better training for elementary and secondary teachers, while denying advanced education to college teachers, produced an anomaly in Adventist education. It resulted in college teachers with a bachelor's degree being no better prepared for their calling than the best trained grade-school teachers. Howell, influenced by anti-university sentiments among contemporary Protestant church leaders, and following counsel by Ellen White and other Adventist leaders, wished Adventist teachers to avoid the contamination of secular higher education. He consistently advised

¹W. E. Howell, "Better Teaching in Our Academies and Colleges," RH 95 (19 September 1918): 18.

students that they should be content with courses available in Adventist colleges, even though they offered nothing beyond a four-year degree.

Some educators recognized their need for more advanced education. This generated a move toward the development of a Seventh-day Adventist graduate school, especially for the benefit of college teachers. In January 1918 the General Conference Education Department appointed Howell to a five-man committee to study the possibilities of developing such a school.¹ However, with the exception of a brief period between 1922 and 1925 during which Emmanuel Missionary College offered master's degrees,² the reality of the graduate school was still years away. In place of advanced study for Adventist college teachers, Howell proposed that "worthy teachers" arrange for a visit to a foreign mission field to "study our work and needs there, in preference to more and more study in higher schools at home."³

Howell remained unrelenting through the years in his opposition to Adventist teachers attending universities for graduate studies. Nevertheless, as the necessity to accredit Adventist schools became more pressing toward the end of the 1920s, he admitted that occasion-

¹GCED Min, 22 January 1918.

²Vande Vere, The Wisdom Seekers, p. 157.

³GCC Min, 20 October 1924.

ally it was permissible for church educational leaders to select a few mature teachers to take graduate studies. After 1928 this permission would be given only when the General Conference Board of Regents had granted approval for a college to seek accreditation with a regional accrediting association and more qualified faculty were needed.¹

For several years following the crisis of 1918-19, Howell remained silent on the issues of teacher training. This silence reflected his preoccupation with the international aspects of Adventist education, especially his extensive foreign travels. However, when the Board of Regents was established in 1928 he was appointed chairman of the Commission on Teacher Training, a position he retained when he left the education department in 1930.² In February of that year he presented three brief papers on teacher training, based on his research into the practices of public educational authorities, to the Board of Regents. He noted with satisfaction that some jurisdictions were moving toward longer preparation periods for teachers.³ In order for

¹See GCC Min, 3 May 1931; W. E. Howell to Lotta E. Bell, 11 May 1931, RG 11: WEH Asst., 1931-B, GCAR.

²W. E. Howell to J. T. Thompson, 7 January 1931, RG 11: WEH Asst., 1931-K, GCAR.

³W. E. Howell, "General Trends in Teacher Training in the United States," RG 11: WEH, 1931-Teacher Training, GCAR.

Adventist education to keep up with the trends, he advocated a move toward three and four-year programs in Adventist colleges and suggested that it was time for them to develop a bachelor's degree program in education. He believed that normal courses should be granted credit toward a degree.¹

In spite of Howell's attempts to improve the general level of education of Adventist teachers, he was forced to concede in 1930 that only 25 percent of Adventist teachers had received a two-year normal education, an insignificant improvement of only one percent since 1917. His ineffectiveness in bringing significant change in the level of teacher preparedness reflects two problems. First, while Howell could advise and recommend policy to the colleges, they were actually under the control of their boards and administrations. For various reasons, before the establishment of the Board of Regents, they may not have followed his recommendations. Second, hiring in the local schools was the prerogative of the local conferences. In small church schools the practice too often was to hire the cheapest teacher--the under-trained and the inexperienced. Over this Howell had no jurisdiction. In an almost impotent plea, he recommended that Adventist schools should strive

¹[W. E. Howell], "Teacher Training: Constructive Suggestions," p. 1, RG 11: WEH, 1931-Teacher Training, GCAR.

for at least 75 percent of teachers with two years of professional training.¹

In addition to problems related to teacher preparation, most graduates of Adventist teacher training programs found themselves in small schools, often isolated from their colleagues. In such a situation it was imperative that some means be found to help them identify with the Adventist educational system. Without some form of socialization the members of the organization were less likely to make the longterm commitment that Howell considered so necessary.

Socialization

The purpose of any socialization effort by an organization is to introduce new recruits to the organization's climate, its system, its methods, and its values and to help the recruits become established in their relationship with the organization itself. To be effective, the socialization process generally requires employees to be located in proximity to their colleagues and supervisors.² In Adventist schools such conditions were often impossible. Distance caused considerable difficulty in socializing teachers. The problem was exacerbated by the smallness of most Adventist schools.

¹ Ibid.

² Caplow, Managing, pp. 127-29.

Statistics showed that the majority of Adventist schools consisted of only one room, often in a church basement. While the denomination employed over one thousand teachers in North America in 1920, it had 844 schools.¹ The isolation imposed upon many teachers often prevented personal contact with their colleagues and reduced the contacts with their supervisors to a minimum.

Direct supervision or socialization of teachers was not Howell's responsibility after 1907. That was the obligation of the school administrators and the local conference educational superintendents. Nevertheless, Howell recognized and attempted to alleviate the problem. Although he had never taught in a one-room Adventist school, he acknowledged the hardships caused by the isolation of most church-school teachers. As a result, he encouraged periodic educational conferences and annual teachers' institutes and councils. Howell noted that some conference administrators begrudged the expenditures involved but he defended these teachers' gatherings as the "very life of our educational work." Such meetings provided "the only possible way to make progress in a work with such vital interests at stake as the saving of

¹W. E. Howell, "Department of Education Report," RH 97 (23 December 1920): 22.

our children, and the recruiting of laborers for a world-wide movement."¹

The purpose of socialization of teacher recruits was to establish them in the organization. Some form of assessment of the performance as a teacher would be necessary to determine the success of an individual's induction into the organization and effectiveness within it. Evaluation in the modern sense, however, was probably not generally practiced in Adventist schools.

Evaluating

Howell's interest in teachers resulted in a life-long concern that the best person be selected for an educational post. Inevitably, he formed personal assessments of individuals, which he sometimes used in making recommendations for various positions. These assessments were incidental comments, sporadic and brief, rather than the result of formal staff evaluations, since Howell appears not to have done individual evaluations of faculty members. Instead, he limited his reports of school visits to general assessments of the school and its programs.

The first of Howell's personal assessments appeared while he was principal of the Anglo-Chinese Academy in Hawaii. In 1899 he made one of the few

¹ibid.

adverse comments about a faculty member. When one of his teachers expressed the desire to return to America, Howell advised the Foreign Mission Board to grant that desire since it was "not possible to do good work with inefficient teachers." Apparently the teacher had shown himself to be less than dependable since Howell stated, in connection with his comments on "Brother Doble," that he [Howell] "must have assistance that can be relied upon."¹

The next known personal assessment was also connected with the Hawaiian school. In mid-1901, when Howell sought an opportunity to return permanently to the United States, he suggested that I. C. Colcord had the potential to become his successor. From his knowledge of Colcord's work and qualifications, Howell believed that he could adequately carry the responsibility.² Three months later, when he resigned from the school, Howell became even more glowing in his description of Colcord. To W. C. White he wrote: "I think I have never been associated with a better master of the art of teaching, than is Professor Colcord." In spite of one or two weaknesses, Colcord possessed "a healthy enthusiasm and a

¹W. E. Howell to Foreign Mission Board, 6 September 1899, RG 21: 1899-J, GCAr.

²W. E. Howell to W. T. Knox, 23 July 1901, EGWRC-DC.

versatile tact in his work."¹ Since Colcord would have the support of "Brother Moon," who was a positive force on the faculty and complemented Colcord, and of Moon's wife, who was a "faithful, diligent, practical teacher," Howell felt secure in leaving the school in Colcord's care.²

After leaving Hawaii, Howell taught English in the fledgling Emmanuel Missionary College at Berrien Springs. Because some denominational leaders felt apprehensive over the reform program in the school, W. C. White wrote to Sutherland seeking information about the organization and unity of the school program. Sutherland asked that a faculty committee, of which Howell was a member, reply. Although it is impossible to know to what extent Howell influenced the committee, the fact that his signature appears second after that of Joseph H. Haughey may signify that he played an active role in drafting the response. This conclusion seems reasonable since the text of the letter reads as though Howell had been its author. In their assessment of Sutherland and Magan's administration, the faculty noted that the leaders delegated responsibility and authority among faculty members and students; that they shared the decision-

¹W. E. Howell to W. C. White, 15 October 1901, EGWRC-DC.

²ibid.

making process through management committees; and that teachers had freedom to "experiment" within the principles and policies of the school. Whatever success had been achieved at Berrien Springs was due to Sutherland and Magan's "noble courage, ability, and enthusiasm."¹

Twelve years passed before Howell recorded another personal assessment that has survived, and then a very brief one. In 1916--when a teacher was being sought for a school in Brazil and Alfred W. Peterson was being considered--Howell commented that he would be a good selection, that he had a "very deliberate, businesslike turn of mind," and would consider carefully any move that he made.²

Yet another five years passed before Howell again recorded an individual assessment. In 1921, when he was forced to grapple with the lack of suitable leadership in European Adventist education, he faced the problem of whether to appoint a general secretary of education for the European conference. The name of A. J. Olson was discussed. Howell judged Olson to be committed to Christian education and loyal to and cooperative with

¹Joseph H. Haughey et al. to W. C. White, 10 March 1903, EGWRC-DC. The document carried ten signatures. They included: W. E. Howell, Orvin S. Morse, M. Bessie DeGraw, Ray Morse, A. S. Baird, A. Drullard, N. L. Hill, F. M. Wilson.

²W. E. Howell to W. A. Spicer, 23 November 1916, RG 21: WEH-1916, GCAr.

general education department policies. Although Olson's deliberate and careful nature led Howell to think that he was a "bit slow," Howell felt that Olson could succeed in Europe.¹

Similarly, Howell commented briefly to J. L. Shaw on the qualifications of Glen Wakeham, who was leaving Europe to take up work in America. Howell found him to be well-educated, bright, and versatile. The greatest difficulty was his inability to break completely free of the influence of university training, government examinations, and sports. Nevertheless, Wakeham had accepted the principles of Christian education and Howell felt that he had considerable promise for the future.²

In the same year, while Howell was visiting Friedensau, a small German Seventh-day Adventist educational institution near Magdeburg, he became convinced that that school needed a new principal. "Bro. Vaucher," the incumbent, was only temporary. Howell described him as an "A1 teacher but not an administrator." His lack of business and administrative ability resulted in a somewhat disorganized program in the school. Although a Bible teacher, Vaucher lacked a clear vision of Christian education. Howell supported the suggestion that Andrew

¹W. E. Howell to J. L. Shaw, 10 May 1921, RG 21: 1921-WEH, GCAr.

²ibid.

Roth from Haiti should be appointed as his successor. Roth had the educational qualifications and the ability in both educational and financial administration.¹ However, Roth did not become president. Instead, a previous president, W. Muller, returned to the position from 1921 to 1925.²

Howell's evaluative comments on various educators, while they were sketchy and incidental and do not constitute formal evaluations, demonstrate that he was aware of the personal qualities necessary for various positions of responsibility and that he attempted to match the qualities of the person with the position to be filled. In an era when ideas of efficiency resulted in attempts to measure almost everything, Howell's informality suggests that the efficiency movement influence on him remained somewhat superficial. While his assessments of various persons demonstrate his ability to be discerning of individual qualities, they also show that he resisted the trend toward scientific analysis of personal performance, preferring to depend upon a more subjective evaluation.

While Howell may have done little formal evaluation of teachers, they were subject to informal assess-

¹W. E. Howell to J. L. Shaw, 8 June 1921, RG 21: 1921-WEH, GCAr.

²Encyclopedia, s.v. "Missionsseminar Friedensau."

ment by other persons, especially local school board members, during the school year. At times, however, these informal evaluations had little to do with actual performance or professional behavior. On the other hand, they often had implications for teachers' security.

Security

Teacher mobility and security became a problem as the school system expanded. Howell recognized the devastating effect on the schools of faculty instability, and he contrasted the situation in schools where the reverse had been true. He briefly noted three causes of teacher instability, two of them due to policies of the local conferences and boards. For several years after 1917 he championed the teachers' cause and was rewarded in seeing policies changed to improve the teachers' lot, at least theoretically.

Howell cited instances where too many faculty moves effected certain schools. Camplon Academy provided one example in 1914. Noting that the school had "suffered much from frequent changes," he emphasized the need for greater permanency. The physical plant was in poor condition and poorly serviced, the location was not ideal, attempts at agriculture were desultory at best, the faculty had been unable to "work the territory during the summer" to recruit students, the equipment was meager and laboratory facilities almost non-existent, their

library consisted of a pitiful handful of books, and the school administration had downgraded the educational program to accommodate the paucity of their situation rather than working to upgrade the facilities to meet the needs of the program. While the condition of the facilities may have been a major factor in the turnover of teachers, Howell blamed the frequent changes for the poor program.¹

In contrast to schools where administrators and staff changed frequently, Howell complimented Strode Academy in 1914 for its stability. He largely credited the high morale of the teachers and their willingness to join with students in the work program to the longevity of both administration and faculty. The school operated a viable industrial program and offered a balanced and slowly expanding curriculum.² Three years later Howell also commended Maplewood Academy for the "air of thrift and enterprise" that resulted from stability in its administration.³

Three main factors influenced the problems of teacher mobility. They included teachers' instability, school board and conference attitudes and policies, and

¹W. E. Howell to J. L. Shaw, 25 May 1914, RG 9: WEH, GCAR.

²ibid.

³W. E. Howell, "Among the Schools: The Northern Union," RH 94 (11 January 1917): 18-19.

working and living conditions for teachers. In 1914 Howell noted the growing tendency among teachers to move for the sake of personal satisfaction. He lamented that this "spirit of moving about" resulted in teachers appearing as "annual inspector[s] of schools" and as "traveling sales[men] of school supplies." Such "Reubenizing" could only result in instability among teachers and damage to the education of students.¹

Local school board attitudes and conference policies constituted the second important cause of teacher mobility. Boards at times initiated change through the whim of some board member. Reasons for demanding a change often had nothing to do with the teacher's performance or ability. Howell realized the vulnerability of teachers, especially in small schools, and believed that supervisors should educate local board members to a "wiser course."²

Stability of personnel benefited a school by improving teacher morale, but conference policies often failed to control the actions of boards. At the 1922 General Conference session Howell made an impassioned plea for the redress of employment injustices imposed

¹W. E. Howell, "Enlist for Life," RH 93 (23 July 1914): 18-19. Howell coined the term "Reubenizing" from Hebrew patriarch Jacob's description of his oldest son Reuben: "Unstable as water, thou shalt not excell" (Gen. 49:4).

²ibid.

upon teachers. Insecurity of employment resulted in growing inability to attract and hold good teachers. As a result, elementary schools were stagnating. Howell identified two reasons for this state of affairs. First, teachers in church schools often suffered uncertainty in receiving their salaries. Second, referring to the practice among local boards of rehiring teachers annually in late winter and early spring, Howell claimed that administrators and teachers were subject to "an annual unseating before the eyes of their students, and this in the middle of the school year." Howell recommended that teachers, especially administrators and principal teachers in "higher schools," should enjoy tenure of office equal to other conference employees and not be subject to the whim of local board members.¹

The problem of teacher insecurity had been raised in July 1917, but was dropped again when the General Conference officers opposed any attempt to give permanency to teachers. Pressure for a solution to the problem mounted until Howell reported that "we had the courage to introduce it again" at the Indianapolis education council in 1920. When opposition from the floor arose, the General Conference president, A. G. Daniells, remarked that although the constituency was not

¹W. E. Howell, "Report of the Educational Department: Term Ending May 1922," GC Bulletin, 9 (16 May 1922): 72-76.

yet ready for such a move, it was only a matter of time until they would adopt it.¹

A proposal for reform in teacher-hiring practices was adopted at the 1922 General Conference session. The new policy provided that presidents of colleges and seminaries be elected for the same four-year term as other union conference officers and academy principals for a minimum of two years. Following successful completion of a three-year probationary period, teachers were to be placed on "continuous tenure of service, the same as other conference and institutional employees." At the 1926 General Conference session, Howell claimed that the new policy had done more than any other "in the history of our educational work" to "stabilize our administrative and teaching forces."²

Howell had apparently succeeded in convincing church administrators that teachers in denominational schools were deserving of a higher level of stability and security than had been possible in the past. However, although policies were developed to enable this security, they did not ensure it, and teachers continued to suffer the same insecurity for years after 1926.

¹GCED Min, 18 May 1932. At this meeting Howell reviewed the progress toward permanency for teachers.

²W. E. Howell, "Report of the Educational Department," RH 103 (10 June 1926): 28.

The third cause of teacher mobility related to the conditions under which many teachers worked and lived. Not only were teachers often expected to teach too many classes in poor facilities, but many teachers "boarded around" among school patrons, staying for short periods with one family before moving to another. Howell argued for better conditions in schools and better living conditions for teachers.¹ He applauded measures introduced by the Lake Union Conference to correct the situation, including uniform academic standards and a salary structure that allowed teachers to select their own living arrangements.²

While Howell advocated better salaries for teachers, he had no control over the salary policies of the employing conferences and thus over the salaries paid to teachers. Nevertheless, recognizing the necessity of an adequate salary if Adventist schools were to be adequately staffed, he attempted to influence policies relevant to teachers' remuneration.

Remuneration

Although teacher hiring and remuneration policies were determined by committees at various administrative

¹W. E. Howell, "More and Better Schools," RH 95 (12 September 1918): 21.

²W. E. Howell, "Elementary School Progress in the Lake Union," RH 96 (2 October 1919): 27-28.

levels within the church structure, Howell attempted to influence those policies and recognized and applauded administrations which introduced progressive salary policies.

During the early years of the twentieth century, church school teachers frequently suffered from the irregularity of their salaries. Teachers' salaries were subject to availability of funds in the local church treasury. Seemingly, many parents were not convinced of the necessity of financial support for the school. Consequently, teachers' salaries were at times short. In 1913 Howell quoted from an address by J. M. Burg, a Seventh-day Adventist pastor in California who had said that Adventist teachers could not be adequately supported until they no longer had "to face a question relative to their salaries--whether or not they [would] be paid regularly what they [had] earned."¹

Not only did Howell support the ideal of salary security for teachers, he also suggested a differentiated salary scale based on teachers' qualifications. He saw this as an incentive for teachers to upgrade their own preparation.² Since quality education depended largely upon teacher morale, and salary was one of a number of

¹W. E. Howell, "Educational Days," RH 92 (18 December 1913): 16.

²[W. E. Howell], "Teacher-Training Facilities," CE 9 (October 1917): 42-43.

components influencing morale, Howell believed that adequate remuneration was necessary for optimum school development.¹

The need for more liberal salaries for teachers was noted at an educational rally sponsored by the Columbia Union Conference in September 1918. Howell described the resolutions that were adopted as "aggressive educational measures." These resolutions dealt with several issues. They included (1) school finance and financial assistance for students; (2) program development (especially a school of theology and expansion of the normal department of Washington Missionary College); (3) the status of physical education, home economics, and manual labor in the curriculum; and (4) special provision for mature students. However, the provision of better salaries for elementary teachers provided a key component. Delegates voted that teachers should receive an average of \$13 per week.² The following year the Lake Union Conference adopted a salary similar to that proposed by the Columbia Union Conference. The Lake

¹W. E. Howell, "More and Better Schools," RH 95 (12 September 1918): 21.

²W. E. Howell, "An Important Educational Rally," RH 95 (3 October 1918): 20-21.

Union set minimum salaries of \$50 per month, or \$30 with board.¹

While it is probable that Howell had little real influence in the establishment of these salary policies, yet he encouraged their development and acknowledged those administrations under whom progress toward more equitable conditions was made. Another aspect that the quest for better conditions addressed involved the teachers' work load, a problem in many schools.

Work Load

As Howell promoted the ideal of excellence in Adventist education, he concluded that overworked teachers could not provide quality. He therefore criticized the overloaded conditions under which many teachers worked, especially in smaller church schools, and led in attempts to reduce the overload. As with salary and hiring policies, Howell had no direct control, hence his influence was advisory only. Although Howell was aware of the problem, it was not one on which he spoke frequently.

Howell's first reference to teachers' work load appeared in 1902. When teaching at Emmanuel Missionary College he wrote: "Were I a church school teacher, I should plead for as few grades as possible . . . that I

¹W. E. Howell, "Elementary School Progress in the Lake Union," RH 96 (2 October 1919): 27.

might have all the time possible for thorough work in the grades which belonged to me." Not yet enamored with the efficiency catchwords, he contended that schools should not attempt to teach too many grades since this would reduce their ability to do "thorough work" and would result in students who "think they are thorough" while having serious deficiencies.¹

A gap of thirteen years exists in surviving records before Howell again mentioned the problem. Then in 1915 he noted an action taken at the California educational council which attempted to limit the classroom load carried by teachers. The council action proposed that academy and college teachers be limited to twenty hours per week of total class time. The proposal also limited to a maximum of six the number of grades under any one elementary teacher. While Howell supported the proposal, he was also sufficiently realistic to know that many teachers already had more than six grades in their classrooms. Therefore, he counseled discretion and tact in implementing the new standards. Because of the implications for schools, the patrons and boards would have to be educated in the reasons for the restriction. In addition, as the number of classes was reduced, parents had the right to expect an improvement in the

¹W. E. Howell, "How to Become Thorough," ACE 4 (October 1902): 306.

quality of work done. The limits on teacher work load, Howell asserted, were intended to improve the quality of education received by students.¹

To help alleviate the overload problem, Howell in 1918 promoted the idea that neighboring churches share in the support of a larger school when they were close enough to do so. Such cooperation was especially valuable in allowing the school to offer intermediate classes. When there was more than one teacher, the load could be spread thus reducing the number of grades each taught. Howell insisted that the ideal of not more than six grades for an elementary teacher be adhered to.²

The overload problem was not limited to grade schools. When, as chairman of the Commission on Teacher Training, Howell examined the program at Emmanuel Missionary College in 1931, he concluded that the overworked faculty in the normal department would seriously impair the quality of education offered teacher trainees. He recommended that additional staff be hired to alleviate the problem.³

While Howell had relatively little to say about

¹[W. E. Howell], "The Teacher's Work," CE 7 (November 1915): 75-76.

²W. E. Howell, "The Intermediate School," RH 95 (12 December 1918): 22.

³W. E. Howell to Lynn H. Wood, 1 April 1931, RG 11: WEH Asst., 1931-K, GCAr.

the work-load problem, his comments were dispersed throughout his career, suggesting that he had a real, if periodic, concern. Another issue which drew more frequent comment from him related to teachers' professional development after they had completed their formal educational preparation and joined the profession.

Professional Growth

Professional growth involves all those activities that a teacher engages in to remain aware of the developments in the profession and to ensure that his/her skills and knowledge remain dynamic and current. Howell occasionally exhorted teachers to engage in a variety of such activities, although he generally limited them to those programs available within the Adventist system since he considered educational opportunities offered by secular institutions to be risky for Adventist teachers. Not only did he urge teachers' participation in some form of professional activity, but he had a part in providing means by which teachers might improve their professional development.

Howell believed that upgrading teachers' qualifications was crucial in delivering quality education. In 1910 he articulated his position when he claimed that teachers should "take their bearings anew" and "study prevailingly how to improve their past year's work" for the youth of the church. He maintained that no teacher

could "exact too much of himself in better qualifying for his noble calling."¹ A true teacher, according to Howell's ideal, must be a master of his calling. Although he admitted that the teacher training programs were important in making master teachers, he believed that teachers themselves bore the final responsibility for their professional development. Therefore, they should avail themselves of every opportunity for self-improvement.

Howell quickly recognized the potential of correspondence learning for teacher improvement. Noting that a good teacher could not be satisfied with "passing out to his students the same article of mental diet over and over," he promoted the Fireside Correspondence School as a means of personal growth for teachers.²

Another medium, the educational journal, also provided help in promoting personal growth. As a member of its editorial staff for twenty-one years, Howell used its columns extensively for this purpose. In September-October 1911 Christian Education launched a teachers' reading course consisting of a series of study guides, beginning with Ellen White's book Education. The objective was to encourage teachers to study selected

¹W. E. Howell, "The Summer Campaign Number," CE 1 (May-June 1910): 18.

²W. E. Howell, "Fireside Correspondence School: The Teacher's Refectory," RH 87 (28 April 1910): 17.

books of educational philosophy and pedagogy. Howell probably prepared the guides because he wrote W. C. White two years later that he was working on the outline of Counsels to Teachers for the teachers' reading course.¹

Having had a part in providing three vehicles for teacher self-improvement--the correspondence school, the educational journal, and educational institutes and summer schools--Howell continued to admonish teachers to avail themselves of the opportunities they presented. So concerned was he that teachers seek upgrading of their skills that he was prepared to write off as ineffective those who failed to do so. In 1918 he asserted:

. . . That teacher who has lost the spirit to improve his work, or has slackened his hand in the constant effort to do better service in his profession, is on his way to the museum; he is indeed a curio who continues to bear the name of teacher but does not progress.²

Personal growth could not be limited to professional areas, however. Howell insisted that Christian teachers needed to seek continually for greater maturity in their relationship with Christ. For their work to be effective, Christian teachers must experience the "new

¹W.E. Howell to W. C. White, 21 December 1913, EGWRC-DC.

²W. E. Howell, "Better Teaching in Our Academies and Colleges," RH 95 (19 September 1918): 18.

birth" that Jesus taught--the ultimate in personal development.¹

Howell's insistence that teachers continue to improve their professional skills and preparation stopped short of approving attendance at public educational institutions or participation in secular programs. Remaining opposed to any relationship with secular educators that could be considered an entanglement, he called for a strict separation from the "traditions, institutions, and alliances" of other educational systems.²

The need for professional growth in the educational world was not unique to teachers. In 1919 Howell presented a similar challenge to administrators. Recognizing the importance of sound administration to the development of a school, he counseled administrators to study earnestly to improve their methods. This might result in an administrator establishing "well-defined aims"; sharing work in a responsible way; and providing for "frequent and brief periods of counsel" with his/her colleagues.³

¹W. E. Howell, "The New Birth in Education," RH 98 (10 February 1921): 2, 13.

²W. E. Howell, "An Emergency in Our Educational Work," RH 96 (1 May 1919): 20.

³[W. E. Howell], "School Administration," Chr Ed 10 (January 1919): 129, 131.

A study of Howell's approaches to the morale-producing aspects of his administration reveals areas for potential frustration in addition to areas where his efforts met with a degree of success. In the former category, Howell's attempts to influence policy relative to salaries, hiring, and working conditions were hampered by his remoteness from the policy-making bodies of the local and union conferences. Perhaps he might have been more influential in the boards of the colleges, although even there he remained merely one voice. The authority of the department of education and its secretary should have been enhanced after the establishment of the Board of Regents and its subsidiary organizations in 1928, but, as is noted in chapter 7, conditions in Adventist education seemed to weaken Howell's control for the last two years of his administration.

Areas where Howell's activity met with a measure of success were those which (1) he promoted most vigorously in the Adventist media or (2) where he had more direct control. Examples of the first were his recruitment campaigns for both students and teachers and his promotion of the correspondence school. Events and activities in the second category largely consist of the institutes and conventions he organized as a means for assisting teachers in their professional growth.

While Howell enjoyed some success in fostering the development of the teaching force of the Adventist church, the conflict he faced, both with his superiors and his subordinates, must have been a source of frustration to him. The resulting decline in morale among educators led to an eruption that eventually caused him to be dropped from the education department.

Dealing with Conflict

Although there is no evidence to suggest that rank-and-file teachers were dissatisfied with Howell's administration--and indeed no reason why they should be given their remoteness from him--there were periods when serious conflict arose between him and other administrators. These conflicts are considered under four classifications: conflicts related to his two-year term in Europe, conflicts with other educators, conflict over the rural schools, and conflicts with individuals outside education.

Conflict in Europe

During Howell's term in Greece he was not involved in educational work but rather in translating and preparing literature for use by evangelists. This period, however, provided an important interlude in his career, affording insights into his work and personal relationships. Procrastination and misunderstanding by

church administrators contributed to Howell's dissatisfaction and to conflict between him and denominational leaders in Europe.

On 7 July 1906, just two months after he had been invited to join the faculty at Loma Linda, Howell received an invitation from the General Conference Committee to serve in Greece.¹ He had also been offered the position of educational secretary for the Pacific Union Conference. Howell was attracted to the overseas appointment, but after consultation with denominational leaders he decided to go to Loma Linda for one year to establish the school there.² Uneasy about accepting the California appointment over the foreign one and uncomfortable with the medical education program, Howell required little encouragement from General Conference president A. G. Daniells to terminate his employment with Loma Linda and go to Greece.³ He first notified the Loma Linda faculty of his intention to resign at the beginning of January 1907 and planned to leave on 1 March 1907.⁴

¹GCC Min, 7 July 1906; CCC Min, 10 May 1906.

²W. E. Howell to W. C. White, 21 November 1935, EGWRC-DC.

³J. A. Burden to W. C. White, 3 February 1907, EGWRC-DC.; W. E. Howell to A. G. Daniells, 29 November 1906, RG 11: WEH 1906-H, GCAr.

⁴Loma Linda Faculty Minutes, undated; W. E. Howell to A. G. Daniells, 5 January 1907, RG 11: WEH 1906-H, GCAr.

Problems arose almost immediately. General Conference officers seemed unable to finalize Howell's transportation arrangements or to determine his salary. These difficulties caused Howell to complain to Daniells that "the indefiniteness has hindered much our preparation for going."¹ It was April before he received notice that his salary would probably be about \$15.00 to \$17.00 per week, significantly less than the \$26.00 he had received at Loma Linda. In both Loma Linda and Greece the salary was based on the expectation that Howell's wife would work with him.²

When Howell arrived in Greece, his fears that the salary was too low to support his family proved correct. An advance promised by European president L. R. Conradi was slow in coming and Howell's finances were quickly reduced to a "few francs." Howell appealed to both Conradi and Daniells, pleading that a pay increase to a minimum of \$20 per week would be "an act of justice and mercy."³

Apparently Conradi and the European committee remained unmoved on Howell's salary, making only one

¹W. E. Howell to A. G. Daniells, 14 February 1907, RG 11: 1907-H, GCAr.

²W. A. Spicer to W. E. Howell, 5 April 1907, RG 21: Bk 46, GCAr.; CCC Min, 10 May 1906.

³W. E. Howell to L. R. Conradi, 13 June 1907; W. E. Howell to A. G. Daniells, 21 June 1907, RG 11: 1907-H, GCAr.

concession--Howell was given a small rent subsidy amounting to \$150.00 per year. Although Howell rejected the notion that any ill feeling existed between himself and Conradi, the tone of his letter to Daniells in December 1907, barely six months after his arrival in Greece, betrayed the tension developing between the two men.¹

This tension resurfaced several months later when Conradi accused Howell of engaging in private correspondence with the purpose of finding employment outside Greece. He suggested that Howell return to America, a proposal Howell strenuously resisted declaring that his work in Greece was barely begun.²

Confusion over Howell's role in Greece added to the conflict. Whereas Conradi expected Howell to be an evangelist, Howell protested that he had never been a preacher but was a scholar. As the tension mounted Howell claimed that his letters, "however ill-advised or trying they may have been to [Conradi]," were intended to ensure the continuation of his work in Greece.³

The tension remained. It seems that once Conradi decided that it would be better for Howell to return to America he saw no reason to change his mind. A year

¹W. E. Howell to A. G. Daniells, 31 December 1907, RG 11: 1907-H, GCAr.

²W. E. Howell to L. R. Conradi, 12 October 1908, RG 21: Foreign, 1908-H, GCAr.

³ibid.

after Conradi had first suggested the return, Howell had been told to pack up. When Howell received official instructions from the General Conference for his return, he admitted to a feeling of rebellion and bitterness over events with Conradi. Protests of his commitment to Greece were futile, and he returned to America after only two years.¹

While it is impossible to know all the factors in the disagreement between Howell and Conradi, two stand out as probable causes of Conradi's change of heart in such a short time. The first is the very different concepts of the Greek project held by the two men. Conradi's evangelist could not be substituted by Howell's scholar and translator. This may account for Percy T. Magan's comment many years later that Howell "was so impractical that Conradi had kicked him off the continent of Europe,"² a comment no doubt overstated in the heat of Magan's frustration with Howell. Since the decision to send Howell to Greece was made by General Conference officers, Conradi may never have been satisfied with the choice. It seems that Howell's appointment was doomed from the beginning.

¹W. E. Howell to W. A. Spicer, 23 February 1909, RG 21: Foreign, 1909-H, GCAr.

²W. E. Howell to Frederick Griggs, 11 April 1927, Ashworth collection, AHC.

The second factor was Howell's frequent references to the health problems his family experienced in the "enervating climate" of Greece. These complaints probably contributed to the confusion over his intentions. The frequency of the complaints, especially as he discussed the possibility of sending his family to England or Switzerland for a year or so while he remained at his work, might well have been interpreted as evidence of dissatisfaction.¹

In addition to these two factors, the difficulty over Howell's salary when the family first arrived at their post did nothing to cement the relationship between the men. In the months that followed Howell seemed unable to do anything to diminish the conflict between himself and Conradi. Just before he returned to the United States Howell vowed to "quench the spirit of rebellion" and accept whatever new position the church leadership had for him.² General Conference leaders soon found responsibilities for Howell in the new correspondence school. Several years of comparative tranquillity ensued. However, as he progressed in administrative positions, the road to conflict with other educators opened.

¹W. E. Howell to L. R. Conradi, 12 October 1908, RG 21: Foreign, 1908-H, GCAr.

²W. E. Howell to W. A. Spicer, 23 February 1909, RG 21: Foreign, 1909-H, GCAr.

Conflict with Other Educators

The relative tranquillity that followed Howell's return from Greece lasted nine years--until he was elected to replace Frederick Griggs in 1918. Then, as he assumed leadership of the General Conference Education Department, conflict developed between him and other educators. The most prominent figure in this conflict was Percy T. Magan, first dean and later president of the College of Medical Evangelists in Loma Linda, California, the school Howell had helped establish. Although other schools and educators were implicated, much of the conflict that followed during the next decade centered on that school.

Conflict was not long in beginning after Howell's election to the highest position in the General Conference Education Department. The cause is unclear since Howell referred only briefly to an early problem when he told Shaw in 1919 that "some high-ups out there [the west coast] are not favoring the general program of our educational department."¹

It seems probable that the problem arose in Loma Linda. During World War I, which had ended a few months previously, the administration of the College of Medical

¹W. E. Howell to J. L. Shaw, 22 January 1919, RG 21: WEH 1919, GCAr.

Evangelists had allowed the establishment of a Students' Army Training Corps on campus. Howell criticized the move in a general letter to school administrators. Magan objected, charging that the school had been subject to an indictment without a hearing, which had caused grave injustice. Unfortunately, Magan preferred to discuss the situation with Howell personally rather than by correspondence thus leaving posterity with no knowledge of the discussion.¹ In addition to the difficulty over the training corps, although it was very early in Howell's term of office, it is possible that incipient resistance among west coast Adventist educators to what Griggs later described as Howell's "extreme reformatory administration" was also a factor.²

Differences of opinion again became apparent in 1921 when Howell expressed his antipathy to attempts by the College of Medical Evangelists' to have its feeder colleges seek regional accreditation.³ This situation developed as a result of pressure upon the College of Medical Evangelists by the American Medical Association.

¹Percy T. Magan to W. E. Howell, 4 February 1919, Ashworth collection, AHC.

²Frederick Griggs to Percy T. Magan, 23 November 1928, Ashworth collection, AHC.

³Frederick Griggs to Percy T. Magan, 9 January 1921, Ashworth collection, AHC.

The issue became progressively more critical as the decade advanced.

There were also other irritants. In the same year Howell, in concert with other General Conference officers, attempted to limit severely the enrollment in the medical school. Magan reported the confrontation which ensued:

We just passed through a tremendous ordeal at our annual meeting. . . . We had the biggest fight and most strenuous time that we have had since 1915, and the row is not over yet by any means.¹

Magan accused Howell and his supporters of attempting to dissuade prospective students from entering the medical school. He claimed to be able to support his accusations with a "large number of questionnaires filled out by the students." Magan named J. L. Shaw, M. E. Kern, L. H. Christian, M. L. Andreason, and "Elder Wiest" as associates with Howell in the "campaign . . . to keep students away" from Loma Linda.² A few weeks later, the General Conference Committee established a sub-committee, of which Howell was a member, to study means of improving cooperation among Adventist colleges over the question of admissions to premedical studies.³

¹Percy T. Magan to E. A. Sutherland, 2 February 1921, Ashworth collection, AHC.

²Ibid.

³GCC Min, 29 March 1921.

The imposition of limits on admission to the medical school continued to cause friction between Howell and the General Conference Education Department on one hand and the College of Medical Evangelists' administration on the other. In 1925 Shaw observed that representatives of the medical school had protested the limits imposed by the previous spring council.¹ No reason for imposing the limits is stated or apparent in his letter. If limited accommodation in the medical college was the cause the admission procedures followed by the school would take care of it. In addition, any threat of an oversupply of Adventist physicians seems unlikely. Magan appears to have thought the reason to have been purely arbitrary, possibly a ploy by the General Conference to keep the medical school in its place and prevent it from gaining too much power among Adventist colleges.² Howell was the object of most of Magan's displeasure.

The antipathy between Howell and Magan received another boost in 1927. Magan construed the visit of a delegation from denominational headquarters in Washington, D.C., to be another attempt to dictate to the College of Medical Evangelists. Howell's presence as a member of the Washington group became the focal point of

¹J. L. Shaw to W. E. Howell, 18 June 1925, RG 31: J. L. Shaw, 1925-H, GCAr.

²W. E. Howell to E. A. Sutherland, 2 February 1921, Ashworth collection, AHC.

Magan's wrath. He rebuffed both Howell and Shaw, telling Shaw that he had no confidence in the leadership of a man [Howell] whom he considered incompetent as an educator.¹

By 1928 the accreditation issue, which had been simmering for years, had become central to the contention between Magan and Howell. At a council of college presidents held in July 1928 at Berrien Springs, Howell proclaimed the opposition of his department to any moves toward accreditation of the colleges. H. A. Morrison, president of Washington Missionary College, reported Howell's statement that he was "going to teach Dr. Magan where to head, and let him know very thoroughly he could not run the entire education department."²

Although Frederick Griggs, who believed that Howell had undermined him when he was secretary of the education department,³ had been appointed to a non-educational post in China in 1925, he maintained his interest in the issues through his correspondence with Magan. In 1928 Griggs, still in the Orient, reentered the arena of conflict when he charged Howell with holding extreme views that would cause the schools difficulty and

¹Percy T. Magan to Frederick Griggs, 11 April 1927, Ashworth collection, AHC.

²Percy T. Magan to Frederick Griggs, 30 October 1928, Ashworth collection, AHC.

³Frederick Griggs to W. E. Howell, 23 November 1928, Ashworth collection, AHC.

that would result in their graduates being unable to work in their chosen professions.¹ This problem did arise as various states demanded that physicians receive not only their medical education but also their pre-medical education in an accredited institution. Similar requirements also threatened the teachers and nurses graduating from Adventist schools. Griggs further reprimanded Howell the following year for his lack of tact in presenting his position to college presidents and other educators.²

As a result of the conflict, Howell's prestige among Adventist college presidents suffered serious damage. The pressures they brought upon him forced him to change his position. At the 1928 fall council of the General Conference, Howell participated in the establishment of the Board of Regents and acceded to the move toward accreditation. His about-face disgusted both his friends and opponents.³ Sutherland's comment the following year that "Howell is in the place physically and mentally where he is going to find it difficult to measure up to the situation" expressed the educators'

¹ *ibid.*

² Frederick Griggs to W. E. Howell, 11 February 1929, Ashworth collection, AHC.

³ Frederick Griggs to Percy T. Magan, 23 November 1928, Ashworth collection, AHC.

lack of confidence in Howell's leadership.¹ It may also have been a comment on the degree to which Howell's health condition interfered with his effectiveness. The importance of the accreditation issue in Howell's administration is discussed in greater detail in chapter 7.

When the Board of Regents met for the first time in Kansas City in February 1929, Magan seized the opportunity to attempt to isolate Howell from his associate, C. W. Irwin. Magan; W. E. Nelson, president of Pacific Union College; and H. J. Klooster, president of Southern Junior College, all members of the Board, told Irwin that they were "sick and tired of Howell" and that a change was necessary.² Irwin admitted that the relationship between himself and Howell had soured during the previous year. Under pressure from the three presidents, Irwin complained of the lack of harmony between himself and Howell, claiming that Howell, although a poor organizer, was reluctant to delegate and had allowed "the whole thing in the office [to become] a mess." As a result, Irwin indicated to the college presidents that he was willing to cooperate with them in

¹E. A. Sutherland to Percy T. Magan, 24 July 1929, Ashworth collection, AHC.

²Percy T. Magan to Frederick Griggs, 5 March 1929, Ashworth collection, AHC.

a more progressive program.¹ The campaign to remove Howell from the department had begun.

Magan carried the campaign to the General Conference session the following year. The entries in his diary between 30 May and 5 June 1930 reveal the extent of his determination to remove Howell. At the 1930 General Conference session in San Francisco, Magan solicited the support of several college presidents and of the new General Conference president, C. H. Watson. As a result, on 5 June 1930 the nominating committee replaced Howell with Irwin.²

After Howell was replaced in the education department, the California Conference invited him to become its educational superintendent, but General Conference officers advised him against accepting the position. Instead, they offered him interim employment on a book project with Daniellis.³ Since the locus of much of the resistance to Howell's policies had been in California, it is possible that the officers feared that his effectiveness as an educational leader may already have been compromised, and that he should be encouraged to take up other work.

¹ibid.

²Diary of Percy T. Magan, 17 May to 26 June 1930, LLUHR.

³W. E. Howell to J. T. Thompson, 7 January 1931, RG 11: WEH Asst., 1931-K, GCAR.

Howell had failed to deal effectively with conflict between himself and other educators from the time of his election as secretary of the department of education. He was perceived as maintaining arbitrary and rigid positions which blocked progress and antagonized other educators. Eventually he lost so much support that his removal from the department became inevitable.

While Howell's sometimes confrontational manner toward the college administrators resulted in tension, his indecision and ambivalence precipitated a testy exchange between himself and W. C. White over the Adventist rural schools.

Conflict over the Rural Schools

The minor conflict which developed between Howell and White resulted from Howell's difficulty in understanding or relating to the work of Adventist rural schools. White had a special interest in these small schools. Operating on a low budget and with minimal facilities, they had been established in some of the poorer sections of the southern states. They were generally financially independent of conference funding and, therefore, not usually supervised by conference educational personnel. The friction that developed between Howell and White had two related issues. The first arose from White's dissatisfaction over the treatment meted out to the schools by General Conference

personnel. A second more specific problem surrounded White's plan to distribute a small book of stories to Adventist schools in 1919.

White's concern about the treatment the rural schools received from denominational administrators had a history of several years. In 1913 he expressed his conviction that the educational officers of the General Conference had too little interest in the rural schools and, at times, made unwarranted attacks against them out of ignorance.¹

Although Howell occasionally expressed a desire to become familiar with the rural schools, in 1916 he admitted that the complexity of their operations and their independence perplexed him. He felt that there was too much duplication of effort. He proposed that funds collected for rural-school assistance should be distributed only to those schools following previously established guidelines.² Howell's vague reference to "the Loma Linda council" where these guidelines were established possibly referred to a meeting in 1915 of a committee chaired by Griggs. Established to study the problems between the official denominational educational system and the independent schools in the southern

¹W. C. White to W. E. Howell, 29 December 1913, EGWRC-DC.

²W. E. Howell to W. C. White, 30 October 1916, EGWRC-DC.

states, this committee recommended a basis for the relationship that should exist between the two branches of Adventist education.¹

White objected to some of Howell's criticisms, maintaining that the conditions under which many rural-school teachers worked were not understood in Washington. So great was the lack of appreciation among denominational officers, White charged, that it would be a long time before they developed an understanding of rural-school problems.² While White probably did not direct his complaint specifically against Howell, it illustrates the long-standing concern that prompted White in the exchange with Howell in 1919.

On 1 April 1919, Howell acknowledged having received from White a copy of the booklet, Stories for School Children about Their Friends in the Southland. White asked Howell's counsel about the distribution of these books in Adventist schools. Howell replied that he liked the book but had several questions to which he wanted answers. The questions dealt with the advisability of sending a letter, at the time not yet written, with the books; the source of funds to pay for printing; availability of the books; the sources of two quotations

¹Reye, "Griggs," pp. 327-33.

²W. C. White to W. E. Howell, 28 December 1916, EGWRC-DC.

in the book; and the presence of a few spelling errors and an incorrect address. In addition, Howell wondered whether he should ask the consent of the General Conference Committee before the booklets were distributed since they contained an appeal for financial help for rural schools.¹ With the exception of the last concern, the issues Howell raised seemed superficial and hardly sufficient to delay distribution of the booklet.

In response, White tersely listed the information Howell had asked for. On the question of seeking General Conference Committee counsel before distribution, White said simply: "Ask counsel of as many as you please."² Although Howell had received from White the required information, he refused approval of the distribution for the next four and one-half months on the pretext that the General Conference Committee still needed to approve them.

On 8 July White's irritation surfaced. He wrote:

I have waited and am still waiting, and am wondering why that you and your associates in the department can not adopt some simple plan for the wise distribution of these books.³

¹W. E. Howell to W. C. White, 1 April 1919, EGWRC-DC.

²W. C. White to W. E. Howell, 9 April 1919, EGWRC-DC.

³W. C. White to W. E. Howell, 8 July 1919, EGWRC-DC.

White was anxious to have the booklets distributed at the summer educational institutes. However, failing to receive the hoped for approval, he accused the education department of neglect and of responsibility for the "heartless" treatment meted out to rural teachers."¹

By the end of July White's exasperation over the Stories issue led him to deliver his stiffest rebuke to Howell. He wrote:

I am astonished beyond measure that it should take so many months for the educational department to decide how it will relate itself to the question of placing the little booklet "Stories for School Children" in the hands of those for whom it was intended. . . .

. . . I sincerely hope Brother Howell that you will not join the ranks of those who are overworking our magnificent [sic] system of staving things off. Some day we shall get a view of the work that will lead us to regret many of our needless [sic] delays and much of our needless procrastination.²

Stung by White's rebuke, Howell replied that the response was just what he had expected. He continued:

I see that your patience is tried in the matter, and you talk a bit freely to me about it. I do not resent what you say at all but feel I must act on my own judgment and that of others. . . .³

Howell had put the question on the agenda of the educational council in May, but it had not been dealt with

¹W. C. White to W. E. Howell, 14 July 1919, EGWRC-DC.

²W. C. White to W. E. Howell, 30 July 1919, EGWRC-DC.

³W. E. Howell to W. C. White, 6 August 1919, EGWRC-DC.

because of time constraints.¹ In July he reported that a new committee had been established to study the work of the rural schools and to report back to the General Conference Committee. It would be better, he thought, to delay the distribution of the booklets until after the newly established committee had done its work.² It seems that White's charge of procrastination was well founded.

While Howell admitted that the books could be distributed to teachers at summer institutes, he suggested that more advantageous distribution could be made after school had begun since teachers would "have their group of children right at hand," a rather lame excuse for holding up the distribution for so long. Howell also defined the source of the problem. He told White that if the "leaflet" had not contained, "without counsel," the plea "for help and the reference to our secretaries, making it mainly educational, it could have been sent out long ago."³

Although Howell had excused the delay on the basis that General Conference Committee approval was needed for the appeal for financial help contained in the

¹W. E. Howell to W. C. White, 28 May 1919, EGWRC-DC.

²W. E. Howell to W. C. White, 20 July 1919, EGWRC-DC.

³W. E. Howell to W. C. White, 6 August 1919, EGWRC-DC.

booklets, the real cause, or so White thought, had finally been revealed after four months. Howell was as much pliqued by White's failure to ask his counsel before proceeding with the production of the booklets as he was uncertain about the protocol in the situation.

White's patience had reached its limit. A few days later he responded by thanking Howell, somewhat facetiously, for revealing to him the source of the difficulty. He protested that he

should never have mistrusted without your plain statement that my effort to be loyal to the Union Conference organizations and to have everything under the supervision of the Union Conference educational secretaries would result so disastrously to my effort to help the work they are expected to love and foster.¹

White suggested that the offending pages be removed from the books and that Stories be distributed through the home missions department of the church. While Howell conceded that this could be done, he made one more attempt to delay distribution until after the Fall Council, the annual meeting of the General Conference Executive Committee held in the autumn.² The correspondence ended at that point, leaving the disposition of the problem unrecorded.

¹W. C. White to W. E. Howell, 19 August 1919, EGWRC-DC.

²W. E. Howell to W. C. White, 1 September 1919, EGWRC-DC.

White's criticisms of Howell's attitudes toward the rural schools resulted in Howell visiting the rural-schools convention at Nashville Agricultural and Normal Institute near Madison, Tennessee, on 15-17 August 1919. The original plan had included a visiting committee composed of Howell, Shaw, and M. E. Kern, but campmeeting appointments had taken precedence and Howell went alone. He expressed his intention to develop closer relationships with the school at Madison and its coterie of rural schools.¹ In subsequent years the relationship between Howell and White remained cordial.

Howell's good intentions notwithstanding, his attempts to develop an understanding of and sympathy for the Independent Adventist schools of the South failed to overcome his old prejudices. A decade after the episode with Stories, when Sutherland proposed that the Madison school should become an accredited senior college, he found Howell unsupportive and slow to grasp the realities of Madison's needs. Sutherland's comment that "Howell is five laps behind the game as usual" revealed the level of his frustration, matching that of Magan.² Both men held Howell in contempt.

¹ *ibid.*

² E. A. Sutherland to Percy T. Magan, 13 December 1929, Ashworth collection, AHC.

In addition to the problems between Howell and other denominational leaders, Howell's educational policies and attitudes brought him into conflict with at least one out-spoken and influential Adventist layperson.

Conflict with Laypersons

There is no evidence to suggest that there existed any general opposition to Howell's educational policies among the lay membership of the Seventh-day Adventist Church. However, a California doctor, Henry R. Harrower, found cause for strong objections and sought the opportunity to express them.

At the 1928 Fall Council of the General Conference held in Springfield, Illinois, Harrower sought and was granted permission to speak to the assembly on the educational problems of the church. Magan reported that Harrower's presentation was an unmerciful attack on Howell's policies.¹

A short but somewhat acrimonious exchange between Howell and Harrower followed. He accused Howell of pursuing a ruinous policy on the education of the teachers in Adventist colleges. Teachers who had acquired acceptable degrees, he claimed, had been dropped by or

¹Percy T. Magan to Frederick Griggs, 30 October 1928, Ashworth collection, AHC.

been lost to Adventist Institutions.¹ He charged that Howell had allowed the academic standards of Adventist schools to lag disastrously behind public schools, while he maintained a position of self-satisfaction. This attitude, Harrower said, needed "radical revising." In addition, he claimed that Adventist college faculties were below standard, that students frequently needed to repeat at least one year before they could continue their education in another institution, and that Adventist curricula needed significant improvement. He contended that Howell should have realized that the problems were developing and taken steps to correct them years before. In his conclusion he declared that if Howell did not rectify the condition, someone else would. Howell, for his part, accused Harrower of "propagandizing" for changes in the educational system, an accusation Harrower seemed to resent, making special note of it in his reply to Howell.²

While Howell may have wished that the exchange between himself and Harrower had been concluded with the end of his term in the education department, Harrower did not forget Howell. Two years later, as if to say "I told you so," he sent Howell a copy of his letter to Irwin in

¹Henry R. Harrower to W. E. Howell, 10 January 1929, Ashworth collection, AHC.

²Henry R. Harrower to W. E. Howell, 20 May 1929, Ashworth collection, AHC.

which he drew Irwin's attention to an article in the Journal of the American Medical Association of 29 August 1931. It contained a report of medical schools accepting students from unaccredited pre-medical programs. The College of Medical Evangelists was prominent among those listed. Harrower took the opportunity to point out that he had predicted the difficulties that Adventist schools were facing. Furthermore, he claimed that at the time of the Springfield council Howell had not understood the gravity of the problems with the educational system.¹

Howell defended himself and his record, vigorously denying that Harrower's presentation at Springfield in 1928 had had any influence on him or on his department's policies. He claimed that Harrower's ideas would have been dangerous for Adventist education because they proposed accommodation of "all that the world teaches" in Adventist schools. Moreover, in response to Harrower's suggestion that Irwin's administration had taken a "more aggressive direction" than the "narrow policies of the previous administration," Howell claimed that Irwin was merely following policies initiated before he left office. Although Howell professed that Harrower's broadsides caused him to "cherish no ill will," it was obvious that, in fact, he bore strong feelings of resent-

¹Henry R. Harrower to C. W. Irwin, 7 September 1931, RG 11: WEH Asst., 1931-H, GCAr.

ment. Harrower appears to have terminated the exchange.¹ Although evidence is lacking, it seems unlikely that Harrower was alone among educated Adventist laypersons who found fault with Howell and his administration.

Perspective

In matters related to maintaining organizational morale, Howell's administration was inconsistent. Certainly, he faced a significant disadvantage as a result of the geographical remoteness of most of his subordinates and the pyramidal structure and decentralized authority of the organization. In spite of these disadvantages, during his administration advances were made in improving the lot of Adventist teachers. However, there were obvious weaknesses. While the timing of his enrollment campaigns was questionable and his attitudes toward higher education for Adventist college teachers were unfortunate, his management of conflict with other educators proved disastrous.

One of the strengths of Howell's administration related to changes in the conditions of employment of Adventist teachers. Howell recognized the difficulty of attracting desirable candidates to the profession. As a consequence, he became an advocate of better teacher working conditions. Perhaps his Greek experience, during

¹W. E. Howell to Henry R. Harrower, 17 September 1931, RG 11: WEH Asst., 1931-H.

which he frequently complained of being underpaid, made him more sensitive to the financial problems faced by many teachers. He championed their cause, calling for better conditions in schools, better terms of employment, reduction of work load, removal of insecurity resulting from annual rehiring practices, and more generous salaries. Although Howell could not dictate the changes in policies, significant gains in recognition given by the church to its teachers were made during his administration. These gains reflected not only Howell's attitudes but also those of other Adventist leaders, notably Danlells, who in 1920 had predicted that it was only a matter of time until necessary changes would come in the employment practices for denominational educational workers.

During his itineraries Howell had ample opportunity to assess the needs of teachers. However, to what extent he engaged in professional evaluation of teachers is subject to conjecture, although it appears to have been minimal. When referring to his visits to various schools he sometimes spoke of "doing thorough work," but this seemed to be an attempt to foster overall school development, including certain reform ideals which he presented to faculties, rather than an evaluation of individual teachers.

One of the developments Howell fostered among Adventist teachers called for improvement in their professional preparation. However, Howell's obsession with the drive to enroll all Adventist students in church schools helped to prevent the realization of this goal. When there was a national shortage of both denominational and public-school teachers and when Adventist teachers were grossly under-educated, Howell's campaigns both to improve teacher's education and to increase enrollments in denominational schools produced a conflict. The enrollment drives awakened a demand for schools in many areas--schools which often could not be staffed because of the teacher shortage. Howell's enrollment promotions appear to have been naive and ill-timed. He seems to have allowed his desire to enroll every Adventist child in a church school to blind him to the genuine teacher shortage. The increased demand for teachers prevented any real advance in their educational preparation.

Howell also faced serious difficulty with the education of college teachers. His consistent urging of elementary and secondary teachers to upgrade, while generally denying college teachers the opportunity to do so, left him on the horns of a dilemma. He had the choice between restricting the educational preparation of Adventist college teachers to a bachelor's degree or allowing them to attend universities for upgrading.

Howell and most Adventist administrators chose the former. This resulted in college teachers having no greater education than the best-trained elementary and secondary teachers. Howell's proposal that experienced teachers should visit mission schools as a substitute for higher education was impractical. Few teachers would or could afford the time and resources necessary for such a visit.

While weaknesses appeared in Howell's planning and timing of campaigns, conflict management was one of the weakest aspects of his administration. The friction between himself and Conrad probably arose, in part, as a result of personality conflicts. The differing expectations and objectives of the two men exacerbated the problem. In addition, Howell's frequent complaints about his family's health problems might have been construed to mean that he wished to return to a more temperate climate, an idea that annoyed Conrad and led to mutual distrust. Conrad's disappointment resulted in Howell's early return to America to an educational post in Washington, D.C. There he remained in the view of General Conference personnel, a fortunate circumstance for Howell although it led ultimately to further disagreement and confrontation.

Conflict between Howell and several college administrators arose from their perception that Howell

adopted arbitrary and inflexible positions, often refusing to act when they felt action was imperative. During his tenure in the General Conference Education Department, several of his colleagues became increasingly frustrated with his administration. Some suspected incompetence. Conflict over the accreditation issue seems to have resulted as much from other educators' perceptions that Howell was doing nothing to meet the problems the issue presented as from philosophical differences.

The perception that Howell's inactivity presented a serious problem was supported by both Griggs's and Harrower's complaints that Adventist college education had fallen seriously below standard. Both men charged that Howell's leadership could result in graduates who were so deficient that they would be unemployable in their professions. This, they held, produced an inexcusable and unacceptable situation, especially since Howell had written so much on educational excellence. While the medical school had to meet standards imposed by the American Medical Association, and Harrower referred to standards in the professions outside denominational employment, Howell seems to have equated educational standards, at least partly, with Adventist "reform" behaviors and attitudes. His efforts to introduce these

reform behaviors in the schools is discussed more fully in chapter 7.

Howell's ineptness in dealing with conflict, especially when that conflict arose from his own behavior, in the minds of other educators overshadowed the areas in which he was successful, and it eventually led to his removal from the General Conference Education Department.

CHAPTER VI

AUTHORITY AND COMMUNICATION

Introduction

When Howell followed Frederick Griggs as secretary of the General Conference Education Department, he was placed in a difficult position. According to Theodore Caplow, when an insider is selected to fill a position of leadership and authority his chances of success are uncertain at best. Furthermore, when the predecessor has been a strong leader, the new appointee's chances of success are unfavorable.¹ Griggs had been a strong leader who placed his mold on the Adventist education system, and Howell, who had been his assistant, was an insider. If Howell merely followed Griggs's style he risked being viewed as inadequate by his subordinates. If, on the other hand, he attempted to change a successful administrative pattern, he might seem foolish. Since Howell could not expect to merely take over the support structure that sustained Griggs, but must win his own

¹Caplow, Managing, p. 10.

way, he would have to be an outstanding leader to establish his authority.

In another sense also Howell's position as a supervisor became very difficult once he succeeded Griggs. The Seventh-day Adventist pyramidal system of administration, with committee government at each level, placed authority for the schools upon administrators and their committees at various levels in the system. From his position at the apex of the pyramid, Howell was remote from the real decision making in the schools. Robert J. Alfonso, Gerald R. Firth, and Richard F. Neville, commenting on such a situation, have noted that when authority is delegated to administrators in the schools [or in the case of the Adventist system, to local conference superintendents and union conference education directors] the central office supervisor might be viewed "as an outsider seeking to inspect, monitor, and perhaps impede operations." He risks being "regarded as unfriendly . . . if not as an actual enemy."¹ This observation held true in Howell's case as subordinate administrators, especially Percy T. Magan and his cohorts at Loma Linda, grew to resent his intrusions into the affairs of their schools.

¹Robert J. Alfonso, Gerald R. Firth, and Richard F. Neville, Instructional Supervision: A Behavior System (Boston: Allyn and Bacon, 1981), p. 370.

The same authors also noted that "a high positive correlation exists between communication and authority."¹ If Howell, isolated at the top of the pyramid, was to maintain his authority, communication was critical. Howell seemed to recognize this principle and produced a prodigious amount of copy for denominational journals.

Another important aspect of authority identified by Caplow has suggested that an administrator's authority depends upon his control of the finances.² While Howell had to work within the constraints placed upon him by the system, he endeavored, with some success, to influence the fiscal policies of the schools.

The study of authority and communication in Howell's administration consists of three sections. The first examines his attitudes toward authority, the second studies his financial policies, and the third is concerned with communications and his use of the Adventist media.

Howell's Attitudes Toward Authority

With few exceptions, Howell's respect for and submission to authority was evident throughout his career. He believed that a proper attitude toward authority began with a child's training. Children whose

¹Ibid., p. 177.

²Caplow, Managing, p. 14.

parents inculcated respect for authority would naturally develop due respect for teachers, government, and other legitimate authorities.¹

An examination of Howell's views of and reaction to authority can be approached from two directions. They are: his relationships with his peers and those who had authority over him and his use of authority among those whom he supervised.

Howell's Relationships with Colleagues and Superiors

Howell's attitude toward duly constituted church authority, whether that authority was an officer of the General Conference or a management committee or board which directed some Adventist educational institution or conference, led him to proclaim that loyalty to these authorities provided "the only safe ground to stand upon."² Seldom one to "go it alone," Howell's compliance with the wishes of denominational leaders generally proved him willing to ask and accept their counsel, a practice he began early in his career.

Howell was still a student at Battle Creek College when he first solicited the advice of church

¹[W. E. Howell], "Respect for Authority," HS 17 (November 1925): 16-18.

²W. E. Howell to I. H. Evans, 14 February 1932, RG 11: WEH 1932-IHE, GCAr; W. E. Howell to C. P. Crager, 21 July 1932, RG 11: WEH 1932-C, GCAr.

leaders. In 1893 when he wanted to attend a British university, he and Francis Wessels approached the General Conference Committee for its counsel.¹ Although he did not follow through on the committee's direction, that action seems to have set the pattern for the future. Many times during the ensuing years Howell approached his colleagues and the officers of the General Conference for guidance in some problem. While his propensity to do so might be interpreted as good practice, it seems that sometimes it demonstrated reluctance to make a decision on his own.

Although Howell generally followed direction and counsel, there were times when he displayed a disinclination to accept it, but his better judgment generally won through. This aspect of Howell's work can be studied conveniently in two periods. The first period includes the interval from the beginning of his career until his return from Greece. The second spans the remainder of his career in education.

When the Foreign Mission Board sent Howell to Honolulu as principal of the Anglo-Chinese Academy in 1897,² it gave him an arduous task in what proved to be, for him, an unpleasant climate. The distress this caused his family tested his willingness to accept the direction

¹GCC Min, 9 March 1893.

²GCC Min, 22 March 1897.

of his superiors without question. Within two years of their arrival in Honolulu, Howell claimed the need to return to California to recuperate. Writing to the Foreign Mission Board in August 1899 he painted a dismal picture of his condition. It seemed that he was in danger of complete physical collapse. The arrival in Hawaii, in the summer of 1899, of I. H. Evans, president of the General Conference Association, gave Howell the opportunity to explain his problems. As a result, while on shipboard, he penned a postscript to his letter to the mission board explaining that he had followed Evans's advice and sailed for America.¹

While in America he requested permission to meet with the board in October to discuss the problems associated with the Hawaiian school. Uppermost in his mind were the sense of isolation, the problems of textbook supply, the difficulty in acquiring suitably qualified teachers, his own health problems, and the need for a better definition of the policies adopted by the school. It became apparent that although Howell was willing to return to Hawaii, he preferred to remain in America.² In fact, his desire to stay kept him in America until mid December when the mission board found

¹W. E. Howell to Foreign Mission Board, 18 August 1899, RG 21: 1899-J, GCAr.

²W. E. Howell to Foreign Mission Board, 6 September 1899, RG 21: 1899-J, GCAr.

it necessary to take an action requesting him to return to Hawaii.¹

From that time forward Howell became the reluctant principal of the Anglo-Chinese Academy. During the next two years, three times he resigned or requested permission to leave Hawaii.² On two of those occasions he bowed to the will of the mission board and returned to the school.³ On the third, however, he left no opportunity for the board to thwart his escape from Hawaii. Apparently without approval, he sailed with his family from Hawaii on 19 November 1901. In an effort to justify his action Howell appeared to exaggerate the situation. He explained to W. C. White that they "were so run down in body and mind" that "it [would] be only by the mercies of our God that all the family recover entirely from the long steady strain."⁴

In 1901, while Howell was still at the Hawaiian school, he solicited W. C. White's counsel on an offer he had received to teach at the new Emmanuel Missionary

¹FMB Min, 18 December 1899.

²FMB Min, 21 February 1901; W. E. Howell to W. T. Knox, 23 July 1901; W. E. Howell to W. C. White, 23 July 1901; 15 October 1901; W. E. Howell to W. T. Knox, 25 October 1901, EGWRC-DC.

³W. E. Howell to W. T. Knox, 23 July 1901; W. E. Howell to W. C. White, 1 August 1901, EGWRC-DC.

⁴W. E. Howell to W. C. White, 15 October 1901; W. E. Howell to W. T. Knox, 25 October 1901, EGWRC-DC.

College at Berrien Springs, Michigan. Because he held White's mother, Ellen White, in high esteem, he asked White to consult her on the question, no doubt with the hope that her advice would be favorable to his wish to join the new school. Whether White complied with Howell's request is not known, but Howell returned to his post on that occasion.

Although, when measured by the growth and development of the school, Howell had enjoyed success in the Hawaiian venture, it had proved a turbulent time for him. Caught between his respect for the authority of church leaders on one side and his concern for his family and what appealed to him as a more rewarding post at Berrien Springs on the other, he finally engaged in a desperate attempt to escape. His action in breaking away from Honolulu appeared to be out of character with his subsequent attitude toward authority. By leaving Hawaii when he did, he still gained the position at Emmanuel Missionary College.

After 1901 Howell sought two more opportunities to receive counsel from Ellen White. On the first occasion he had been invited by the board of Healdsburg College to succeed E. D. Sharpe as president. Having recently spent two years at Berrien Springs where E. A. Sutherland's innovative program had caught his interest, Howell felt constrained to seek specific counsel from

Ellen White regarding the desirability of moving Healdsburg College to a rural location, a move he believed would benefit the college greatly, but one he failed to accomplish.¹

Unable to accomplish all he wanted to do at Healdsburg, Howell found the next two years very difficult. The continuing decline prompted the board to release Howell and close the college in the summer of 1906. Influenced by Ellen White, the Southern California Conference offered Howell the presidency of the College of Evangelists which was just being established at Loma Linda, California. Before taking up his work at Loma Linda, Howell visited Ellen White at her home near St. Helena, California, where for the second time he sought her counsel. She was impressed by his desire to order the new school in accord with Adventist principles and wrote to Stephen N. Haskell:

Yesterday I had a long visit as I rode out with Brother and Sister Howell. Brother Howell is very desirous of knowing how to plan for the educational work with which he is connected, so that no mistakes may be made.²

The ride left a lasting impression on Howell. Almost thirty years later he recalled the occasion "as if it were yesterday." He maintained that the success he had

¹W. E. Howell to E. G. White, 30 June 1904, EGWRC-DC.

²Ellen G. White to Brother and Sister [S. N.] Haskell, 8 June 1906, letter 192, EGWRC-AU.

at Loma Linda was the result of following the advice received from White on that visit, and from her written counsel.¹

Compared with his Hawaiian experience, Howell seemed more willing in Europe to submit to the decisions of leadership; although, as discussed in chapter 5, the problems seemed greater. Howell's complete trust in his superiors led him to accept Daniells's invitation to go to Greece and to plan his departure from California in spite of uncertainty over his salary and travel arrangements.² Later, when conflict arose between Howell and European Adventist leader L. R. Conradi, Howell defended himself and his actions strenuously, but tempered his defense by professing his "willingness to be guided in the final decision by those who are over me in the Lord."³ While he was willing to accept guidance, Howell still had his own thoughts on the matter. Protesting Conradi's move to return him to America, Howell pleaded with W. A. Spicer, secretary of the General Conference, to allow him to remain in Greece, even though it might be necessary for his family to seek a cooler climate for a

¹W. E. Howell to W. C. White, 21 November 1935, EGWRC-DC.

²W. E. Howell to A. G. Daniells, 14 February 1907; 1 March 1907, RG 11: 1907-H, GCAR.

³W. E. Howell to L. R. Conradi, 12 October 1908, RG 21: Foreign, 1908-H, GCAR.

season. In December 1908 he wrote: "I stand ready to be advised, but please don't advise me also to return at once if you can see wisdom in it."¹ Although Howell wished to complete his work in Greece, he had no alternative but to accept the decision of the European administration and return to Washington.

In both Hawaii and Greece Howell occupied a subordinate role. Although he expressed his strong personal opinions about his work, he professed respect for the counsel and decisions of administrators. Having endured the occasional frustrations of administrative indecision and insensitivity, he might have been expected to have had more feeling for the concerns of those who depended upon his decisions after he rose to a higher administrative position. Such was not always the case, however, and the delays occasioned by his insistence on seeking advice from General Conference officers or committee not only caused frustration among those waiting for his decisions but suggested unwillingness to commit himself to a decision.

Such an occasion arose in 1919 when W. C. White promoted the booklet Stories for School Children about Their Friends in the Southland. Howell's months of stalling on the pretext that General Conference Committee

¹W. E. Howell to W. A. Spicer, 1 December 1908, RG 21: Foreign, 1908-H, GCAR.

consent should be sought so frustrated White that he charged Howell with indecision and proposed an alternative distribution plan through the home missions department of the church.¹

Always conscious of the restrictions upon his authority as General Conference educational secretary, Howell remained very cautious about overreaching himself in decision making. While he suggested solutions to educational problems, he generally submitted his ideas to the General Conference Committee. His restraint is illustrated by developments in Europe in 1921. Howell found Adventist education in Europe in great need of leadership. Stanborough College, located at Watford, England, was in desperate need of a principal who understood the Adventist philosophy of education. The British Union Conference Committee requested that Howell's associate, C. W. Irwin, be appointed to the principalship of the school. Howell countered by proposing that Irwin remain in Europe as associate educational secretary until the 1922 General Conference session. He could assist Watford while also being available to help other European Adventist schools.²

¹W. E. Howell to W. C. White, 1 April 1919; W. C. White to W. E. Howell, 19 August 1919, EGWRC-DC.

²W. E. Howell to [A. G.] Daniells and [J. L.] Shaw, 20 July 1921, RG 21: 1921-WEH, GCAR.

A difference of opinion ensued. Irwin and Conradi agreed with Howell, but other General Conference personnel, L. H. Christian, General Conference associate vice-president for Europe, W. A. Spicer, secretary of the General Conference, and N. Z. Town, General Conference publishing department secretary, who were in Europe at the time, felt that Irwin should be assigned to Watford only. Howell yielded and backed the proposal that Irwin take the principalship at Watford. Nevertheless, he recognized that his own authority was limited in the decision and that the recommendation was subject to approval of the General Conference Committee.¹ Convinced of the desperate need at Stanborough College, Howell confided to J. L. Shaw:

I feel reluctant to assume so much responsibility, but it looks to me as if the prestige of Christian education is seriously at stake--not only in England, but to a degree on the continent.

. . . [Irwin] has stood definitely with me in not feeling clear to act without full counsel from our Committee. . .²

Shaw seems to have been a favored counsellor of Howell's. This is not surprising since the two men had worked together in the education department for two years after Howell joined the department in 1913. Howell periodically thought it prudent to consult Shaw on

¹ Ibid.

² W. E. Howell to J. L. Shaw, 28 July 1921, RG 21: 1921-WEH, GCAr.

personal problems that affected his work. In 1919, for example, Howell found himself in a quandary. He was on an itinerary intended to take him to the west coast when he was confined to bed in Berrien Springs with the mumps. Since he had been instructed by the General Conference Committee to visit Europe following this American itinerary, and since his timetable had become seriously delayed, he asked Shaw to counsel him on his movements.¹ On the instruction of the committee, Shaw advised Howell to curtail his travels, to attend only meetings in Birmingham, Alabama, and to return to Washington, D.C.² Howell did not make the visit to Europe until 1921.

Howell's health provided the basis for a number of enquiries for Shaw's wisdom. When sickness laid Howell up for a rest period at his mother's residence in Wheelersburg, Ohio, in February 1924, he felt uncertain about his next movements. He had planned to attend meetings at Berrien Springs, the National Education Association conference in Chicago, and a meeting at College View, Nebraska. Of Shaw he asked: "What is your advice on this point?"³ Shaw's counsel must have been

¹W. E. Howell to J. L. Shaw, 22 January 1919, RG 21: 1919-WEH, GCAr.

²J. L. Shaw to W. E. Howell, 27 January 1919, RG 21: 1919-WEH, GCAr.

³W. E. Howell to J. L. Shaw, 20 February 1924, RG 31: J. L. Shaw, 1924-H, GCAr.

positive since Howell later reported to him that he had come through the three councils "in better shape" than he had expected.¹

A few weeks later, when Howell became hospitalized with a duodenal ulcer and his physician desired to keep him in Los Angeles for six weeks, Howell worried about his work assignments. Again he turned to Shaw. After explaining the situation in detail he appealed to his counsellor to "let Prof. Irwin read this letter to save re-writing, and let me have the counsel of you both soon."²

Just how minor an issue Howell would take to Shaw for counsel [and through him, to the General Conference Committee] is illustrated by a request he made in December 1919. Having received a solicitation from the Interchurch World Movement for a list of Adventist colleges, Howell referred the matter to Shaw with the comment: "I do not want any connection with this movement without counsel. Please let me know the mind of the committee."³

¹W. E. Howell to J. L. Shaw, 20 March 1924, RG 31: J. L. Shaw, 1924-H, GCAr.

²W. E. Howell to J. L. Shaw, 18 May 1924, RG 31: J. L. Shaw, 1924-H, GCAr.

³W. E. Howell to J. L. Shaw, 2 December 1919, RG 21: 1919-WEH, GCAr.

Howell saw in Shaw a friend and confidant as well as a colleague whose counsel he valued and whose authority as a General Conference officer he respected. On several occasions while travelling overseas, Howell expressed the loss he felt because Shaw could not be with him. After returning from a series of meetings that Shaw had also attended, Howell referred to him as his "Jonathan,"¹ an expression of the esteem in which he held his co-worker.

Although Howell generally acquiesced in the decisions of persons in authority, there is evidence to suggest that he could become subversive if he disagreed strongly enough with a superior's policies. This seemed to be the case when Griggs made an extended tour of Asia and Australia in 1916. In Australia he was heavily involved in developing Adventist education in harmony with Adventist educational philosophy. Howell's disagreement with the direction Griggs was taking Australian Adventist education led him to attempt to undermine Griggs's work there. Griggs believed, as he later told Magan, that Howell had written to various Australian Adventist educators "advising them against what [he] had advised."²

¹W. E. Howell to J. L. Shaw, 20 March 1924, RG 31: J. L. Shaw, 1924-H, GCAR.

²Frederick Griggs to Percy T. Magan, 23 November 1928, LLUAR.

Howell's interference in Griggs's Australian endeavors seems to have created barriers between himself and Australian Adventist administrators. When Howell replaced Griggs in the General Conference Education Department, A. W. Anderson expressed his reluctance to work with Howell. He wrote to Griggs:

Personally I must express my regret that we have thus been separated in an official capacity, for I suppose that I shall now have to report to Prof. Howell.¹

Howell emerges as one who generally appeared ready to ask counsel from his superiors and colleagues; one who respected authority; one who as a young man held strong opinions which at times led him to act contrary to the decisions and policies of administrators; but one who, after he had risen to a position of authority himself, tended to depend heavily on the counsel of his colleagues in making decisions, thus causing frustration among his subordinates.

Howell's Use of Authority in Personal Relationships

As has already been noted, although Howell held a position of considerable prestige after his appointment to the education department, his real authority was limited by the Seventh-day Adventist organizational structure and the remoteness from the schools that it

¹A. W. Anderson to Frederick Griggs, 24 June 1918, Griggs papers, Box 2, AHC.

imposed upon him. Only during his periods as administrator of a school could he exercise any direct authority over his subordinates, but records of his administrative behavior during these times are meager.

Soon after assuming the presidency of Healdsburg College in 1904, Howell called a teachers' council to convene prior to the opening of school. In a circular letter, he explained his intentions for the meeting and his expectations for each teacher. His instructions were precise. He expected teachers to prepare themselves in advance to speak when called upon by the chairman on all items on the pre-determined agenda.¹

Howell was anxious to achieve cooperation among the faculty and staff of Healdsburg College. His letter contained much exhortation in addition to instructions for the proposed council. He wrote:

Now please be diligent in cooperating in this general plan, even if it may not be the best one that could be adopted. There is greater strength in cooperation with an imperfect plan than in a perfect plan without cooperation. This will be our first opportunity to begin to pull together. Let not the first opportunity pass unheeded, and every subsequent one will be easier to improve.²

Howell made it clear that all teachers were required to attend. In addition, each teacher would be expected to perform two hours of manual work every day

¹[W. E.] Howell to Dear Fellow Teacher, 19 September 1904, EGWRC-DC.

²ibid.

"for the double purpose of keeping our brains from becoming congested and of rendering some assistance in putting things to order for the opening of school." The only freedom in the agenda provided for discussion of the "daily program" in the "academic session" so the program might be "in entire readiness" the day of school opening, "that there may be no hesitation or delay."¹ The communication had the air of regimentation and authoritarianism.

A different attitude at times appeared after Howell's appointment to the General Conference Education Department. His administrative style necessarily reflected the indirect nature of his supervisory responsibilities. In contrast to his authoritarian approach to educational leadership at Healdsburg, Howell exhibited a more consultative style. When preparing for the Bible conference and Bible and history teachers' council in 1919, he outlined the program in two circular letters. The planning differed from that of the earlier faculty council in two important ways: (1) a planning committee was established to develop the program, which (2) could not be finalized without consultation with those presenting papers at the conference.²

¹ *Ibid.*

² W. E. Howell to Dear Brother, 13 May 1919; 3 June 1919, EGWRC-DC.

However, the apparent change to a consultative style was far from complete. Existing accounts tell of Howell's attempts to impose his authority on the College of Medical Evangelists. These attempts resulted in considerable friction between Howell and Magan, first dean and then president of the college, and resulted in Magan's perception that Howell had attempted to interfere unnecessarily in the affairs of the college.

The problems between the two educators began in 1919. Fearing that the establishment of a Students' Army Training Corps would place Adventist young men in a combatant position contrary to the non-combatant stance the church had espoused, Howell reproached the school in a general administrative letter to Adventist educators. Howell's action annoyed Magan, who accused him of publicly criticizing the school without consultation to discover the facts.¹

This antagonism between Howell and Magan was never far below the surface after that. Magan was suspicious of Howell's intentions with regard to the medical college. At the annual meeting of the college board in 1921, Magan confronted Howell and his General Conference colleagues over their policies toward the school. Howell, as head of the education department,

¹Percy T. Magan to W. E. Howell, 4 February 1919, Ashworth collection, AHC.

bore the brunt of Magan's wrath. Complaining that they were "doomed to be under fire [from Washington] all the time," he accused Howell, along with the others, of conspiring to keep students away from the medical school thus drastically reducing its enrollment.¹ Howell and his companions failed to reckon on Magan's strength and tenacity. After discussions with Howell, Magan described the weakness of Howell's position, as he saw it, to Griggs: "I am inclined to think that it is in his heart to . . . do what is right as nearly as he knows how."²

Several years later Howell and Magan again clashed. On this occasion Magan interpreted Howell's visit to Loma Linda, in company with Shaw, as an attempt on Howell's part to "tell [them] how to run the medical school." Magan objected to Howell's interference in spite of his superior position. Magan implied that Howell, influenced by other General Conference leaders, had attempted to use his authority to impose unspecified administrative decisions on the medical school without consultation. According to Magan, both Howell and Shaw were rebuffed by his response.³

¹Percy T. Magan to E. A. Sutherland, 2 February 1921, Ashworth collection, AHC.

²W. E. Howell to Frederick Griggs, 3 February 1921, Ashworth collection, AHC.

³Percy T. Magan to Frederick Griggs, 11 April 1927, Ashworth collection, AHC.

Magan appears to have considered Howell almost incapable of making major decisions without the support of his General Conference colleagues. In fact, he implied that Howell was a tool in the hands of other persons in Washington. Magan's comments and Howell's relationship with Shaw suggest that if Shaw was not the "power behind the throne" in the education department, he at least had a great influence over Howell.

After Howell left the education department and became secretary to the president of the General Conference, a patronizing tone, reflected in his references to his work "here at headquarters," occasionally appeared in his letters. A typical example appears in Howell's explanation of the issues of accreditation to G. A. Roberts, president of the California Conference. He remarked:

I said to Frances when I received your letter, "Well, Brother Roberts is a real student of our policies and problems and I enjoy trying to help a man like that to the extent of my ability."¹

Howell seemed to consider his new assignment to be a promotion which placed him "closer to the heart of the work" than previously.² From this position he tended to look down on other denominational employees.

¹W. E. Howell to G. A. Roberts, 19 November 1931, RG 11: WEH, 1931-R, GCAR.

²W. E. Howell to E. D. Dick, 19 November 1931, RG 11: WEH Asst., 1931-D, GCAR.

While Howell attempted to exercise a degree of authority over the educational system, if the experience at Loma Linda is an indication, the resentment he met severely limited his success. The fact that he had followed a predecessor of Griggs's caliber proved not to be to his advantage. Magan, who could not resist making the comparison between the two men, found that Howell and his associates possessed neither "the balance and the poise" that Griggs had nor the "confidence of the Presidents of the schools."¹ An additional factor that limited Howell's success in imposing his authority was his inability to control the finances of the system.

Howell's Financial Policies

Commenting upon the authority of administrators, Caplow has stated: "There is no way of managing an organization successfully without exerting effective control over its expenditures."² When Howell was merely a school administrator, as in Hawaii or at Healdsburg, he could control the financial policies of the institution but he lost any effective financial control when he joined the General Conference Education Department. That, however, did not prevent him from promoting his fiscal policies among the schools with some success. His

¹Percy T. Magan to Frederick Griggs, 11 April 1927, Ashworth collection, AHC.

²Caplow, Managing, p. 14.

approach to school financing can be examined in two periods--that prior to his appointment to the education department and that of his departmental administration.

The Pre-General Conference Period

Records of Howell's administration of the Anglo-Chinese Academy in Honolulu are meager. It is known that when he assumed the leadership of the Palama Chinese School, predecessor of the academy, it operated in leased property for which the Foreign Mission Board paid a monthly rent of \$70.00. When the lease on that property expired and could not be renewed, the mission board, under Howell's guidance, purchased a new property at a cost of \$4,000.00, an amount that Evans thought to be excessive.¹ When the mission board proved slow in communicating its desires for the school, Howell negotiated an agreement with the Chinese leaders that provided for the Chinese to reimburse the board for the land, construct the buildings, and allow the board to operate the school rent free.

Noting that the prudent Chinese refused to commence construction on the new school until the deeds to the property were transferred to them and wishing to expedite the completion of the new facility, Howell requested that the board give him "power of attorney"

¹FMB Min, 13 March 1899; 25 June 1899.

[sic] so he could conclude business on its behalf.¹ Although there were delays caused by an epidemic, the school reopened in the new building as the Anglo-Chinese Academy in the fall of 1900.² Howell had succeeded in reducing the financial burden on the mission board thus establishing the school on a more satisfactory financial basis.

In Howell's next administrative post as president of Healdsburg College, he assumed the administration of an institution with serious financial problems. Some people blamed him for its failure two years later.³ Struggling to overcome the burden of debt, he asked obliquely for financial help but recognized that an increase in student enrollment provided the only sound basis for continuing security of the school.⁴

The continuing financial struggles forced Howell to impose desperate austerity measures. He reduced staff and closed unprofitable industries. In the spring of

¹W. E. Howell to Foreign Mission Board, 18 August 1899, RG 21: 1899-J, GCAr.

²W. E. Howell, "Honolulu Anglo-Chinese Academy," RH 77 (30 October 1900): 700.

³Walter C. Utt, A Mountain, A Pickaxe, A College. (Angwin, Calif.: Alumni Association, Pacific Union College, 1972), p. 38. Magan erroneously places Howell as "second man to Frank Howe" when Healdsburg College failed: Percy T. Magan to Frederick Griggs, 11 April 1927, Ashworth collection, AHC.

⁴W. E. Howell, "Fill the College," PUR 4 (6 October 1904): 5-6.

1905 Howell enumerated the problems of the college in an address to the stockholders. They included: (1) over-borrowing to start industries that could make no return on capital; (2) lack of expertise in management of industries; (3) an uneconomical plant; and (4) too large a faculty. The financial problems had resulted in loss of confidence among the constituency of the school. Support had been largely withdrawn, and attendance had fallen. In addition, too few of the existing students were able to pay tuition.

Howell proposed that the only way in which the college could survive was by reversal of the "debt-making policy" and re-establishment of the "debt-paying policy." He emphasized that institutions should not borrow large sums of money to launch enterprises not essential to their work.¹ Although he failed to save Healdsburg College, he subsequently applied its lessons in his departmental administration.

The Period of Departmental Administration

The indirect nature of Howell's authority after 1913 reduced his role in school financing to that of an advisor and policy maker. Responsibility for financial administration and therefore the real power vested in

¹M. H. Brown, "Healdsburg College Stockholders' Meeting: President's Address," PUR 4 (13 April 1905): 3-6.

financial control rested with administrators at lower levels in the organization. Howell, however, maintained strong opinions on financial policies and expressed them periodically during the remainder of his career in education. There is evidence that his policies benefited some of the schools.

Howell consistently opposed debt in schools. In 1914 he commended plans among Adventist colleges to liquidate their indebtedness. He also recommended that church schools should maintain a reserve to help fund improvements.¹ He carried this a step further in 1916 by declaring that debt was a reproach to the schools. Financing of any future plans for development, he believed, should be on a budget or cash basis.² This stance echoed that of A. G. Daniells who, according to George R. Knight, supported a policy requiring cash-in-hand before embarking on new projects.³ Howell later acknowledged Daniells' influence in his development as an administrator.

¹[W. E. Howell], "Our Colleges," CE 6 (September 1914): 9-10; [W. E. Howell], "Church School Support," CE 6 (September 1914): 10-12.

²[W. E. Howell], "Striking a New Note," CE 7 (March 1916): 205.

³George R. Knight, From 1888 to Apostacy; The Case of A. T. Jones (Washington, D.C.: Review & Herald Publishing Association, 1987), p. 189.

To encourage Adventist educational institutions in good financial planning, Howell directed their attention to good examples among secular systems. In 1917 the Chicago Board of Education provided such an example of a sound fiscal strategy. Howell impressed upon managers of Adventist schools the importance of budgetary planning, proclaiming that "the budget principle is the only safe one."¹ To this he added in 1920 the dictum that "it is vastly better to prevent a deficit than to make it up after it is created."²

Not only did Howell write about the benefits of financial budgeting, but he visited schools in an effort to convince management and faculty of its necessity. He prepared an exhibit to assist school administrators in planning an instructional budget and coupled budgeting with curriculum reform. Howell intended to develop a similar approach to budgeting for school housing and industries.³ Whether he ever succeeded in this project is not known since he does not appear to have commented on the subject after 1925.

¹[W. E. Howell], "Tussling with the Budget," CE 8 (May 1917): 267.

²W. E. Howell, "Two Days with the Southern Junior College," RH 97 (23 December 1920): 20-21.

³W. E. Howell to J. L. Shaw, 1 January 1925, RG 31: J. L. Shaw, 1924-H, GCAR.

Howell's efforts to establish the major schools on a secure financial program were measurably successful. Shaw, who became treasurer of the General Conference in 1922, complimented Howell on his efforts to get the schools on a "sound operating basis." In 1925 he ventured the opinion that if progress could continue steadily, by the 1926 General Conference session the schools should all be operating within their budgets and perhaps within their incomes.¹

While Shaw was perhaps asking too much, Howell claimed remarkable success in debt reduction over the next three years. In 1927 alone \$231,946.19 was paid off notes and loans owed by Adventist schools. In the four-year period prior to 1928 total school indebtedness was reduced from \$1,214,000.00 to \$669,000.00, a reduction of almost 50 percent. By 1928, Howell reported, sixteen academies and colleges were entirely free of debt.²

In spite of the heavy debts carried by some schools, North American Adventist institutions had access to much greater resources than many of their sister institutions in foreign lands. Noting the relative affluence of the North American schools compared with those struggling to become established overseas, Howell

¹J. L. Shaw to W. E. Howell, 19 December 1924; 29 May 1925, RG 31: J. L. Shaw, 1924-H, GCAr.

²W. E. Howell, "Educational Department [Report]," RH 105 (15 November 1928): 12.

In 1923 proposed a "School Extension Fund" to assist them. He calculated that in fifty years since the beginning of Adventist education the North American schools had absorbed "something like four and one-fourth million dollars" resulting in schools that were "better equipped, carr[ied] the largest enrollment, and [were] turning out the largest product in our history as a people." Noting also the "haphazard plan we have had to work by in the past" in foreign schools, Howell felt that the American schools now bore some responsibility for helping foreign Adventist schools to strengthen their financial base. He proposed several means by which the extension fund might be developed:

1. All Adventist schools in America which received a portion of the "comeback," a percentage of allotted to senior schools and colleges from an annual drive by Adventists for funds to support missions and community services, should be requested to contribute 10 percent of their allotment.

2. All workers in Adventist educational institutions should be invited to contribute one day's salary per year.

3. Adventist teachers in public schools should be invited to contribute from one day's to one week's salary per year.

4. Adventist educational leaders should approach non-Adventist individuals and philanthropic organizations to request contributions to the fund.

5. Proceeds from sales of the books Christ's Object Lessons and Education should supplement other sources of funds for foreign schools. Howell suggested that it might be realistic to set a goal of \$100,000.00 for the fund for 1924.¹

Howell outlined his proposal for a school extension fund to Shaw, but since his subsequent letters made no further reference to the plan, it seems likely that the General Conference Committee rejected it.

After 1925 Howell wrote very little about school finances. This may have been due to the growing importance of other issues, particularly the issue of accreditation of the colleges and academies and its concomitant problem of teacher certification.

While Howell enjoyed little financial control in the education department, he had greater opportunity to exercise his abilities in maintaining the lines of communication.

¹W. E. Howell to W. C. White, 7 August 1923, EGWRC-DC; W. E. Howell to J. L. Shaw, 9 October 1923, RG 31: J. L. Shaw, 1923-H, GCAr.

Howell's Communication Practices

The vitality of an organization and the administrator's success depends upon an adequate flow of information through the communication channels within the organization. Caplow has said that "the adequacy of this information flow is measured by the . . . extent to which members of the organization come to agree about the organization's goals." The degree of consensus among the members of the organization determines the level of harmony that exists and the ease with which those conflicts which do arise are resolved.¹

If the surviving materials are a sure indication, Howell sustained a prodigious communication with his colleagues, with other Adventist educators, and with church administrators around the world. In addition, he addressed several major educational institutes and wrote widely for Adventist publications which carried his ideas to an even wider reading public. Unfortunately, all the education department correspondence of Howell's time has been lost. Nevertheless, sufficient material exists in other correspondence to support the concept of Howell as a communicator. His communication practices can be studied in three parts--his correspondence, his institute addresses, and his use of the Adventist media.

¹Caplow, Managing, p. 42.

Howell's Correspondence

True communication is a two-way exercise. Howell's correspondence reveals the interchange of ideas that he carried on with various individuals. Presiding over a far-flung organization and frequently absent as he traveled great distances from its nerve center, he relied upon his correspondence to keep him informed of events at denominational headquarters in Washington, to transmit routine reports, to argue his causes, to ask for advice, and, doubtless, to issue instructions to his subordinates. However, these correspondences have disappeared with the lost files.

Several patterns emerge from an examination of Howell's personal correspondence. Understood through principles of communication defined by Alfonso, Firth, and Neville, they have to do with the relationship between the correspondents, their similarity of viewpoints, and the flow of communications that bypass the administrator of the system.

Alfonso and his colleagues have stated that "the more trustworthy, credible, or prestigious the communicator is perceived to be, . . . the greater the immediate tendency to accept his conclusions."¹ Several persons with whom Howell communicated frequently were persons of

¹Alfonso, et al., Instructional Supervision, p. 159.

association with Daniells, Shaw, Spicer, and White demonstrate the esteem in which he held these men. Daniells and Shaw enjoyed a special regard. Throughout his lengthy correspondence with Shaw, very little disagreement can be detected. He learned to rely on Shaw's counsel, often asking for his advice before making a decision. While less of Howell's correspondence with Daniells survives, he paid tribute to Daniells' counsel also as a significant factor in his personal development.

In his communications with White, Howell was occasionally at variance over the issue of attitudes toward the southern rural schools. It is a measure of the regard in which Howell held White that he eventually changed his position substantially and recognized the contribution these schools made to the Adventist work in that area. Of course, his recognition was never complete as his old biases were difficult to extinguish.

Alfonso, Firth, and Neville have also proposed that

When the distance between a receiver's opinion and the opinion advocated is small, the communication is judged to be favorable, fair, and factual. With increasing distance, favorable reaction is sharply reduced and the communication is perceived as propagandistic and unfair.¹

Howell's communications with Conradi demonstrate the inability of both men to close the gap in opinions

¹ibid, p. 157.

Howell's communications with Conradi demonstrate the inability of both men to close the gap in opinions that stood between them. Howell considered Conradi's assessment of employment conditions in Greece to be unfair. In addition, Conradi's conclusions about Howell's correspondence with Adventists in Britain elicited Howell's cries of "Foul!" The result was inevitable. Failure to moderate their differences culminated in Howell's return to America.¹

The same principle is seen working in the conflict between Howell and Henry R. Harrower after the 1928 Spring Council of the General Conference. So great was the disparity between the opinions of the two men that Howell accused Harrower of propagandizing to get his own way in education. There is no evidence that the differences were ever resolved.²

The flow of communication in establishing consensus and resolving conflicts is critical to the prestige and security of the administrator. When that flow of information is interrupted or weak in any sector, the danger exists that new avenues of communication may open up between members of the organization that bypass the administrator. Caplow has suggested that such

¹See above, pp. 310-15.

²See above, pp. 331-34.

communication patterns can undermine a consensus.¹ If it is not quickly identified and contained, such undermining may also threaten the prestige and the authority of the administrator.

In the communication net that developed around Magan, Griggs, Sutherland, a few of the Adventist college presidents, and probably Newton Evans of the College of Medical Evangelists, a force was generated that would ultimately become dangerous for Howell. He seems to have failed to maintain adequate communication with Magan and his supporters. Although he had worked with Sutherland at Emmanuel Missionary College in his most visionary days, Howell seems, in his indifference to the independent southern schools, to have overlooked Sutherland's influence as president of the college at Madison. The result was a more-or-less unified coalition of educators bent on Howell's removal from office. While it is probable that it would have required more than better communication on Howell's part to save his administration, it is possible that had he been more attuned to the problems and concerns of the school administrators he might not have experienced the bitterness of his release.

Howell's correspondence gives insights into his personal attitudes and thoughts as he expressed them to individuals and as they were sometimes modified by the

¹Caplow, Managing, p. 42.

exchange of ideas. Another form of communication which he used to advantage gave him the opportunity to present his ideas to larger groups. On these occasions, before his ideas could be made public, they had to be refined and developed to a greater degree than those expressed in his correspondence. This medium was the educational institute or convention.

Howell's Institute Addresses

Howell's presentations to four major educational institutes and conferences have been preserved. They include the convention at Berrien Springs in 1910, the educational council at Pacific Union College in 1915, the Bible and history teachers' council in Washington, D.C., in 1919, and the convention at Colorado Springs in 1923.

At the time of the 1910 convention, it had been only one year since Howell had returned from Greece and he had spent that year in establishing the Fireside Correspondence School. His only presentation to the convention was a promotional address for the correspondence school. Enthusiastically, he outlined the goals of the school and described its achievements in its first year.¹ In addition, Howell was active in the discussions that followed several other papers. So active was he in

¹W. E. Howell, "The Fireside Correspondence School," in Convention of the Department of Education, 1910, pp. 117-22.

the discussion following Griggs's presentation on the educational journal that he completely dominated it. No doubt this reflected his personal interest as the associate editor, especially since Griggs had just resigned to accept the presidency of Union College.¹

When the next council was organized in 1915, Howell had already been two years in the education department as assistant secretary. This time he presented two addresses. In the first he outlined his ideas of the status of teaching as one of a "trinity of callings, a trinity of gospel forces" which included apostles and prophets.² This was a theme he returned to at the Bible and history teachers' conference in 1919. In the second address Howell explored the problems of developing superintendents for the Adventist educational system. He proposed that superintendents should be carefully chosen and specifically prepared for their heavy responsibilities.³

¹W. E. Howell, "Discussion," in Convention of the Department of Education, 1910, pp. 161-64.

* ²W. E. Howell, "The High Calling of Educating Our Boys and Girls," in Council Proceedings of the Joint Council of Educational and Missionary Volunteer Departments, 1915, p. 94.

³W. E. Howell, "How to Develop Efficient Superintendents," in Council Proceedings of the Joint Council of the Educational and Missionary Volunteer Departments, 1915, pp. 149-52.

Howell's participation in the 1919 Bible and history teachers council had a different perspective from the previous two conventions. Its organization had been his responsibility. He presented three papers at five sessions, two of them occupying two periods each. His topics can be summarized under four headings: (1) teaching is a spiritual gift; (2) Jesus the Master Teacher is the teachers' model; (3) Jesus confers authority on teachers; and (4) teachers should wholeheartedly exercise their gift.¹

When the Colorado Springs convention of 1923 was called, Howell had been at the head of the department for five years. In addition, he had been out of the country for months before the convention. Nevertheless, he gave the opening address and five others. His theme was very clearly a reform message. In his opening remarks he redirected the attention of Adventist educators to the purposes and objectives of Adventist education. He followed this with an appeal to teachers to experience the "new birth," a message of revival. In another presentation he proclaimed that reform in Adventist education demanded a distinctive curriculum. Although he had never constructed a curriculum and had decided to

¹W. E. Howell, "The Divine Call to Teach"; "The Master Teacher"; "Christ the Master-teacher, We the Underteachers," RG 25: 1919 Bible Conference Papers, Folder 6, GCAr.

leave the job to the specialists, he proposed a number of principles for them to consider and warned that he would be on the lookout for the implementation of his principles as he visited schools. Still later he emphasized the necessity of maintaining separation from secular educational systems, a thrust at those who would accept accreditation of Adventist schools. Coupled with this, he defended the stand adopted by the church against teachers attending secular universities to upgrade their qualifications. Only one of the papers he presented had a non-reform message. Having recently returned from his long itinerary through Africa and Asia, he brought a report of the progress of Adventist education in those continents.¹

The transcripts of his speeches suggest that Howell was an able, though somewhat pedantic, speaker, who used his opportunities to advantage to present his message. His presentations to Adventist educational conventions, however, never had the wide coverage that his media articles gave him.

¹W. E. Howell, "Opening Address"; "The New Birth Experience in the Life and Work of Teachers"; "Separation From the World in Education"; "Attending Universities"; "The Essentials of a Seventh-day Adventist Curriculum"; and "Southern Asia and South Africa Divisions," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, pp. 143-56, 112-25, 249-59, 267-71, 276-88, 184-88.

Howell's Use of Adventist Media

Howell used Adventist publications effectively as a means of disseminating his ideas, promoting his causes, giving information, and cultivating attitudes. He used a range of journals to reach different reading publics, although the majority of his articles were written for the most widely circulated Adventist publications interested in educational topics. Howell's work with Adventist publications is best discussed under two categories: his own writings, and his association with the Adventist educational journal.

Howell's media articles

The extent of Howell's writing effort can be assessed from the number of articles by Howell in the Review and Herald. That publication's index lists 171 articles published between 1894 and 1930. The Weiss index contains entries for 179 articles in the Review during the same period. Neither index is exhaustive. A total of 513 articles, including editorials, from a range of periodicals were examined for this study.

Howell's writing career spanned a period of fifty years. He began writing before he graduated from Battle Creek College, his first article appearing in the American Sentinel 4 January 1894.¹ Although he died in

¹W. E. Howell, "More Antagonistic Societies," AS 1 (4 January 1894): 7.

1943, at least two articles were published posthumously by Ministry in 1945 and 1951.

The quantity of output from Howell's pen fluctuated considerably. After 1894, when he had six articles published, there was a period of inactivity until 1898. In that year his experience with the Anglo-Chinese school in Hawaii prompted him to begin a series of articles on the Chinese people. This series, which appeared in the Missionary Magazine, consisted of fifteen articles dealing with Chinese culture, history, geography, government, and religion.¹

Although educational topics predominated in his writing, Howell also wrote on church-state relations, theology, evangelism, and anthropology. Since the overwhelming majority of his articles were written for Christian Education² and the Review and Herald, the comparisons that follow are limited to these two publications. Other journals in which he published work included the American Sentinel, Ministry, Missionary Magazine, the Pacific Union Recorder, Signs of the Times, and the Youth's Instructor.

¹See Missionary Magazine, February 1898 to March 1902.

²This journal had several names during Howell's career: Christian Education, 1909-1915; Christian Educator, 1915-1922; Home and School, 1922-1938.

Howell's most prolific years for writing were between 1910 and 1923, although he remained a frequent contributor until his death. He reached the peak of productivity in 1918 when he published thirty-seven articles in Christian Education and fifteen in the Review and Herald. The frequency of his writing remained constant until 1923, when a noticeable decline began.

As might be expected, the contents and nature of Howell's articles differed with the publications in which they appeared. The articles might be classified, by their main thrust, into seven types.

1. Informational: Articles which reported events or described people or places.

2. Promotional: Articles which promoted educational or other programs.

3. Homiletic: Articles of a pastoral or theological nature.

4. Exhortatory: Articles which urged a certain course of action.

5. Apologetic: Articles intended to explain or defend a course of action.

6. Instructional: Articles intended to give instruction in some aspect of education.

7. Philosophical: Articles devoted to discussion of principles and ideas.

Table I presents the distribution of articles under these seven classifications in the two major Adventist publications.

TABLE I
NUMBER OF ARTICLES IN TWO MAJOR JOURNALS

Type of Article	<u>Review & Herald</u>	<u>Christian Education</u>
Informational	88	26
Promotional	27	88
Homiletic	6	51
Exhortatory	38	27
Apologetic	9	2
Instructional	5	58
Philosophical	22	66
Total	195	318

The Review and Herald carried the largest number of informational articles. Among these were many describing Howell's travels to South America, Africa, Asia, Europe, and throughout North America. Although there were few articles of an apologetic nature, most of these also appeared after 1928 in the Review and Herald and were generally related to the issues of accreditation and teacher certification. Howell selected the journal most suited to the audience he wished to reach. Both Christian Education and the Review and Herald carried promotional articles, although he favored the former.

As might be expected, the majority of instructional and philosophical articles appeared in the educa-

tional journal, while the exhortatory articles were strongly represented in both the Review and Herald and Christian Education. Most of the homilies appeared in the educational journal Home and School, a successor to Christian Education. Howell, although editor of the publication, wrote few major articles for it after 1922. His editorials, however, were numerous and usually consisted of several short promotional or homiletic statements.

Editor of the educational journal

Howell served on the editorial staff of the Adventist educational journal for twenty-one years. Immediately after his appointment to the correspondence school in 1909, the General Conference Committee asked that he become Griggs's associate in editing Christian Education, also just being established. When Griggs left Washington to become president of Union College in 1910 and Homer R. Salisbury became editor, Howell assumed the major role in preparing editorial material. He continued to do this after Shaw replaced Salisbury in 1913. The following year Howell became editor. By that time he had also been appointed assistant secretary of the education department.

Howell enjoyed the editorship, and when Griggs returned as secretary of the education department in 1914, Howell retained the position for another two years

while Griggs shared the associate editorship with Shaw. In 1916, in a move to give control of editorial policy back to the secretary of the education department, the General Conference Committee returned the editorship to Griggs and created a new designation of "managing editor" for Howell. He resisted this change and approached I. H. Evans, president of the North American Division, requesting his intervention in the dispute. However, Evans thought that the editor should be the departmental secretary.¹ When the General Conference elected Howell to succeed Griggs as departmental secretary in 1918 he happily resumed the editor's role, a position he retained until he was succeeded by Irwin in 1930.

Within a year after the establishment of the educational journal, Howell appealed to the educators assembled at the 1910 convention in Berrien Springs for feedback on the direction the journal should take. He complained that the editors, Griggs and himself, had been given the task of producing the periodical but had been given no direction for its preparation.²

A few weeks after the convention, Howell used the editorial columns to solicit articles for the journal.

¹I. H. Evans to W. E. Howell, 6 February 1916, Griggs papers, box 2, AHC.

²W. E. Howell, "Educational Journal: Discussion," Convention of the Department of Education, 1910, pp. 161-64.

He counseled anyone writing for publication to use simple, direct language. Stiffness and formality, he wrote, should be avoided while retaining dignity and purity of English. He suggested that articles would be more readable if written in the manner in which people conversed with each other.¹ A year later he complained that much printed material lacked coherence and logic, while suffering from verbosity and poverty of vocabulary, which destroyed freshness and clarity of style.²

In spite of Howell's ability with his pen, he ventured only briefly into the area of book authorship during his years in education. In response to a request from the educational secretaries meeting in council at College View, Nebraska, the General Conference Committee asked Howell in 1913 to revise Bell's English grammar.³ He completed this for republication in 1915, following it two years later with a manual to accompany the text.⁴ He

¹W. E. Howell, "Editorial," CE 2 (November-December 1910): 19.

²W. E. Howell, "Openings for the Educated," CE 2 (July-August 1911): 25-27.

³GCC Min, 1 April 1913.

⁴G. H. Bell, Natural Method in English: A Complete Grammar (Battle Creek, Mich.: Review & Herald Publishing Association, 1881; revised by W. E. Howell, Washington, DC: Review and Herald, 1915; Walton J. Brown, Chronology of Seventh-day Adventist Education, 2nd ed. (Washington, D.C.: General Conference of Seventh-day Adventists, 1979), p. 268.

also prepared a Greek-English lexicon, published in 1921.¹

Perspective

From the beginning of Howell's administration of the General Conference Education Department, his ability to exercise authority over the Seventh-day Adventist educational system was somewhat precarious. Several factors contributing to his problems can be identified. First, he was an insider following a strong predecessor, a situation which left him little opportunity to form the department as he might wish.

Second, the problem was exacerbated by the presence among his subordinates of powerful leaders. The most notable of these was Percy T. Magan of the College of Medical Evangelists. In addition, the former General Conference educational secretary, Frederick Griggs, also had become a subordinate in his new position as president of Emmanuel Missionary College.

Third, Howell's personal qualities led to many of his difficulties. Success as an administrator in his position required an individual who was decisive and firm. Howell seems to have been reluctant to make decisions without counsel from church officers. Several factors could have caused this indecisiveness: (1) the

¹W. E. Howell, Gospel Key Words (Nashville, Tenn.: Southern Publishing Association, 1921).

committee system--commonly followed in the Seventh-day Adventist Church--necessarily imposed restraints upon individual action; (2) his unwillingness to take initiatives which might leave him without the support of his colleagues or superiors; (3) his reluctance to make decisions which may later prove to be unpopular or difficult to support; and (4) his general attitude of loyalty and submission to the decision of committees or individuals under whom he worked. There were few occasions when Howell resisted the decisions made by his superiors.

Fourth, Howell's security in his position was related to his patterns of communication. While he maintained frequent correspondence with certain colleagues, he appears to have failed to maintain as close contact as he should with several powerful subordinates, thus they formed a coalition against him and finally organized his removal from office.

Two more problems were not unique to Howell's administration but were rather typical of the Adventist system. The fifth problem Howell faced resulted from his inability to control the finances of the system, his role in financial management being largely advisory. Real control was vested in the boards and committees lower in the structure of the system. Although he could not actually control the finances, he did, however, succeed

in persuading some of the school administrators to adopt better methods of fiscal planning, an outcome that warranted the commendation of the General Conference treasurer.

A sixth obstacle to Howell's success as departmental secretary resulted from the remoteness of many of his subordinates from the central office. This situation was worsened by the lengthy itineraries that Howell undertook in supervision of the system. His long absences from the office, coupled with slow communication, meant delays in decision making and possible frustration of subordinate administrators.

One area where Howell enjoyed considerable success was his work with the printed media. Not only did he write widely for various Adventist periodicals, but he served on the editorial staff of the educational Journal for twenty-one years. He used the media successfully to influence the thoughts and actions of his readers, as evidenced by the result of his promotion of the Fireside Correspondence School and the campaigns to enroll students in Adventist schools. It is surprising that one who wrote so prolifically wrote no book on educational themes.

CHAPTER VII

CHANGE

Introduction

The twentieth century ushered in an era of unprecedented change. When Howell began his career as an Adventist educator in 1894, the influences which caused that change were already evident. So sweeping were they that no essential aspect of American society was left untouched. Revolutionary new advances in production and communication had already been or were about to be made. The growth of great industrial corporations had transformed large sectors of society. The shift from a predominantly rural to a predominantly urban population had already begun. The Seventh-day Adventist Church, born in the religious fervor of the 1840s (although not formalized until the 1860s), was already fifty years old.

In the context of the forces which most significantly affected Howell and Adventist education, this chapter examines Howell's responses to those forces and his attitudes toward change.

Factors in Change

Several change factors from both inside and outside the organization influenced Howell and his policies. These factors fall into the categories of religious, social, and organizational influences.

Religious Influences

By the time Howell entered the educational work of the Seventh-day Adventist Church in 1894, conservative Protestant religious leaders had charged that the churches were harboring and promoting liberal views counter to traditional Christian beliefs. They believed that modernist theology contributed to the moral decline of American society and of higher education.

American education had a tradition in the Protestant Christian liberal arts college. However, during the nineteenth century there began far-reaching changes that radically modified the educational patterns of the United States. Publicly supported schools eventually eclipsed the private Christian colleges in enrollment; Roman Catholic education grew rapidly, reflecting the changing composition of American society; and secularization increased, not only in the public

Institutions which were secular by nature but also in the Protestant liberal arts colleges.¹

Hostility to modernist ideas and secularism led the conservative fundamentalists in 1882 to begin to establish schools--the Bible Institutes and Bible colleges--which emphasized Bible study and preparation for Christian service as lay members, church workers, and missionaries. Of these schools S. A. Witmer has said:

They represented a pietistic reaction to secularism, a theistic reaction to humanism and agnosticism, a resurgence of spiritual dynamic in Protestantism, a restoration of Biblical authority and direction in education, and a return to the central concern of Christian education--the implementation of Christ's great commission: "Go ye into all the world. . . ."2

The first of these Bible colleges in America is generally conceded to be Nyack Missionary College established in 1882. Moody Bible Institute followed in 1886.³ These were the beginnings of a movement to establish educational institutions intended to counteract the influence of modernism in the churches and schools.

The growth of the Bible-Institute and Bible-college movement continued for several decades after its

¹S. A. Witmer, The Bible College Story: Education with Dimension (Manhasset, NY: Channel Press, 1962), pp. 28-29.

²Ibid., p. 30.

³Kenneth O. Gangel and Warren S. Benson, Christian Education: Its History and Philosophy (Chicago: Moody Press, 1983), p. 310.

beginning in 1882. Both the Christian liberal arts college and the Bible college emphasized the foundational role of the Bible in education, the inculcation of a Christian world view, and the adoption of a distinctively Christian philosophy of education. Both trained Christian workers for church employment. They differed only in the requirements they imposed upon their students. Whereas the Christian liberal arts college offered a Christian education with a minimum Bible study requirement, the Bible institutes and colleges required a Bible major and some form of Christian service from their students. In addition, the Christian colleges prepared their students for a range of vocations and professions.¹

Seventh-day Adventists founded their first college in Battle Creek College in 1874, when the drive to establish Protestant liberal arts colleges in America had almost ended. Established as a Christian liberal arts college, this school might have been more like the Bible colleges that began soon after if its founders had fully understood its purpose. Although it had been established to train workers for the ministry of the church, its administrators deviated significantly from the guidelines laid down by Ellen White and retained the classical curriculum. However, in the late 1890s the

¹Gangel and Benson, Christian Education, pp. 360-62; Witmer, Bible College Story, p. 26.

school finally rejected classical studies and pursued a radical reform program.¹ Henceforth, its primary purpose was to train Adventist workers and missionaries. Adventists established other colleges until by 1911 they had fourteen in North America and several in other countries. Thus the Seventh-day Adventist colleges in North America were established simultaneously with the rise of the Bible-institute movement.

The force behind the Bible-college movement reached a high point late in the second decade of the twentieth century. At its first conference in 1919, the organizers of the World's Christian Fundamentals Association declared that "the great apostasy was spreading like a plague throughout Christendom." They believed that "false teachers," many in "high ecclesiastical positions," fostered this apostasy, taught heresies, degraded the Bible, rejected cardinal doctrines of the Christian church, and promoted false science.²

This emphasis was not lost on Seventh-day Adventists. During the next two years, attacks on modernism became commonplace in the Review and Herald, which often

¹Vande Vere, The Wisdom Seekers, pp. 72, 80-90.

²George M. Marsden, Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism: 1870-1925 (New York: Oxford University Press, 1980), p. 158; see also, Ernest R. Sandeen, The Roots of Fundamentalism: British and American Millenarianism 1800-1930 (Chicago: University of Chicago Press, 1970), p. 243.

ran reprints of articles from evangelical Protestant journals. They charged that in adopting the "New Theology," rationalism, and evolution, the universities of America had become pagan and that the "spirit of free thought and higher criticism frequent in university circles . . . warps the faith of young men and women in the simple religion of their church and parents at home."¹

The condemnation continued in 1920. In February the Review and Herald editor proclaimed that materialistic and rationalistic philosophy was destroying the churches and schools, resulting in loss of "the great fundamental truths for which our Christian brotherhood historically stands."² In June G. B. Thompson, a field secretary for the General Conference, charged that college and university teachers' methods engendered doubt in the minds of their students.³

Howell joined the chorus warning of the dangers inherent in modern movements. In January 1919 he wrote:

¹"The Impact of Paganism in My Own University," RH 96 (20 February 1919): 2, 30, reprinted from Sunday School Times (1918); Samuel J. Patterson, "Shall I Go to College? If So, Where? A Talk with Students and Parents," RH 96 (18 September 1919): 2, 30, reprinted from United Presbyterian, n.d.

²[Francis McLellan Wilcox], "Religious Bolshevism" RH 97 (5 February 1920): 3-4.

³G. B. T[hompson], "The Teaching Method of the New Theology," RH 97 (3 June 1920): 3.

"The educational outlook in the new era of peace before us could hardly be more promising, more menacing, or more inspiring to us to do our best." The menace to Adventist education was posed by radicalism, demoralization of standards, traditionalism, intellectualism, professionalism, and secularism, a theme which recurred periodically in Howell's writings through the years.¹ Howell favored an educational program closer to that of the Bible Institutes which would serve as a barrier to the encroachments of these modernist influences.

Howell had been aware of the trends in the Bible Institutes for years. As early as 1906 he had noted the missionary emphasis of "Moody's school" and the similarity of their motto, "Evangelization of the World in this Generation," to that adopted by the Adventist church, "The Third Angel's Message to the World in this Generation." He urged that Adventist schools follow Moody's example of Christian work.² In an appeal for all members of the Seventh-day Adventist church to become involved in achieving the mission of the church, he noted the need for "preachers, teachers, Bible workers, canvassers, and many others." He concluded: "There is not only an opportunity to work, but there is a living in the message

¹W. E. Howell, "The Educational Outlook," RH 96 (2 January 1919): 22.

²W. E. Howell, "The Educational Convention," RH 83 (12 July 1906): 20.

for every one of our people."¹ In proposing that all church members could be denominationally employed, Howell seemed to be influenced by the Bible-Institute concept that all students in the colleges should prepare for church work. This appears to have been a one-time emphasis.

Howell, along with other evangelical Christians, was caught up in the backlash against growing secularism in American education. Although Adventist colleges differed from the Bible Institutes and colleges which were established during the same time period, Howell saw them as having the same purpose--to train Christian workers for the church. The massive changes taking place in education caused him to resist the metamorphosis, professing to see in it forces that would destroy Adventist education.

At the same time as the currents of change in the religious world swept through American education, social changes, fueled in large part by developments in industry and commerce, added to the upheaval.

Social Influences

Although Howell generally adopted a conservative stance, his position on some aspects of social change was surprisingly liberal. Others he viewed with suspicion,

¹W. E. Howell, "The Educational Convention," RH 83 (26 July 1906): 19.

fearful of the impact they might make on Adventist schools. Among the developments which he recognized were changes in the status of women, demands for recognition by Black Americans, and shifting values among students.

Women's Interests

During the period spanned by Howell's career women began entering professions and vocations previously reserved for men. In 1909 the Chicago school system elected Ella Flagg Young as educational superintendent. When she was elected the next year to the prestigious presidency of the National Education Association, Howell seized the opportunity to advance the cause of professional women. He saw no reason why women should not be given responsible positions in Adventist education. He wrote:

If the daughters of Israel can contribute to a fuller realization of the real object of education, which it is becoming more and more evident even to the conservative that they can, then give them room, and let the test of leadership or service or compensation not be a question of sex.¹

To what degree Howell carried out his own counsel is not clear, although he had attempted to hire Sarah E. Peck to head the normal department at Healdsburg College in 1904. In September 1919, a few months after Howell had assumed the editorial chair of Christian Educator,

¹W. E. Howell. "Not a Question of Sex," CE 2 (September-October 1910): 22.

Peck became the assistant editor. Then, in 1922, another woman, Mrs. Flora H. Williams was appointed associate editor of Home and School along with Arthur W. Spalding. Howell was the editor. At the 1930 General Conference session Howell sought to honor a group of Adventist women educators by inviting them to participate in a "round-table," probably the counterpart of a modern panel discussion. Jessie B. Osborne identified these women as "Mann, [Alma] McKibbin, [Sarah E.] Peck, and me."¹

The reason for Howell's liberal views on the advancement of women is not clear, but no doubt it can be credited in part to the women he married. His first wife, who died within a year of their marriage, had been a teacher. When he remarried he chose another teacher who pursued her career in Hawaii, Healdsburg, and Loma Linda. When he took a third wife he again chose a teacher--one who had occupied supervisory positions in California. Having a professional wife would have influenced his attitude toward women in the professions. There seemed to be no-one to exert a comparable influence upon him for the black community.

Black Adventists' education

Aspirations for social and political advancement among America's Blacks were reflected in the desire among

¹Jessie B. Osborne to W. E. Howell, 13 January 1931, RG 11: WEH Asst., 1931-K, GCAR.

black Seventh-day Adventists to gain greater control over their own education. In Oakwood Junior College, a college established for the southern black Adventist constituency, denominational leaders in 1919 feared a move "among the colored brethren to put in a colored faculty." Shaw recommended that Howell should attend meetings of the college board in Birmingham, Alabama, to keep an eye on developments and to guide in the selection of faculty members.¹ In a move which appears to have been intended to forestall a surge in black control of the school, the the General Conference Committee had voted the previous year for a preferred list from which all vacancies on the board of Oakwood College were to be filled.² Two of the five men on the list, W. H. Green and J. H. Lawrence, were black.

Howell had supported attempts to limit the black faculty at Oakwood and had supported the establishment of a policy that faculty members should be selected on qualification rather than race. He explained his motive twelve years later to W. H. Branson, a General Conference vice-president. At the time when the policy was established Howell had believed that there were not sufficient qualified black teachers and administrators to run

¹J. L. Shaw to W. E. Howell, 27 January 1919, RG 21: 1919-WEH, GCAr.

²J. L. Shaw to W. E. Howell, 10 May 1918, RG 21: 1918-WEH, GCAr.

Oakwood.¹ Apparently he felt that the situation had not changed significantly since the policy had been established. Attempting to maintain the policy, he opposed the move to elect a black president and business manager in 1932, preferring to continue the search for more suitable candidates. When the vote went against him, he objected to the chosen candidate on the basis of lack of experience. Although he assumed that the selection would please Branson, who had long been in favor of a black faculty for Oakwood College, Howell considered it contrary to his own convictions and "too radical a swing to the left in our policy of safeguarding the interests of the Oakwood Junior College." In spite of having voted with the minority on the issue and of having been outspoken in his opposition, Howell declared his intention to support the new administration.²

Oakwood Junior College served the black constituency in the southern states. In 1920 the growing black Adventist membership in the northeastern states felt the need for a school in their own region. The following year the General Conference Committee appointed Howell to chair a sub-committee to study the development of such a

¹W. E. Howell to W. H. Branson, 22 June 1932, RG 11: WEH, 1932-WHB, GCAr.

²ibid.

school.¹ A plan for a school was to be presented by the education department at the 1922 General Conference session. The department failed in its task, and the General Conference Committee renewed its recommendation for study of the problem five times during the next decade. For many of those years Howell was not a member of the committee, but he was reappointed in 1929. In 1931 the project was abandoned. The Atlantic Union Conference had been unable or unwilling to support the plan. Other factors the committee considered included their inability to find a suitable location and the inability of the black constituency to support a boarding school.²

Howell did not seem to have much heart in the northern school project, a feeling which reflected his uncertainty about "both the Rural School and the Colored School work" expressed to W. C. White in 1919.³ Although Howell appeared to settle the problem at the time, his residual ambivalence over the rural schools prompted White's appeal a decade later for Howell to show more

¹GCC Min, 20 October 1921; 26 October 1921.

²GC Officers Min, 14 September 1931. At this meeting the General Conference officers reviewed the history of progress in development of a northern black school and recorded a summary.

³W. E. Howell to W. C. White, 1 September 1919, EGWRC-DC.

Interest in their work.¹ If Howell's interest in black schools paralleled his ambivalence over the rural schools, his ineffectiveness might be explained.

While Howell was apprehensive about the changes in expectations among America's black Adventists, he was openly opposed to changing social values among Adventist students.

Social values

Changing social values tended to introduce more liberal attitudes about students' rights and associations, attitudes which Howell found unacceptable. To counteract what he considered the inroads of worldliness, he initiated a reform thrust among the schools. Howell's response to social change as it affected Adventist schools can be examined in four categories: first, amusements; second, celebrations; third, relationships between the sexes; and fourth, school governance.

On the question of amusements, Howell shared his concerns with Shaw in 1925. Deploring the "irreverent and jazzy" [age], both men wondered what could be done to help students develop a "true reverence for God, His work, and for those who are over them as instructors."²

¹W. C. White to W.E. Howell, 28 March 1928, EGWRC-DC.

²J. L. Shaw to W. E. Howell, 4 September 1925; W. E. Howell to J. L. Shaw, 10 September 1925, RG 31: J. L. Shaw, 1925-H, GCAr.

Howell seems to have developed a somewhat extreme position. In 1928 he criticized the amount of time students in some schools spent in Saturday night entertainments. He argued that they should learn to enjoy work to the same degree that students in other schools enjoyed sports and amusements. He condemned Saturday night programs as a waste of time and resources, claiming that they would be better employed in writing letters, catching up on back work, housekeeping, and reading about current events and cultural subjects.¹

Howell considered graduation celebrations to be in the same category as amusements. In 1930, singling out the cap and gown as unsuitable for graduates of a Christian college, he appealed for simplicity in the closing exercises in Adventist colleges. The ostentation of a traditional graduation with academic regalia seemed to Howell to be another accommodation of worldly practice and an unnecessary expense.² He stood firm in his position. Four years later he reiterated his opposition, claiming that he had "never felt favorable to introducing those emblems of worldliness, the cap and gown, into our denominational schools." He did not "feel a whit more

¹W. E. Howell, "Will Our Schools Hold Steady?" RH 105 (26 January 1928): 21-22.

²W. E. Howell, "A Plea for Simplicity in the Closing Exercises in Our Schools This Year," RH 107 (10 April 1930): 8-9.

favorable toward them" in 1932 than when he was "in the Educational department."¹

The worldliness that worried Howell manifested itself in other ways. He was perplexed by the new freer association of male and female students. He noted that many students coming to the colleges had had no previous experience in a Christian school. Consequently, they brought with them "independently and often wrongly conceived ideas of their personal rights and privileges." They also brought "social ideals current in the world" and felt abused when forbidden to practice them in a Christian school. Equating dating with courtship and quoting Ellen White to support his position, Howell proclaimed that courtship had no place in academies and that even college students should postpone serious associations until "college days are over."²

With changing social values, students began to demand input into school governance. Although he had supported Sutherland's experiments with democratic education in Emmanuel Missionary College just after the turn of the century, by 1920 Howell could see no place in Adventist schools for such developments. Speaking out against the trend, especially in student residences, he

¹W. E. Howell to P. T. Magan, 20 September 1934, RG 11: WEH, 1932-M, GCAr.

²W. E. Howell, "Shall Our Schools Hold Steady?" RH 105 (2 August 1928): 18-19.

declared that schools must be protected against "false ideas of democracy and liberty, including the fallacious notion of student government." He countered these ideas by suggesting that students should be "taken into the confidence of preceptorial workers" and "sympathetically helped" to understand that Adventist school residences were "governed by principles, not mere rules."¹

Howell set out to bring reform to the schools. In 1925 an educational commission was established which he believed would generate "vital reforms" among the schools in addition to carrying out school surveys. Howell regretted the "wrong mold" being placed by North American Adventist schools on their graduates and deplored the "worldly standards, athletics, and the university spirit invading the West." Noting with satisfaction that several "conscientious teachers," educational secretaries, and academy principals felt unhappy over the situation, Howell concluded that "if we do not come to the rescue of Christian education in some way soon as leaders, there will surely be something to answer for in our trusteeship."²

Howell pressed his reforms as he visited the major Adventist schools. He explained his plan to Shaw:

¹W. E. Howell, "Our School Homes Council," RH 97 (16 September 1920): 25.

²W. E. Howell to [J. L.] Shaw and [C. W.] Irwin, 12 June 1925, RG 31: J. L. Shaw. 1925-H, GCAr.

I want to say, however, that it is my conviction that in whatever work we do among the schools . . . , we should go steadily forward in affecting such reforms in the conduct of the work in the schools as the Lord may lead us to see.

I am availing myself of every opportunity to sow the seed for a harvest of reform. . . . I am not failing to do the same at every board or faculty meeting which I attend.¹

Howell emerges from an examination of his attitudes toward social changes as an inconsistent administrator. While he could become enthusiastic over the prospect of women's advancement in the educational profession, he remained somewhat indifferent to the progress of black American educators. His resistance to democratic school governance was curious in the light of his early experience at Berrien Springs when he seemed to support the idea, while his opposition to more relaxed association between the sexes in Adventist schools was just what might be expected.

While religious and social influences had significant impact upon the development of Adventist education, the most ominous influence originated in the great tide of change that swept over American education.

Educational Influences

During Howell's time American education was bombarded by pressures from many sides. In addition to the vigor of religious and social influences, the

¹W. E. Howell to J. L. Shaw, 21 August 1925, RG 31: J. L. Shaw, 1931-H, GCAR.

"captains of industry" pressed their claims for more practical education and the efficiency experts demanded more businesslike use of resources. While all these had far-reaching effects in the educational world, the most comprehensive result came from demands for increasingly higher standards of education and the establishment of means to monitor those standards. Adventist education became caught up in the turbulence.

The question as to whether Adventist educational institutions should establish working relationships with other educational organizations or bow to any form of state regulation had worried Adventist educators at Battle Creek in the 1890s. Led by the ardent reformer Edward A. Sutherland, Battle Creek College forfeited its college charter in 1899 and replaced it with a new charter under the Michigan Act for Incorporation of Charitable Societies. The administration did this to avoid any requirement that the college provide an academic program comparable to that offered by similar institutions. It also prevented the college from granting degrees.¹ When the institution moved to Berrien Springs in 1901 Sutherland and Magan maintained their reform policies. Not until a new administration procured a new charter in 1910 was the way opened for Emmanuel

¹Vande Vere, The Wisdom Seekers, pp. 89, 98.

Missionary College to develop into a degree-granting institution.¹

Administrators at Union College, located in Lincoln, Nebraska, took a different position. As early as 1905 they obtained accreditation with the New York Board of Regents. The following year they arranged an affiliation with the University of Nebraska, attaining full state recognition by 1909. The association with the University of Nebraska proved especially beneficial to Adventist physicians who had received their premedical college education at Union College and who later wished to practice in British countries, since in 1908 the Royal College of Physicians and Surgeons granted recognition to University of Nebraska graduates.²

Thus with the variant views on the desirability of establishing relationships with non-Adventist organizations, the potential for controversy existed early among Adventist educators. When it erupted Howell was caught in the midst of it. In 1930, after his removal from the education department, he reflected on the early days:

We have been conducting the work of Christian education in the schools of our own for fifty-six years. From its small beginnings to the World War we were permitted to pursue our school work

¹Encyclopedia, s.v. "Andrews University."

²Dick, Union College, pp. 155-56.

with little outward observation and largely as we chose to order it in view of our aims.¹

However, it was not long until outside influences began to impinge upon Adventist endeavors. Howell continued:

While each state is largely a law to itself in education, yet the general trend has taken the direction of regulating technical and professional standards through state legislation and a system of accrediting by voluntary associations in co-operation with the State.²

This gradual imposition of controls was the very thing that the reformers at Battle Creek and Berrien Springs had feared. It became the catalyst for the ensuing two-headed controversy among Adventist educators and administrators. Initially the controversy arose out of increasing pressure for accreditation of Adventist colleges. Related to the accreditation issue, Adventist teachers felt the need for higher education to prepare them to teach in Adventist colleges. Church administrators opposed the trend and therefore created another issue.

The accreditation issue

The issue of accreditation among Adventist college administrators had its origin in the deplorable condition of American medical education in the late nineteenth and early twentieth centuries. As early as

¹W. E. Howell, "Letter from Prof. W. E. Howell," RH 107 (16 October 1930): 7.

²ibid.

1869 President Charles W. Elliot of Harvard University condemned the low standards and demanded reform in medical education throughout the country. He succeeded in raising the standards in his own university, but with the exception of the establishment of the progressive Johns Hopkins University Medical School in 1893, little change occurred elsewhere until the end of the first decade of the twentieth century.¹

In 1904 the American Medical Association became uneasy over the conditions, and the next year established a council to investigate and recommend criteria for training physicians. The real impetus for reform, however, came from a study sponsored by the Carnegie Foundation for the Advancement of Teaching carried out by Abraham Flexner and published in 1910. The report condemned most American medical training and recommended that all but thirty-one of the existing medical schools be closed.²

Four years prior to the publication of the Flexner Report, Seventh-day Adventists had established the College of Evangelists at Loma Linda, with Howell as its first president. The initial purpose of the school was to train nurses and evangelists with an understanding

¹S. Alexander Rippa, Education in a Free Society: An American History (New York: David McKay Company, 1976), pp. 337-38.

²ibid.

of health principles. With a new charter the College of Evangelists became the College of Medical Evangelists in December 1909. In May 1910 a council of denominational leaders voted to unite the college and the nearby sanitarium in a single General Conference Institution. Although there had been uncertainty and controversy over the objectives of the college, after its reorganization it turned firmly toward becoming an accredited medical training institution.¹

Before the goal of becoming a recognized medical education institution could be achieved, however, the administration faced a long struggle. When the American Medical Association evaluated the College of Medical Evangelists in 1911 the school received a "C" rating, the lowest rating possible. The "C" rating was renewed in 1915 whereupon the college administration decided to give up the struggle for accreditation. The following year, however, the college board elected Percy T. Magan as dean of the college. Under the duress of war and the draft, and largely by the new dean's efforts, the college earned a "B" rating in 1917. That was sufficient to protect its male students from being drafted for military service.²

¹Encyclopedia, s.v. Loma Linda University.

²ibid.; William G. White Jr., "Another Look at Those Pioneers of Adventist Accreditation," Focus, Winter 1978, p. 10.

Pressure from the American Medical Association continued after the war. The association advised the college that it should accept only students from accredited schools into its medical program. Magan attempted to persuade the presidents of other Adventist colleges that they should seek accreditation in an effort to secure the admission of their students into the College of Medical Evangelists. Just as the controversy was becoming agitated, Howell stepped to center stage. He became secretary of the education department in 1918.

An attempt to raise educational standards in Adventist schools had resulted in a move at the 1915 educational council to develop a denominational accreditation system for academies. Under this plan Adventist academies applied for accreditation to the Adventist college in whose territory they were located. An inspection committee--comprised of the college president, the union conference educational secretary, and the local conference superintendent--inspected the school and prepared a report based on a General Conference education department checklist. The college issued a certificate of accreditation which allowed graduates from the school to enter the college without qualifying examinations.¹ Apparently this "in-house" accreditation did not satisfy

¹[W. E. Howell], "Accrediting Our Schools," Chr Ed 8 (January 1917): 139.

all state jurisdictions since some Adventist schools seem to have been subject to government inspection.

In 1916, two years before assuming leadership of the Adventist educational system, Howell had briefly addressed the question of government inspections of schools. He had appeared quite willing to cooperate. On that occasion he had written:

In order to avoid conflict, what should be our attitude toward investigation? Let it be most friendly. Court inspection. . . .

Let us always bear in mind that the State authorities are acting within their rights when they investigate our schools and require certain educational standards to be met.¹

By 1919 the question of accreditation was becoming sufficiently agitated that Review and Herald editor Francis McLellan Wilcox, noting an interest among Adventists in the issue, invited church leaders to respond to a series of questions on the topic. The fourth question directly addressed the issue of developing Adventist school curricula and standards in affiliation with any university or other educational body.² Answers revealed a range of opinion from guarded acceptance of some form of beneficial association on one hand, to clear opposition on the other. Howell expressed himself in general opposition. He questioned the wisdom

¹W. E. Howell, "Dealing with State Authorities," Chr Ed 7 (January 1916): 140-141.

²Francis McLellan Wilcox, "Letter from the Editor," RH 96 (17 April 1919): 4.

of "an organic linking up with institutions and organizations that occupy a different field from ours."¹

Howell was not satisfied with making a general statement in the media on the issue. Coinciding with the publication of the Review issue in which the question was discussed, he called a special educational council to meet in Washington, D.C., on 16 April 1919. There he presented his position much more forcefully than he had done in the Review and Herald. He challenged those Adventist educators whose influence tended to lead to change and digression from "the old paths." He echoed the fears of conservative religious leaders as they reacted to the liberalizing movements among Christian churches.

At that meeting, apparently, Howell was in no mood for dialogue and compromise. He perceived a dichotomy among Adventist educators. On one hand were those who, in harmony with traditional Adventist positions, desired to maintain strict separation between themselves and other educational organizations. On the other hand were educators willing to compromise their position and "to gain prestige for our work by affiliations that are thought to be harmless." Howell was unequivocal in his

¹W. E. Howell, "Response from Professor W. E. Howell," RH 96 (17 April 1919): 7.

denunciation of the latter: "These things ought not so to be."¹

Howell claimed that the educators present at that council "succeeded in better defining the policies that should govern our work, both internally and in relation to secular systems." These policies were later approved by the General Conference council in the fall. From "among the general policies adopted at that council, representing a sort of culmination in our educational experience," two are relevant. The first declared that Adventist educators would eschew any "undue influence [from] the traditions, standards, and aims of other educational systems." The second stated their intention to remain completely independent of "the higher educational institutions or organizations outside of our denomination" as they formulated their curricula and standards.²

Although Howell had not identified the cause of his concern in April 1919, it became clear during the following year. By then Howell clearly linked the College of Medical Evangelists with the growing pressure for accreditation. Revealing his fears to Griggs, he asked for Griggs's counsel regarding "Loma Linda's

¹W. E. Howell, "An Emergency in Our Educational Work," RH 96 (1 May 1919): 2.

²W. E. Howell, "The Department of Education Report," RH 97 (23 February 1920): 21.

pressure to have us register our colleges or one of them." He had "grave doubts" about such a step and believed that it would create problems in the future for Adventist schools. Griggs, however, saw no way to avoid accreditation for at least one college where Adventist students could take their pre-medical studies.¹ Actually, Griggs doubted the wisdom of accrediting only one college. He proposed instead that all Adventist senior colleges should apply for accreditation as junior colleges, since this would satisfy the entry requirements of the American Medical Association.²

Howell's growing antipathy to the idea of state interference in denominational education was again evident at the 1922 General Conference session. In his report to the delegates he predicted that

. . . from present appearances, and upon prophetic authority, we must face the fact that henceforth the way of Christian education will be more severely contested than in the past.

He believed that governments were becoming more involved in regulating school attendance and "in the point of requiring both school and teacher to meet state standards of equipment and teaching qualifications."³ Although the

¹Frederick Griggs to Percy T. Magan, 9 January 1921, Ashworth collection, AHC.

²ibid.

³W. E. Howell, "Report of the Educational Department," GC Bulletin 9 (16 May 1922): 76.

probability of growing state interference in denominational education was distasteful to him, Howell conceded the necessity of registering some of the colleges with secular accrediting associations so that medical students at the College of Medical Evangelists "may meet the legal requirements of the medical profession."¹

Six months later Howell spoke sharply against the accrediting associations. They had become "quite aggressive in urging their standards upon schools of all classes, not excluding the denominational school." The result was almost an "educational syndicate." To counter the implied threat to denominational schools, he proposed that Adventist educators should adhere closely to the traditional Adventist standards obtained from scripture and the writings of Ellen White.²

Howell intensified his opposition to accreditation of Adventist schools in 1923. At the Colorado Springs educational convention in that year, he described the new entry standards for medical school as a menace. He revealed the depth of his feeling toward Magan and the College of Medical Evangelists over the issue when in the Review and Herald version of the same address he clearly

¹W. E. Howell, "Christian Education a Potent Factor in Our World Work," RH 99 (25 May 1922): 18-20.

²W. E. Howell, "Seventh-day Adventist Education," RH 99 (28 December 1922): 6-7.

condemned the direction being taken by the medical school at Loma Linda. "A new menace," he wrote,

[had arisen] from an unexpected quarter. Wisely or unwisely, our medical college had linked up with an organization which assumed the task of defining and dictating standards for medical schools. . . .¹

Failing to anticipate the "inevitable result" of such a move, Howell believed that the new requirement for all entrants to medical school to receive their premedical education in an accredited school caught Adventist educators by surprise. Yielding to the pressure exerted by this demand resulted in

tying [the schools] by more than a thread to the educational policies of those who do not discern the voice of God and who do not hearken to His commandments.²

By mid-1923, Howell noted, only two Adventist colleges had taken the step to accreditation with a secular accrediting association and then only as junior colleges--the least they could do. These two were Emmanuel Missionary College and Union College. Both schools had gained junior college accreditation with the North Central Association of Colleges and Secondary Schools--Emmanuel Missionary College in 1922 and Union

¹W. E. Howell, "Separation from the World in Education," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 254; W. E. Howell, "Separation from the World in Education," RH 100 (12 July 1923): 15.

²ibid.

College in 1923. Griggs, Howell's predecessor in the education department and a moderate whose position on the issue of accreditation was opposed to Howell's, was the president at Berrien Springs.¹ It seems ironic that the school which had begun under the administration of so ardent a reformer as Sutherland and on whose faculty Howell had served during that reform period had been the first to receive accreditation with the North Central Association. It seems another irony that Howell perceived the pressure for accreditation to be largely applied in Adventist education by Magan, also one of the original reformers of Berrien Springs. Apprehension over the results of accrediting Adventist schools filled Howell. He commented:

Where this step will lead these schools and any others that may take it, only He who reads the future as well as the past can predict. It would almost seem like tying ourselves to the tail of a kite, to be carried whither the holder of the string may list--seemingly in the direction of less efficiency to serve the cause of God.²

Howell's anti-accreditation mood continued through the next several years. In 1926, quoting Ellen White's counsel that Adventist schools should "not be tied by so much as a thread" to secular educational organizations, he described the implications of accredi-

¹Encyclopedia, "Andrews University"; Dick, Union College, pp. 159-60.

²W. E. Howell, "Separation from the World in Education," RH 100 (12 July 1923): 15.

tation as "subscribing to whatever standards or requirements the accrediting body may see fit to impose," including the subjects taught, teacher qualifications, financial arrangements, facilities, and sometimes even the books used. While Howell recognized the right of secular school systems to set standards for themselves, he declared that Adventists were to "'come out from among them, and be ye separate' in educational work."¹

At times Howell seemed to take a less antagonistic and more complacent position on the accreditation issue. In his report to the 1926 General Conference, for example, he acknowledged only that some pressure had been brought on a few "of our higher schools" by accreditation and state requirements,

But the hand of God has turned this pressure to an almost negligible quantity, and we are made glad in the privilege of continuing our own educational program unmolested, and with almost no entangling alliances with the world.²

Perhaps he had wished to minimize the impact of the problem on the Adventist education system at a time when it was under the scrutiny of the leaders of the church from around the world. Nevertheless, at that session the General Conference took an action reaffirming the recommendations made in 1919 and restated in 1922 that no

¹W. E. Howell, "Working to the Pattern in Christian Education," RH 103 (11 March 1926): 5-6.

²W. E. Howell, "Report of the Educational Department," RH 103 (10 June 1926): 29.

Adventist college was to be accredited with any secular authority except when accreditation was necessary to prevent its closure. When such a move appeared imperative, only the department affected should be accredited, provided that no accreditation be sought before General Conference or Division committee approval had been obtained.¹

The situation relative to premedical education continued to breed such confusion among Adventist educators that in May 1928 the General Conference Committee took action to stop the current turmoil and give a little time to try to find a solution. They appointed a committee, chaired by Howell, to study the problems and the resources and to report to the Fall Council of the General Conference with recommendations for standards in pre-medical education.²

Before this committee had opportunity to present its report, Howell and his associate, Irwin, met in a summer convention with Adventist college faculties. Nashville Institute teachers who attended the meeting reported that Howell told the assembly that the education department had no intention of doing anything about

¹W. E. Howell, "Report of the Educational Department" RH 103 (9 June 1926): 3; GC Bulletin 9 (16 May 1922): 75; W. E. Howell to Frederick Griggs, 28 December 1928, Ashworth collection, AHC.

²GCC Min, 2 May 1928.

accreditation, and that since Magan and the medical school had been the cause of the problem, they could get out of it the best way they could.¹

A few weeks later Adventist college presidents and other educational leaders met at Berrien Springs for four days preceding the General Conference council meetings to frame the recommendation that Howell would present to the council on their behalf. On the eve of the special committee report, Howell, apparently reacting to the discussions among the educators, wrote to Griggs: "It seems an intolerable idea for us to form alliances with worldly associations and federations."² Howell apparently felt coerced by the attitudes of the other educators.

Presentation of the report the following day placed Howell in an unenviable situation. His position forced him to present a report that in his heart he rejected, yet he apparently had no escape. In making his presentation, Howell noted that in addition to long-standing problems with medical education, demands for accreditation and state certification of teachers and nurses were becoming progressively more strident. In his report he reaffirmed the 1926 General Conference action

¹E. A. Sutherland to Percy T. Magan, 30 July 1928, Ashworth collection, AHC.

²W. E. Howell to Frederick Griggs, 1 October 1928, Reye collection, AHC.

which limited any moves toward accreditation to the "pre-medical and normal departments" of Adventist colleges "where it [was] absolutely necessary for legal reasons, in order to guarantee their continuance." The report reaffirmed the provision that any move toward accreditation must have the approval of the General Conference Committee. In an effort to smoothe the application of this last provision, the educators meeting in council had added a recommendation for the formation of a board of regents "to deal with the question of school accrediting as necessity arises from time to time."¹

The board, voted by the General Conference Committee at the 1928 Fall Council, consisted of Howell as chairman; Union College president P. L. Thompson; President H. J. Klooster of Southern Training College (later Southern Missionary College); W. E. Nelson of Pacific Union College; G. F. Wolfkill of Emmanuel Missionary College; Percy T. Magan and E. H. Risley of the College of Medical Evangelists; Kathryn Jensen, representing the nursing training programs; and A. W. Peterson of the North Pacific Union Conference education department.² Acceptance of the recommendation opened the way to allow accreditation of Adventist schools.

¹GC Bulletin, 9 June 1926; GCC Min, 2 October 1928.

²ibid.

Vague though the statement made by the General Conference Executive Committee in 1928 on the role of the Board of Regents may have been, the protagonists on both sides appeared to understand clearly the role the educators initially visualized for the board. Howell admitted that it was to assist in accrediting schools where necessary, and Magan described its function to "take up and push along the matter of securing proper accrediting" for those schools that needed it.¹ However, it was not long before its function was distorted in an apparent effort to sidestep the main purpose.

In a move to circumvent the primary role of the Board of Regents as an agency to assist the accreditation of Adventist schools and colleges, an Association of Seventh-day Adventist Colleges and Secondary Schools was established at the 1929 Spring Council of the General Conference. The council appointed Howell as chairman and C. W. Irwin, Howell's associate, as executive secretary. Irwin made it quite clear that the new association would establish "necessary regulations and standards" that the Board of Regents hoped would "meet the approval of other agencies," specifically the "American Medical Association and other Associations with which we may deal." Irwin continued:

¹W. E. Howell to Frederick Griggs, 28 December 1928; Percy T. Magan to Newton Evans, 8 October 1928, Ashworth collection, AHC.

I wish to make one point very clear. It is hoped that by forming an Association of our own, our schools can have their eyes directed to that Association rather than to outside agencies, and that our Association will be the medium by which our school system may be brought in contact with outside agencies wherever and whenever necessary.¹

By accrediting with the Adventist association, Howell and Irwin and doubtless other members of the Board of Regents hoped that Adventist schools might escape the need for direct accreditation with secular associations.² This proved to be unacceptable to the accrediting bodies, and as a result, Adventist institutions were faced with accreditation with both a denominational organization and a regional secular organization.

One reason for Howell's willingness to accept an arrangement that appeared to compromise the plan for the Board of Regents might be found in his reluctance to accept its role as a facilitator of accreditation with the regional associations in the first place. Magan's description of the proceedings leading to the decision to establish the board in 1928 suggested that Howell had been pressured by the educators to accept the proposal. Writing to Griggs, Magan credited Howell with accepting defeat graciously, although he had been absolutely opposed to accrediting any of the schools. Magan

¹C. W. Irwin to Academy Principals, 20 May 1929, Ashworth collection, AHC.

²ibid.

Writing to Griggs, Magan credited Howell with accepting defeat graciously, although he had been absolutely opposed to accrediting any of the schools. Magan continued: "He has fought it lock, stock, barrel, horse, foot and artillery," but he noted that "he cheered up and I believe is going to work heart and soul with the rest of us to do what must be done."¹ Howell, on the other hand, felt that he had been the initiator in "creating a bit of machinery to handle the increasing number of cases" of accreditation.² If Howell's claim to having led in establishing the Board of Regents is valid, then he made a complete about-face in his attitude. Whether or not Howell actually initiated the move to establish the Board of Regents, it is probable that as chairman of the committee that brought the recommendation he assumed responsibility for it.

The abruptness of Howell's change of direction drew comment from his colleagues. According to Griggs, H. A. Morrison, the past president of Washington Missionary College, criticized Howell's "change of coat from black to white" as he climbed on the bandwagon claiming that he had always intended to bring about accreditation

¹Percy T. Magan to Frederick Griggs, 30 October 1928, Ashworth collection, AHC.

²Percy T. Magan to Newton Evans, 8 October 1928; Percy T. Magan to Frederick Griggs, 30 October 1928, Ashworth collection; W. E. Howell to Frederick Griggs, 28 December 1928, Reye collection, AHC.

of the schools when the time was ripe.¹ Howell was sensitive to such criticism. He protested to Griggs that he had been misunderstood because he had always felt the need for "very conservative action on the matter of accrediting," but that he had not been totally opposed to accreditation. He maintained that he had opposed it only as a general policy, except where legal constraints mandated it.²

The months following the formation of the Board of Regents must have been a struggle for Howell. After years of opposition to accreditation, he was required to explain the new position to the Adventist constituency. Sutherland recognized this struggle and wrote to Magan:

Poor Howell is in a hard place. The Board of Regents and the medical school have told him to change his front. But until last spring he has been very determined to go on the way they have been going, and not meet the situation. To now face these men and try to explain to them the reasons for this is difficult, and he is not a good confessor.³

Magan also recognized the problem and commented that "it was a great victory when he [Howell] was pressed to put

¹Frederick Griggs to Percy T. Magan, 23 November 1928, Ashworth collection, AHC.

²W. E. Howell to Frederick Griggs, 28 December 1928, Reye collection, AHC.

³E. A. Sutherland to Percy T. Magan, 24 July 1929, Ashworth collection, AHC.

The main journal of the church was the logical medium for Howell to explain the recently adopted position to the membership. In the summer of 1929 he prepared a series of articles in which he declared: "We are in an emergency, . . . and for the good of the cause we are obliged to take emergency measures."¹ He assured his readers that the requirements of accrediting associations referred only to "technical standards" and would in no way interfere with Adventist education.²

In spite of Howell's brave face, initially he remained somewhat confused over the issue. Sutherland reported that after Howell had addressed a group of secondary principals on the reasons for meeting the standards of accreditation, one young teacher stated that "'Prof. Howell could not have made a better talk to convince us all that we should not meet the standard.'" Sutherland's own assessment was that Howell "talks on both sides of the question."³

In spite of his apparent confusion, Howell adapted to the changes in educational policy necessitated by accreditation with the regional associations and

¹W. E. Howell, "Safeguarding Our Schools," RH 106 (4 July 1929): 3.

²W. E. Howell, "Technical Standards in Our Schools," RH 106 (11 July 1929): 9-11.

³E. A. Sutherland to Percy T. Magan, 24 July 1929, Ashworth collection, AHC.

eventually professed to see the providence of God in its successful prosecution. In April 1930 he claimed "marked evidences that the hand of God is favoring our plan as we work earnestly to square ourselves with the necessities in the present situation."¹ By the time he made his last report as educational secretary to the General Conference a few weeks later, he appeared to have come to terms with the problem. He was able to say:

May we not go forward with the qualifying of our schools so well technically in every respect that, as in the case of Daniel in Babylon, the authorities can find no fault with our schools unless it be concerning the law of our God?²

Howell's public espousal of accreditation brought more criticism for his change of position. The change perplexed conservative educators, who had previously supported him. C. P. Crager accused Howell of a radical reversal in his policy, a situation that he found hard to understand.³ G. A. Roberts was a little less severe: "I feel that this step of accrediting is a far-reaching one[,] but I certainly am not inclined to believe it is a

¹W. E. Howell to Percy T. Magan, 2 April 1930, Ashworth Collection, AHC.

²W. E. Howell, "Educational Report to General Conference," RH 107 (2 June 1930): 58.

³C. P. Crager to W. E. Howell, 23 June 1931, RG 11: WEH Asst., 1931-C, GCAr.

far-reaching one in the right direction."¹ Nevertheless, the situation had reached a point of non-reversal.

There may have been times when Howell suffered from doubts about his course. He seemed to need reassurance. More than six months after he left the education department Howell wrote J. A. Burden, his old associate at Loma Linda. Expressing concern whether Burden regarded him "a backslider in our principles of education," he continued: "I am well aware that I have been mis-quoted, misunderstood, and to some extent criticised for the course I have taken." Nevertheless, he defended his course as the only option he had had.²

Although the move to circumvent the requirements of the regional accreditation associations by setting up a Seventh-day Adventist accrediting association failed, Howell spent considerable time and effort in working for denominational accreditation. Following the first meeting of the Association of Seventh-day Adventist Colleges and Secondary Schools at the end of May 1930, Howell reported that twenty-eight academies had been "admitted to its fellowship on the ground of their having built up their technical and spiritual efficiency to the

¹G. A. Roberts to W. E. Howell, 3 November 1931, RG 11: WEH, 1931-R, GCAr.

²W. E. Howell to J. A. Burden, 6 January 1931, RG 11: WEH Asst., 1931-B, GCAr.

required standards . . . in a remarkably short time."¹ It was four years before any college was prepared for accreditation with the denominational association. The first to do so was Pacific Union College, which received junior college status in 1932.²

The struggle for accreditation with the regional associations proved to be a difficult one. In spite of a decision at the 1931 Spring Council of the General Conference to authorize applications for accreditation by Emmanuel Missionary College, Union College, and Pacific Union College, progress remained slow.³ More than a decade passed after Howell left the education department before all six Adventist senior colleges in North America (including the College of Medical Evangelists) received full accreditation with these organizations. Although Emmanuel Missionary College and Union College had gained junior college status with the North Central Association of Colleges and Secondary Schools in 1922 and 1923, respectively, another ten years passed before Pacific Union College became the first to receive senior status in 1933. Walla Walla College followed in 1935, Union College and the College of Medical Evangelists in 1937,

¹W. E. Howell, "Educational Report to General Conference," RH 107 (2 June 1930): 58.

²Encyclopedia, s.v. Pacific Union College.

³GCC Min, 3 May 1931.

Emmanuel Missionary College in 1939, and Washington Missionary College (later Columbia Union College), in 1942, and Atlantic Union College, the last of the senior colleges of the time to receive senior accreditation, was accepted by the New England Association of Colleges and Secondary Schools in 1945.¹

Having accepted the painful reality of accreditation, Howell also had to deal with the related issue of higher qualifications for college teachers. In his 1930 General Conference report he claimed:

This work of standardizing involves no hazard to the work of Christian education other than that involved temporarily in the qualification of our teachers.²

His attitudes toward university education for Adventist teachers paralleled his attitudes toward the accreditation issue.

Higher education

Although Howell had contemplated graduate education at a secular university prior to his graduation from Battle Creek College, he later adopted more conservative

¹Encyclopedia, s.v. "Pacific Union College"; "Walla Walla College"; "Union College"; "Loma Linda University"; "Andrews University"; "Columbia Union College"; Dick, Union College, pp. 160, 167; White, "Pioneers of Adventist Accreditation," pp. 11-12; and Walton J. Brown, Chronology of Seventh-day Adventist Education, 2nd ed. (Washington, D.C.: General Conference of Seventh-day Adventists, 1979), pp. 68, 133.

²W. E. Howell, "Educational Report to General Conference," RH 107 (2 June 1930): 58.

views. Influenced by the anti-university feeling common among conservative Christian groups and strong in Adventist circles in the first three decades of the twentieth century, he generally opposed having Adventist teachers gain university degrees. An action taken at the 1910 educational convention sought to counter the "menace" of "Universititis," although at the time, Howell later recalled, there were possibly only two or three Adventist teachers attending universities.¹ In 1916 the General Conference resolved to encourage Adventist young people to complete their education in Adventist institutions and not to enter secular universities.²

When Howell responded to the question dealing with university attendance raised by Review and Herald editor Francis M. Wilcox in 1919, he did not entirely close the door on university education. Adventist undergraduates, he felt, should not enter universities, but university graduate studies might be permissible for a few exceptional Adventist teachers. He defined these few as those who were mature in age and experience; were engaged in work that necessitated graduate study; were thoroughly established in Adventist teaching; and were willing to be guided by counsel from denominational

¹W. E. Howell, "Separation from the World in Education," RH 100 (12 July 1923): 15.

²Francis McLellan Wilcox, "Need and Value of Christian Schools," RH 107 (25 September 1930): 1.

leaders.¹

In spite of Howell's professed approval in principle of necessary university study for Adventist teachers, in practice, he seemed to oppose most who desired to do graduate work. In adopting this position, he remained in harmony with the Adventist milieu of his day. Caught in the middle of the suspicion with which denominational leaders viewed those who had attended universities, Adventist teachers with advanced degrees at times found themselves in a precarious position. M. E. Olsen, for example, who had earned a Ph.D. in English literature from The University of Michigan in 1909, was released from the Union College faculty in 1923 in the wake of a reaction on the board of that institution against moves to seek accreditation. Rescued by J. L. Shaw, he became head of the Fireside Correspondence School from 1923 until 1946.²

So strong was Howell's resistance to Adventist teachers attending universities that when M. L. Andersen, a teacher at Union College, took classes at the University of Nebraska after he joined its faculty in 1918, Howell became "hot under the collar" as he remon-

¹W. E. Howell, "Response from Prof. W. E. Howell," RH 96 (17 April 1919): 8.

²George R. Knight, interview with Louise Walther, Collegedale, Tennessee, November 1985; Dick, Union College, p. 159; Encyclopedia, s.v. "Olsen, Mahlon Ellsworth."

strated with Andreasen for doing so.¹ At the special educational council Howell called in May 1919, his criticism was clear:

We have dared to repair with no inconsiderable freedom to the university as it is, with all its subtle philosophies, specious errors, and timeworn creeds, in order to widen our fields of knowledge and add to our great wisdom.²

Dick claimed that when he began work on a master's degree in 1924, Howell opposed him and that until the fall council of 1928 "he continued to lead out in the crusade against attending the university and seeking higher degrees."³

In 1923 Howell denied rigidity in applying counsel against Adventists attending universities. He claimed:

I do not know of a responsible leader of the General Conference, or any other, for that matter, who has ever taken the position that no Seventh-day Adventist should ever attend a university. I have never taken that position, and I do not know of any other responsible leader who has.⁴

Howell then reiterated his position that the privilege was reserved for those teachers who had already proved

¹Dick, Union College, p. 157.

²W. E. Howell, "An Emergency in Our Educational Work," RH 96 (1 May 1919): 21.

³Dick, Union College, p. 158.

⁴W. E. Howell, "Attending Universities," Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 268.

their "efficiency, their loyalty to the principles of Christian education, and all that would make it safe for them to attend such an institution."¹

Howell's apparent ambivalence must have created confusion among educators over the issue. While he had set himself in opposition to those teachers who did take university classes, he claimed that he opposed only indiscriminate attendance of teachers, especially young and inexperienced teachers, at the universities. He hoped that those who took university work under proper conditions would not be subject to any undue criticism by their colleagues.²

Howell seems to have stiffened his opposition to university attendance by Adventist teachers during the three years after the Colorado Springs convention in 1923. When discussing graduate study for experienced teachers at that convention, he suggested that there were special cases where teachers should attend "higher schools," even with financial assistance from school boards. He noted that "the first thing written [on the topic] in the spirit of prophecy [the writings of Eileen White] was to this effect. I am glad it has been put there."³ His shift in attitude became evident in 1926,

¹ Ibid.

² Ibid., p. 270.

³ Ibid.

however, when he claimed that White's statement of 1882 was made under different circumstances, at a time when public schools had not yet become "centers of subtle and insidious error in teaching, and of open and bold attack on the Bible and Christianity."¹

To support his thesis that university education was generally unnecessary and usually risky for Adventists, he cited several quotations of later date from Ellen White. Howell also noted that an action taken at the council of Pacific Union Conference educators and administrators in September 1925 had stated:

That in harmony with the pattern that we have been reviewing at this council, we take our stand on advising our young people and teachers not to attend outside schools.

Instead of advanced education, Howell suggested that teachers should make visits to mission areas or arrange

¹W. E. Howell, "Working to the Pattern in Christian Education," RH 103 (11 March 1926): 7. The quotation cited is:

"We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning would be of great value to such workers, preparing them to labor for the educated classes and to meet the prevailing errors of our time." (White, Testimonies 5:583-84).

exchanges with colleagues in other Adventist colleges to gain insights into the needs of the denomination.¹

When the decision was made to begin the process of accreditation of Adventist colleges and academies with the regional accrediting associations, it immediately became apparent that the level of education of many Adventist college teachers presented a serious problem. Howell recognized the gravity of the situation. Since there was no standardized Adventist college that could assist teachers in raising their credentials, he conceded that

. . . we are obliged temporarily to send out a few selected teachers to qualify in outside schools until we can standardize one or more of our own colleges to meet the needs for teacher training according to the standards required for our secondary schools and colleges.

. . . We must send certain trusted ones into the schools of the world to qualify technically, just as we do things in times of war that we would not choose to do in time of peace.

. . . We are compelled temporarily to send out a few teachers to such centers. . . .²

Even though Howell had conceded the need to send teachers to the universities, he maintained his insistence that they should be selected by denominational leaders. When, at the 1929 educational council, educa-

¹W. E. Howell, "Working to the Pattern in Christian Education," RH 103 (18 March 1926): 8.

²W. E. Howell, "Important Developments in Our Educational Work," RH 106 (27 June 1929): 4; W. E. Howell, "Safeguarding Our Schools," RH 106 (4 July 1929): 4; W. E. Howell, "Technical Standards in Our Schools," RH 106 (11 July 1929): 10.

tors expressed concern about young Adventists studying in the universities, Howell implied a threat that those who did so would be ineligible for denominational employment.¹ This position had the support of other church leaders who recommended that colleges not hire teachers who had attended universities independently of the counsel of denominational leaders.² Howell's opposition to university education for young teachers had not lessened in spite of the need for better trained college teachers.

Although forty teachers from twelve colleges were authorized by Adventist authorities to enter graduate schools in 1929, Howell still tried to keep the door closed for younger teachers. The next year he reminded them that the ban on Adventists attending the universities was still in effect. If it were lifted, he claimed, it would lead to acceptance in Adventist schools of the errors taught in secular institutions. The best solution to the dilemma would be for Adventists to establish their own graduate school, a solution that was not realized for several more years.³

¹W. E. Howell, "A Message to Our Young People," RH 106 (15 August 1929): 20-21.

²Carlisle B. Haynes, "Response from Elder Carlisle B. Haynes," RH 107 (25 September 1930): 17-18.

³W. E. Howell, "Letter from Prof. W. E. Howell," RH 107 (16 October 1930): 7-8.

If teachers were confused over Howell's attitude toward graduate education, it was due to apparently conflicting pronouncements. In a statement of teacher training standards prepared for the Board of Regents in February 1930, he recommended that faculty members of teacher training institutions should have had "not less than one year of graduate work in a graduate school," while the head of the department should have a master's degree.¹ Since there were no Adventist graduate schools, these department heads could have received their advanced education only in non-Adventist universities. Teachers who aspired to join the faculty of a college had no option, if they followed Howell's policy, but to wait until they were selected to take graduate studies. For young teachers this would mean several years of experience before they had any hope of being selected.

The issues of accreditation and graduate education for teachers aroused powerful opposing forces in Adventist education. As the decade of the 1920s drew to a close and the anti-accreditation forces yielded the struggle, Howell was perceived to have lost his drive. Magan summed it up to Sutherland: "Poor Warren Howell and his crowd are dead in the head. The only thing we might

¹W. E. Howell, "A Skeleton of Teacher Training Standards for Study," 1930, RG 11: WEH, 1931-Teacher Training, GCAr.

do is to force him along on the things that certainly are needed for the spirit of the cause."¹

Howell's administration faltered toward the end. The years of tension generated between a conservative administration and a system that tended to be more liberal and more responsive to changes in the world of education had taken its toll. While the question of accreditation was undoubtedly the pivotal issue with which Howell's administration struggled, and by which its effectiveness must be assessed, there were minor issues which, while less important in themselves, add color to his life and work.

Other issues

Several issues, some having only slight impact on education, arose during Howell's lifetime. Small though their impact might have been, they are not insignificant for the insights they give into Howell's attitude toward change. Of these, the most significant related to fluctuations in the enrollment in Adventist schools.

Growth and decline

Howell's goal was to maintain continued growth in enrollment until all school-age Adventist children were registered in an Adventist school. He achieved periods

¹Percy T. Magan to E. A. Sutherland, 20 August 1929, Ashworth collection, AHC.

of growth, but the schools also suffered decline during his administration.

In Howell's attempts to ensure the continuation of school growth, he embarked on three major recruitment campaigns in 1913, 1918, and 1926. The success of the campaigns brought an increase in student enrollment but also put pressure on the supply of trained teachers. The 1918 campaign appears to have been especially successful, resulting in an influx of students that Howell claimed broke all previous records.¹

This growth crested in 1920, but the schools failed to maintain the momentum. In 1926 Howell released statistics showing that while academy enrollments had held steady and college numbers had almost doubled, elementary enrollments had declined steadily for six years. By 1926 there were nearly two thousand fewer elementary students in the system in North America than at the peak in 1920, and eight thousand fewer than had been expected based on an anticipated annual increase of approximately one thousand, which had not materialized.²

Howell responded with the 1926 student recruitment drive, although he was much less involved than in previous years. Two reasons might be advanced for his

¹W. E. Howell, "Report of the Education Department," GC Bulletin 9 (16 May 1922): 74.

²W. E. Howell, "Increasing the Enrollment in Our Church Schools," RH 103 (28 October 1926): 19.

reduced activity. The first reflects stronger organization in the union and local conferences. Howell credited "educational workers and conference leaders" with a vigorous effort to recoup the losses. The second is accounted for by Howell's departure for Europe shortly after the campaign began.¹ Without his presence the campaign still proved successful. By the opening of school in 1928 Howell could again report an increase in enrollment in most academies and colleges, as well as growth in both numbers of and enrollments in elementary schools.²

Continued growth in the Adventist education system was essential to supply the growing demand for denominational workers and to achieve the goals of evangelizing the world. It is a curious aspect of Howell's administration that he allowed the enrollment figures to decline for so long after the 1920 high before mounting another recruitment drive in 1926. The most likely answer is to be found in his long absences from North America as he travelled the world in the interests of Adventist education.

While large influences for change are most

¹ *Ibid.*

² "Report of the Biennial Council of the General Conference Committee, Educational Department," RH 105 (15 November 1928): 12.

visible in an individual's life and work, small factors also reflect the changes that he passes through.

Minor factors

The shifts in Howell's attitudes toward three aspects of the curriculum illustrate the extent of reform ideals on his educational viewpoint.

1. While Howell was a student at Battle Creek College he had been what Magan described as "one of the greatest standpatters for the classics and all that kind of stuff that had ever been in the school."¹ Although Howell began his career as a teacher of the classics, he turned his back on traditional education and adopted Ellen White's guidelines which reflected many of the ideas of progressive education.

2. Howell came under Sutherland's reformatory influence when he taught at Emmanuel Missionary College during its first two years at Berrien Springs. As a result, he became convinced of the value of agriculture and other practical subjects in the curriculum, and of the necessity to locate Adventist schools in a rural environment.²

¹Percy T. Magan to Frederick Griggs, 11 April 1927, Ashworth collection, AHC.

²W. E. Howell to E. G. White, 30 June 1904, EGWRC-DC.

From that time forward, Howell became an apostle of practical education. However, the intensity with which he promoted it varied somewhat during his administration. In 1919 the extreme utilitarian demands being made upon schools alerted him to the dangers of over-emphasizing the practical to the detriment of the more intellectual and spiritual aspects of education. He protested:

Vocationalism is crying with a loud voice throughout the land. The intensely practical is in the air. There is danger that doing may be unduly exalted above thinking and being.¹

In contrast, within the space of four years Howell seemed to have swung away from his moderate position to a more radical utilitarianism. He proclaimed in 1923:

I am not afraid to be called utilitarian because of urging the elimination of the theoretical and so-called cultural studies in favor of the spiritual and the intensely practical.²

Students who aspired to become missionaries especially needed a practical education such as could be obtained from the "scientific" classes in carpentry and agriculture at Emmanuel Missionary College.³

¹W. E. Howell, "The Educational Outlook," RH 96 (2 January 1919): 22.

²W. E. Howell, "Opening Address," in Proceedings of the Educational and Missionary Volunteer Departments, 1923, p. 154.

³ibid.

Over a period of thirty years significant shifts in Howell's educational ideals can be seen. Abandoning his traditional classical position, he adopted Sutherland's reform ideas. Later he reacted to extreme utilitarian influences in education in an attempt to maintain balance among practical, intellectual, and cultural pursuits in education, but modified that again to adopt a more radical position in favor of practical education in 1923.

3. A significant shift was also obvious in his attitude toward English literature. In 1912 Howell commented that fictional books were not automatically disqualified as good literature. If all fiction was to be rejected, he claimed, significant parts of most Adventist publications, and even of the Bible itself, would also have to be discarded. The criterion should not be "Is it literally true?" but rather "What good will it do?"¹

Over the next nine years Howell reversed his position. Commenting in 1921 on problems in teaching English, he invoked Ellen White's support for his current belief that teaching fictional literature could not "contribute to Christian living." He quoted:

. . . "even fiction which contains no suggestion of impurity, and which may be intended to teach

¹W. E. Howell, "Books for Young People," CE 4 (November 1912): 76.

excellent principles, is harmful. . . . It tends to destroy the power of connected and vigorous thought; it unfits the soul to contemplate the great problems of duty and destiny."¹

During his career Howell changed direction strikingly. He turned from a classical, theoretical background steeped in tradition and mythology to an intensely practical, spiritual approach that emphasized truth and service. It should not be surprising that he expected changes in the schools also.

Recognizing the importance of the schools as facilitators of change, Howell declared in 1910 that

While we do not want to pose as iconoclasts, educational or otherwise, we do want to be quick to seize upon any variation from set policies or procedures, which, on due deliberation, commends itself as serving more efficiently the ends we are seeking.²

The changes Howell had in mind specifically related to the reforms that distinguished Ellen White's scheme for Adventist education. Thirteen years later, while proclaiming to the educators assembled at the 1923 Colorado Springs convention that "God's beautiful, consistent, all-sufficient plan of education" had never

¹W. E. Howell, "The New Birth in Education," RH 98 (10 February 1921): 2. Quoted from Ellen G. White, Counsels to Teachers (Mountain View, Cal.: Pacific Press Publishing Association, 1913), p. 383.

²W. E. Howell, "The Convention," CE 2 (November-December): 22.

yet been fully carried out, he asserted that the schools held the key to necessary change.¹

Perspective

When Howell entered the educational arena, American education was passing through a tumultuous period. Social, religious, and ideological forces which impacted upon education were generated by the rapid industrialization and commercialization of communities, by the changing composition of society, by growing urbanization, and by far-reaching changes in education brought about by the expansion of public secular schools. Transformation was inevitable. In an environment that was charged with these forces, Howell, aided by the counsel of Ellen White, developed his educational ideals and attitudes.

Howell's ideals for Adventist colleges resembled the Bible Institutes which were begun as a reaction by conservative Protestant leaders to prevailing philosophies in the universities. Like the Bible Institute founders, Howell opposed university education for Adventists because of the secular philosophies which underlay their teachings. Also like the founders of the Bible Institutes, he saw the primary purpose of Adventist

¹W. E. Howell, "Opening Address" in Proceedings of the Educational and Missionary Volunteer Departments, 1923, pp. 150-51.

education as being the preparation of denominational workers. However, Adventist schools could not exist in a social vacuum.

The social changes which swept American society also confronted Howell. While he tried to stem the tide of changing values among students by promoting reforms in Adventist schools, he accepted the emergence of women as they sought access to professional positions traditionally reserved for men. He encouraged women to serve the church as professional educators and administrators and honored those who succeeded.

Simultaneous with other social changes, black Adventists sought more control over their own education, but Howell resisted them. He justified his stance by claiming that his concern for the quality of education forced him to realize that black members were not ready to accept full responsibility. He maintained this position until he was outvoted in an election for a new president for Oakwood Junior College in 1932. Howell had admitted to ambivalence on the question of black schools in 1919. Possibly he preferred to accommodate black students in the existing institutions rather than to separate them into racially segregated schools.

Without doubt, the greatest single issue that Howell faced was the growing need to accredit Adventist schools. At first he accepted the notion that the state

had a right to monitor private schools. However, as the issue developed, he became progressively more antagonistic to the idea. His dilemma resulted from his fear that if Adventist schools were accredited they would be linking with the world. Howell's opponents, on the other hand, reminded him that if the schools were not accredited, many of their graduates would be handicapped by unrecognized degrees which may render them unemployable.

Howell's vacillation and inactivity in dealing with the issues raised by accreditation frustrated other Adventist educational administrators. The inexorable push for the accreditation of Adventist colleges came initially from Magan and the College of Medical Evangelists. It resulted in near hostility between them. Magan, in his colorful way, described Howell's resistance to change: "Dear old Warren will always be better on the breaching than on the collar--better on the crupper than on the bit."¹

When Howell's obstructive attitudes culminated in his colleagues' resentment of his opposition, they forced him to cooperate and established a medium for guiding the accreditation of Adventist schools. Almost overnight Howell became an apologist for accreditation, although his commitment appeared to be less than total. His

¹Percy T. Magan to Frederick Griggs, 5 March 1929, Ashworth collection, AHC.

previous supporters questioned and his detractors tended to ridicule his change of position. The ambivalence he exhibited to some educators created confusion and further convinced several college presidents that Howell should not be returned to the department at the next General Conference election. He lost his position as head of the General Conference Education Department in 1930 because of his inability to deal constructively with changing conditions in education.

Based alone on Howell's performance in dealing with the largest issue during his administration, he must be judged an ineffective administrator.

PART IV. AN ANALYSIS OF HOWELL'S ADMINISTRATION

CHAPTER VIII

CONCLUSIONS

Warren Eugene Howell was born on 25 June 1869 to a farm family in Ohio and received his education in the local public schools. A visiting preacher, who convinced him to accept the teachings of the Seventh-day Adventist Church at the age of ten years, aroused his interest in education. After the completion of high school, Howell taught for a short period in a public school, then spent a brief period selling religious literature. Encouraged by the prospect of a Christian education in a school where all students thought as he did, he entered Battle Creek College in 1888.

While a student, Howell's willingness to work resulted in both the college and the General Conference hiring him for part-time employment. While this work no doubt assisted him with his tuition costs, it also provided experience that would benefit him later in his career.

Upon graduation from college in 1894, Howell began his career as a teacher at Healdsburg College in California. Subsequently, he served his church as

principal of a mission school in Hawaii, teacher at Emmanuel Missionary College, president of Healdsburg College, founding president of the College of Evangelists, missionary to Greece, and founding principal of Fireside Correspondence School before he was asked by the General Conference Committee to serve full-time in the education department.

Howell spent eighteen years in the education department of the General Conference, the first six as assistant secretary and the last twelve as secretary. The educational program of the church was under the strong leadership of Frederick Griggs when Howell joined the department in 1913. By that time the structure of Seventh-day Adventist education was already fully developed, encompassing elementary, secondary, and collegiate institutions. It lacked only a graduate school. After Howell lost his position as secretary of the education department at the 1930 General Conference session, he entered a period of almost thirteen years as secretary to the General Conference president, a position he held until his death in 1943.

An understanding of Howell's work and of his contribution to the educational program of the Seventh-day Adventist Church can be gained through an overview of: (1) his philosophy of education, (2) his preparation

for administrative roles, and (3) an evaluation of his administration.

Howell's Philosophy of Education

Howell wrote no book that set forth his educational philosophy, neither did he develop a formal statement of philosophy. Instead, it must be pieced together from a multitude of articles published in Adventist journals over a period of thirty-six years.

During this time Howell's convictions, as they were expressed in those articles, remained remarkably consistent. While the educational world experienced a period of turmoil and change, he maintained his assurance that the purpose of Adventist Christian education could be summarized in two goals--character development, which he believed was synonymous with salvation, and preparation for missionary service.

The consistency of Howell's position for so many years depended heavily upon his view of the role of Ellen White's writings in Adventist education. While he occasionally made veiled references to other educators and their philosophies, he quoted White prodigiously. Her ideas were the overwhelming influence in the development of his own. He frequently supported his articles by extensive compilations of statements from her pen, concluding that her words were authoritative and beyond doubt. While Howell was still making his way up the

career ladder, White's work was brought to an end by her death in 1915. Her writings, now static and no longer subject to development or her own interpretation, remained the standard by which Howell judged educational thought.

In following White's work so closely, Howell exhibited two qualities. The first suggests that just as development of her work ceased, he also became fixed in his ideas and experienced difficulty in comprehending or accommodating the evolution of education. The crisis that resulted from his refusal to face changes forced by the growing accreditation issue during the 1920s supports this hypothesis.

Second, the consistency with which he quoted White to support his philosophical statements denoted the completeness of his dependence upon her. There was little evidence of independent thought or experimentation. Even those ideas that he may have gleaned from other educators appear to have first received her approval. In fact, her writings appear to have been the filter through which he received, or by which he tested, all his ideas, including those that permeated educational thought at the time. As he selected from the opinions and practices of other educational leaders, he accepted only those concepts that he found to harmonize with his understanding of White's ideas.

Subject to this qualification, several philosophies that rose to prominence during Howell's career influenced him. First, the dissatisfaction of many fundamentalists with conditions in both public and liberal Protestant colleges prompted them to establish Bible institutes and colleges. These institutions reflected philosophical foundations which Howell could approve. Second, the efficiency movement, which influenced educators to such a degree that many school administrators attempted to run their schools on a strictly business basis, exerted a strong influence on Ellen White and on Howell for a few years. Third, progressive educators clamored for a child-centered education, considered teachers as seasoned partners in learning, and focused on human experience. Under the influence of White's counsel, Howell recognized the importance of the child in the educative process, but centered that process upon Christ instead of the child, and he transformed the teacher into an instructor in truth rather than a co-learner. Fourth, social changes brought upheavals in social mores and behaviors. Howell met these with an appeal to the standards he found in White's counsels--counsels which in the 1920s were already beginning to lose their power over the youth of the church. In addition, rising educational demands

brought pressure to bear on educators to meet increasingly higher academic standards.

While much of what Howell stood for remained appropriate as the educational world changed, in some ways he became trapped between his desire to remain loyal to the old norms and values and the new order that arose out of the turmoil following the turn of the century. Thrust into the turbulence of educational change, Howell was unprepared for it. Philosophically his time ended after the first two decades of the twentieth century.

Just as Howell's philosophy affected his attitudes as an administrator, so his early experiences provided the preparation for his administration.

Preparation for Administrative Roles

In common with his contemporaries, Howell received no formal preparation for his work as an educational administrator. Instead he learned much by trial and error. Denominational leaders saw in him administrative potential and gave him opportunities to develop his abilities. These experiences are categorized as his early experiences in an Adventist administrative context, his early administrative appointments, foreign mission service, and models and a mentor.

Early Experiences

In Howell's early preparation for administrative responsibilities, two features stand out. The first consists of his part-time employment at Battle Creek. The second includes his experiences as a teacher at both Healdsburg College and Emmanuel Missionary College.

While at Battle Creek College, Howell was employed in several denominational organizations. For some time he served as half-time bookkeeper for the college, then he accepted a position for six months as stenographer for the secretary of the Foreign Mission Board. He followed this with a two-year term as stenographer for the secretary of the General Conference. In 1894 he became assistant secretary of the International Religious Liberty Association and the International Tract Society.

While none of these positions placed major administrative responsibilities upon Howell, they exposed him to the day-to-day routine of a denominational office, gave him insights into financial controls, and allowed him to observe church administrators at work. His experiences in these positions provided valuable background for his extra-curricular responsibilities when he became a teacher.

Howell began his career as a teacher of classics and mathematics at Healdsburg College. In common with

other faculty members, he was appointed to various faculty committees and non-teaching responsibilities. No doubt his experience as a bookkeeper at Battle Creek College served him well as an introduction to his appointment, in 1895, as treasurer of the Healdsburg College board. In 1895-1896 and again in 1904-1905, after his return to Healdsburg from Emmanuel Missionary College in Michigan, he served on the business management committee of the college. In addition, Howell served as secretary of the college in 1895-1896 and as a member of various faculty committees with responsibility for "libraries and societies," student residences, and scholarship.¹

From Healdsburg, the Foreign Mission Board sent Howell to his first real administrative post as principal of the Anglo-Chinese Academy in Hawaii. After almost five years he returned to America to teach English at Emmanuel Missionary College during the time of that school's most ardent reform programs. Warren S. Ashworth has noted that under E. A. Sutherland's presidency Emmanuel Missionary College enjoyed an unusually democratic administration, a fact attested to in the commendation the faculty gave Sutherland and Magan in

¹Healdsburg College Calendar, 1895-1896, pp. 2, 4; 1896-1897, p. 4; 1904-1905, p. 3.

1902.¹ In joining with other faculty members in defense of Sutherland's methods, Howell demonstrated his appreciation of the opportunity to participate in the decision-making processes of the school.

As with his work at Battle Creek, these assignments, while not requiring major administrative decisions of Howell, nevertheless contributed to his overall development by giving opportunity for him to enlarge his perspective on the administration of educational programs. In addition to financial planning and control, he would have gained experience in dealing with other people, both colleagues and subordinates; in overseeing school services, especially in the residences and libraries; and in curriculum planning. The experience gained from these types of activities provided Howell with the only practical preparation he received for his entry into school administration.

Early Administration

The experience Howell gained in his first administrative position, and in each succeeding position, no doubt helped him in his later assignments. These early administrative assignments include his term in Hawaii, the presidency of Healdsburg College, the

¹Warren Sidney Ashworth, "Edward Alexander Sutherland and Seventh-day Adventist Educational Reform: The Denominational Years, 1890-1904," Ph.D. dissertation, Andrews University, 1986.

establishment of the College of Evangelists at Loma Linda, and the founding of Fireside Correspondence School.

Howell's first administrative post was to the principalship of the Palama School, later the Anglo-Chinese Academy, in Hawaii, a position he held from 1897 to 1901. Beginning with a small enrollment of fifteen Chinese boys, he successfully guided the school through a critical period of growth and development. During his tenure the school expanded and was rebuilt. In preparation for the new facility, Howell negotiated a new, more favorable agreement with the Chinese sponsors, a significant achievement for him and one which allowed the Foreign Mission Board to withdraw its capital investment in the school and concentrate on its operation. When General Conference Association President I. H. Evans visited Hawaii in 1899, he commended Howell for his excellent work in administration, noting that the school was in good condition. Unfortunately, because of the strong religious and cultural traditions of the Chinese, Howell and his assistants experienced little success in converting the students to Christianity.¹ However, when Howell returned to the United States in 1901 he brought two converted Chinese students with him, a fact which pleased him greatly.

¹FMB Min, 25 June 1899.

Notwithstanding the failure to effect any large number of conversions among the students, Howell's administration of the Hawaiian school should be considered a success. The experience he gained in that position gave him insights into the administrative functions necessary for his appointment to the presidency of Healdsburg College in 1904.

Howell struggled with the administration of Healdsburg College. His previous experience, helpful though it would have been, was inadequate preparation for the rigors of administering a school as heavily indebted as Healdsburg. Howell's desperate efforts to change the school's financial condition proved insufficient and the school's failure reflected on him. He learned from the Healdsburg experience and, for the rest of his career, promoted careful and responsible financial planning for all schools.

The Healdsburg experience was a bitter one for Howell. Although he reduced staff, cut programs, and increased the teaching load, the school could not be freed from its debt burden. His austerity measures were introduced too late to save Healdsburg College.

Walter Utt has judged Howell to be more of a scholar than an administrator, unsuited to the task set him at Healdsburg.¹ Nevertheless, when the college

¹Utt, A Mountain, p. 38.

closed, church leaders, under the guidance of Ellen White, chose Howell to guide the establishment of the new College of Evangelists at Loma Linda in 1906.

Howell had a more advantageous position at Loma Linda than he had held at Healdsburg College. Since at Loma Linda J. A. Burden cared for the business affairs, Howell remained unencumbered in his administration of the academic program. Burden's uncritical assessment of Howell suggests that a better academic administrator could not have been found. Howell's decision to leave Loma Linda after a mere six months is puzzling, but it suggests two possibilities. First, he may have been disappointed by the type of program that the College of Evangelists offered. He apparently felt uncomfortable with the medical emphasis and wished to be connected with a more academic program. In addition, he found Californians too liberal for his liking and wished to work among "a more conservative and stable people."¹ Second, it seems that he felt guilty over having decided to go to Loma Linda instead of accepting a General Conference appointment to Greece. Within a few weeks of his arrival at the college, he entered into correspondence with Daniells which opened the way for the General Conference president to renew the invitation.

¹W. E. Howell to A. G. Daniells, 12 September 1906, RG 11: WEH, 1906-H, GCAr.

In view of the probability that Howell knew of Ellen White's involvement in his appointment to Loma Linda, his decision to leave was even more curious. His resignation from the College of Evangelists began a two-year break from education while he served his church in southern Europe. He returned in 1909 to an administrative position of a different nature.

After Howell's return from Greece, the General Conference Committee appointed him to guide the establishment of the denomination's new correspondence school. This project, like the Hawaiian school, prospered under Howell's leadership. He demonstrated considerable organizational abilities in planning its development, and when he left it to work full time in the education department, he appeared to have secured its place in the Adventist school system. In part, this success was due to Howell's concurrent appointment as assistant editor of the newly revived denominational educational journal and his energetic use of this new medium for promoting the correspondence program. After the disappointment over his apparent failure in Greece, the successful launching of the correspondence school reestablished his confidence and placed him in Washington where denominational leaders, especially General Conference President A. G. Daniells, would notice him. Howell later recognized Daniells as a benefactor and supporter.

Although Howell's term in Greece was a non-educational appointment, the fact that he was sole manager of the mission program in Greece must have given him some insights into administration. More importantly, it exposed him to the rigors of interpersonal conflict and afforded him insights into the problems other missionaries endured, an understanding that proved helpful to him in his later experience.

Foreign Mission Service

Howell's experience in Hawaii resulted in a self-confessed attraction to mission service and led him to accept an invitation to a second foreign service appointment in Greece. As Howell prepared his family for the move to the Mediterranean, he claimed to discover "some very striking resemblances between modern Greeks and the Chinese." Therefore, he expected that the five years he had previously served in the Hawaiian mission school would be "a strength" to him in his new appointment.¹

Howell's appointment to Greece was a mistake for several reasons. First, he had repeatedly complained about the effects of the warm Hawaiian climate on his family and expressed some misgivings over the heat in Greece. Once established in Athens, he again complained frequently about the effects of the climate on his

¹W. E. Howell to A. G. Daniells, 14 February 1907, RG 11: 1907-H, GCAr.

family, a fact that doubtless irritated Conradi. Second, the arrangements for Howell to work in Greece apparently were made without sufficient consultation between the American Adventist leaders and those of Europe, especially Conradi. The marked differences in the role expectations of Conradi and Howell created considerable tension between them. Third, Howell might have anticipated salary-related problems since General Conference personnel were unable to give him any assurances of an adequate salary before his departure from Loma Linda. When, after his arrival in Athens, Howell attempted to demonstrate that the allotted salary was inadequate, he met what he regarded as indifference, another major factor in the developing strain between himself and Conradi. Fourth, the brevity of Howell's stay at Loma Linda greatly reduced his contribution to that school and left its board with the problem of finding its second president in less than a year.

Although these negative factors placed the Greek project under a serious handicap, it was not a total failure. The first converts to the Adventist church among the Greeks were attributed to Howell's work, and although his translation project was cut off before its completion, the few Adventist tracts he succeeded in preparing in the Greek language were valuable for use by other Adventist evangelists. Unfortunately, the conflict

that developed between Howell and Conradi prematurely terminated a project which might have had a chance of success had it been permitted to continue.

The tension generated between Hopwell and Conradi was the first concrete evidence of a possible problem in personal relations between Howell and other administrators. In the years to follow, although circumstances differed, similar conflicts arose. Nevertheless, from his Greek experience, Howell should have developed an appreciation of the hardships under which many missionaries worked. When he later assumed leadership in the Adventist educational system, Howell needed the insights that mission service had given him.

One aspect of his early experiences remains. While trial and error provided a workshop for Howell, the observations and encouragement of other administrators provided valuable, and probably less painful, insights.

Models and a Mentor

Howell's several years as assistant secretary of the General Conference Education Department gave him the advantage of a form of apprenticeship under other administrators. Department changes brought in Frederick Griggs, Homer R. Salisbury, and J. L. Shaw as Howell's superiors. He could have learned a great deal from a strong organizational administrator such as Griggs. However, it was to Shaw that Howell most frequently

turned for advice after he became secretary of the education department. Two reasons might be suggested for this. First, Shaw was more readily available than Griggs since he stayed in Washington, D.C., whereas Griggs became president of Emmanuel Missionary College in Berrien Springs, Michigan in 1918, and in 1925 accepted an appointment in Asia, where he remained until 1938. Second, perhaps the geographical separation between Howell and Griggs was even less than the philosophical. Philosophically, conservative Howell found greater harmony with Shaw's ideals. On the other hand, he sometimes disagreed strongly with Griggs's more liberal views. Thus, while Howell might have learned from Griggs, his conservative viewpoint probably would have restricted the benefit he actually received from his association with such a successful leader. In spite of his close relationship with both men, Howell acknowledged that the greatest influence on his administrative practice came from neither Shaw nor Griggs, but rather from A. G. Daniells, president of the General Conference from 1901 to 1922.

Howell had corresponded frequently with Daniells in connection with his Greek venture. Upon his return from Greece, his subsequent appointment to the correspondence school placed him in Washington, D.C., where Daniells could both observe and counsel him. Daniells

apparently thought that Howell had potential as an administrator and not only supported him in his work but recommended him to other educators. Daniells's interest and concern left a lasting impression, and Howell credited him with giving counsel that strengthened his administration during his tenure in the education department. Certainly, Howell reflected Daniells's attitude toward debt and financing of capital developments. A wise counselor, Daniells filled for Howell, as he had for Griggs, the role of mentor.

In summary, there was nothing unusual about Howell's classical education that would mark him as a potential administrator. His early work experiences were prosaic enough, yet, as one small administrative exposure followed another, Howell received insights that were of value to him as he accepted greater administrative responsibility. His successful leadership in Hawaii and his administration at Healdsburg, in spite of the failure of the school, brought him notice among Adventist leaders, especially Ellen White and A. G. Daniells. The former influenced his appointment to the College of Evangelists and the latter arranged his transfer to Greece and, no doubt, had a part in his subsequent appointments in Washington. Nothing that is known about Howell's early work marks him as an outstanding leader, although he appeared adequate in most positions.

Certainly, it was not his superior leadership that caused the General Conference to elect him to succeed Griggs in 1918. Rather, as Arnold C. Reye and George R. Knight have suggested, a conservative surge replaced the moderate Griggs with the more conservative Howell.¹

Evaluating Howell's Administration

Theodore Capiow's five features of administrative behavior provide valuable guides in assessing the work of an administrator. These features--the administrator's attitudes toward productivity, morale, authority, communication, and change--form a basis for understanding Howell's work. Within this context, the assessment of his administration is divided into two significant areas. The first deals with his administrative style--how he went about his work of administration. The second comments on his effectiveness as an administrator.

Administrative Style

Howell's administrative behavior may be examined in three aspects: as a builder and promoter, personal relationships, and supervisory activities.

¹Arnold C. Reye and George R. Knight, "Frederick Griggs: Moderate," in Early Adventist Educators, ed. George R. Knight (Berrien Springs, Mich.: Andrews University Press, 1983), p. 200.

Builder and promoter

Although Howell might not have appeared early in his career as an outstanding educational leader, his administration did have its strengths. One of these was his ability as a builder and promoter. Several examples of his competence in promoting growth may be offered. They include the Hawaiian school, the correspondence school, and his enrollment campaigns. In addition, his efforts to improve the lot of Adventist teachers might be classed as promotional, although of less interest to the general Adventist public than to members of the teaching profession.

First, the Hawaiian school grew rapidly under his leadership. Not only did it increase its enrollment seven-fold, but rebuilding the facilities under a more favorable agreement with the Chinese patrons reflected his success in negotiating with them. Howell earned the respect of the Chinese people in Honolulu. In addition, he won their support in constructing the new facility. While it is not known whether Howell actually prepared the plans for the new building, it is certain that he had significant input in their preparation, a necessary administrative function.

Second, under his guidance and encouragement the correspondence school flourished, becoming a strong link in the Adventist education system. He made use of his

appointment as associate editor of the educational journal to advantage in promoting the correspondence program and in developing it into a truly international school with appeal to a wide range of Adventist youth and adults. In addition, he used the Review and Herald, which had a wider readership than the education journal, as a vehicle to promote the correspondence school.

Howell's third promotional effort was directed toward increasing enrollment in the Adventist school system. The goal of the education department of the church had been to enroll every Adventist student in one of its schools. Howell's vigorous promotion of this ideal through Adventist publications resulted in increased school populations. However, it also caused embarrassment for educational administrators who were unable to find qualified teachers to fill all the demands for new schools. The irony of the situation was that when Howell campaigned for more qualified and better prepared teachers, increased demands caused by his enrollment drives virtually wiped out any gains that might have been possible. To cope with the demand, Adventist schools were forced to employ many undertrained and untrained teachers. While his motives were commendable, his judgment in launching the enrollment drives when he did was questionable. However, the success of the enrollment campaigns demonstrated the effectiveness

of Howell's use of Adventist media, an avenue he also used to instruct Adventist teachers and parents in important facets of his philosophy of education and curriculum development.

After his election as educational secretary, the amount of energy Howell put into these quite visible promotions waned as other interests demanded his attention. While Howell expended less energy on promoting teacher welfare, nevertheless, the inadequacies of teachers' working conditions resulted in his promotion of better salaries, reduced work load, and improved hiring practices among the conferences. Although Howell had little power to change these conditions, his influence, added to that of other church leaders who recognized the problems, resulted in improvements and demonstrated his concern as a champion of teachers.

Larger schools and colleges also felt the impact of Howell's promotional efforts. These endeavors were two-fold. In the first place, undoubtedly prompted partly by his experience at Healdsburg College, his promotion of budgeting for Adventist schools brought a more sound financial structure to those schools which adopted his proposals. In the second place, Howell's concern for the sweep of modernism and materialism through American churches, and especially Adventist schools, led him to promote social and spiritual reforms

on school campuses, reforms which he claimed were being accepted in several colleges.

Since Howell had a ready pen, his promotional efforts were among his most successful. He had mastered the art of communication through the print media, but was less successful in direct personal contacts.

Personal relationships

A man who apparently could calmly continue on an itinerary among the schools at the time of his wife's death and leave the funeral arrangements entirely to his mother-in-law and daughter creates the impression of a person who might expect difficulties in relating to others. Certainly, he was in Montana at the time and the return trip would have required four days, but that was a brief period compared to the additional month he remained on itinerary before he returned home. If this situation indicates the relationship that had existed between Howell and his wife, then Percy T. Magan observed the problem correctly. In 1927 Magan charged that Howell had not been able to live peaceably with his wife, a fact that helped convince Magan of Howell's unsuitability for the position he held in the General Conference Education Department.¹

Howell's career was indeed fraught with problems

¹W. E. Howell to Frederick Griggs, 11 April 1927, Ashworth collection, AHC.

In personal relationships, especially with other administrators and educators. Generally these problems resulted from his own administrative behavior, but no doubt the tensions created exacerbated the original problems, thus creating a reactive situation. The inconsistency in his relationships allowed him to remain on cordial terms with some administrators, while with others serious friction developed. Two major problems in Howell's experience, both of which resulted in a change in his work and in the direction of his life, illustrate the worst in his personal relationships. The first was to his problems in Greece and the second was the tension that developed between Howell and American west-coast Adventist educators in the 1920s.

Howell found Conradi, the chief Adventist administrator, very difficult to work with. Howell's unfortunate appointment to Greece created an almost impossible situation. The transition from the relative affluence of southern California to a significantly reduced income in a foreign land proved very difficult for Howell's family. Howell failed to win Conradi's confidence or to significantly influence his inflexibility on salaries. When he left Europe, he did so under protest, admitting to a temptation to rebel. The conflict between Howell and Conradi ended Howell's brief excursion into non-educational employment, and, on his

return to America, it resulted in the beginning of a new career in administration at the denominational headquarters in Washington, D.C.

Howell's work in Washington led eventually to his appointment as secretary of the education department. The pattern for relationships between Howell and west-coast educators seems to have been established soon after. It began when Magan contended that Howell had criticised the Students' Army Training Corps at the College of Medical Evangelists without giving the school a hearing. As mounting tensions over issues in education during the 1920s worsened, so did Howell's relationships with many of his colleagues. As a result, Howell and the conservative forces seemed to draw lines against Magan and the "progressive" educators.

During this period, Howell's refusal to meet growing demands for higher academic standards angered a prominent California Adventist doctor, Henry R. Harrower. The acrimonious exchange that followed forced Howell to defend his record in the education department against Harrower's charge that he should have anticipated, years earlier, the problems created by low standards and taken steps to deal with them. While Harrower may have been the only layperson to attack Howell openly, he probably represented other dissatisfied Adventists.

Tension continued to build through the 1920s

until Magan ultimately spearheaded a campaign to remove Howell from the education department. Howell, himself a victim of Conradi's inflexibility, appeared to his colleagues, especially those in California, to be equally inflexible. He disavowed the validity of claims by his opponents, standing especially firm on the issues of accreditation and university education for Adventist college teachers. He seemed unable, or at least unwilling, to recognize that his position was harming Adventist college education. His nemesis arose from the frustration other Adventist educators experienced in trying to solve their problems, especially those related to the growing demands of accreditation, without the support they expected from the education department. In fact, they perceived that they had to struggle not only against outside forces but also against their own leadership.

Of much less significance was Howell's stalling tactics when W. C. White promoted the distribution of Stories for School Children in 1919. This episode also illustrated his method of dealing with issues. Peeved over White's failure to ask for his counsel before publishing the booklets, and reluctant to take responsibility for approving their distribution, Howell simply did nothing for several months. White's frustration presaged the experience of other Adventist educators in succeeding years.

In spite of these problems with some educational leaders, Howell maintained consistently good relationships with others. Shaw was one of these. He and Howell remained fundamentally in agreement on educational issues, although Shaw had left the education profession in 1915.

Apparently, Howell was unable to accept criticism or strong differences of opinion. When Magan and others opposed him, he resorted to obstructive tactics. He proved to be a poor negotiator whose rigid positions stiffened his opponents' resistance and ultimately caused his own downfall. Yet his work demanded that he deal with many personal relationships in the supervision of the Adventist school system.

Supervisory activities

In carrying out his supervisory activities, Howell was limited by two factors: the structure of the organization and its international nature. Both factors created an indirect mode of supervision which forced him to rely on third persons to carry out the policies of the General Conference Education Department and limited his power to enforce adherence to those policies.

At the pinnacle of a pyramidal organization, Howell experienced many restrictions on his supervisory authority. Union conference education secretaries and college boards had direct responsibility for Adventist

colleges. Local conference superintendents, academy boards, and local church-school boards controlled their respective schools. As an indirect supervisor, Howell could influence much of the major decision making only in a general way.

Caplow has said that such a supervisor may not have the means to understand fully the organization he is supervising.¹ Certainly, with an organization so diverse as the Seventh-day Adventist system of education, Howell probably did not fully understand it.

The international nature of the system necessitated long supervisory itineraries. Howell's travels encompassed North and South America, Africa, India, Asia, and Europe. Where he found a strong influence of American Adventist educators, Howell had little criticism for the schools. He was sufficiently flexible to acknowledge the need to modify the General Conference approved curriculum to accommodate the spiral system common in Canada and South America. However, he was less satisfied where the European influence was strong.

Although the experience and context of the European schools differed greatly from their American counterparts, Howell judged them by American ideals. As he visited with European educators he instructed them in the Adventist philosophy. After coaching them in the

¹Caplow, Managing, p. 88.

American way over a period of several years, he eventually was gratified by the changes in Adventist education in Europe. His extensive travels kept him away from the nerve center of the system for long periods of time, forcing him to delegate much responsibility to his associates.

The indirect nature of supervision of Adventist education should not be construed to mean that the secretary was powerless to lead the system. Strong leaders before Howell had been eminently successful in molding it. However, the system changed as it developed, and lower levels of the organization became more powerful in their own right. As a result, the potential existed for dynamic subordinates to lead their schools in directions other than those intended by General Conference policies. Howell's conviction that periodic reforms were necessary on school campuses indicates that such diversion from education department policies did occur.

The problem Howell and his supporters faced was how to implement the reforms. However, they were given a means for implementation. The school-survey movement became prominent during Howell's assistantship in the education department. As secretary he climbed, somewhat hesitantly, onto the band-wagon; but once convinced of its value, he saw it as a powerful tool to help bring about the reforms that he believed necessary.

As the head of the Seventh-day Adventist system of education, Howell traveled more than any of his predecessors in an attempt to carry on effective supervision. However, the increased number of foreign units in the system and the growing responsibility and power of educational leaders at other levels in the pyramid eroded the power of the General Conference Education Department secretary. Howell, who came to the department at a time of change, could not supervise as closely or influence the educational system as thoroughly as had those who preceded him.

Effectiveness

Effectiveness, according to Caplow, is measured by achievement of goals.¹ An assessment of Howell's effectiveness as an educational administrator must therefore be based on a review of his achievements compared with the goals he set for himself and his department. It is unlikely that any administrator achieves all that he sets out to do, and Howell had his successes and his failures.

The successes

Several significant successes graced Howell's administration. They included, but were not limited to, the Anglo-Chinese Academy and Fireside Correspondence

¹ *Ibid.*, p. 81.

School. While his hope for evangelism among the Chinese students in Hawaii was never reached to the degree he had hoped, the fact that two students chose to accompany him to Emmanuel Missionary College gave him a great deal of satisfaction. The acceptance among the Adventist constituency of the correspondence school, and its rapid growth to an organization with international interests, also proved a source of satisfaction for Howell.

He could also take credit for his achievement in helping to remedy the low salaries, insecurity, and poor living and working conditions of teachers--a problem which had hindered stability in Adventist schools for years. His success, however, was marred by the inability or unwillingness of some administrators to implement the changes.

Another area of success was his recommendations for financial budgeting which proved of great benefit to those schools that adopted it. The system helped them move toward his goal of responsible fiscal planning and financial security. In each of these projects Howell substantially met his goals, although only in the correspondence school was the result greater than he had expected.

While Howell's successes were commendable, his failures ultimately had more far-reaching effects.

The failures

As so often happens, Howell's deficiencies tended to overshadow his accomplishments. When the day of reelection came in 1930, his failures brought his downfall while his achievements were forgotten. Howell's greatest failure was in personal relations, although the problems of academic standing, accreditation, and advanced education for Adventist teachers were the issues which precipitated conflict.

While Howell claimed that Adventist education had achieved enviable standards of excellence, others charged that he had allowed himself to be blinded to the facts. Obviously, two different sets of criteria were being used. Since the controversy generally surrounded the issue of accreditation, Howell's opponents judged the success of Adventist education by the employability of its graduates and the acceptability of its degrees by other institutions. Howell's concern, on the other hand, was introverted; he was looking largely at the needs of the church for denominational workers. His antipathy toward those school administrators who tried to maintain a program academically comparable to those of secular institutions and his implied threats of non-employment to teachers who attended universities for graduate studies, resulted in high levels of conflict between him and other Adventist administrators.

Howell's vehement opposition to accreditation and its ramifications resulted in his most painful failure. When he capitulated to the overwhelming pressures, the shift in his attitudes disturbed both his supporters and opponents alike. This proved especially so when he professed that he had always intended to support accreditation when it became appropriate to do so. His opponents may well have questioned his sincerity in this claim, since he had fought the move toward accreditation to the very end. In addition, his subsequent behavior as chairman of the Board of Regents gave cause for suspicion. In view of his history of opposition to accreditation, it would have been unthinkable that the attempt to circumvent the necessity of Adventist educational institutions dealing with regional accrediting agencies could have been made without his agreement, if not his encouragement.

Not only had he failed, in the eyes of some Adventist educators and church members, to maintain the integrity of Adventist educational standards, but he had also failed in his larger goal of achieving unity among Adventist schools and educators.

Howell seems, at times, to have been in conflict with himself, promoting mutually exclusive ideals. His campaigns to improve the educational preparation of teachers are a case in point. They were completely

negated by his drives to enroll every Adventist child in an Adventist school. While both were commendable objectives, in the circumstances of the period they could not both be met at the same time.

Howell enjoyed greater success as an administrator in his early years. Two reasons for this might be proposed. First, perhaps Howell had been promoted beyond his level of competence when he was elected secretary of the education department. In smaller institutions, or under the direction of another able leader, he was generally successful. His presidency of Healdsburg College was an exception, but its failure was not entirely his fault.

The second reason may have been his declining health. His battle for years with duodenal ulcers had drained his energy and doubtless weakened his ability to deal with administrative problems. Certainly, chronic ill-health unfitted him for the task of running the world-wide educational program of the Seventh-day Adventist Church. Additionally, the stress of a position for which he was unsuited likely exacerbated his health problems, so that each probable cause of his ineffectiveness was adversely affecting the other.

Contrasting Howell's successes and failures with Caplow's five aspects of administration produces inconsistent results. Early in his career Howell proved

without doubt to be highly productive, but his productivity waned as his years in the General Conference Education Department continued. During his middle years, Howell contributed much to improving morale among Adventist teachers; but again, the later years resulted in a decline of morale among administrators. Perhaps his tendency toward authoritarianism was a factor in the problems that developed.

Inconsistency also existed in Howell's attitudes toward change. If Magan is believed, Howell began as a traditionalist, resistant to change.¹ He largely abandoned the traditional position, however, during his early years. Once he had adopted a system, which he based chiefly on his understanding of the writings of Ellen White, he resisted pressures to change his approach until those pressures overwhelmed him.

The most consistent aspect of Howell's work related to his communication practices. Although he failed to maintain adequate communication between himself and other educators, as Griggs's reprimand for tactlessness suggested, his unquestioned ability with the printed word resulted in a broad influence among many Adventists.

In the final analysis, Howell cannot be dismissed as a total failure in administration, neither can he be

¹Percy T. Magan to Frederick Griggs, 11 April 1927, Ashworth collection, AHC.

upheld as a great success. He was somewhat of an enigma, at times indecisive, at other times obstinate. Perhaps the fact that he is so little known only forty years after his death reflects the truth that he contributed little to the education program of the church after 1918.

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Essay on Manuscript Collections

This essay describes unpublished sources held in various archival collections. For convenience, they are grouped under headings that indicate the location of each collection. Photocopies of much of this material have been placed in the Adventist Heritage Center at Andrews University, Berrien Springs.

Archives of the General Conference of
Seventh-day Adventists, Washington, D.C.

The Archives of the General Conference contain extensive collections of materials of value in historical research. Although education department materials are scarce, significant materials relating to Howell are found in other files.

Actions relating to Howell are contained in minutes of the General Conference committee from 1893 to 1943, and in minutes of the Officers' Council from 1930 to 1943. Actions pertaining to Howell's service in Hawaii are contained in minutes of the Foreign Mission Board from 1897 to 1902. Minutes of the General Con-

ference of Seventh-day Adventists Department of Education from 1918 to 1932, and of the North American Division Education Department, of the Home Study Institute, and the Board of Regents also contain relevant material.

The following correspondence collections are valuable. Record Group 9: General and Historical, contains several letters from Howell to J. L. Shaw in 1913-14. The presidential correspondence, Record Group 11, contains several letters from Howell for the period 1906-1907. All are located in folders labelled by year and the letter H. The largest collection of Howell material is found in Record Group 21: General Conference secretariat correspondence. Outgoing letters are contained in letterbooks 31 to 62 for the years 1904 to 1914. Both incoming and outgoing correspondence from 1916-1921 is filed in folders identified by date and the letters WEH. This group also contains a large volume of correspondence relevant to Howell after 1930. This material is filed in folders identified by year and last name initial.

A transcript of the proceedings of the Bible and History Teachers' Conference in 1919 is found in Record Group 25: Committees. Record Group 31: Treasury, holds files of correspondence between Howell and the treasury officers. Sustentation files, Record Group 33, contain reference to support for Howell's widow. Record Group

41: Foreign Mission Board, consists of minutes of the board until 1903. Record Group 51: Department of Education, contains microfiche copies of minutes of the Department of Education staff from 1905 through 1919.

Ellen G. White Estate,
Washington, D.C.

Correspondence between Howell and Ellen White is limited to a few letters. Outgoing correspondence between Howell and W. C. White for the period 1901-1935 is filed under White's name, while incoming correspondence is filed under Howell's name. Correspondence between J. A. Burden and Ellen White for 1906-1907 often refers to Howell.

Ellen G. White Research Center,
Andrews University,
Berrien Springs, Michigan

Copies of most of Ellen White's, and W. C. White's correspondence are located in this archive.

Adventist Heritage Center,
James White Library,
Andrews University,
Berrien Springs, Michigan

A considerable amount of material valuable in this study is located in the Heritage Center. An obituary file drawn from the Review and Herald and other Adventist publications is located there. The Frederick Griggs Papers, the James Lamar McElhany Papers, and the J. L. Shaw Papers all contain some materials of value.

Collections by other scholars that proved helpful include: George R. Knight's manuscript of his book, Myths In Adventism; Warren Ashworth's collection of correspondence of Percy T. Magan and E. A. Sutherland; and Arnold C. Reye's collection of Frederick Griggs materials.

Loma Linda Libraries,
Department of Archives and Special Collections,
Loma Linda University, Loma Linda,
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A considerable body of Howell material from the years after 1930 is located in this archive, as are the minutes of the Loma Linda Board from its founding in 1906, the minutes of the committee of the California Conference of Seventh-day Adventists, and the faculty minutes of the College of Evangelists.

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