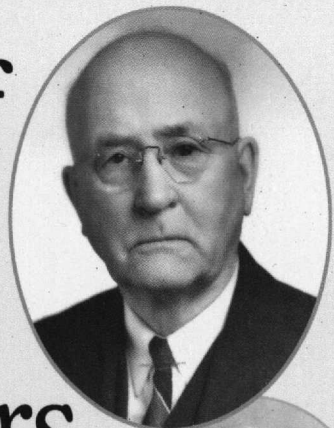


Profiles of Madison College Pioneers



Their role in the rise
of Loma Linda
and the Southern Union



by
Albert Dittes






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Dr. T.A. Satchell in a letter to Dr. Newton Stern, president of the College of Medical Evangelists, after the Fall Council of the General Conference voted November 19, 1915, to separate from Loma Linda and other medical colleges to form a new union.

"The work at Madison was just nicely started when Dr. Percy T. Morgan, one of the pioneers, having just finished his medical course, took himself and his medical training, together with \$50,000, from the struggling young Madison to the Loma Linda College of Medical Evangelists where he served the rest of his life. It was, his loyal Madison party made the sacrifice."

The Madison News
April 1916

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 Their role in the rise of
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 by
 Albert Dumas


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Center for Adventist Research
 Andrews University
 Berrien Springs, Michigan

"We have taken our stand on questions that were clearly set forth by the testimonies, questions which seem to be absolutely impossible to accept by those who do not believe the Testimonies, and we have seen victory simply as the result of believing and acting upon the principles enunciated by the testimonies. Faith is the substance of things hoped for, the evidence of things not seen, and yet I should judge that there are many of our brethren who cannot bring themselves to believe that Loma Linda will succeed. You have the sure word of prophecy to rest your faith upon. So go ahead, trusting God humbly, following where He leads in this great medical reform, and you will see success and victory crowning your efforts.

"If at any time I can serve you in this great effort, that you are putting forth, let me know, and it will be a pleasure to do so."

Dr. E.A. Sutherland in a letter to Dr. Newton Evans, president of the College of Medical Evangelists, after the Fall Council of the General Conference voted November 18, 1915, to upgrade Loma Linda from a junior medical college to Grade A status.

"The work at Madison was just nicely started when Dr. Percy T. Magan, one of the founders, having just finished the medical course, took himself and his medical training, together with \$50,000, from the struggling young Madison to the Loma Linda College of Medical Evangelists where he served the rest of his life. It hurt, but loyal Madison gladly made the sacrifice."

The Madison Survey
 April, 1960



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The people on the front cover are as follows from top to bottom:
 Left column - Lida Scott, Bessie DeGraw, Nellie Druillard.
 Right column - E.A. Sutherland, Percy T. Magan, Ellen White, Floyd Bralliar.

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The Madison Impact

While Madison College began in 1904 as a self-supporting lay Adventist movement near Nashville, Tennessee, and closed in 1964, the passage of time only adds to the legend of the founders.

The prominence of Loma Linda University and the Southern Union as the largest, richest union in the North American Division are perhaps the most visible monuments to their work. The Madison founders had a direct role in the early history of both entities. Lay families affiliated with Madison started similar schools and sanitariums in the South, then having only a token Adventist presence. Highland, Mount Pagan, Fletcher, and Georgia Cumberland Academies all began as units of Madison. Because these institutions needed physicians, Dr. Sutherland encouraged his wealthiest donor, Lida Hank Scott, to financially support the developing Loma Linda campus of the College of Medical Evangelists. Consider Percy Magan, who became dean there in 1915, encouraged Madison graduates to return to the South after they completed their medical training.

Many Madison-style, self-supporting institutions still

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Many Madison-style, self-supporting institutions still

operate throughout the South, other parts of the United States, and overseas.

The success of the extended Madison work led the General Conference of Seventh-day Adventists to invite Dr. Sutherland to encourage and train Adventists in other parts of the United States and around the world to establish themselves in rural areas after he retired as president of Madison College in 1946. He led in organizing the Adventist-laymen's Services & Industries (ASI).

A close look at the lives of E.A. Sutherland and his staff unveils some remarkable people, human beings with strengths and weaknesses yet willing to make enormous sacrifices to advance the gospel. They carried on a voluminous correspondence with Ellen White and followed her directions, starting with selecting the Ferguson farm for sale as the center of their endeavors in the South despite an initial desire to locate farther away from a populated area. The Madison founders were always friends of Dr. John Harvey Kellogg in Battle Creek, Michigan, but differed from him in that they encouraged their people to work in many places.

I started writing about them as part of a series of centennial articles for the *Madison Messenger* during 2004. The most prominent personalities proved to be so interesting that the year ran out by the time I had covered all of them. Of course many more dedicated people worked hard at old Madison College to make it a success.

I did have time to slip in some stories about the local medical impact of Madison.

I therefore thank the editorial staff of the *Messenger* for publishing these articles and encouraging me to write them of whatever length I needed to tell the complete story. The staffs of the Ellen G. White Estate offices in Berrien Springs, Michigan, and Silver Spring, Maryland, were also

cooperative in making available correspondence of these people with Willie and Ellen White.

It all shows a great lay movement fulfilling the mission of the church.

CHAPTER I
The Michigan Backdrop

Albert Dittes
PORTLAND, TN

For Edward Alexander Sutherland, thirty-nine years old, resignation as president of Eastern Michigan University (EMU) in Ypsilanti, Michigan, in May 1904 culminated thirteen years of Seventh-day Adventist educational reform. He had dedicated himself to following the directions given through Ellen White, and that led to conflict, unpopularity, and productivity.

"The conservative man will never be a reformer," he once said.
Sutherland was conservative in that he based all his deal on the Bible and Spirit of Prophecy. Unfortunately, this trait often brought him into conflict with the top officials of the Seventh-day Adventist denomination.

On December 20, 1907, he wrote to Elder S. N. Haskell that he had moved to Tennessee not only because he felt God could use him here "readily sold" but also because "we know that we were in a position at Berrien Springs where we could not be true to carry out the instruction given to us by the Spirit of Prophecy without great difficulty."

The cause of these difficulties came to light in December



CHAPTER 1 The Michigan Backdrop



For Edward Alexander Sutherland, thirty-nine years old, resigning as president of Emmanuel Missionary College (EMC) in Berrien Springs, Michigan, in May 1904 culminated thirteen years of Seventh-day Adventist educational reform. He had dedicated himself to following the directions given through Ellen White, and that led to conflict, unpopularity, and productivity.

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On December 20, 1907, he wrote to Elder S. N. Haskell that he had moved to Tennessee not only because he felt God could use him in a “needy field” but also because “we knew that we were in a position at Berrien Springs where we could not be free to carry out the instruction given to us by the Spirit of Prophecy without great difficulty.”²

Some of these difficulties come to light in documents



E. A. Sutherland as a young man

on file at the Adventist Research Center at Andrews University. Many incidents led to this dramatic resignation at a high-level church council. Ellen White tried in vain to head off trouble, but emotions boiled over, and Sutherland shocked the assembly by walking out.

Part of the problem, according to a doctoral

dissertation on E. A. Sutherland by Warren Sidney Ashworth, was that he could never develop a good working relationship with Arthur G. Daniells, newly elected president of the General Conference. Following a recommendation of Ellen White, Sutherland and Magan wanted to start a sanitarium in Berrien Springs after the 1901 fire destroyed the Battle Creek Sanitarium. Daniells had apparently killed the plan. In following the instruction of conducting medical and educational work together, they added Dr. S.D.S. Edwards to the faculty to serve as physician and dean of men. His wife, also a physician, took care of the women's health issues. Sutherland and Daniells had communicated little from September 1903 until a month before the important Berrien Springs meeting set for May 1904. The tension started affecting the EMC students.³

He always had spoken his convictions. His differences with SDA church leaders began in 1891 at Battle Creek College. Sutherland, then a young Bible teacher, taught from Genesis 9 that eating flesh foods shortened life, and he recommended that the cafeteria not serve meat.

"This teaching caused a furor in Battle Creek College," he later wrote in an autobiographical sketch of himself and Percy Magan. "Twenty five of the students quit eating meat."

The college cafeteria served meat three times a day, and that "provided practically all of the protein that they had," he wrote. The issue divided the students and teachers, and the college administration resolved the situation by adding beans to the menu.⁴

This incident set the course for Sutherland's life work and ultimate resignation as president of the college. Dr. John Harvey Kellogg, medical superintendent of the Battle Creek Sanitarium, agreed with him and proclaimed the benefits of a non-flesh diet to the students. George I.

Butler, a past president of the General Conference, disagreed. After Sutherland later taught the change of diet given to Israel during their deliverance from Egypt, W. W. Prescott, head of the General Conference department of education, called him in and told him "there was to be no more use of the Testimonies with the Bible teaching."

"Sutherland insisted that the Bible itself taught a non-flesh diet," according to the autobiography.

Uriah Smith sided with Prescott, who sent Sutherland out to Walla Walla College as president for the next six years.

"That young fellow will soon come to his senses," Sutherland quoted Prescott as saying.

Sutherland and Kellogg never resolved their differences with Prescott.

The industrial education program that Sutherland started at Walla Walla impressed the delegates to the 1897 General Conference. The new president elected that year, George A. Irwin, chose Sutherland to head Battle Creek College, ushering in a "new order." Percy Magan later became dean.

Sutherland immediately vowed to follow the Spirit of Prophecy guidelines. "I feel that it would be worse than folly to undertake the work here unless the instruction given by the Lord is closely and faithfully followed out," he wrote to Willie White, son of Ellen White and one of her top assistants, soon after taking office. "If I know my own heart I have no other desire than to work in harmony with the Lord on this school question."

He started by transforming a college playing field into a garden. He also bought an eighty-acre farm and rented a second farm to alleviate the cramped quarters of Battle Creek College, built across the street from the sanitarium. He stopped granting degrees in 1899, saying they were "papal in origin and an alliance of church and state." He

wanted English as well as science and bookkeeping taught only from the Bible and Testimonies.

Sutherland opened a broom factory at Battle Creek College, as well as facilities for dressmaking, woodwork, carpentry, and printing. He and Magan also filed articles at the Calhoun County Courthouse for a business to train students "in the art and business of printing and publishing whereby they may become self-sustaining missionaries."

In studying the Ellen White guidelines, Magan and Sutherland felt the need of a farm for their school and started looking for one, when time permitted, in 1899. Their friend A. T. Jones, editor of the *Review and Herald*, approved of their plans, but after a rainstorm sidelined them for two days in a Chicago hotel, President Irwin of the General Conference told them "there was to be no more of that." Sutherland later wrote in his autobiographical sketch, "He [Irwin] wrote Ellen White that they [we] were naughty boys."

Ellen White told them to let the issue rest for now. In the meantime, they devoted themselves to liquidating an \$80,000 debt on the college.

During these years of 1898-1900, a prominent woman, Mrs. S. M. I. Henry, a past president of the Woman's Christian Temperance Union, came to the Battle Creek Sanitarium and ultimately joined the Seventh-day Adventist Church. The industrial program at Battle Creek College impressed her, and she arranged for Sutherland to speak to a group of like-minded educators contemplating an industrial school in Berrien Springs. While there, Sutherland discovered a farm for sale along the St. Joseph River. The industrial school plan faded, but Sutherland remembered the farm and quietly told others about it.

In May of 1899, Sutherland wrote to Willie White about the possibility of starting an industrial school for black students in Calmar, Mississippi. He and Magan

admired the work of J. Edson White, older brother of Willie White, and later spent a month touring the South, visiting "industrial schools" there.⁵

At the 1901 General Conference session, Ellen White said it was time to move Battle Creek College, and the assembly approved. The selection committee chose the Berrien Springs farm as the new site.

They moved the school to Berrien Springs later that year, but Sutherland ran afoul of the conference officers again when he offered free tuition to any SDA student willing to work. The brethren felt that cost the school money they would have to come up with.⁶

Sutherland and Magan shocked the church and seemed to weigh in with the now controversial Dr. Kellogg when they reopened Battle Creek College as a premedical institution in 1903 to help his medical school, now deprived of students after the removal of the old college to Berrien Springs. Ellen White discouraged Adventist young people from going to Battle Creek for their education.⁷

The collapse of Percy Magan's wife, Ida, also aggravated the situation. Health problems had plagued the Magans during the past ten years. A severe attack of typhoid fever with relapses and myocardial complications during the summer of 1900 cost Percy Magan most of his hair at the age of thirty-three. Nursing her husband back to health and experiencing the premature death of her brother made Ida seriously ill, and their two boys went to live with her parents in Santa Ana, California. "It seemed when I left my poor little children at Santa Ana that the last thing I had on earth was being taken from me, and coming back here to my home at Berrien Springs seemed almost like coming to the grave," Percy Magan wrote to Ellen White.⁸

Nobody knew who had made a false rumor out of an Ellen White statement in a private letter that some of the

educational reforms were extreme. Ida Magan heard that Ellen White disapproved of her husband. This bad news hit her so hard she checked into a Kalamazoo, Michigan, mental hospital and later contracted tuberculosis.

"It was not Brother Daniells or Brother Prescott who after the Oakland Conference came with a depressing influence, saying that Sister White had changed toward Brother Magan, and would no longer sustain him in his work," Ellen White wrote. "This is the word that was carried to Sister Magan, and it was followed by the loss of her reason. But I wish to say that those who charge this to Elder Damells or to Elder Prescott are bearing false witness. These men are not doing that kind of work, and those who attribute it to them are doing them great injustice."⁹

Thus, the stage was set for confrontation at a biennial session of the Lake Union Conference set for May 18-26, 1904. Also attending would be the Auditing Committee of the General Conference as well as the Review and Herald Publishing Association and Emmanuel Missionary College boards of directors. Arthur G. Daniells then served as president of the Lake Union as well as the General Conference.¹⁰

Delegates to the Lake Union Conference session arrived Tuesday, the important meetings began Wednesday, and Ida Magan died Thursday.

A. T. Jones conducted her funeral the following Sabbath afternoon.

"Sister Magan worked with her husband, struggling with him, and praying that he might be sustained," Ellen White commented. "She did not think of herself, but of him. And God did sustain them, as they walked in the light. From her small store of money, Sister Magan gave five hundred dollars to erect the Memorial Hall. She strove untiringly to maintain a perfect home government, teaching and educating her children in the fear of God.

Twice she had to nurse her husband through an attack of fever while she herself was becoming diseased. She suffered for months, and the husband suffered with her. And now the poor woman has gone, leaving two motherless children. All this, because of the work done by unsanctified tongues."¹¹

The first day of the conference, Ellen White spoke against some of the problems with *The Living Temple*, a Kellogg-written book some people felt contained pantheistic statements, and W. W. Prescott wanted to denounce pantheism. Ellen White initially told him to go ahead but then changed her mind and wrote him to do all he could to save Dr. Kellogg. This latter note never reached Prescott.¹²

According to a summary of this meeting by Adventist historian E. K. Vande Vere, Prescott preached a withering denunciation of pantheism that Friday evening, with Dr. Kellogg in the audience, reading from a book looking like *The Living Temple*. At the close of the meeting, in a dramatic flourish, Prescott threw the book to the floor. The Kellogg followers picked it up, discovered it was not *The Living Temple* and cried foul.

At the Monday early morning devotional, A. T. Jones lashed back at Prescott.

"Did you write that?" Jones would ask, listing the specific charges against Dr. Kellogg and showing that Prescott himself had written the same things in the *Review and Herald*.

After Prescott would admit that he had, Jones asked, "Do you believe what you wrote?"

Prescott protested that he had changed his mind.

"When did you change your mind?" Jones demanded.

This blistering attack continued for three hours, with Jones trying to prove Prescott and other ministers the sources of Dr. Kellogg's ideas.

The session erupted into charges and countercharges, with Dr. Kellogg saying he had written nothing out of harmony with the denomination and Ellen White.¹³

Sutherland then startled everyone by getting up and saying, "I have done my best work with the denomination. Now, Elder Daniells, you are driving me out of the organized work. Well, you hereby have my resignation. I believe the Lord is calling me to establish a school in the South."¹⁴

Percy Magan and Bessie DeGraw did the same.

"Brother Sutherland spoke words that were untimely," Ellen White wrote two months later. "For him to present his resignation at a time when so much was at stake, at a meeting in which the ministers had assembled for prayer and confession, to seek for unity of spirit, was an unfortunate spirit, and showed that a strange power had come in to influence his mind, and lead it away from the living fountain to the brackish streams of the lowlands. He said that to which he would not have given utterance had he not been talked with and wrought upon. He spoke at a time when silence would have been eloquence."¹⁵

Ellen White had not opposed the idea of going South when Percy Magan mentioned it to her on a Sunday afternoon drive, and she publicly affirmed their decision.

"If Brethren Sutherland and Magan shall leave Berrien Springs, and I believe it is their duty to go, I beg of you, for Christ's sake, not to follow them with criticism and faultfinding," she told the delegates. "Several times, even before they took up the work in Berrien Springs, Brethren Magan and Sutherland expressed to me their burden for the work in the South. Their hearts are there. Do not blame them for going. Do not put any impediments in their way. Let them go... God go with them, and may His blessing attend them."¹⁶

The board met the next day and asked them to

reconsider. Perhaps Sutherland and Magan could start a new school in the South as part of their work at Berrien Springs.

But their decision was final. Less than a month later, they found a site for their new school in Tennessee.



CHAPTER 2 Ferguson Farm Sale Battle



On October 1, 1904, the pioneers of the Madison Adventist community took actual possession of the 400-acre Ferguson Farm on what is now Larkin Springs Road and started what they called the Madison School.

They had found the property through providential circumstances the previous June during their eventful voyage up the Cumberland River on the *Morning Star* owned by James Edson White, son of Ellen White.

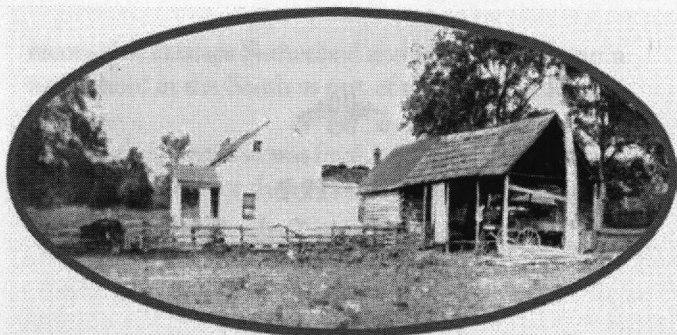
The head of the enterprise, E. A. Sutherland, went back to Michigan to raise the \$5,000 needed for the down payment. His close friend and partner, Percy Magan, stayed to negotiate with the Ferguson family.

Mr. Ferguson was agreeable about making the transaction, but Sallie Ferguson hesitated.

In the book *Madison: God's Beautiful Farm*, Ira Gish and Harry Christman said Mrs. Ferguson told Magan, when he went to their house with the contract for signing, "I'll never sell to a—a—a Yankee."

Magan was under the impression she wanted to raise the price.

She vacillated back and forth, between being willing and unwilling to sell. Magan finally got a verbal option



The Ferguson Farm

out of her, but she would not sign anything.

He telegraphed Sutherland to return to Tennessee at once prepared to pay more and to bring his aunt, Nellie Druillard, with him. In the meantime, he met with the Fergusons every day.

When Sutherland received this news, he immediately visited his aunt, according to the story, and asked her for help in making the down payment. Nellie Druillard saw buying a \$12,000 farm and developing it into a school and sanitarium as beyond the resources of two young college professors but agreed to go to Nashville with him and look the thing over.

When they arrived at the train station, Magan said things didn't look good. "Ed, the jig is up," he said. "The old lady has broken her contract. She wants a thousand dollars more."

Ellen White happened to be with them and said, "Do you think I'd let the devil beat me out of a place for a thousand dollars? Pay the extra thousand. It's cheap enough. This is the place the Lord said you should have."

Then she told Mrs. Druillard, "Nell, you think that you are almost old enough to retire, but if you will cast in your lot with this work, if you will look after these boys and

guide them and support them in what the Lord wants them to do, then the Lord will renew your youth and you will do more in the future than you have ever done in the past."

Nellie Druillard worked closely with them for the next thirty years.

They then visited the Fergusons and finally got them to sign the contract in a notary public's office, making the \$5,000 down payment with mostly borrowed money. They chartered the actual holding corporation owning the property as the Nashville Agricultural and Normal Institute (NANI). Directors, known as the "rainbow seven" pioneers, were George I. Butler, president of the Southern Union Conference of Seventh-day Adventists then based in Nashville; Stephen N. Haskell, a prominent Adventist minister; Ellen White; Percy Magan; Nellie (Mother) Druillard; M. Bessie DeGraw; and Edward Alexander Sutherland.

Obligations at Berrien Springs, Michigan, would keep Sutherland there until October 3. Magan was so exhausted from the strains of resignation at Emmanuel Missionary College that he took a few months off to visit his family back in Ireland he had not seen for twenty years.

The Ferguson family did not relinquish possession until autumn, so those arriving in the summer had to stay in the outbuildings, not in the plantation house built more than one hundred years earlier. The president's wife, Sally Sutherland, moved in carrying a five-month-old baby boy many Madison people would know years later as Dr. Joe Sutherland. She kept him in the carriage house servants' quarters above the horses' stables. She and two young women students lived there over a month, naming it "Probation Hall."

"'Probation Hall' was hot and overcrowded," wrote Gish and Christman. "Other workers as well lived upstairs. The downstairs quartered servants, mules, horses, and

smoked ham, with swarms of rats, mice, and other vermin. How often, during the sweltering August days, Sally Sutherland fanned her baby and turned her eyes to the shady coolness of the deep porches at the plantation house, but not one of the newcomers was allowed to go and sit in the shade, so fierce was the former owner's hatred of those Northerners, 'the Yankees.'

"The yard around the plantation house had pastured calves, colts, geese and ducks until scarcely a blade of grass showed any spear of green during the dry season. Hogs wallowed just outside the stone fence of the compound, polluting the torrid air with their vile odors and raucous voices. Yet the women in the carriage house did not complain. They had no time. They made the place as clean and neat as possible and went on with their work, singing as they went."

The Fergusons vacated the plantation house on October 1, and the pioneers turned that into their headquarters.

"They set to work at once to build and operate a school," write Gish and Christman. "Students began to arrive, and by that autumn fourteen had come. Like their teachers they came without thought of money or worldly advantage. What money they could make they could use for living expenses, and their living depended on their making something."

Professor Magan supervised the farm after returning from Ireland, Miss Bessie DeGraw marketed the butter in town once a week, and the treasurer, Mrs. Druillard, put her hand to the skillet and broom.

Students and teachers worked together on the farm a half day and then in the classroom the other half.

"You know we did not intend to purchase so large a farm when we went there, nor did we intend to locate so

near Nashville," wrote E. A. Sutherland to Willie White that summer.

"We did not feel that we had the money ourselves to buy very much land and to equip the school, but Sister White told us that we were inclined to take too narrow a view of the work and that we should have faith to step into God's providences and lay a broader foundation than we had planned. She said that God would raise up others who would give us the money. We should put our trust in God, believing that he would give what we need."¹

Years later, in a speech at Loma Linda, California, he said, "We started out without anything, and as fast as we could use money, it came to us in one way or another. We had to work hard. It took all of the wisdom and all of the ability and all of the activity that we were able to put forth to bring it about but the Lord never failed."²



CHAPTER 3
**The Mastermind Behind
Madison Adventists**

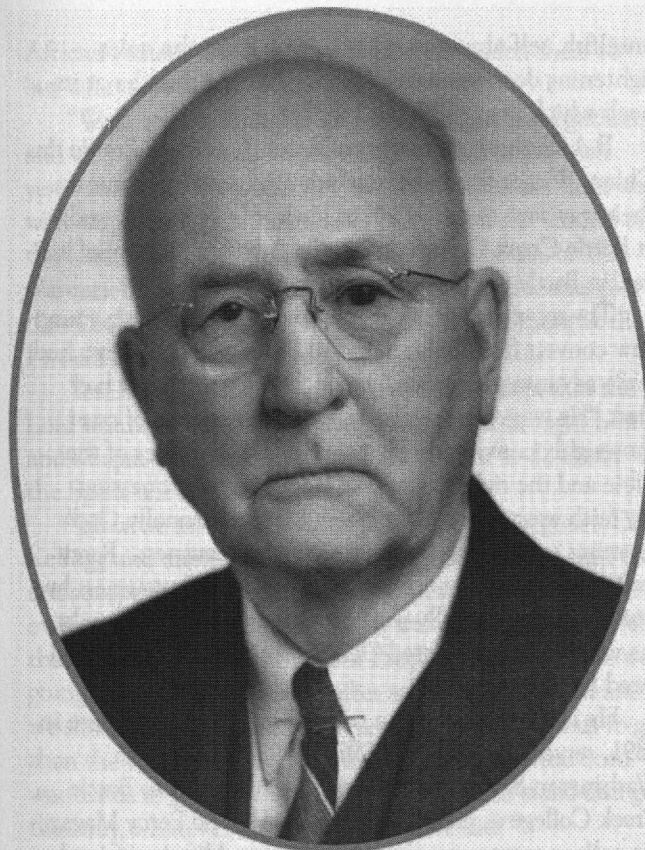


Several people helped start the Madison Adventist lay movement, but towering over them all was a young educator named Edward Alexander (E.A.) Sutherland.

He started out a teacher; then became an administrator, reformer, physician, author and ultimately one of the major forces in the Adventist movement of his generation. He not only encouraged his students to start schools and sanitariums similar to Madison in the south but also was instrumental in the development of a Grade A Adventist medical school in Southern California and thus attracting many physicians to Middle Tennessee.

The genius of E.A. Sutherland, as he has become known to history, lay in putting his faith in the Bible on the line. Along with that he obeyed the messages of Ellen G. White, one of the founders of the Adventist movement whom he believed to have the gift of prophecy as enunciated in the New Testament and thus a modern-day prophetess of God with special instructions to the church for this time.

One could call Sutherland conservative because he believed the Bible and the complimentary writings of Ellen



Dr. E. A. Sutherland

White. He became radical in that he sought to carry out their principles to the letter whether or not the top officers in the Seventh-day Adventist denomination agreed with him.

Lida Funk Scott, his wealthiest financial supporter, once described him as "the genius at the helm, the

unselfish, self-abnegating leader who loves the quiet, lightening deed more than the applauding thunder at its heels which men call fame."

E.A. Sutherland was born March 3, 1865 in Prairie du Chien, Wisconsin, to Seventh-day Adventist parents on their way west to a new life in Iowa. He began his studies at Battle Creek College, the main Adventist school of his day, in Battle Creek, Michigan, in 1886.

The most important friend he made there was a young new convert from Ireland named Percy Magan. "Percy had some advantage over me," he wrote after the latter had died. "He was enjoying the religious experience of one thoroughly converted. He accepted the promises of the Bible and the righteousness of Christ without question. My faith was too weak for me to accept personally God's promises concerning the gift of His righteousness. Percy realized that I was endeavoring to obtain righteousness by works, and he skillfully worked with me until he brought me where I fully accepted God's promises. For this I felt I owed him everything."¹

He made his name as a young Bible instructor there in 1891, served as president of Walla Walla College in Washington State for a few years and returned to Battle Creek College as president in 1897. He and Percy Magan, his college roommate, academic dean and lifetime friend, found a farm for sale in 1901 in a small town in south-western Michigan called Berrien Springs and moved their school there that summer.

He and Magan never could secure the full cooperation of the top SDA officials and so resigned as president and dean of Emmanuel Missionary College in 1904 and decided to center their educational operation in the South, which had very little organized Adventist activity at that time.

Their idea was to start a school in a remote area for

African-Americans, but Ellen White persuaded them to buy a farm for sale in Madison.²

"Well, after a while before night, Magan and I got a rig and we went over and looked at it," he said in a speech years later at Loma Linda. "As we approached the farm we were impressed with the number of rats that ran around on the road. The barn was at the front of the house, an old plantation house. It was the most forbidding-looking place that I believe that I had ever seen, that I ever thought that I would have anything to do with."

Yet, Ellen White repeatedly insisted to them that the Lord wanted them to have that place, and it brought him and Magan to a moment of truth as to what to do about the Spirit of Prophecy.

"Now we said we see Elder Jones, Elder Waggoner, Dr. Kellogg and many others that have taken the road that do not accept the Spirit of Prophecy unless it agrees with their own mind," he continued. "Now, we said we've always felt that we could trust the Spirit of Prophecy and what are we going to do about it... And after we cried, we prayed and we shook hands and said, 'There's no other way for us to go than the way that Sister White has told us that the Lord wanted us to go. And we're going to take our stand and go that way, whatever may come.' And we did."³

The Nashville Agricultural and Normal Institute (N.A.N.I.), later known as Madison College, began in the fall of 1904, and a sanitarium opened on campus in 1908. Sutherland found that operating one required physicians. He and Magan ultimately decided to fulfill this need and graduated from the University of Tennessee in 1914.

The next test came over whether or not to develop Loma Linda into an accredited medical school.

"When we got through the medical course in 1914, I said to Magan, 'I'm going out and have a talk with Sister

White,'” Dr. Sutherland said. “I’m going to tell Sister White some things that I’ve done that she doesn’t know anything about in running a medical school. Because during the four years that we were in medical school, the American Medical Association was trimming down the number of colleges. They’d already cut out more than a hundred medical colleges, threw them out, and others they put in such a hard place that they dropped out later on and they intended to see that only one medical college should exist in a state unless there was a university and a private medical school and then they would leave two...

“I went out and told Sister White. She invited me to come out, and I stayed one month in her home as a guest, slept there, ate my meals there and I said to Sister White, ‘It can’t be done’ And I told her why, we didn’t have the money to put up the buildings. They didn’t have the faculty and couldn’t get the faculty. And it would be impossible for us to do it.

“Every time when I would tell her all of that wisdom that I had gained during my medical course, all of the things that I thought I knew about what it meant to stay in the Association, she would just come back and say, ‘the Lord has shown me that the College of Medical Evangelists is going to be one of the first colleges in the land and that the product of this institution would stand the highest, and the result of this work would go all over the world.’”⁴

Sutherland took a serious interest in the emerging College of Medical Evangelists and encouraged his wealthy backers, Lida Scott and Josephine Gotzian, to give large sums of money to Loma Linda despite the Madison school being “self supporting,” or receiving no subsidies from the SDA organization.

“The self-supporting work in the South could not prosper without doctors, and there was no way of securing

them except from the College of Medical Evangelists,” he later wrote.⁵

Magan, by now dean and later president of the medical school, in turn encouraged former Madison students to return South upon completing medical school, and several of them wound up practicing medicine in the Nashville and greater Middle Tennessee area.

Sutherland remained at Madison for the rest of his working life, retiring in 1946. He saw the school grow into a college and the sanitarium become a major medical institution. A food factory produced vegetarian foods for many years. His work achieved national recognition in the 1930s through being the subject of a feature article in the *Reader’s Digest* and a column by Eleanor Roosevelt.

The success of the Madison-affiliated “units” led the General Conference of SDA to encourage Adventists around the world to establish church work in rural areas and asked Sutherland to coordinate this effort. He took the title of Secretary, General Conference Commission on Rural Living, and organized chapters of self-supporting institutions in each North American Division Conference. The result evolved into the founding of the Adventist-Laymen’s Services and Industries (ASI), now a major lay organization of business people sharing the gospel in the marketplace.

Dr. Sutherland died at Madison June 20, 1955.

“This was not Dr. E.A. Sutherland’s native home, but Middle Tennessee is richer today because he adopted this section for his home and his work more than half a century ago,” commented an editorial in the *Nashville Tennessean*. “His has been a full and useful life. His death at the age of 90 years is the occasion for sadness reaching far beyond the bounds of his immediate community.”⁶



CHAPTER 4
An American Success Story



Of the founders of what became the Adventist educational and medical conglomerate in Madison, perhaps the one to attain the most personal prestige was Percy Tilson Magan.

He was the junior partner to his close friend Edward A. Sutherland and shared with him a commitment to follow the Bible guidelines, popular or not. Though he only worked at Madison for ten years before moving on and up to be dean and later president of the Adventist medical school, Magan never forgot that he owed much of what he accomplished in Southern California to financial support from his Madison friends. He left a lasting mark on the greater Nashville area through the physicians and other health professionals trained at what became Loma Linda University who chose to center their careers there.

The life of Percy Magan reminded his friends of the popular nineteenth-century Horatio Alger success stories about poor boys rising to fame and fortune through hard work, virtue, and temperance.

He actually started out aristocratic, born in 1867 on an Irish estate into a family descended from the last king of



Percy Magan

Ireland, Roderick O'Conner, according to his family legend.

When Percy was sixteen, his father arranged for him to learn cattle ranching in Nebraska. He became an

Adventist there and went on to Battle Creek. "Sixty years ago, when I was a student in Battle Creek College, Mrs. N. H. Druillard, of Lincoln, Nebraska, requested me to take as my roommate a young man who had recently become a Seventh-day Adventist," wrote E. A. Sutherland in 1948. "I replied that I would be happy to take Percy Tilson Magan as my roommate. When I met him at the train, I readily recognized my future roommate and was favorably impressed with his appearance. He had a pompadour of dark, heavy hair and a ruddy, good-natured, smiling face expressing Irish humor. His whole manner was pleasing. That meeting began a friendship that lasted longer than any I have had except with my wife."¹

Magan started out a history professor, then after Sutherland took over as president, he became dean of Battle Creek College. He and Sutherland added many work-study reforms to the school program and, finding their quarters too cramped in town, moved their school to a farm near Berrien Springs, Michigan, in 1901.

The reforms of Sutherland and Magan led them into conflict with their superiors in the Seventh-day Adventist denomination and so they resigned in 1904 and moved to a farm in Madison. Here they started a sanitarium in connection with their college program, something they could not do in Michigan. Such an undertaking required physicians. Magan's second wife, Lillian Eshleman, was a physician graduate of Dr. Kellogg's medical school in Battle Creek. One of his college friends, Dr. Newton Evans, also joined forces with their group at Madison but soon left to teach at a struggling young Adventist medical school in Loma Linda, California, called the College of Medical Evangelists (CME).

Magan and Sutherland decided to fill the physician gap themselves and spent 1910-14 in medical school in addition to fulfilling their school responsibilities.

Loma Linda called again. The Seventh-day Adventist Church decided to upgrade it into a four-year medical school at an important meeting in 1915, meaning it needed a Los Angeles campus to satisfy the requirements of the American Medical Association. The board elected Percy Magan to carry out that mission.

This new position brought him into conflict once again with Arthur G. Daniells, who for the past ten years as president of the General Conference had been building strong overseas, publishing, educational, and youth programs. In 1901 Daniells had made it impossible for Magan and Sutherland to start a sanitarium in Berrien Springs, but this time around, the two would work around him.

The first challenge came over building the new White Memorial Hospital. Magan needed \$60,000 to start construction. The General Conference officers said they would give him \$30,000 if he could come up with the first half. In that time of great need, with the eligibility of CME graduates to sit for state board examinations at stake, he turned to his friend Ed Sutherland for \$30,000 pledged to Madison. Sutherland, having access to the personal fortune of Lida Funk Scott, daughter of the founder of Funk and Wagnalls, encouraged her to give this money to Loma Linda instead, and hospital construction there began. The Ellen G. White Memorial Hospital was dedicated on April 21, 1918.²

"I can never tell you, Sister Scott, how much I appreciate all you have done for us on this matter of the hospital, and also for all you have done for us at Madison," Magan wrote to Mrs. Scott. "Truly, God raised you up to help these two lines of work in perilous times of great need."³

"A letter just received from Dr. Sutherland lays before me the necessity of your attending the Council on Medical

Education to be held in Chicago in March," Mrs. Scott wrote to Magan. "I am glad I am to have a part in it for it strikes me as exceedingly important that you keep closely in touch with these men and I do not understand how any of our leading men can fail to recognize the fact."

"I greatly appreciate your check for \$200," Magan replied. "This will give me enough money so that I can attend this Council and do some other things that need to be done badly."⁴

In addition to coming up with the money for a new teaching hospital, he faced up to the challenge of keeping the new Adventist medical school open when all students were subject to the military draft during World War I. Through the help of some of his former Tennessee medical school professors in high places like Drs. William Haggard and John Witherspoon, Magan was able to attain a temporary B rating for the College of Medical Evangelists during these years. The school finally attained a Grade A rating in 1922.⁵

The board elected him president of the entire medical school in 1928, a position he held until retiring in 1942.

Percy Magan rose high in the medical profession. He became first vice president of the Los Angeles Medical Society and gave the dedicatory address at the opening of the huge Los Angeles County Hospital in addition to serving on its board for many years. He was elected first vice president of the California State Medical Association in 1921, and was appointed a member of the California State Board of Medical Examiners in 1932.

According to his correspondence, support from his Madison friends enabled him to achieve so much.

"I have not any sympathy upon the part of our leading brethren for a strong work in building up this place on the basis of the Spirit of Prophecy," he wrote to Lida Scott. "You know well the struggle we had at the General

Conference Council in Loma Linda in 1915 when the Hospital was born, and I am sure you will remember my letters to you relative to the struggle again at the General Conference council in the fall of 1916 in Washington when the brethren voted not to build the Hospital, even although a year before they had voted to build it, and when they voted only to give two years of medical work and to let the students go to worldly schools for the rest of their educating."⁶

"I don't suppose these men intend to be mean, but they are doing everything in their power to shut down on us," he wrote to Lida Scott two years later. "They have always howled around and talked about the immense amount of money it was costing to run the medical college, but we have done so well in every Department this past year that we are able to run the coming year without one cent of help from them—that is, as far as operating expenses are concerned. But they will not give us one cent for buildings or anything else. We are going to raise all the money, however, for our new building out here on the Coast, and are commencing work on it today. But we are going to be in bad shape for a nurses' dormitory. I am going to make the plea of my life at the Spring Council in Washington for help on that, but I have my doubts about getting it. The only dormitory we have ever had is the building which you so kindly gave us when we first started."⁷

Mrs. Scott made other substantial donations to the College of Medical Evangelists, including \$3,600 for a dormitory on the Los Angeles campus, \$6,000 for a service building, \$8,000 for a dietetic unit, and \$5,000 for a physiotherapy building.⁸

"I am afraid that I have made you good folks a world of trouble over the matter of the \$10,000 for the new building at the White Memorial, but I never can tell Mrs. Scott how very, very deeply I appreciate all of her kindness to us

in the matter of money and of support in a thousand different ways," Magan wrote to Sutherland in 1929. "Over and over again I have said, and have told many others, that when the books of God are opened in the Judgment the credit of bringing the medical school to its birth and of keeping it alive will belong to three women—Lida F. Scott, May Covington and Josephine Gotzian. Mrs. Scott stood by and made us a gift of Montclair Cottage, the first home we had for our nurses, which was built as I recollect it at a cost of somewhere in the neighborhood of \$8,000. Then came our struggle to get up what is now known as the service building—kitchens, laboratories, classrooms, and the cafeteria for our help to eat in. Mrs. Scott was far and away the largest contributor to this building. I will never forget her kindly willingness, and more than willingness in the city of Chicago. You and I, Ed, talked with her there at the Great Northern Hotel, and Mrs. Scott practically drained her accounts in every bank where she had money in order to give us \$6,000 without delay."⁹

Magan in return did all he could to encourage students from Madison College to return South to practice medicine after completing their medical training. He also once tried to give something back financially.

"This agreement with you is being made by me, Percy T. Magan, in the matter of the sum of \$10,000 which you have agreed to donate to the College of Medical Evangelists for the new main building at the White Memorial Hospital," Magan wrote to the Layman Foundation at Madison, Tennessee, in February 1929. "It is my understanding and I do hereby agree that after approximately three years time from date when you pay the aforesaid \$10,000 to the College of Medical Evangelists, that I am to raise for the Layman Foundation the sum equal to the herein before mentioned \$10,000 plus interest at the rate of five percent per annum... I fully realize and

so do the officers of the Layman Foundation that this is not a legal obligation on the College of Medical Evangelists, but my feeling is that these people helped us in the day of sore need and diverted their own means with the understanding that I would help them when they came at a time when the money should be greatly needed by them."¹⁰

"Mrs. Scott has been one of the best of women and most devoted of friends to the work that you and I have, in the fear of God endeavored to carry on, against all sorts of opposition," Magan wrote to Sutherland again in 1929. "She has stood in the gap many and many a time and saved the College of Medical Evangelists from apparently almost certain destruction."¹¹

Then, in expressing appreciation, Magan wrote to Sutherland, quoting from Isaiah 60, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.'... These words to me carry the thought that God is going to do far beyond what we expect of him. He will do abundantly above all that we ask or think. And again, if we are liberal with the little bit of brass that we may have as Madison has been so wonderfully liberal with the White Memorial, God will give you gold in return for it. Over and over again Mrs. Scott has come to our rescue here and often if she didn't have brass she has given us 'iron.' God will give Madison silver for that. He will give Madison brass for wood and iron for stones."¹²

Failing health forced Percy Magan to retire as president of the College of Medical Evangelists in 1942, and he died at his home near Los Angeles in 1947.



CHAPTER 5

A Layperson with Deep Pockets



"It was in August, six years ago, that I first came to Madison in person, but it was not the first time I had come here in heart," Lida Funk Scott, heiress to the Funk and Wagnalls fortune, wrote in the March 24, 1920, edition of the *Madison Survey*.

She added that she had known about Edward A. Sutherland and Percy T. Magan starting a self-supporting school at Madison in 1904 through reading Seventh-day Adventist periodicals and had kept up with their venture as best she could thereafter.¹

"My first contact with her was when she came to the Battle Creek Sanitarium as a patient," Dr. Sutherland said at her 1945 funeral service, referring to when he lived and worked in Michigan. "Later I met her at a general meeting in Washington."²

At that time, he had no way of knowing that she would place her share of a million-dollar inheritance at his disposal, enabling him and his coworkers to leave a lasting mark.

"I cannot quite locate you, as a New York-apartment-reared-girl, on a 40-acre estate with a cow, a mule, pigs, orchards and other back-to-nature and out-of-the-city



Lida Funk Scott

environs that I myself so warmly advocate," Lida Scott wrote to her childhood-of-fortune friend, Mabel Wagnalls Jones, in 1925.

"I am on a 600-acre farm that I call mine with a herd of cows and quantities of stock, orchards, gardens and

fields," she continued in describing Madison College. "I have a large family, some 200 of which we are educating in all sorts of useful activities and also helping to link them up with their life work."³

Some Madison people never could fully explain why a high-society lady like her would give up a comfortable home in Montclair, New Jersey, to live and work with them. "What moved a woman of such background and tragedy to espouse the interests and the hardships of early Madison?" commented the editor of the fiftieth anniversary commemorative yearbook of Madison College. "What impelled her to dedicate, not only her wealth, but herself, for she worked long and hard just as all the others had to work long and hard? What made her content to build a modest little brown-shingle home, no more modern than the other unmodern homes on the campus—without furnace heat? What inspired all this sacrifice, and still maintain a cheerful, uncritical, uncomplaining mien—one that survived nearly 30 years of selfless service and devotion?"⁴

Lida Funk Scott was born February 19, 1868, in Brooklyn, New York, the daughter of Isaac Funk, who had started his career by becoming a Lutheran minister before going into the publishing world. Raised with all the advantages of her day, she graduated from Packer Collegiate Institute in Brooklyn and another exclusive school. "At Vassar College I gave out physically and was perplexed to know the cause," she wrote in a report dated July 1927. "My attention was first called to the importance of diet before my baby was born, when I became convinced correct understanding and practice would save a world of suffering. The results of my experiment were so gratifying that I continued to practice my theories, and later, when I visited at Battle Creek Sanitarium I found that I was very sympathetic with the teachings of Dr. J. H. Kellogg."⁵

She married Robert Scott in 1895 and gave birth to a daughter, Helen, in 1897. Seventeen years later, tragedy pierced her privileged, personal life. Her daughter died July 28, 1914.⁶

Her 1920 article states she came to Madison "after I had experienced a great loss and was seeking for something of absorbing interest to soften and sweeten the sorrow. Thus it happened that August, 1914, found me roaming the mountains with some of our rural school workers that I might become acquainted with the mountaineers and some of their problems."⁷

Herman and Harriet Walen, personal friends of hers who had started a rural Adventist school as an extension of what became Madison College, met her at the Fountain Head, Tennessee, railroad station, she later wrote in a report, and drove her seven miles to their Chestnut Hill Farm School in upper Sumner County. "We started on an eventful and thrilling tour," as she recalled the ride. "We passed some of the hill people, driving a mule or a mare, or both, and always with unfailing courtesy, they greeted us with a gentle and modest 'How de!' We passed little log cabins with wide open doors, and wide open eyes peeped shyly out, and bare-footed children, their legs often covered with sores, gazed after the strangers."⁸

She found that the Chestnut Hill farm supplied all the food needed on campus. The Walens had taught their neighbors how to grow non-tobacco crops, and their school had thirty pupils learning not only the three R's but "improved sanitation that will some day put them on vantage ground with the hookworm and the typhoid germ."

She visited some of the local folks with the Walens and found herself drawn to their needs. She then went to Sand Mountain, Alabama, and saw a similar work being done for the backward people there.

"Naturally, after these experiences, my curiosity was whetted to know more of Madison itself, the central Industrial Training Institute, where such a spirit of self-reliance, economy, sacrifice and faith are born and nurtured," she wrote.

She attended that year's annual convention of laypeople representing thirty schools in the surrounding area.

"All the workers had a fascinating story to tell of rich experiences during the year," she later wrote. "Suggestions for enlarging and strengthening their medical work were eagerly received from the doctors present, and two United States [government] officials gave valuable suggestions to those who were working out agricultural and human problems."

This non-theological, self-sacrificing approach of laypeople to helping the underprivileged appealed to this rich woman bowed down with grief. "I felt constrained to return again and again that I might peer more deeply into the very heart of this unique enterprise," she wrote in 1920. "Each time I was more and more charmed by a beauty that was infinitely better than any artificial arrangement of the premises."⁹

She began attending the annual convention of the self-supporting lay workers. "I was fascinated with the simplicity, sincerity, self-sacrifice, energy and enthusiasm of those nurses, teachers or farmers, etc., as they told the stories of their work. I wanted to help them, but cares, responsibilities and sorrow had told upon me and, when I thought I was ready to throw my life into the work, I was forced by an inevitable providence to become a patient instead in this sanitarium."¹⁰

Here, in "this place of seclusion among the green pastures, and beside the still waters," she started mending. "The sanitarium is a low, rambling and growing structure,

put up and added to from time to time by the students while taking their classes in carpentry, but nevertheless homelike and comfortable with a wide porch extending in front of every patient's door," she wrote. "To be a receptive patient is to be a student and receive a post-graduate course in the school of sickness."

She closely watched the activity of the creatures around her—the beetles, monarch butterflies, caterpillars, and squirrels. "I had a fellow feeling for them as I lay as a silent witness," she wrote. "How strange that the feverish activity of man should tend to make the nerves taut while the rapid, busy life of wild creatures relaxes this tension. Great lessons on relaxation and the ways to health are thus learned in this school of the woods where the tiny, wild creatures are members of the faculty."¹¹

Lida Scott had found what she was looking for, something more meaningful than the best things of this world. "When she came South on a visit, I went with her to some of the units such as Oak Grove and Paradise Hill on the Highland Rim," Dr. Sutherland said at her funeral. "She wanted to start a rural center like Madison, so we invited her to come to Madison and help us in the preparation of workers and in the establishment of units. It was in those days that I pledged myself to stand by her if she undertook this work, and I promised her that she would never lack for something to do."¹²

The record shows Lida Scott transferred her membership from the Newark, New Jersey, SDA Church to Madison on September 1, 1918. Her correspondence indicates she built a modest home for herself on campus the following year.

Her giving started early. One of her first recorded gifts was \$3,000 for an old English garden for patients to work in. Another donation founded the printing department about 1915, according to one *Survey*. Liking the work-

study program on campus, she purchased the materials for a needed facility, and the students and teachers together built Helen Funk Assembly Hall to honor her daughter and stepmother. It was the center for lectures and worship services and housed the music department for many years.¹³

Lida Scott wanted to help the institutions affiliated with Madison as well and immediately applied herself to this task. Her first recorded duty at her adopted home was to serve as corresponding secretary to Medical Missionary Volunteers, an informal organization of self-supporting men and women encouraging and helping each other in reproducing the Madison way of life in the South.

"Aside from needing wise counselors, I desired a legal organization through which I could use my means to encourage laymen to get into a self-supporting work that would be auxiliary to that of the ministry," she wrote in an undated report found in her files. "Means were needed to strengthen and promote centers that would spread the idea."¹⁴

She envisioned something like the Rockefeller and Carnegie Foundations with no other goal than to benefit the work of Madison College, or Nashville Agricultural and Normal Institute, as it was officially named, and she chartered the Layman Foundation January 4, 1924, with Edward A. Sutherland, president; Lida F. Scott, secretary-treasurer; and Nellie H. Druillard, M. Bessie DeGraw, and William F. Rocke serving as trustees.¹⁵

Ten years later, the foundation attorney, Cecil Sims, estimated in a letter that Mrs. Scott had turned over \$500,000 to the Layman Foundation. "Neither Mrs. Scott nor the Layman Foundation are interested in any other activities other than those carried on by the Layman Foundation for the direct benefit of the Nashville Agricultural and Normal Institute, and their sole plan and purpose is to continue to devote the income from this

property to the work of this institution," Sims wrote. "This, to my mind, places the school in a stronger position than many church schools whose endowment consists of annual pledges from conferences or other institutions."¹⁶

The Layman Foundation helped set up "units" of Madison, "a complete community organization on a farm, with a church, a school, a sanitarium, and homes for the operating personnel."

Some such places were already in operation, and the foundation gave them financial support in the form of loans and grants as well as helped start many others until the time of her death twenty years later.

Because these sanitariums needed physicians, Mrs. Scott regarded the Adventist medical school at Loma Linda as one of the Madison units. She not only made direct financial contributions to Loma Linda but also helped some of its worthy students, providing they returned South to work after completing their training.

"Next year I am willing to pay half of the expenses of a second promising young woman, especially '*favoring one who is burdened for mountain work in the south,*' she wrote to Percy Magan in 1919. "It is splendid that you are not letting the missionary spirit die out during the strenuous years of medical training."¹⁷

"How is it that no graduates from Loma Linda have yet felt the burden to connect with the southern work?" she wrote to Dr. Magan on another occasion. "What is wrong that so many are anxious to go into private practice? What is going to bring that spirit of self-sacrifice among our students so that some will even dare to trust God for their pay as you and Dr. Sutherland have done here at this place for so many years? Cannot something be done to awaken in them that spirit? We do so need medical evangelists here."¹⁸

Through the years, many physician graduates of the

College of Medical Evangelists, now Loma Linda University, came to Madison and the Southern Union. In 1948, Dr. Sutherland estimated in an article that seventy former Madison students were doing medical missionary work in the South.¹⁹

Lida Scott spent the last thirty years of her life promoting the work of Madison off campus as well as on. She served on the boards of its affiliated institutions and visited them regularly, traveling thousands of miles as the years rolled on. She also organized the annual meetings of workers from the various units and went to Loma Linda once a year to remind the Madison former students of the South.

Lida Scott died at Madison May 4, 1945.²⁰

"You came to Madison because you were ill, and I suppose you remained because they saved your life," Judge Cecil Sims, attorney for Madison College, recalled saying to her on one occasion.

"No, that is not the reason I remained," she answered. "I remained because they showed me that my life was worth living."²¹



CHAPTER 6
The Financial Wizard
of Early Madison Adventists



When young Professor Sutherland found a farm in Madison to locate his model school and sanitarium, his well-to-do aunt wasn't so sure about putting money into it.

Nellie Rankin Druillard, sixty years old, had a much different idea. She had started out a schoolteacher, advanced to school superintendent, married, and went as a missionary to Africa. That experience had made her want to help black people.

This Ferguson Farm for sale did not impress her at all.

"My first sight of Madison was on a very warm day in June, 1904," she wrote sixteen years later. "While the trees, the hills, and the sky were pleasing to the eye, the whole farm reminded me of a wilderness or desert. Nothing could I see but stones and buck brush [shrubs and small trees]. Hogs, ducks, chickens, and calves had taken the grass from the dooryard, roots and all. The rain had washed large or small gulleys here and there, in places leaving twenty feet of bare stone, reflecting the sun's rays and increasing the temperature. The ground looked hard and dry like broken brick bats. There were no flowers, no garden, no fit buildings, and as [one] said, 'No nothing.' An old log barn



Nellie Druillard

stood near the entrance, from which arose a peculiar odor and swarms of flies.

"My whole being rebelled," she continued, "and I did

not fail to tell both Ed and Percy [now known as Dr. Sutherland and Dr. Magan] that I thought neither of them had any gumption. Nor did I change my mind until I was told that, if I would give my time, my talent, and my means to help establish a school in this place and on this farm, God would give me the privilege of doing so, and that I should live to see the work a success."¹

Nellie Druillard happened to be a personal friend of Adventist pioneer and prophetess Ellen White, who had told Professors Sutherland and Magan that this run-down farm was the place the Lord had intended for their school. At the encouragement of Mrs. White, Nellie Druillard, recently widowed, gave up any ideas of retiring and cast her lot with these young men and spent the next thirty years using her financial acumen and energy to help their visionary ideas of educational reform become reality.

"Having once settled her mind to the task that confronted the group she never wavered," commented the *Madison Survey* at the time of her death. "With her small savings she paid the initial cost of the property. Then by dint of hard work, strictest economy, a commanding hand on all the affairs of the little school, a determined policy that no debt should be incurred, she watched the progress of the project.

"When friends at a distance rallied to the help of the struggling institution, when buildings were needed, a water system in demand, farm implements necessary, their help was often the result of their confidence in her ability to make a little go a long way, her good judgment, her 'stick-to-it-iveness' and determination to make the work a success. No sacrifice was too great for her. Personal needs and comforts were forgotten in her love for the work with which she had identified herself."²

Nellie Druillard was born near Waukesha, Wisconsin, December 1, 1844. She grew up in the Adventist faith

and started her career as a teacher, then served as superintendent of schools for Boulder, Colorado, and later Furnace County, Nebraska. In 1886, Miss Nellie Rankin became Tract Society Secretary for the Nebraska Conference, then the field of labor for a young worker and new convert named Percy Magan. (He referred to her as "Dear Aunt Nell" in later years.) She married Alma Druillard in 1890, and the two of them went to South Africa as missionaries. There Mr. Druillard was instrumental in receiving a large tract of land from British Empire builder Cecil Rhodes for use as a training center for black young people now known as Solusi College.

"It was in the work of South Africa that Mrs. Druillard's strength as a financier became known," according to her obituary.³

Back in the United States, the Druillards moved to Berrien Springs, Michigan. Mr. Druillard died there in 1903 in an atmosphere of charges and countercharges being hurled against Mrs. Druillard's promising young nephew, Ed Sutherland.

"You may think that Prof. Sutherland and Prof. Magan have kinks in their heads, that they are cranky," she wrote to Willie White in 1903. "I know many say this, and I have tried to detect this from the very first; but I cannot find it. That they have some ideas that some others do not see I will admit, but the more I let go of prejudice and candidly consider what seems to them to be Bible and Testimony doctrine, the more I see they have the truth. When things go hard and everything looks as if we were at the Red Sea with mountains on each side and the enemy behind, we meet together and study the Bible and Testimonies, and seek God, and then try to move forward as God leads."

She actually felt all the criticism might be helping more than hurting her nephew. "I think if Prof.

Sutherland had met with sympathy, and the way made easy he might have become exalted and thus failed in his work, and he never would have developed into the earnest, humble, devout, Christian man that he has," she continued.⁴

She therefore plunged herself into the new endeavor of Sutherland and Magan at Madison and buried her grief at losing her husband into applying her fine financial mind to keeping a struggling young religious institution with no official church monetary support out of debt. All donations went to capital improvements, while the staff fed themselves by growing food on the farm. The personnel received thirteen dollars a month, with room and board deducted. She divided any money left over at the end of the year among the staff, the average disbursement amounting to ten cents an hour. Sometimes the staff did without that to benefit the school during the lean years.

"We now have all we want to eat from the farm and this is a great help to our finances," she wrote a year after moving to Madison.⁵

She had no children of her own but took such a keen interest in the students that they started referring to her as Mother Druillard. All students had to work their way, and she would report, remarkably, few delinquent accounts to the board. Many students finished school by withdrawing money owed them, according to the minutes.

"We are all practicing economy in every line," she wrote Ellen White. "We pray and study to have every cent spent count, and that there shall not be the least waste nor a dollar spent in vain. God is teaching us all some valuable lessons. Our young people here are learning how to make the most of a little. It is not so much to just do without, but to get all we can out of what we have."⁶

Nevertheless, everyone seemed satisfied. "Our family

now numbers 36, and it taxes our ingenuity to find places for them to sleep but all seem happy and we hear no grumbling nor fault finding.”⁷

“We all work hard,” she reported in 1906. “I am surprised at what I am able to do in my stiffened old age the past six months. I get up at half past three in the morning, four at the latest and often never sit down until dinner time, at 1:30, and sometimes have not come to my room until six at night, but generally come after dinner and attend to the office work.”⁸

Mrs. Druillard had agreed with the decision not to build the sanitarium in Berrien Springs, but when the matter came up at Madison and the decision was made to start a sanitarium there, she added managing that to her daily routine.

“Mother Druillard [sixty years old at that time] had taken hold of the sanitarium work in a vigorous way,” according to Dr. William C. Sandborn, a former president and historian of Madison College. “With the aid of a class of three nurses that she had been training, she was able to meet every situation and make the best use of the facilities at hand... Mother Druillard served as manager, doctor, and nurse and in any other capacity in the early days of the Sanitarium.”⁹

The years 1910–14, when Professors Sutherland and Magan attended medical school, were a particular strain on her. Yet she stood up under it, then in her midsixties.

“I am able to do from 10 to 12 hours of steady physical work each day besides four or five hours steady work in the office,” she wrote in her seventieth year. “I hope to be able to take more time for rest and study this year after Sutherland and Magan get home.”¹⁰

She rarely rested long. She stayed active on the Madison board and those of its “units” all over the South. A serious automobile accident in San Francisco in 1922

threatened to sideline her, but that served as a prelude to the greatest attainment of her life, the establishment of a sanitarium to help black people.

She had made some astute land investments when she was a rising young school superintendent in Nebraska, and they paid off unexpectedly and handsomely. Prospectors struck oil on property she and her late husband owned in Wyoming at the famous Teapot Dome. She sold her holdings for around \$300,000. With this financial base, she resigned her Madison positions and, just two years shy of her eightieth birthday, founded Riverside Sanitarium in North Nashville in 1922 to train black nurses. She devoted the next fifteen years to bringing this institution up to respectability in the Nashville business and medical community, investing approximately \$50,000 of her own money in the enterprise, according to her obituary.¹¹

She turned it over to the General Conference of Seventh-day Adventists after she passed the age of ninety and returned to spend her remaining days on the Madison campus, now the scene of a bustling senior college and medical center, and attended board meetings until just a few weeks before her death July 1, 1937, at the age of ninety-two.

“The Lord’s work will always demand sacrifice and liberal offerings from His people,” she wrote to her friend Willie White in 1907. “It is this that makes them co-workers with the Master. Donations of money, time, talent, etc., if offered with a loving heart, freely as unto the Lord, are always acceptable to him.”¹²

How well Nellie Druillard sacrificed came through in the minutes of a board meeting. As the treasurer of Madison, she had opposed a conference audit of the books. “She borrowed and borrowed, and was afraid the brethren would criticize and start a panic, because there was nothing back of the money for which she had borrowed,” recorded

the board secretary. "Since then she has sold the property (western land she had) for half its value, and put it in, and we are now clear of debt. It was because of this that she had not wanted the books audited. She knew that everyone was looking to find something to condemn and criticize. She stated that she had pinched and starved and gone without clothing, and tramped the streets of Nashville without anything to eat and drink all day, when she was on business for the school."¹³



CHAPTER 7 A Scientist and Publicist



Of the many teachers to come and go from Madison College, most worked behind the scenes with their students, but one became almost as well known in the greater Nashville community as he was on campus.

The world felt the influence of Dr. Floyd Bralliar (BRALL-yer) through his newspaper articles as well as his students. His 1951 obituary listed him as a "college professor, garden writer and lecturer and widely known horticulturalist."

The obit added he had been a garden columnist for the *Nashville Banner* and garden editor of the *Tennessean*.

"In addition to his newspaper columns, Dr. Bralliar had written several books on plants, animals and insects, was the author of numerous articles on horticulture and was in wide demand for garden club lectures," the obit continued. "He was credited with developing several new species of plants, including new varieties of iris, the Early Mastodon corn, and a new strain of strawberries. He was an authority on roses, dahlias and other flowers."

Other credits were the official tester of seeds and plants for various companies and a member and officer of many agricultural societies.¹



Floyd Bralliar

Floyd Bralliar was born in 1876 near Richland, Iowa, the son of a farmer and veterinarian. "I was born with an interest in the plant world and can't remember when I

wasn't watching plants and finding out their secrets," he once said, referring to his early life.²

He started his teaching career in Iowa in 1894, then finished his education at Battle Creek College, Battle Creek, Michigan, Iowa State College, and Walla Walla College in Washington State. In 1921, he became the tenth student to graduate with a Ph.D. degree from George Peabody College for Teachers in Nashville.

He served as a high school principal in Iowa and Montana, a superintendent of Seventh-day Adventist schools in several midwestern states, and taught at Union College in Lincoln, Nebraska, before moving to the Nashville area in 1907.

The brother-in-law of Professor E. A. Sutherland, headmaster of the Madison Adventist School, he took charge of the Hillcrest school farm, a practical educational institution for black young people north of Nashville along Whites Creek Pike. This school tried to support itself by growing and selling vegetables, flowers, and bulbs, but financial difficulties forced its closing.³

He joined the staff of Madison in 1912 and served as head of the agricultural and biology departments as well as academic dean and vice president of the college during the next thirty-five years but attained his widest recognition as a scientist and writer.

He wrote a daily garden feature for the *Tennessean*, answering mail inquiries on garden and farm problems.

"The new feature is designed to serve the interests and needs of a larger number of gardeners and will answer questions of general interest," announced the newspaper at its launching.

This same story said he had been answering selected letters in his Sunday column for 18 years, most of them coming from Tennessee, Mississippi, Arkansas, and

Georgia. He added inquiries came to him from every state in the Union as well as India and Brazil. People would also send him about 750 botanical specimens each year for identification.

"It seems that his readers have unlimited faith in his knowledge connected with plants and food in any form," says the news story.⁴

"Out of his labors have come new varieties of iris, one of which sold more than 100,000 plants several years ago; his Early Mastodon corn, which antedated the currently popular hybrids, a corn which made an average of 137 bushels per acre on a 40-acre tract of land—a production record Dr. Bralliar believes is yet unbroken; a new strain of strawberries, a cross between the Cumberland and the Early Jersey Giant," commented Paul Flowers in the *Memphis Commercial Appeal*, one of the several newspapers Dr. Bralliar wrote for. "Moreover, he's had acres of dahlias, for bulb sales, and he has tested more than 500 varieties of roses before they were put on sale by nurseries."

This same reporter marveled at the more than one thousand varieties of trees, vines, and shrubs on campus he regarded as standing as a monument to Dr. Bralliar.

Flowers spent a day on the Madison College campus touring the nine hundred acres with its many plants and their secrets. "I feared he might be overtaxing himself," Flowers wrote. "After all, a man in his 70s can't be expected to go on up hill and down dale indefinitely, identifying plants, tasting berries, and telling fascinating lore about plants. Especially if that man has suffered a crippling stroke. Yet after six hours, he was fresher than I was."⁵

His best-known book, *The Southern Gardener*, was published in 1946 to meet a demand for knowing how to make soil more productive during a time of worldwide food shortage. Other books were *Knowing Insects through Stories*

and *Possibilities of Commercial Grape Growing in the Old South* as well as juvenile books *Elo the Eagle* and *Zip the Coon*.⁶

Dr. Bralliar also used his contacts in the greater world to benefit Madison College, where he said "every student should come out of college knowing how to earn a living with at least one trade. Matter of fact, every student has to learn two trades here, and more than 90 percent of the boys and girls here earn all of their expenses."⁷

Writer Weldon Melick wrote an article about this in the May 1938 edition of *Reader's Digest*, and the response and follow-up stories swamped Madison College with applications from students eager to work their way through college.

The staff found they had enough teaching facilities to handle more students but needed more rooming space. Dr. Bralliar took charge of raising money for a new dormitory on campus and discussed the situation with Secretary of State Cordell Hull, a native Tennessean and personal friend of his. Secretary Hull in turn told Eleanor Roosevelt to look up Dr. Bralliar while on a planned visit to Nashville.

"I was immediately struck by the fine earnestness of his face," Mrs. Roosevelt wrote in her syndicated column for October 6, 1938. "It took only a few words to make me realize that here was no mere question of a personality, but something entirely new from the education point of view."

Mrs. Roosevelt then wrote of her fascination with a college where "students earn their living while making studying a full time job" and wondered if such an approach to education, with a food factory and well-run hospital furnishing enough jobs and money to make the campus almost self supporting, might help solve many youth problems.⁸

Eleanor Roosevelt later donated \$100 to help one of

her relatives who could not work her way through Madison College due to failing health. According to the school senior class composites, Helen Mae Roosevelt graduated in 1940. In a July 8, 1941 letter, Dr. Bralliar wrote Mrs. Roosevelt that this young woman was doing very well as a dietetics and home economics teacher near Marshall, Texas, as well as overcoming her physical handicap. "I must say that the more I know of the Roosevelt family, the greater respect I have for their indomitable will and stick-to-it-iveness," he commented.⁹

Nashville business and civic leaders raised \$15,000 in June 1939 toward the construction of a girls' dormitory on campus called Williams Hall, and students occupied it in 1941.

Floyd Bralliar died September 5, 1951, at the age of seventy-five.

"We speak of the rich and fruitful life, and we find its exemplification in the career of this good and gentle man whose alert and inquisitive mind delved into many fields of knowledge, but whose chief interest was in the beauties of nature and the understanding of growing things," commented the *Tennessean*. "Above all, we think, Dr. Bralliar made his finest contribution in the pattern of his personal life—the steady spiritual strength, the broad tolerance, the love of his fellowman. He was thus well fortified against the sorrows which must come to everyone, and to many it will be a matter of lasting satisfaction that he was so well able to share the wealth of his satisfying philosophy."¹⁰



CHAPTER 8

A Teacher and Foot Soldier



Nine years after the fledgling Madison College started in 1904, a bright young teacher named M. Bessie DeGraw was busy making friends for the school. She had started her career under Professor Sutherland at Walla Walla College in Washington and moved with him back to Battle Creek, Michigan, on to Berrien Springs, Michigan, in 1901, and then resigned from there to help start a new school in the South.

"I have always regretted that you have not been better acquainted with our work," she wrote in 1913 to Arthur G. Daniells, president of the General Conference of Seventh-day Adventists. "I hope, therefore, that you can spend time enough with us to really catch a glimpse of the workings of the school and the sanitarium."

She reported a dining room feeding at a full capacity of eighty people for each meal and marveled how whole families—father, mother, and children—had come to Madison for further training while the school had no field recruiter. Personal correspondence was the only advertising they had.

"There is a hungering on the part of many for the experiences which come to those who enter the self-



Bessie DeGraw

supporting work," she wrote, meaning that those in her program were making great personal sacrifices to work without the security of a denominational salary. "Our young people are here for a purpose."

Bessie DeGraw had caught the spirit of spreading the gospel through going into the underprivileged South and helping people through education and proper health care.

Daniells had devoted the past ten years to building a strong overseas program for the SDA denomination. She told him her first impression to come South had occurred at an Adventist college mission band meeting.

So she kept repeating the invitation for him to visit Madison and see for himself what was happening there outside of his administrative authority. "The gist of the whole matter is that I am trying to give you a hearty invitation to come down and visit us, or rather to so arrange your program that while you are south you can spend some time here," she wrote. "We are happy and courageous and pressing forward in the work. We want to help you."¹

She wrote to Willie White that what Madison was doing had so excited a group of Congregational young people in Ohio, they had sent money and food to one of their hill units and then agreed to pay one year's expenses for a mountain boy or girl to attend a school operated by a Brother Klady.²

At a January 10, 1914, meeting of the Southern Union Conference she reported a minority of their students came from the South. People in other parts of the country responded to a need to help combat illiteracy and backwardness.

The workers received thirteen dollars a month for board, rent, fuel, and laundry. "They do not live on this paltry sum," she told the salaried conference workers, "but the institution has never reached a position where it can

carry its burden of students, keep out of debt and pay its teachers a salary. It has kept as teachers only those men and women who were able, because of a little personal income or otherwise, to supply their immediate needs. It has called for a trust and a faith in God that cannot be measured by one who has not passed through the experience."

She reported that the sanitarium had a capacity for eleven patients but would frequently take care of twenty "There is nothing in the way of facilities to attract patients," she wrote. "Everything is of the simplest nature and yet in spite of it all, men and women of wealth come here. Why? We know no answer except that God has said if we will utilize the simple health-restoring principles about us—if we will live true to Him, He will bring to us men and women who can be restored to health. Many a time our patients have told us that they came because they wanted the religious atmosphere of the place. Physicians beg admittance for their patients when they can do no more for them, or when they feel that drug medication is useless, and they turn to something better."

She added that between 20 and 30 mission centers had been established as units of Madison worth an estimated \$230,000 covering 6,000 acres and teaching 600 children.

"One needs to live with these schools in order to appreciate the real work they are doing," she wrote. "The influence permeates every home in the community. It changes the diet on the table; alters the dress of the family; changes the drunkard and the gambler into a law-abiding citizen; transforms tobacco fields into gardens and vineyards. It brings up the price of land, encourages good roads, puts paint on the houses, and eradicates disease."

Bessie DeGraw was able to participate in the work of Madison, to prepare people for giving the gospel without opposing or competing with the "organized work," because

she came from a substantial family. Born in Binghamton, New York, January 13, 1871, she grew up in Missouri. Her parents died while she was young, and her grandfather, Hamilton DeGraw, M.D., became financially responsible for her and her two younger sisters and brother. "Bessie's grandfather, a business and professional man, possessing considerable wealth, recognized in his eldest granddaughter both strength of character and unusual intelligence," according to her obituary. "She was chosen as manager and heir of his estate. But like Moses of old, she chose rather to cast her lot with the then comparatively small and obscure Seventh-day Adventist church, and with the little group struggling with educational reforms."

Among the innovations she initiated for her time were introducing a vegetarian diet in SDA institutions and locating schools in the country with the Bible, agriculture and other industries, self-government, self-support, and health training as basics in the all-round plan for training students.

She was instrumental in developing elementary schools in the Seventh-day Adventist denomination and served as editor of an early journal of Christian education as well as assisted Dr. Sutherland in the preparation of several books and educational documents.⁴

Things were not always easy during those early years. "When it was decided that Professor Sutherland and Professor Magan would take their fourth year's work [of medical school] in Memphis and Mr. and Mrs. Waller were leaving us, it seemed to us that we would be woefully shorthanded as a faculty," she wrote to her friend Willie White. "There was a temptation to wonder how we could get along, but you know the Lord has wonderfully helped us out."

A competent physician had joined the staff as well as an accomplished musician to help replace the talented

Anna Waller, who had left with her husband, Eugene C. Waller, to found what would become Mount Pisgah Academy near Asheville, North Carolina. The absence of a local elder to lead in Sabbath worship services had brought out more conference officers from Nashville. Their seeing Madison in action was good public relations for the school. "I do not know but that it is a good thing for us to be dependent upon the brethren in Nashville, for in this way they are becoming better acquainted with our work, and I really believe that good will result," she wrote. "I find nearly always that prejudice disappears upon a closer acquaintance."⁵

Her letters apparently failed to make friends with Adventist President Arthur G. Daniells because in a letter written March 1915, she said that the editor of the *Review and Herald*, the general church paper, had notified her "that the columns of the *Review* are no longer open to notices of our work even here at Madison."

"I wrote him that that was quite a keen blow to us," she continued. "I cannot help feeling that the Lord's hand is in the matter of our getting a press. If this work is the Lord's, as we have every reason to believe, there are hundreds and thousands of people who must be brought in touch with it. And one way never closes up before the Lord's work but what He sees that other ways are open before it."⁶

The long-term result was victory for Madison in that a new member of its family, the wealthy Lida Scott from Montclair, New Jersey, gave enough money to purchase all the printing equipment of an Adventist minister and set up a print shop. Out of it eventually came the *Madison Survey*, a public relations journal still in circulation. Bessie DeGraw served as its editor for many years.

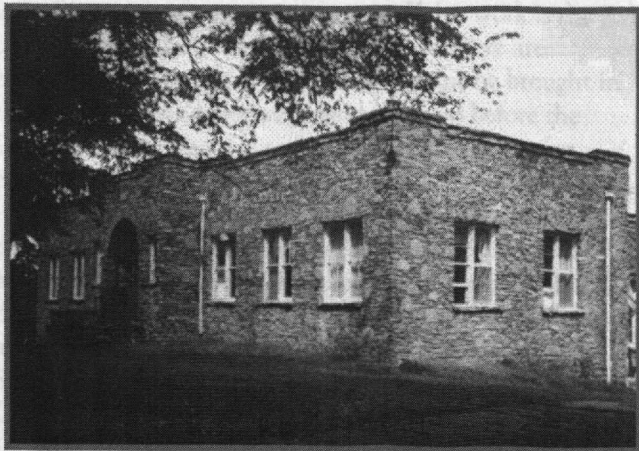
Miss DeGraw devoted her life to teaching and counseling on the Madison campus. When the school

sought accreditation in the 1930s, she went back to school and earned a master's degree from George Peabody College for Teachers in Nashville and completed all the course requirements for the Ph.D. degree with honors at the age of sixty-one.

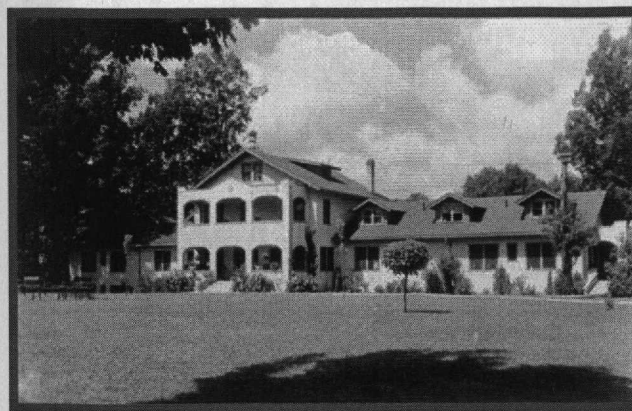
She married her longtime chief and professional partner, Dr. E. A. Sutherland, in 1954, two years after his wife died. He passed away the next year, and she lived until 1965, the last surviving founder of the school.



The Madison College campus during its early days.



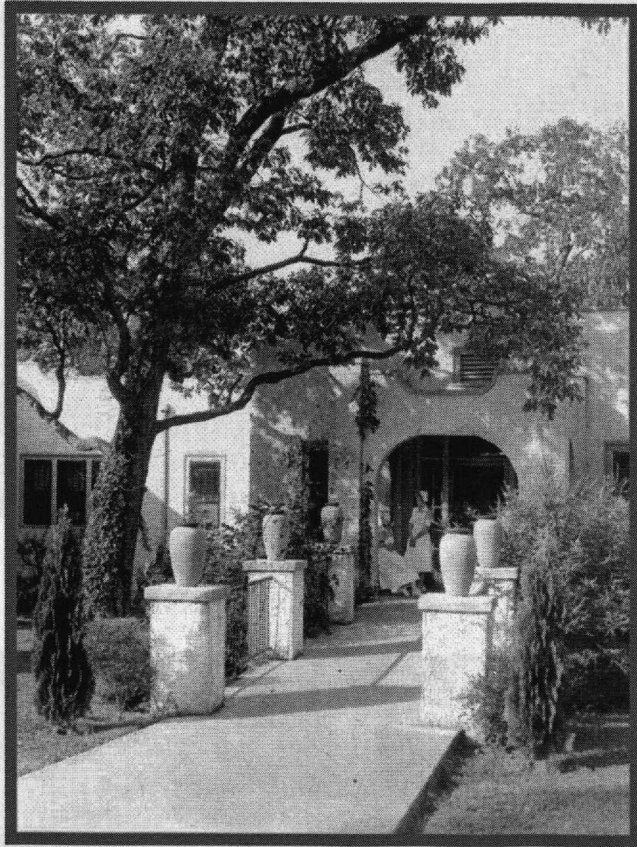
The Druillard Library



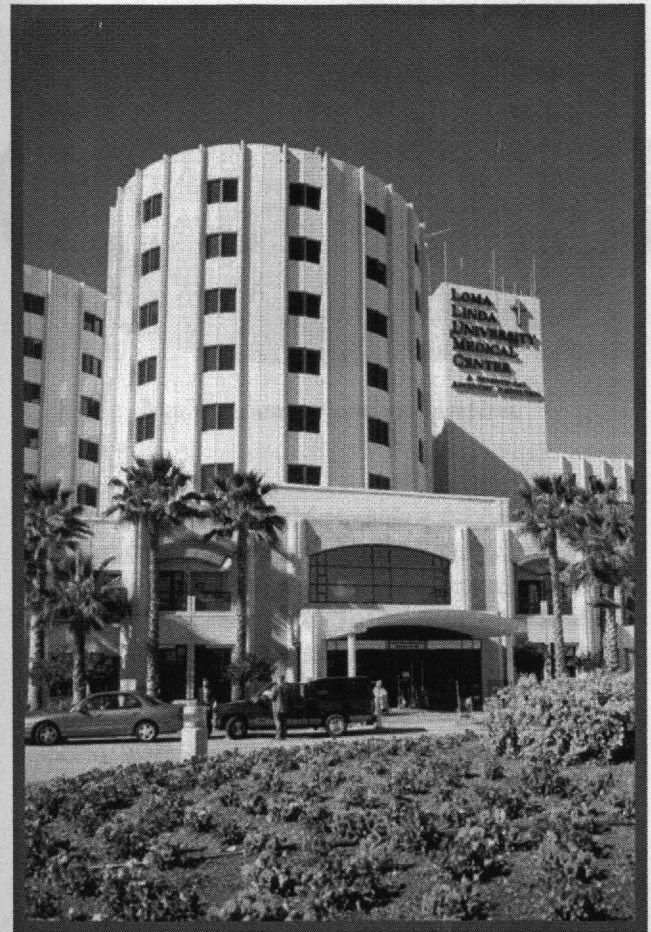
Fountain Head Sanitarium, one of many units of Madison, before a fire destroyed it in 1935. The Adventist Health System operated this institution as Highland Hospital and later as Tennessee Christian Medical Center /Portland, in Portland, Tennessee for many years.



The New White Memorial Medical Center in Los Angeles



A portion of Madison Sanitarium and Hospital after stucco porches and overhangs joined various cottages on campus.



Loma Linda University Medical Center



CHAPTER 9
The Medical Origins



The Adventists coming to Madison in 1904 wanted to start a sanitarium basically like the one they had known in Battle Creek but on a smaller scale. Professors Sutherland and Magan had intended to make a medical institution part of their Michigan school, especially after Ellen White counseled starting over in a smaller place after fire destroyed the Battle Creek Sanitarium, but their superiors in the denomination had blocked the plan. Now they would be able to do what they wanted. "Dr. Kellogg is very anxious that a Sanitarium be established on the school farm," Professor Sutherland wrote to Ellen White in a letter dated November 2, 1904. "He believes that the two institutions should be side by side and that a Sanitarium would be a great help to the school and the school a great help to the Sanitarium. He seems to feel that Prof. Magan and myself had not taken as deep an interest to have a Sanitarium established on the farm as we should."¹

Sutherland and Magan now disagreed with some of their fellow believers in Nashville. Two other Adventists, Louis Hansen and Dr. O. M. Hayward, wanted a sanitarium in town, not twelve miles out in the country during those



Madison Sanitarium and Hospital

pre-automobile days. "They think that the farm is too far from Nashville," Sutherland continued in his letter. "They do not seem to grasp clearly the great advantages that could be enjoyed if the Sanitarium and the school could work together. They seem to be disappointed because the school was not located nearer Nashville."

Sutherland tried persuading Hansen and Hayward to support a sanitarium on the campus of his new Madison school but, for the time being, put the matter on a back burner. He devoted himself to opening the school in January of 1905, according to his letter. His people had officially taken over the Ferguson Farm October 1, 1904. At the June 3, 1906, board meeting, with L. A. Hansen present, "Prof. Sutherland stated that the object of the meeting was to consider the matter of starting a small sanitarium in connection with the school," according to the minutes. Sutherland added that a Mr. Pflugradt of Milwaukee, Wisconsin, was present and had offered to donate the money needed to build a cottage of eight or nine rooms costing approximately \$2,000. They could add other, smaller cottages later. "He stated that it was not

their plan to have a large sanitarium, but something small, so that the students in the school might have an actual experience in the treatment of the sick, and thus gain an all-round missionary experience." The board approved, and the new sanitarium on campus was under way.²

"I know you will be interested in learning that we have ordered the lumber for the sanitarium that is to be built in the very grove where you ate your dinner," Sutherland wrote Ellen White on March 27, 1907. "We intend to begin building in a few days." He added they planned to start out with ten rooms for patients with provisions to add more space if necessary. "We feel sure that when the sanitarium starts the contact on the part of the patients with our students and teachers and general surroundings of the school will make a very favorable impression upon them," he added. "But while it will require a great deal of work to begin the enterprise, we all feel that it will bring to us just the blessing necessary to make our work strong and effective in the south. We all enter into the enterprise with great confidence in the principles that have been given in the Testimonies concerning the importance of the sanitarium and school being associated together in their work."³

The next year, a prominent physician offered his services. Dr. Newton Evans, who had attended college with Sutherland and Magan at Battle Creek, said at a June 30, 1908, board meeting that he had an offer to become chairman of the pathology department at the University of Tennessee Medical School in Nashville, a part-time job, and would like to live on campus.⁴

"We have opened up our sanitarium in a small way," Sutherland wrote to Willie White July 31, 1908. "We hope in another week we will have all we can do. We are not fully done, but we felt that we would announce that we are open to receive patients so that we may begin business.

Some of the work we can do quietly. It will take us some little time before it will be fully completed."⁵

Physicians in charge were Dr. Newton Evans, who came to terms with the NANI Board, and Dr. Lillian Magan, wife of Professor Percy T. Magan. Rates were \$5 for a general examination, \$2 for a stomach analysis, and \$1 for a urinary analysis. Sputum and blood analyses would cost \$2. The professional services of Dr. Evans would be free to the institution, with his salary coming from patient examinations and half of the surgery fees. He would also help teach the nursing classes.⁶

Dr. Evans left the sanitarium a few years later to take charge of the new Adventist medical school under development at Loma Linda, California, leaving Dr. Lillian Magan as the only physician there. Professors Sutherland and Magan rounded out the staff after graduation from the medical school in 1914. In the meantime, the sanitarium caught on with the public and helped give financial stability to the struggling school with no subsidies from the church organization. At a 1912 constituency meeting, reporting on the past four years, Professor Sutherland said patronage came largely "from the city of Nashville and neighboring towns in Tennessee and Kentucky. Practically no effort has been made to advertise the institution, except as its reputation has been spread by well-pleased patients and their former physicians. At times, the capacity of this institution is taxed to accommodate applicants, and it is our hope to increase our facilities by a cottage or two in the near future. Looking at it from a material standpoint, the Sanitarium has been the principal means of making the Madison School a self-supporting institution."⁷

He added that the sanitarium had been a great blessing for the students at the school as well and that the paving of a road to the campus by a generous California benefactor as well as the improvement of Neelys Bend Road by Davidson

County had put the sanitarium within easy reach of the city. "Practically speaking, there is an unbroken pike from Nashville to the Sanitarium doors," he said.⁸

The 1914 corporation constituency voted to add new porches and bathroom facilities and an electric light plant as well as two new cottages for patients, a maternity ward, an operating room, and an old English garden. Dr. Lillian Magan said she could attract maternity patients, and Lida F. Scott pledged \$3,000 to pay for a garden.⁹

Between the Sept. 1, 1914 and Dec. 1, 1916 Constituency meetings, the sanitarium served 550 patients. "The enlargement of the sanitarium came as the result of pressure brought to bear by patients demanding admittance, and the demand of physicians for the facilities for those they desired to send here," the report states. "What is known as the east wing has been added to the original sanitarium building. This includes an operating room with the necessary sterilizing and accessory rooms, a medical office and reception room, rooms for four surgical patients, a laboratory, a linen room, and one room for the head nurse. The operating room is to be known as the Helen Scott Room, the equipment of which will be furnished by Sister Lida F. Scott."

Dr. E. M. Sanders, one of the medical school teachers of Professors Sutherland and Magan, praised the sanitarium. "It is perfectly wonderful how the profession, the so-called regular organized profession, has come to believe in that kind of institution," Dr. Sanders said. "And you have more friends among the laity than you have among this profession. But they will all come. The doctors will come—they have been coming. I do not hear any high class surgeon any more say anything except what is complimentary about your work."¹⁰

The 1920 annual report stated the sanitarium once again needed more room and lamented that no work had

yet been done on a sun parlor, lounging room, or cottage. The Gotzian Home building was accommodating overflow patients in space the school needed for other things. Thanks to Lida Scott, an electric light plant started serving the entire campus January 7, 1921.¹² The sanitarium showed a \$7,899 profit in 1921. The annual report described it as "a department of the school in the same sense that the farm is a department. With a group of sick people in our midst it is necessary for other departments of the school to favor the sanitarium in various ways. It must have the necessary help even at the sacrifice of help in some other departments. It is the policy of the school to see that the sanitarium receives the best of the garden, and the first and best of everything about the place for it is one of the leading avenues for cash income, as well as a strong feature in the educational work."¹³

A new six-room cottage opened in 1926. The pressure of patients then required the erection of a twelve-room cottage and the addition of X-ray and physiotherapy departments. Remodeling continued throughout 1929, culminating with white stucco paint on the earlier frame buildings now connected to each other with covered runways having arched side openings. A new administration building was completed that year, and a new bridge across the Cumberland River on Old Hickory Boulevard made Larkin Springs Road another major access to the campus. The sanitarium had taken shape as a major Nashville area medical institution.¹⁴

Then the Great Depression slowed things. The 1933 annual report showed the hospital serving half as many patients as it had in previous years. "We have had to do a large amount of charity work," the report said. "This, however, is not unusual in view of the fact that 50 percent of the Nashville doctors have not been able to pay their rent during the past few years... Considering the general

financial situation, we feel that the sanitarium has done very well.”¹⁵

During 1935, an average of 60 patients occupied the rooms each day, with the sanitarium continuing to be the largest source of income for the institution. The 1936 report showed the hospital treated 1,398 patients that year, with six physicians from Old Hickory, Madison, Goodlettsville, and other communities supporting it and a Mr. George Cothren serving as anesthetist. Drs. Joe Sutherland, son of E. A. Sutherland, and Murlin Nester joined the staff, and the addition of Dr. Cyrus Kendall enabled the sanitarium to do its own pathology work. The financial reports reflected an improving economy by the 1940s. Dr. Sutherland reported to the 1944 constituency that Madison sanitarium had an income of \$209,400 during 1943 and once again needed a new wing.¹⁶ Madison Sanitarium and Hospital continued thriving through the 1950s and then faced a new challenge with the decade of the 1960s. Early in 1960, the board voted to build a new hospital and appointed Ralph Davidson as president of the entire campus operation February 10, 1961.¹⁷

“They wanted me to be president because they thought Madison was at a crisis,” Davidson said years later. “It was just about as low as you could get. That is why, the first day I got a phone call from the state of Tennessee accrediting body, saying we will give you one year to build a new hospital building or we are going to close it down. And if the hospital closed, it would wipe out the college.”¹⁸

Davidson negotiated a \$2 million bond issue for a new hospital building, but that meant the hospital stopped subsidizing the school as it had for more than fifty years. The Kentucky-Tennessee Conference of SDA took over the school, closing the college and operating a secondary school on campus known as Madison Academy. The hospital changed its name to Tennessee Christian Medical

Center in 1986. Tri Star, a subsidiary of the Hospital Corporation of America (HCA) in Nashville, Tennessee, purchased the Madison and Portland campuses of Tennessee Christian Medical Center early in 2006 and made them a part of their nine hospitals in Middle Tennessee and three in the Chattanooga area.



CHAPTER 10
**The Medical Legacy of
Madison College**



Other than a major medical center, perhaps the greatest visible mark on the community today from old Madison College is the number of practicing Adventist physicians in the area.

Three years after E. A. Sutherland and P. T. Magan started their Madison school in 1904, they established a sanitarium along with it and therefore needed physicians.

How they got them here involved at least three things: first, and very important, was the vision of the founders; next, a struggling Adventist medical school in the West; and finally, a wealthy donor from New Jersey sold on what Sutherland and Magan were trying to accomplish at Madison. E. A. Sutherland saw the future of Madison tied to that of the College of Medical Evangelists, now Loma Linda University, about sixty miles east of Los Angeles. Here again, he showed his unflagging faith in the Adventist prophetess, Ellen White, who said the church must have a medical school to train physicians.

When Ellen White was at her son's house in Nashville after helping Sutherland and Magan find the site for their school here in 1904, she wrote to Southern California believers about the importance of establishing sanitariums



Dr. Joe Sutherland (1904–91)
was one of several former students at Madison College who practiced medicine in the area for many years as a direct result of the vision of the founders in establishing a sanitarium and hospital in connection with the school.

there.¹ A year later they found a failing resort hotel for sale in the small town of Loma Linda. Mrs. White told them to buy it immediately and helped raise \$40,000 in six months to pay for a center to train physicians and other medical workers.

The first sacrifice the Madison College founders made on behalf of what became known as the College of Medical Evangelists (CME) was to lose one of their head physicians at the new Madison Sanitarium, Dr. Newton Evans, to head that school in California.

In 1915, the Seventh-day Adventist denomination decided to upgrade CME into an accredited four-year medical school. That meant developing a Los Angeles campus to satisfy the requirements of the American Medical Association for a Grade A rating. (Loma Linda was in a sparsely populated area at that time and did not have the patient base necessary for a teaching hospital.) The board of directors of the school then elected Percy Magan dean of the new campus, meaning he would leave Madison to raise money.²

Back in Tennessee, Dr. Sutherland applauded the decision of the church council to upgrade the medical school. "If at any time I can serve you in this great effort that you are putting forth, let me know, and it will be a pleasure to do so," he wrote his friend Dr. Newton Evans.³

Little did he know what that would mean.

Dr. Sutherland had experienced some good fortune in that his work at Madison had come to the attention of a wealthy woman in Montclair, New Jersey, named Lida Funk Scott, heiress to a portion of the Funk and Wagnalls fortune. Lida Scott first came to Madison after her daughter died in the summer of 1914. She found that something about supporting these self-sacrificing lay people as well as relaxing in the rural setting of Madison Sanitarium as a patient helped her to recover from this

personal tragedy. She announced that she would give \$30,000 to Madison College.

That was good news for Dr. Sutherland, but then Percy Magan risked a thirty-year friendship by asking if his friend Sutherland would let that money go to the College of Medical Evangelists instead. He needed \$60,000 to build a hospital in Los Angeles. "The General Conference was slow in putting up the funds," Sutherland wrote to Magan's widow years later. "He had persuaded them to match dollars in the purchase of a site and the erection of necessary buildings. He put our long relationship of over 30 years to the acid test when he told me of the proposition that he had made with the General Conference and that he saw no way by which he could start his part of getting money without my being willing to allow money that had been promised Madison to go over to his project to enable him to get the General Conference to loosen up."⁴

Through Dr. Sutherland's influence, two Madison donors made substantial donations. Mrs. Josephine Gotzain gave Dr. Magan \$10,000 to help buy the land for what became the Ellen G. White Memorial Hospital in Los Angeles, and Lida Funk Scott gave enough to start construction.

"She [Mrs. Scott] had promised to put her money into the development of Madison, but Percy [Magan] and I felt that the finest thing for Madison was to get the College of Medical Evangelists on its feet, especially the Los Angeles branch. So, I relinquished her from the promise she had made me. She hesitated at first but soon saw that the self-supporting work in the South could not prosper without doctors and that there was no way of securing them except from the College of Medical Evangelists and so gave him \$30,000," Sutherland recalled years later.⁵

"I am glad to state that Dr. Magan saw that we got

back a greater blessing than we had given to the medical school," Sutherland continued, "because he personally shepherded our Madison students so well that many of them returned to the South prepared to carry on the much-needed medical missionary work."⁶

One Madison College former student to set up medical practice in the area was Dr. Joe Sutherland, son of E. A. Sutherland, who started his work in 1936. He served as medical director at Madison Hospital during World War II and later operated a private medical practice; he died in 1991. Dr. David Johnson practiced psychiatry in the area for several years before moving to Mississippi to join the medical practice of his brother Reuben, another former Madison student and now physician.

"The failure of Julian Gant to connect with Madison after all that was done for him is heartbreaking," wrote Dr. Magan to Dr. Sutherland in 1929. (This young man had attended Madison College in 1923.)⁷

But Dr. Julian Gant replaced Dr. Joe Sutherland as medical director of the hospital in 1947, and during the next thirty-five years he saw the hospital and nursing school attain full accreditation and he started some paramedical schools on the campus as well.

Dr. Cyrus Kendall was another former Madison College student to come back and serve as pathologist. His three sons became physicians. Dr. Roy Bowes returned to Tennessee in 1947 and saw patients in his Goodlettsville office for many years. Other former Madison students practiced medicine in surrounding Middle Tennessee communities and sent patients to Madison Hospital.

After World War II, many other physician graduates of what is now Loma Linda University, who had gone to college elsewhere, came to Madison and have been coming ever since.

Indeed, the Madison graduates of Loma Linda spread

out all over the South. An article in a 1936 *Survey* showed their scope.

"It is with much satisfaction that teachers have seen through the years a growing interest in the South on the part of young medical men. One of the earliest products of the College of Medical Evangelists to enter the South was Dr. Julius Schneider, who for several years has been in charge of Georgia Sanitarium, Located at Decatur, near the city of Atlanta."⁸

"The past week two graduates of the class of '36, Dr. Dale Putnam and Dr. David Johnson, visited friends at Madison. Dr. Putnam and his wife were on their way to Columbus, Ohio, where he will intern in Grant Hospital, with medical work in the Southland as his objective. Dr. Johnson and his wife were on their way to Chattanooga where he will spend his internship in Ehrlinger Hospital.

"Medical centers have grown in number, and those of some years; standing have increased in size and influence, as the result of the faithful work of young physicians, many of them already known to our readers. Mountain Sanitarium, Fletcher, North Carolina, has Dr. John Brownsberger as medical superintendent and Dr. Forrest E., Bliss. Dr. Oliver Lindberg and Dr. William E. Wescott are the physicians at the attractive rural center known as Pisgah Sanitarium and Hospital, near Asheville, North Carolina.

"Dr. C.P. DeLay and Dr. R.W. Spalding, who for a time were in Knoxville, are now located, the first at Bernardsville, North Carolina, and the second at Orlando, Florida, Sanitarium. Dr. Gustav Ulloth is seen frequently at Madison as the center of his interest and medical practice is at Red Boiling Springs, Tennessee. Dr. J.O. Ewert is also ministering to the needs of a mountain section of the South, his headquarters being at Celina, Tennessee.

"Dr. John R. Peters is medical superintendent of Pewee Valley Sanitarium and Hospital, Pewee Valley, Kentucky, a few miles from the city of Louisville. Dr. C.W. Patterson is located at LaGrange, Kentucky. Dr. R.E. Ownbey has been practicing for a number of years at Trenton, Georgia. Dr. J.N. Andrews is at Rogersville, Tennessee. Dr. Ethel Brownsberger is in private practice in Asheville, North Carolina. Dr. L.E. Coolidge is medical superintendent of Takoma Sanitarium and Hospital, Greeneville, Tennessee. Dr. John Kendall is located near Wilmington, North Carolina, and Dr. Arthur Pearson, another of the 1936 graduates of the College of Medical Evangelists, will intern this year at Wilmington, with the South in view as his future field.

"With the exception of a few, these young people caught their inspiration for the Southland as a result of student life at Madison. One of the most gratifying experiences Madison faculty has is seeing the return of men and women to the field with its wide opportunities and its multiple needs. Christian men who come for self-sacrificing service in the field of medicine." ⁹

"Madison got back from the College of Medical Evangelists many rich blessings with good measure, pressed down, shaken together and running over," Dr. Sutherland wrote in 1948. "The medical college never has failed to help Madison in time of need, and about 70 of our students are engaged in medical missionary work in the Southern states."¹⁰



CHAPTER 11 Middle Tennessee School of Anesthesia



The founders of Madison College, E. A. Sutherland and Percy T. Magan, started in 1904 with the philosophy of teaching the students to work while studying and later put a school and sanitarium close together so some students could work and earn tuition.

One of their second-generation students, Bernard Victor Bowen, would put that principle to work not only in his own educational career but in starting a school of anesthesia, the only portion of old Madison College still in operation on campus. This program attained university status in December, 1994, and has granted masters degrees in anesthesia ever since.

"My parents came here in 1916, and I was born here in 1917," Bowen says. "I attended academy here in the mid-1930s and worked on the farm, in central heat-kitchen, and as a janitor in the hospital."

Young Bernard Bowen wanted to be a physician by becoming a nurse and then working his way through medical school.

"My parents were both nurses," he later wrote. "My sister is an R.N.; she has two daughters who are R.N.'s, and



Bernard Victor Bowen

another daughter preparing for medical school. So I've sorta come up in the field of nursing."

Times had changed by the time he finished school in 1945. "World War II was over and the land was flooded with GI's who had Uncle Sam footing the bill, and there

was no need for a male nurse to rub backs, etc. So I started to work to make a living."

He started giving anesthetics while in nursing school and decided to go on and become an anesthetist. Being a Seventh-day Adventist, he initially had trouble finding a place where he could get his Sabbath off but finally found a school in Chicago granting him this privilege. He told Adventist nursing profession leaders that the church should have a school for nurses to study anesthesia without working on Saturday and found he would have to start one himself.

And so he came to Madison.

Drs. Julian Gant and James Schuler invited him to start an anesthesia training program in the hospital, the second time they had made such an attempt.

"The school was conceived as a place for Adventists to come without having to work on Saturday," he says. "All hospitals had a six-day schedule when I was a student and for many years after."

Bowen started training his two starting students to put people to sleep during surgery in the fall of 1950. He soon found that Madison Hospital did not have adequate clinical facilities for such training, so he arranged for affiliations with Vanderbilt Hospital and two other out-of-town institutions: Florida Sanitarium and Hospital in Orlando, Florida, and Hinsdale Sanitarium and Hospital in Chicago, Illinois.

He maintained the Madison work-study tradition by giving his students on-the-job training doing anesthetics for surgeries not only at Madison but in other Middle Tennessee communities.

Highland Hospital in Portland, Tennessee, which had started as a unit of Madison in 1913, did not have an anesthetist, so he agreed to provide anesthesia coverage there, then branched out to Springfield and other

community hospitals in Tennessee, towns like Carthage, Smithville, McMinnville, Camden, Centerville, Linden, Waynesboro, Hohenwald, Columbia, and Sparta.

Bowen adds he and his student trainees did OB anesthesia for Baptist Hospital in Nashville on and off for several years as well as for Takoma Hospital in Greeneville, Tennessee. Graduates of his program later became full-time anesthetists at some of these hospitals.

"One of the nice things that came with this affiliation program was the willingness of these hospitals to pay for the privilege of having the students work in their departments," Bowen says.

Bowen's graduates usually scored high on the national exams, with one of them, Mary Devasher, the present director of the school, scoring a 99+. He arranged for them to take these exams on Friday instead of Saturday, and many nursing students from other parts of the country would come to Madison to do the same.

The college closed in 1964, but the Madison Hospital School of Anesthesia continued. Dr. William O. T. Smith became president in 1973, and Dr. Nevin H. Downs joined the staff in 1974. Bowen served as director of education until retiring in 1979. Dr. Smith resigned as president in 2005. Dr. L. Phillip Hunt replaced him.

The hospital then divested itself of all educational institutions, and the name changed to Middle Tennessee School of Anesthesia on July 1, 1980. The school applied for graduate status in 1993 and became the only nurse anesthesia school in the United States independent of a university regionally accredited to grant master's degrees. Mary Elizabeth (Ikey) Devasher served as program director from 1981 to 1992 and has since carried the title of vice principal and dean. She says they affiliate with nineteen area hospitals and still lease a building from Tennessee Christian Medical Center and use its operating room facilities.

"In harmony with a broad overall mission of reflecting Christ in its educational program, and in keeping with its Seventh-day Adventist heritage, the Middle Tennessee School of Anesthesia conducts its academic classes with an exposure to Christian, Seventh-day Adventist beliefs," states its web site. "By this educational effort, it is the mission of the Middle Tennessee School of Anesthesia to contribute to filling the community needs for anesthesia providers in Nashville, Middle Tennessee, Central South, regionally, and nationally."



CHAPTER 12 Adventist Street Names in Madison



During the late 1940s and early 1950s, Dr. Joe Sutherland developed some property across Neelys Bend Road from the main campus and named some of the streets after people active in old Madison College and its financial arm, the Layman Foundation.

Jasperson Drive bears the name of Arthur Alexander Jasperson, president of Madison College from 1952 to 1957. He originally came to Madison in 1912 as a student from rural Wisconsin. Two years later he married Marguerite Millar, a fellow student from his home state, and they spent four years teaching at Pisgah Industrial Institute, a Madison extension school in Candler, North Carolina, a small town just outside of Asheville. They transferred to Asheville Agricultural School and Mountain Sanitarium at Fletcher, North Carolina, in 1920, and he served as president there until moving to Madison in 1952.

"Farming, dairying, gardening, building, colporteur, riding horseback and sharing the simple life with folks in Cowee Mountain, North Carolina, managing vegetarian cafeterias, operating treatment rooms, teaching school, working day by day with students—all these activities and more occupied the time of this versatile, unselfish man,"

said one of his associates at his funeral in 1969. "To be constantly employed and never asking 'What shall I do?' was his key to happiness."

Two years before his death, the widower Jasperson married the secretary-treasurer of the Layman Foundation, where he also served as president. Lida Funk Scott had established this organization in 1924 with her personal fortune to promote the work of Madison in the form of rural medical and educational centers in the South. In 1930, Mrs. Scott hired, as secretary, a young woman from Indiana named Florence Felleme. Florence Circle now bears her name.

She also studied physical therapy at Madison and then Loma Linda, California, and served as assistant director of that department at Loma Linda for a while after graduating from there. She became secretary-treasurer of the Layman Foundation after the death of Mrs. Scott.

Soon after Dr. Sutherland died in 1955, representatives of southern self-supporting institutions formed the Laymen's Extension League (LEL) to plan annual meetings and intermittent workshops and elected Florence Felleme (later Jasperson) secretary-treasurer of that organization. She died in 1971.

Tahlana Avenue bears the name of Tahlana Elza, a bookkeeper at the Layman Foundation. She was born in 1888 in Knoxville, Tennessee, moved to Madison in 1932, retired in 1963, and died in 1968.

"In this position she visited nearly all of our self-supporting institutions, helping with the bookkeeping in each place," according to her obituary. "Though she was totally deaf during the later years of her life, she was not discouraged by this handicap, and served her Lord and church well."

A few feet down Neelys Bend Road from Tahlana Avenue and ending on the other side is Kinsey Boulevard,

named for the head of industrial arts at old Madison College.

Roy Kinsey taught public school in the Dakotas before moving to Madison in 1926. He taught there for thirty years. His wife, Lottie, was in charge of the laundry and campus store.

Two street names on campus bear prominent names. Sutherland Drive refers to the founder and his son. Gotzian Drive memorializes a major financial benefactor to not only Madison but also Adventist medical work in other parts of the world.

Josephine Gotzian was born July 18, 1846, in Galena, Illinois, and in 1869 married Adam Gotzian, a successful shoe wholesale dealer from St. Paul, Minnesota.

An 1880 train accident killed her husband and left her wealthy but disabled for life. She became an Adventist through treatments at the Battle Creek Sanitarium in Michigan and devoted her personal fortune to promoting Christian health principles.

She furnished the money to start several Adventist health institutions on the West Coast—Portland Adventist Hospital in Portland, Oregon, as well as California institutions in St. Helena, Paradise Valley, Loma Linda, Glendale, and Los Angeles, where her money purchased the land for the White Memorial Medical Center. She also helped establish an Adventist sanitarium in Sydney, Australia.

Young Edward A. Sutherland spent a summer with her when he was working his way through college. "When I was a lad I stayed for a time in the home of Mrs. Gotzian in St. Paul," he said at her funeral. "She was a mother to me, a relationship she never relinquished. Possibly all this personal interest is responsible for her early attachment to the work of Madison. In the early days when we were struggling for an existence she came to the rescue. She had

a large part in the establishment of the sanitarium. Her name belongs to some of the earlier buildings on the campus—Gotzian Hall, which for years was our chapel and Gotzian Home, erected as a dormitory. She also made possible the erection of the food factory."

After 1908, she divided her living time between Madison and California. Sutherland estimated she had spent fifteen years of her life, including the last six, at Madison.

A street adjoining Larkin Springs Road, Manzano Drive, derived its name from R. John Manzano, a native of Mexico and physical therapist at the hospital. His son, David Manzano, said the developer named the street after the first person to pay off his lot. "Dad was the first," Manzano says. "A dirt road was there then." Manzano said the area developed in the late 1940s.

John Manzano sold the house after his wife died in 1972. He then married Edna Kendall Face and lived on campus until his death in 1980.

Sanitarium Road, Hospital Drive, and Academy Road commemorate the institution itself.



Epilogue

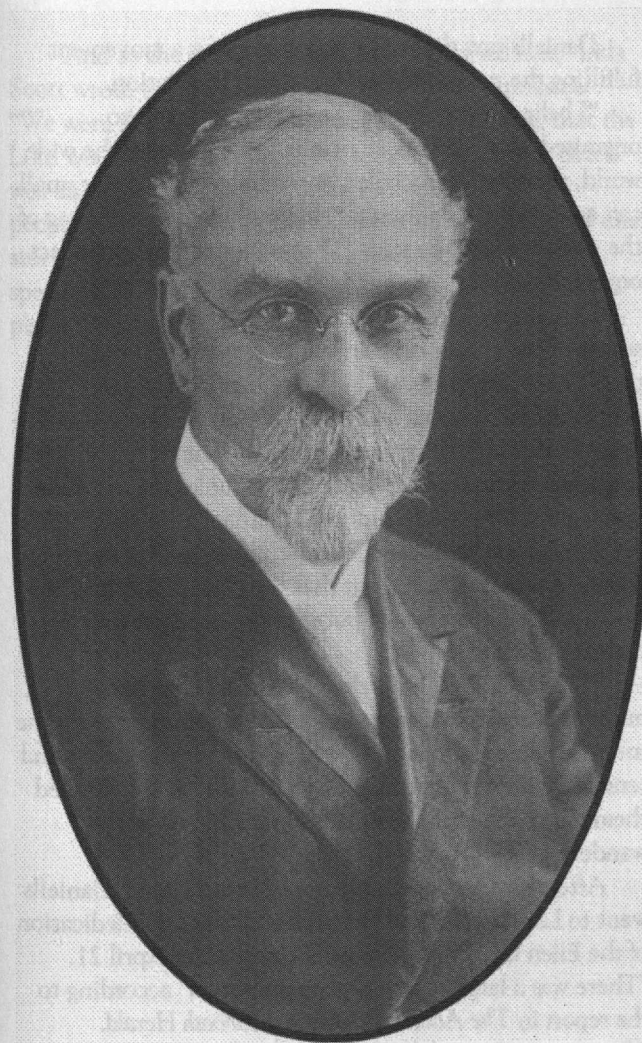


"I believe this is the last generation of men who are to live on this earth," said Arthur G. Daniells, president of the General Conference of Seventh-day Adventists, to delegates assembled at a joint session of the General and North American Division Conferences in San Francisco during his Sabbath morning sermon delivered March 30, 1918.

"Don't misunderstand me; I believe still, today, to the very depths of my heart, that this is the closing message of God, that this is the last call to humanity, that this is the generation for the finishing of that call, and that it will be finished in our day."

During the time E.A. Sutherland and Percy Magan started their school and sanitarium at Madison and, along with Lida Scott were busy developing the College of Medical Evangelists with a doubtful future, Daniells had presided over 17 years of unprecedented progress in the 74-year-old Adventist movement.

In his sermon he quoted from a letter a former schoolmate had written him asking if the church could really reach 800 million people in India and 400 million Chinese with the gospel.



Arthur G. Daniells

Daniells saw that to be no problem for a movement fulfilling the prophecies of Daniel and Revelation.

"I believe that God aims to have his people so organized, and his work so planned, that all over the wide world, people of every color, every language, great or small, can each contribute their all efficiently for the finishing of the work of God," he said. "That comes through a perfect organization."

Daniells had developed such a denomination with a strong overseas mission program after taking over as president of the General Conference in 1901. Many people in his audience had distinguished themselves as missionaries at great personal sacrifice. The record showed that church membership more than doubled during these years, going from 75,767 in 1900 to 185,450 in 1920.¹

In addition to a "clear, clean-cut message for the world," Daniells pointed out that the church also had "a message filled literature to put into the hands of the teeming millions."

"Thank God we have that," he said. "How many millions of pages of that message-filled literature have gone into the homes of humanity, and how many thousands and tens of thousands have taken that as a thread that has led them out of the dark labyrinths in which they were wandering!"²

After this General Conference session closed, Daniells went to Los Angeles and gave the address at the dedication of the Ellen G. White Memorial Hospital on April 21. "There was a large representative audience," according to the report in *The Advent Review and Sabbath Herald*. "Twenty members of the General Conference Committee were present. The excellent equipment of the school has now enabled it to attain rating as a medical school of the 'B' class. (Only a few heavily endowed or State schools have the A-class rating.)"³

"And so the dedication is an accomplished fact," Lida Scott wrote to Percy Magan from Madison, Tennessee. "We were thinking of you on that day and praying that the Lord would bless, and when I saw in the paper that there was an earthquake in California I wondered if all the people gathered together at the dedication appreciated one story buildings! It seemed to me that the Lord was speaking through that earthquake an approval of your plans."⁴



APPENDIX 1:

A Non-Madison Connection to Loma Linda



In researching the story of how Madison helped Loma Linda in its early days, I found the name of a major benefactor nobody knew anything about.

In letters to his Madison friends, Dr. Percy Magan several times mentioned the names of three people he regarded as crucial to the survival of the College of Medical Evangelists:

“Over and over again I have said, and have told many others, that when the books of God are opened in the Judgment the credit of bringing the medical school to its birth and of keeping it alive will belong to three women—Lida F. Scott, May Covington and Josephine Gotzian. The rest of us have in a way merely been instruments in the hands of this trinity,” Dr. Magan wrote on March 3, 1929.

“Miss Covington gave Minden Cottage, which was a matter of another \$8,000, and her dear old mother Covington Cottage,” he added.

Who was May Covington?

In going through a file of Percy Magan letters in the Adventist Heritage Room at Loma Linda in August, 2005 I found one he wrote to Miss Covington and her mother in Minden, Nebraska.



Miss May Covington

The letter dated February 22, 1918, indicates that Dr. Magan had just visited their home and thanked them for a \$300 donation.

“I can never tell you how much I appreciate all that

you and Miss May have done for us," he continued. "I often feel that if it had not been for a few people—Mrs. Josephine Gotzian, Miss May Covington, Mrs. Lida F. Scott, and possibly one or two others—there never would have been any White Memorial Hospital. Someone had to start and put their shoulder to the wheel for the heavy turn to get the thing going, and God certainly laid his hand upon you folks for this purpose. Only the Judgment will show what all your sacrifice has meant to the cause of God in this matter."

Dr. Magan added a postscript to Miss May saying he had read a long article in the *Scientific American* about a new heavy-duty tractor on the market like one she wanted. This suggested to me that Miss Covington operated a prosperous Nebraska farm, and that Magan had made friends with the family when he was a young man starting out as an Adventist in the Midwest.

In a 1937 letter to E.A. Sutherland he wrote about being a "tent master" in the summer of 1887 for a series of meetings in Cambridge, Nebraska. "In the end a bad wind storm tore the tent to pieces," he wrote. The evangelists went home "and I remained holding Bible studies and making an attempt at preaching in sod houses in that part of southern Nebraska and northern Kansas . . . I worked until the following January, traveling about afoot in the snow, sleeping at any farm house where night happened to find me, holding Bible readings and preaching in school houses."

Could he have boarded with the Covingtons while doing some of this evangelistic work?

I then looked up her obituary in the *Central Union Reaper* and found that May Covington was born in Stonington, Illinois, on May 28, 1866, and died at her home in Minden, Nebraska, on November 14, 1937 at the

age of 71. She was thus of the same generation as E.A. Sutherland, Percy Magan and Lida Scott.

"She had lived in the community of Minden for nearly 50 years and was a member of our church for 35 years," states the obituary. "During this time, she was a liberal supporter of the cause. Her interest in our academy was shown by many valuable contributions, among which was the first irrigation well and the cannery building and equipment."

The obituary added that failing health had prevented her from finishing college as a young woman and that she had been bedfast the past five years. The funeral home record lists her cause of death as pernicious anemia.

"Her mother, who also is remembered for her interest in the work of the Lord, passed away about five years ago," according to the obituary.

Martha Virginia Covington was born in Illinois on February 27, 1846 and was described as "a pioneer resident" of Minden. She died November 19, 1932. "Mrs. Covington was a devoted member of the Seventh-day Adventist Church for many years," according to her obituary.

I called the local historical society in Minden, Nebraska, for help and more possible information, and they found county courthouse records telling more about May Covington. In her will, she ordered that half of her assets other than household goods go to her younger brother, William W. (Wade) Covington of Stonington, Illinois, and the other half to a personal friend, Katherine M. French of Glenwood Iowa, with that portion to benefit Shelton (now Platte Valley) Academy in Shelton, Nebraska, should Miss French precede her in death. They each initially received \$2,000, according to the court documents, and later split the proceeds of selling property amounting to \$8,800 after

payment of all claims against her estate. These must have been substantial amounts of money when the average salary was \$10 or \$15 a week.

According to the Kearney County court records, May Covington was the daughter of a prosperous farmer named Robert Covington. He was born in 1812 and was 54 years old when May was born in 1866. He died in Minden in 1907 at the age of 95. His will lists property in Minden, Nebraska, Grayson County, Texas and Stonington, Illinois. The court estimated his Nebraska real estate to be worth \$45,000 and land in other states \$75,000 in addition to personal property amounting to \$1,500.

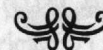
May Covington therefore came from a substantial family and invested her money in the Lord's work in general and the College of Medical Evangelists in particular at a critical time of its founding, when its very future was in doubt. She as well as the Madison College pioneers thus had a role in the story of what is now Loma Linda University.

After his work closed at Loma Linda, Percy Magan passed into history and took his supporters with him.



APPENDIX 2:

Letter from Percy Magan
to E.A. Sutherland



Percy Magan wrote this letter to his friend E.A. Sutherland from the Hotel Statler in Detroit, Michigan.

May 29, 1928

Dr. E.A. Sutherland
Madison, Tennessee

My dear Ed -

I wish it were within my poor power to really tell you how grateful I feel to you for all your kindness and goodness to me. I lay awake thinking of how so many, many times you have made my cause your own, and stopped at no sacrifice to see us through. As I ponder it over in my mind I keep wondering if there is another soul in all the earth who would do that for a brother, and it makes me long to have the same unselfish spirit that I see so beautifully wrought out in you. It almost brings the tears to my eyes as I contemplate all of Mrs. Scott's devotion to the Medical School, and especially this last witness of her devotion. It all makes me ashamed of myself, and I find myself asking the Lord to raise me to that same plane of selflessness

which I see so gently delineated in her life. I can only ask the Good Giver of all to make my life ring as true to my friends as the lives of you two has to the White Memorial and the bit that it is trying to do in the earth. I all makes me keep wondering if I were in Mrs. Scott's place, with her burden for Madison and its work, whether I would be willing to let its needs bide awhile so that a need outside could go forward. The whole thing has been a great spiritual lesson to me. I am a queer mortal, I know; and I also know, that like Abraham of old, I bear the marks of the pit whence I was digged, but I certainly do feel thankful to you both, and I feel that the tides of my own life have risen because of the light that has shone forth from yours. What more can I say? Only that you two have made me long to do better myself, and to seek more earnestly that Quest of the Ages who alone can make the wondrous things possible in our beings.

This letter is for both yourself and Mrs. Scott.

As ever with kindly memories,
Percy Magan



APPENDIX 3:
Letter from Lida Scott
to Ellen White



Chester, Massachusetts
July 11, 1905

Dear Sister White,

It is very evident that fashion is creeping into our churches and this I greatly deplore. I dislike to encroach upon your time and yet it seems right after thoughts and prayer that I should inquire for more definite instruction that I have seen. My husband, a man of position and great pride, is bitterly opposed to the truth held by Seventh-day Adventists.

Would it be wise for me entirely to disregard the changes in dress due to fashion? I have adopted a simple and healthful mode of dress and yet when a new dress is being made I have heretofore taken no pains to conform to a past mode in preference to a present one equally simple and comfortable. It would seem it may be a want of faith on my part, it would seem that were I to retain fixedly one mode of dress regardless of the cut of sleeves, the cut of skirt and so on, that it might lead to an open rupture in the family.

I have a young daughter which I wish to keep under my training as long as possible. And yet, were I sure of the part of wisdom, I should not let these considerations alter my course

knowing that my Father is able to keep that which has been committed unto him, and that right is the only safe course. It is also a convenience to me and a great saving of time to buy articles of clothing readymade. Is this wrong, if reasonable simplicity is observed?

Is it my duty—if so it will be my pleasure to dress so markedly out of style that my near relatives, really quite simple and sensible in their own dress, will be ashamed to walk out with me.

I prefer to please the Lord but I want to avoid anything which savors of fanaticism. They think now I am exceedingly plain. I wear no jewelry except a wedding ring. Among my wealthy friends these things are subjects of considerable comment. I believe I do not conform to the foolish fashion. So is this sufficient or should I adopt one fixed style of dress and adhere to it through all the vicissitudes of fashion?

My eight-year-old daughter and I are the sole representatives of the truth in this farm land during the summer season and find there are no horrors in isolation with the friend that sticketh closer than a brother.

May the Lord preserve you to us is my prayer.

Yours sincerely,
Lida Scott



APPENDIX 4:

Physicians and Dentists



The October 20, 1948, *Southern Tidings* listed the following physicians and dentists in private practice in the Southern Union, the former Madison students in bold type.

Physicians

H.L. Anderson	Bernice Andrews
L.L. Andrews	Thomas H. Biggs
Paul Black	V.R. Bottomley
Roy Bowes	L.R. Coolidge
Frederic B. Cothren	J.E. Crews
J.S. Cruise	Julius Dietrich
Albert G. Dittes	C.C. Dyer
A.C. Ford	P.L. Fisher
R.C. Floren	L.P. Foster
Julian Gant	George Gartley
A.H. Glorig	R.B. Gibson
Bayard Goodge	J.C. Hayward
David Hoehn	David Johnson
Gilbert Johnson	Reuben Johnson

Ted Joyner	Cyrus Kendall
John Kendall	George Koseruba
D.H. Kress	T.H. Lundstrom
C.W. Lynn	H.B. Mack
M.M. Martinson	Stella Martinson
Dr. Mathieson	H.C. McClure
B.E. McLarty	Dr. McLeod
Paul Messner	J.A. Oliver
J. Wesley Osborne	J.R. Peters
Floyd L. Pichler	J.A. Pines
W.G. Plinke	George Randolph
Lionel Roth	J.F. Schneider
James Schuler	V.F. Shull
W.G. Shull	R.R. Steinman
Joe Sutherland	E.L. Tarpley
B.E. Taylor	E.A. Tucker
Gustav Ulloth	Clifford Vinson
Louie Waller	George Winters
J.H. Young	

Dentists

E.T. Ahl	R.S. Akers
Al Artress	D.T. Auten
Elder Carmen	C. Lester Christman
Eugene Finley	James Ford
William Harp	R. Lester Harris
Lawrence Hewitt	J.W. Hickman
R.L. Lilly	J.G. Linebarger
Rollin E. Mallernee	Oscar O. Meisner
G.A. Mitchell	J. Russell Mitchell
Roy D. Mitchell	Claudius C. Ray
Wayne Satterfield	R.R. Steinman
W. Ross Stromberg	William Trinkner
J.C. Trivett	

These other physicians and dentists also attended
Madison College

Charles V. Barrows	Blanche Noble Beakley
L. A. Bascom	Charles D. Bessire Jr.
Linnie R. Black	Dewitt Bowen*
Glenn Bowes, Chiropractor	Larry Bowes
Robert (Bob) Bowes	John Bralliar
Max B. Bralliar	Nelwyn Brown*
Ethel M. Brownsberger	John P. Brownsberger
Sidney B. Brownsberger	Yolanda Sutherland Brunie
William A. Bryant	L. J. Bull
James W. (Billy) Burks*	Jay Henry Caldwell
Arthur E. Carleton	David P. Clark
Amos L. Coffee	Frederic B. Cothren*
Jackson D. Cothren	John Crowder
Thomas A. Davis*	Charles E. Dent
Paul Donesky	Willis G. Dick
Marion Francis Dunn	Anna B. Durrie
Paul Wm. Dysinger	Joseph Payton Foley
Edward Carl Frank	Robert Gallagher
Merle Godfrey	Norval E. Green
Robert Green	Beverly Gregorius
Hans Gregorius	Maurice Guest
John Harris	Russell Herman
Bruce Wallace Hume	Alstrop N. Johnson
Elwin B. Johnson	John Oswald Jones
John Owsley Jones	George Katcher
Charles Kathzer	Joseph Karlisk
John Karmy	Robert Keller
Robert Kellogg*	Charles Littell
Delvin Littell	Lester Fay Littell, Jr.
Ned Littell*	Sidney Lowery

Albert W. McCorkle
Jack McQueen
Russell Myers
Murlin Nester
Patrick O'Callaghan*
Claude Eldon Randolph
Charles Leslis Reeves
Jackson M. Saxon
Jack Schaefer
Herman Lewis Smith
John R. Spencer
Shaen Sutherland
Gene Thomas
Angus Andrew Treece
Glenn Velia
Orvil Thompson Walter
Harry Webber
Gerald L. Wheeler
Paul Woods

Wayne McFarland
Bryan Michaelis
Harold Mitzelfelt
Blanche Noble-Nicola
Ora Wayne Ramsey
Harry Lamoraux Randolph
Stanley Rudisaile*
Paul A. Saxon
John Solomon
Dr. Other Speaker
Kenneth Sheriff
William C. Swatek
Paul R. Thompson
Edgar A. Tucker
Lew Ernest Wallace
Alfred Webber
Richard Welch
James M. Whitlock

(*) Dentists



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ENDNOTES



CHAPTER 1

- ¹ Maehre, Robert Conn, "The Obedient Sutherland," p. 8, dissertation in partial fulfillment for CHIS 574, DEV SDA THEOL, at Andrews University, Fall, 1979. Dissertation in Center for Adventist Research.
- ² Letter, E.A. Sutherland to S.N. Haskell, December 20, 1907, Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan. file box of the E.A. Sutherland correspondence.
- ³ Ashworth, Warren Sidney, "Edward Alexander Sutherland and Seventh-day Adventist Educational Reform: The Denominational Years, 1890-1904," p. 255-258, 365, dissertation for the degree of Ph.D. from Andrews University, Berrien Springs, Michigan. A copy is in the Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan. Also Sutherland, Edward A., "Chronological arrangement of events in the Life of Percy Tilson Magan and those associated with him," unpublished manuscript in the archives file documents, Magan Collection, Department of Archives and Special Collections, Loma Linda University Library, Loma Linda, California.
- ⁴ Sutherland, Edward A., "Chronological arrangement of events in the Life of Percy Tilson Magan and those associated with him," unpublished manuscript in the archives file documents, Magan Collection, Department of Archives and Special Collections,

- Loma Linda University Library, Loma Linda, California.
- ⁵ Letter, E.A. Sutherland to W.C. White, May 21, 1899, Center for Adventist Research, Andrews University, Berrien Springs, Michigan, file box of the E.A. Sutherland correspondence
 - ⁶ Maehre, Robert Conn, "The Obedient Sutherland," p. 8, dissertation in partial fulfillment for CHIS 574, DEV SDA THEOL, at Andrews University, Fall, 1979. Dissertation in Center for Adventist Research, p. 8
 - ⁷ Ashworth dissertation, p. 339-353
 - ⁸ Ibid., p. 375-80, Letter, Percy Magan to Ellen White, October 28, 1903, Center for Adventist Research, loc. cit.
 - ⁹ Ellen White, Manuscript 58, 1904, Center for Adventist Research, loc. cit.
 - ¹⁰ Vande Vere, E.K., "Notes on Lake Union Conference Session of 1904," Document File Folder No. 354, Center for Adventist Research, Andrews University, Berrien Springs, Michigan.
 - ¹¹ Ellen White, Manuscript 54, 1904, Center for Adventist Research, Andrews University, Berrien Springs, Michigan.
 - ¹² Allen, Edward Martin, "The Berrien Springs Meeting, 1904: A Study of E.G. White in Crisis," unpublished dissertation, Spring Quarter, 1977, Document File Folder No. 354, Center for Adventist Research, Andrews University, Berrien Springs, Michigan.
 - ¹³ Vande Vere, E.K., "Notes on Lake Union Conference Session of 1904," Document File Folder No. 354, Center for Adventist Research, Andrews University, Berrien Springs, Michigan, p. 2.
 - ¹⁴ Vande Vere, E.K., "The Berrien Springs Meeting," Document File Folder No. 354, Center for Adventist Research, Andrews University, Berrien Springs, Michigan, p. 4
 - ¹⁵ Ellen G. White, letter July 25, 1904, Manuscript 74, 1904, Center for Adventist Research, Andrews University, Berrien Springs, Michigan.
 - ¹⁶ Ellen G. White, speech at Berrien Springs, Monday, May 22, 1904, Manuscript 54, DF 354, Center for Adventist Research, Andrews University, Berrien Springs, Michigan.

CHAPTER 2

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- ¹ Letter, E.A. Sutherland to W.C. White, July 11, 1904, Ellen G. White Estate, Silver Spring, Maryland.
- ² Talk by E.A. Sutherland, Transcription of original recording held in Archives & Special Collections, Del E. Webb Memorial Library Loma Linda University, California, Transcribed October 15, 1997, p. 9

CHAPTER 3

- ¹ Sutherland, Dr. E.A., "My Sixty Years' Friendship with Percy T. Magan," *The Journal Alumni Association College of Medical Evangelists*. Vol. XIX, March, 1948, No. 3, p. 8
- ² Ibid., p. 11
- ³ Talk by E.A. Sutherland, Transcription of original recording held in Archives & Special Collections, Del E. Webb Memorial Library Loma Linda University, California, Transcribed October 15, 1997, p. 7-9
- ⁴ Ibid., p. 11
- ⁵ Sutherland, Dr. E.A., "My Sixty Years' Friendship with Percy T. Magan," *The Journal Alumni Association College of Medical Evangelists*. March, 1948, p. 30
- ⁶ *The Madison Survey*, special issue dedicated to the memory of Edward A. Sutherland, July, 1955, Vol. 36, No. 7, p. 6

CHAPTER 4

- ¹ Sutherland, Dr. E.A., "My Sixty Years' Friendship with Percy T. Magan," *The Journal Alumni Association College of Medical Evangelists*. March, 1948, p. 8

- ² "The Ellen G. White Memorial Hospital, *The Advent Review and Sabbath Herald*, May 2, 1918, p. 24
- ³ Letter, Percy Magan to Lida Scott, July 18, 1918, in the Percy T. Magan Collection #229, Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan.
- ⁴ Letter, Lida Scott to Percy Magan, January 31, 1919, in the Percy T. Magan Collection #229, Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan.
- ⁵ Sutherland, Dr. E.A., "My Sixty Years' Friendship with Percy T. Magan," loc cit., p. 31
- ⁶ Letter, Percy Magan to Lida Scott, August 19, 1919, loc. cit.
- ⁷ Letter, Percy Magan to Lida Scott, February 17, 1921, loc. cit.
- ⁸ Letter, Percy Magan to Lida Scott, June 2, 1926, loc. cit.
- ⁹ Letter, Percy Magan to E.A. Sutherland, March 3, 1929, Center for Adventist Research, Andrews University, Berrien Springs, Michigan. Josephine Gotzian was a financial supporter of Dr. Sutherland living on the campus of Madison College. She is written about in Chapter 12. According to a letter in the Magan collection in the Department of Archives and Special Collections of the Loma Linda University Library, May Covington lived in Minden, Nebraska and operated a prosperous farm. A sketch of her appears in the appendix.
- ¹⁰ Letter, Percy Magan to Layman Foundation, February 21, 1929, loc. cit.
- ¹¹ Letter, Percy Magan to E.A. Sutherland, September 29, 1929, loc. cit.
- ¹² Letter, Percy Magan to E.A. Sutherland, November 5, 1929, loc. cit.

CHAPTER 5

- ¹ Lida F. Scott, "My First Impressions," *The Madison Survey*, March 24, 1920, p. 1
- ² "Memorial Service for Mrs. Lida F. Scott," *The Madison Survey*,

- May 23, 1945, p. 1. Excerpts from eulogy delivered by E.A. Sutherland.
- ³ Letter, Lida Scott to Mrs. Richard J. Jones, September 23, 1925. On file with the correspondence of Lida Scott in the Layman Foundation office, Collegedale, Tennessee.
- ⁴ *Golden Anniversary Album*, Madison College and Sanitarium, The Alumni Association, The Student Association of 1954, The Layman Foundation, The Druillard Trust, Madison, Tennessee, 1954, p. 131.
- ⁵ Taken from a report document written by Lida F. Scott July, 1927. Part of her collection at the Layman Foundation, Collegedale, Tennessee.
- ⁶ A death certificate from the New Jersey Office of Registrar of Vital Statistics lists no cause of death. In a letter written January 3, 1975, the sister-in-law of Lida Scott said that Helen Scott died of tuberculosis of the brain and spine after suffering for over a year.
- ⁷ Lida F. Scott, "My First Impressions," *The Madison Survey*, March 24, 1920, p. 1
- ⁸ Scott, Lida F., "My Impressions of the Hill School Work of the South," Part of her collection at the Layman Foundation, Collegedale, Tennessee.
- ⁹ Lida F. Scott, "My First Impressions," *The Madison Survey*, March 24, 1920, p. 2
- ¹⁰ Taken from a report document written by Lida F. Scott July, 1927. Part of her collection at the Layman Foundation, Collegedale, Tennessee, p. 2
- ¹¹ Ibid., p. 2,3.
- ¹² "Memorial Service for Mrs. Lida F. Scott," *The Madison Survey*, May 23, 1945, p. 38
- ¹³ "The President's Report for 1921," Board Minutes, Nashville Agricultural and Normal Institute, February 16, 1922, p. 217. *The Madison Survey*, February 6, 1924, p. 23. This building was completed in 1923 after two years of construction.
- ¹⁴ On file at the Layman Foundation, Collegedale, Tennessee.

- ¹⁵ The charter of incorporation is at the Layman Foundation archives. Letter from Bass, Berry & Sims law firm in Nashville, Tennessee to Lida Scott, September 6, 1923
- ¹⁶ Letter on file at the Layman Foundation.
- ¹⁷ Letter, Lida F. Scott to Percy T. Magan, January 17, 1919, in the Percy T. Magan Collection #229, Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan.
- ¹⁸ Ibid., June 22, 1919, in the Percy T. Magan Collection #229, Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan.
- ¹⁹ Sutherland, Dr. E.A., "My Sixty Years' Friendship with Percy T. Magan," *The Journal Alumni Association College of Medical Evangelists*. March, 1948, p. 31
- ²⁰ According to the May 15, 1946, *Madison Survey*, her husband, Robert Scott, died at Madison on April 15. Lida Scott rarely mentioned him in her correspondence, and he never lived at Madison until apparently toward the end of his life. The *Survey* story said he "passed away, following an illness of a number of months, and a little less than a year after the death of his wife, Mrs. Lida Scott. Born and educated in Scotland, Mr. Scott was a teacher, author and lecturer, connected with Funk and Wagnalls Co. for a number of years, and financial secretary of the Church of the Strangers in New York City."
- ²¹ *The Madison Survey*, October, 1954, p. 5

CHAPTER 6

- ¹ Druillard, N.H., "Through the Eyes of our Mother," *The Madison Survey*, March 24, 1920, p. 2
- ² "A Break in the Inner Circle," *The Madison Survey*, July 7, 1937, p. 97
- ³ Ibid., p. 99
- ⁴ Letter, Nellie Druillard to W.C. White, June 7, 1903, on file at Ellen G. White Estate, Silver Spring, Maryland.

- ⁵ Letter, Nellie Druillard to Ellen G. White, August 8, 1905, loc. cit.
- ⁶ Letter, Nellie Druillard to Ellen G. White, December 1, 1904, loc. cit.
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- ⁸ Letter, Nellie Druillard to Ellen G. and W.C. White, September 15, 1906, loc. cit.
- ⁹ Sandborn, William C., "Historical Sketch of Madison Sanitarium and Hospital," *The Madison Survey*, March, 1960, p. 3
- ¹⁰ Letter, Nellie Druillard to Ellen G. White, January 8, 1914, loc. cit.
- ¹¹ "Mrs. Nellie H. Druillard," *The Madison Survey*, July 7, 1937, p. 99. Bound copies of *Surveys* starting in 1919 are at the Heritage House on the campus of Madison Academy and Tennessee Christian Medical Center, Madison, Tennessee.
- ¹² Letter, Nellie Druillard to W.C. White, January 31, 1907, loc. cit.
- ¹³ Board Minutes, Nashville Agricultural and Normal Institute, October 12, 1914, p. 63

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- ¹ Obituary, *The Nashville Banner*, Nashville, Tennessee, September 5, 1951, p. 2
- ² "His Passion for Growing has made Floyd Bralliar Man's Benefactor," *Memphis Commercial Appeal*, Memphis, Tennessee, March 7, 1948. A copy is in the Tennessean Archive, 1100 Broadway, Nashville, Tennessee.
- ³ Obituary, *The Nashville Tennessean*, Nashville, Tennessee, September 6, 1951, p. 2
- ⁴ "Dr. Bralliar to Answer Farm Garden Inquiries in Column," *The Nashville Tennessean*, Nashville, Tennessee. No date is on the story, but a clipping of it is in the Floyd Bralliar File in the *Tennessean* archives, 1104 Broadway, Nashville, Tennessee.

- ⁵ *Memphis Commercial Appeal* loc. cit.
- ⁶ "Dr. Bralliar's New Garden Book Sales Start Tomorrow," *The Nashville Tennessean*, June 16, 1946.
- ⁷ *Memphis Commercial Appeal*, loc. cit.
- ⁸ "Mrs. Eleanor Roosevelt Writes of Madison," *The Madison Survey*, p. 3, January 4, 1939
- ⁹ Letter, Floyd Bralliar to Mrs. Franklin D. Roosevelt, July 8, 1941, on file in the Bralliar Collection at the Heritage House on the campus of Madison Academy and Tennessee Christian Medical Center, Madison, Tennessee.
- ¹⁰ "The Good Life," *The Nashville Tennessean*, September 6, 1951, p. 12

CHAPTER 8

- ¹ Letter, Bessie DeGraw to A.G. Daniells, November 24, 1913, on microfilm at the Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan.
- ² Letter, Bessie DeGraw to W.C. White, November 24, 1913, loc. cit.
- ³ "Items Concerning the Nashville Agricultural and Normal Institute and Auxiliary Schools," extracts of a report given by M. Bessie DeGraw before the Southern Union Conference January 10, 1914, loc. cit.
- ⁴ "Last of Madison Founders Dies," *The Madison Survey and Alumni News*, April-June, 1965, p. 2
- ⁵ Letter, Bessie DeGraw to W.C. White, November 17, 1913, loc. cit.
- ⁶ Letter, Bessie DeGraw to W.C. White, March 26, 1915, loc. cit.

CHAPTER 9

- ¹ Letter, E.A. Sutherland to Ellen G. White, November 2, 1904, Ellen G. White Estate, Silver Spring, Maryland.

- ² Board Minutes, Nashville Agricultural and Normal Institute, June 3, 1906, p. 8. This meeting was held in a tent at the corner of Meridian and Grace Streets, Nashville, Tennessee. These minutes are in the Heritage House on the campus of Tennessee Christian Medical Center, Madison, Tennessee.
- ³ Letter, E.A. Sutherland to Ellen G. White, March 27, 1907, loc. cit.
- ⁴ Board minutes, Nashville Agricultural and Normal Institute (N.A.N.I.), June 30, 1908, p. 10. On file at the Heritage House on the campus of Madison Academy and Tennessee Christian Medical Center, Madison, Tennessee.
- ⁵ Letter, E.A. Sutherland to W.C. White, July 31, 1908, loc. cit.
- ⁶ Board minutes, Meeting of Special Committee appointed at the informal meeting of the Board of Trustees of the N.A.N.I. to arrange with Dr. Newton Evans concerning his connection with the N.A.N.I., p. 12, 13. loc. cit.
- ⁷ "A sketch of the progress of the N.A.N.I. since the last meeting of its constituents in 1908," part of the minutes of the annual meeting of the N.A.N.I. trustees, November 29, 1912, p. 53, loc. cit.
- ⁸ *Ibid.*, p. 55
- ⁹ *Ibid.*, p. 72
- ¹⁰ *Ibid.*, p. 96
- ¹¹ *Ibid.*, p. 192
- ¹² *Ibid.*, p. 199
- ¹³ *Ibid.*, p. 223
- ¹⁴ *Ibid.*, p. 296, 303, 313, 314
- ¹⁵ *Ibid.*, p. 419
- ¹⁶ *Ibid.*, p. 440, 504, 734
- ¹⁷ Sandborn, William C., "Madison to Build New Sanitarium and Hospital," *Madison Survey*, March, 1960, p. 1. *Madison Survey*, February, 1961, p. 1
- ¹⁸ Interview, Albert Dittes and Ralph Davidson, September 5, 2001. The March, 1960 *Survey* article said that the accrediting

commission had cited the old hospital building as being out of line with state safety codes.

CHAPTER 10

- ¹ In a letter from Nashville, Tennessee, dated June 30, 1904 Ellen White wrote,

"Earnest work should be done in Southern California in . . . establishing a sanitarium near Los Angeles. Several buildings have already been offered for sale. If these are not suitable, or if they cannot be purchased for a reasonable sum, land should be purchased and buildings erected." *Loma Linda Messages*, p. 44, paragraph 1, 1981, property of the Ellen G. White Estate, Silver Spring, Maryland.

- ² Merlin L. Neff, *Invincible Irishman*, Pacific Press Publishing Association, Mountain View, California, 1964, p. 93
- ³ Letter, E.A. Sutherland to Newton Evans, November 24, 1915, in the Percy T. Magan Collection #229, Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan.
- ⁴ Letter, E.A. Sutherland to Lillian E. Magan, September 22, 1952, in the Lida Scott papers at the Layman Foundation, Collegedale, Tennessee.
- ⁵ *Ibid.*
- ⁶ Sutherland, Dr. E.A., "My Sixty Years' Friendship with Percy T. Magan," *The Journal Alumni Association College of Medical Evangelists*. March, 1948, p. 30
- ⁷ Letter, Percy T. Magan to E.A. Sutherland, March 3, 1929, in the Percy T. Magan Collection #229, Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan.
- ⁸ *The Madison Survey*, July 8, 1936, p. 111, 112
- ⁹ Lida Scott helped Julius Schneider, one of the first Madison students to go on to Loma Linda, with his school tuition along with many other students manifesting an interest in doing

medical missionary work in the South. In one letter, Dr. Magan thanked her for the help and described him as "a very worthy boy. He is peculiar, quiet, slow and stubborn as a Tennessee mule, but a good boy who never gives any trouble and he works very hard, and I believe is devoted to this cause. I have helped him some myself with money and clothes, but of course, my little store does not amount to very much in this kind of a game." Letter, Percy Magan to Lida Scott, December 19, 1918, in the Percy T. Magan Collection #229, Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan.

¹⁰ Sutherland, Dr. E.A., "My Sixty Years' Friendship with Percy T. Magan," *The Journal Alumni Association College of Medical Evangelists*. March, 1948, p. 30, 31

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- ¹ *141st Annual Statistical Report - 2003*, General Conference of Seventh-Day Adventists, Silver Spring, Maryland. Compiled by the Office of Archives and Statistics, p. 84
- ² Daniells, Arthur G., "The Finishing of this Work," *The Advent Review and Sabbath Herald*, May 2, 1918, p. 3-7.
- ³ *Ibid.*, p. 24
- ⁴ Letter, Lida Scott to Percy T. Magan, May 2, 1918, in the Percy T. Magan Collection #229, Center for Adventist Research, James White Library, Andrews University, Berrien Springs, Michigan.



Albert Dittes

Albert Dittes grew up hearing about the Madison tradition. His grandfather's first cousins, Frances and Florence Dittes, taught dietetics and nursing at Madison College. His mother, Elinor Dittes, earned a bachelor's degree there in 1943. His father, Dr. Albert Dittes, attended Madison College and went on to graduate from medical school at Loma Linda. He practiced medicine at a hospital in Portland, Tennessee originally started as a unit of Madison.

He started his professional career in the Adventist pastoral ministry, then concentrated on public relations and journalism. He has been a newspaper reporter and also earns part of his living playing the piano and organ for churches.

He and his wife Pat live in Portland, Tennessee, and have two grown children and five grandchildren.