DIVINE DESTINY

Background and Establishment of Shenandoah Valley Academy in New Market, Virginia

[Including a history of the establishment of the Seventh-day Adventist community in the Valley]

Richard E. Harris
1995

Shenandoah Valley Academy is a secondary level, coeducational boarding school operated by the Seventh-day Adventist Church.

This Book is Dedicated
To the Memory of
MYRTLE NEFF SMITH
(1896-1975)

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PREFACE

My fascination with the story of Shenandoah Valley Academy began shortly after I arrived to teach Bible there in the fall of 1958. That year marked the 50th anniversary of the school and principal George Akers asked me to sponsor the annual and include a brief pictorial history in it. He also asked me to produce a Saturday night program complete with dramatization, music, slides, and live pioneers.

Since I knew nothing about the school, Myrtle Neff Smith was invaluable for sharing with me the academy's history. She was the typing teacher at the time. Her grandfather Abraham C. Neff was a charter member of the New Market church when it was organized (1876), the first ordained minister in the state (1883), and the first Virginia Conference president (1883). Myrtle wrote a brief early history of the Potomac Conference and the academy in the *SDA Encyclopedia* (1966). After the anniversary celebration weekend, she urged me to write a more detailed history of the church and academy.

Like many others I was impressed with the unique circumstances in Charles Zirkle's founding of the school. I was further intrigued with the unusual events in beginning the New Market Adventist church--the first in Virginia. Continuing research revealed, to my amazement, persons with daring exploits famous in American history who were associated with the area. I agreed to record a history, but my busy life teaching at the school and later writing Bible textbooks in Michigan and pastoring in Michigan and Virginia prevented my getting involved.

When my wife Liz and I returned to New Market after an absence of 18 years, Myrtle Neff Smith had been laid to rest. Ever aware of her dream, I continued collecting historical resources until I had accumulated 12 file boxes of documents, testimonials, taped interviews, books, photographs, moving pictures, and memorabilia. These I organized and stored in a large fireproof safe. I prepared a slide program of the full history of SVA. After

retirement in 1986, I began writing the story. *Shenandoah Valley Academy: Background and Beginning* is the result.

Perhaps, some may feel that I should have written less on background and more on the school's continuing story. Since no one else now living is as familiar with or has collected as much materials on the historical background and beginning of the academy, I have felt a moral obligation to record what I know while I am able. Others now living are more familiar with and resources are more easily available for the rest of the story. I have, therefore, included only a summary chapter of the period between 1927 and 1995.

In addition to writing this volume, I have been concerned that returning alumni and faculty as well as new students and faculty should be able to identify sites of the past. Accordingly, we have imbedded marble markers at the locations of buildings at SVA before 1950, which are now gone. We have also prepared a pictorial, self-guided-walking-tour brochure describing these building. In connection with this tour, we have excavated a portion of the wall of the stone, pre-Revolutionary War fort where Charles Zirkle was born and erected a monument there.

I am not only indebted to Myrtle Neff Smith for inspiring this book, but I am grateful to her daughter and son and their spouses, Minnelee Smith White and her husband Ward and Eugene Neff Smith and his wife Louise who have funded the printing of this volume. I also wish to thank Melvin Niswander for insisting that I abandon my typewriter and write the book on a computer which he donated. Those deserve my appreciation as well who have critiqued my manuscript and given invaluable suggestions and those who have encouraged me to persevere in publishing this volume.

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"We have nothing to fear for the future,
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except as we shall forget the way the Lord has led us,
and His teaching in our past history."
Ellen G. White

"The Past is Prologue"
Engraved on the National Archives Building

"Those who do not treasure the memory of their
ancestors do not deserve to be remembered
by posterity."
Edmund Burke

INTRODUCTION

For more than three-quarters of a century candid observers have recognized that Shenandoah Valley Academy is a unique school among Adventist boarding academies. Like other schools its alumni fill key roles in many occupations such as business, health care, religion, education, homemaking, mechanics, agriculture, art, music, literature, media, and the service industries. Why then is SVA different?

Why do alumni swarm back every year in greater numbers than most other academies to relive the Shenandoah experience? Why do alumni send their children back to their alma mater for their schooling? Why do many alumni return to work at SVA? Why do students locally, throughout the U. S., and around the world come to its campus for their high school education? Why has quite a full enrollment been maintained through the years? Why do alumni regularly support its mission?

God knew that this school was needed and directed the tide of human influences for 150 years before its founding. When the time was ripe for its establishment, He moved on a man to bequeath property on his deathbed for its beginning. Through the years God's workings have been unremitting. This is not to say that other academies have not experienced the blessings of God. SVA, however, seems to have been born in a unique way and this uniqueness has never left.

Before God sent His Son to earth to fulfill a plan to save mankind, He shaped events for thousands of years prior to His arrival waiting for the proper time, place, and circumstances.

The world was under one government. There was one universal language--Greek--into which the Scriptures had been translated. Travel by land and sea was relatively safe. Jews scattered all over the world went to Jerusalem for annual religious festivals and news of events in Palestine could be transmitted quickly to the rest of the world.

Providence had also directed religious, political,

and economic affairs through more than a century and a half so that by 1905 the place, the people, and the motivations were positioned to launch a school which since has proven its divine connections in continuing the work of Christ.

The first seven chapters of *Shenandoah Valley Academy: Background and Beginning* describe how God directed circumstances before the founding of the school. Three chapters tell of God's leading in the struggles of the school's formative period (1908-1915), its time of crisis (1916-1921), and its development as a haven for youth during the "roaring twenties" (1921-1927). A summary chapter describes the highlights of God's direction in behalf of the school (1927-1995).

I recognize that purist historians relegate to theologians and philosophers the role of interpreting history in the light of divine intervention. I make no apologies, however, for frankly stating my belief that the hand of God has been in the past and continues to be evident in the ministry of Shenandoah Valley Academy.

CHAPTER 1: A GIFT IN THE VALLEY

The Gift

"If the boy wants it that way, he can have it!" declared John P. Zirkle to his wife, Elizabeth. Charles, their 38-year-old son, lay dying from tuberculosis and he had asked his parents for his inheritance before his death--a portion of the family farm. He wanted the property to be used for establishing a school where Adventist youth could learn both to work and study in a rural, Christian setting.

Charles' parents agreed to deed the land. On Friday, March 24, 1905, as Charles watched from a bedside window in his home, they staked off about 42 acres on the front of the farm. On Monday morning Charles died, assured that the first step in his dream had come true.[1]

Charles Dilmon Zirkle

Charles Dilmon Zirkle was born on September 22, 1866, a year and four months after the Civil War ended. He had two older brothers, Frank and William; one older sister, Mollie; and one younger brother, Thomas. Charles spent his childhood on his parents' farm about three-fourths of a mile west of New Market, Virginia bordering the North Fork of the Shenandoah River.[2]

Charles was ten years old when the Seventh-day Adventist evangelists came to Virginia in 1876. His mother, Elizabeth, joined the church by baptism that same year; on June 17, 1876 his sister, Mollie, in 1884; and his father, John, and brother, William, in 1885. Frank never joined the church; Thomas joined much later. In 1886 twenty-year-old Charles decided the time had come to choose the religious road he would travel. He determined to commit himself not only as a member, but as a denominational employee.[3]

It is worth noting here the influence of family members on Charles. His uncle, on his mother's side, Henry Rife, became a charter member of the church at New Market[4] and received ordination as a local elder in

1880--six years before Charles joined.[5] His mother's sister, Mary, and her husband, Reuben T. Fultz also became charter members at New Market where Reuben served as a deacon.[6] His sister, Mollie, married Elder R. D. Hottel, an Adventist minister. Thus relatives committed to the Adventist mission surrounded him.

Charles attended Battle Creek College in Michigan, then went to New England for several months to learn door-to-door book-selling skills. He became one of the first colporteurs in the South and served the denomination as a conference publishing secretary, conference treasurer, church school teacher, and associate evangelist in Virginia, Maryland, Delaware, New Jersey, and New York.[7]

Charles grew into a handsome man with dark eyes, strong facial features, and a mustache.[8] He had calligraphic handwriting.[9] On December 28, 1898, at the age of 32, he married Myra Davis, daughter of a Washington, D. C. physician.[10]

The Turning Point

While serving as a tent master for evangelistic meetings in Baltimore, held by his brother-in-law, Elder R. D. Hottel, he tripped on some ropes, and fell heavily upon a tent stake. The injury to his chest led to his contracting tuberculosis, so Charles returned with Myra to his parents' farm in New Market to recover.[11]

As he worked in the soil, his health began to improve and he decided to build a home on the front of the family farm that bordered the "depot road"--later Route 211. The house eventually became a faculty home; still later an overflow boys' dormitory. The present Shenandoah Valley Academy brick sign now stands on the site.[12]

When Charles returned from the bustle of city life to the rural setting of the Shenandoah Valley and when he observed how his health improved for a time by working with his hands, he was convinced that his family's farm would make an ideal location for an academy. In these beautiful surroundings students could

combine work and study and be close to God in nature.[13]

After awhile Charles felt well enough to teach country school near Plains Mill, two and a half miles up river from his home. During the middle of his second year, he got "a severe attack of cold" and could no longer teach.[14]

Charles realized he would soon die. He and Myra had no children to which they could bequeath an inheritance. So, in essence similar to the prodigal son in Jesus' parable, Charles, asked his parents to "give me the portion of goods that falleth to me." Charles, however, did not want to squander his inheritance on riotous living in a far country contrary to his parents' wishes as had the prodigal. In total agreement with him, while he was on his deathbed, they dedicated about 42 acres of property on which to found a Seventh-day Adventist academy.

On May 1, 1905, thirty-five days after Charles Zirkle died, John and Elizabeth Zirkle fulfilled the promise made to their son. They deeded gratis from their farm to the Virginia Conference Agency of Seventh-day Adventists 42 acres, 2 rods and 20 poles of land on which to build a school. This portion of the farm was valued at $3,000. The Zirkles reserved the right to cut timber off the property as long as either of the two lived.[15] Charles' wife, Myra, retained their house and several acres of yard and garden between the school property and "depot road." A white picket fence surrounded her entire plot.

Educational Facilitators

The Zirkle family never produced any famous educators, but they have always been facilitators. An ancestor of Charles, John D. Zirkle, was a trustee of the New Market Female Seminary (1844) and the proposed Shenandale College (1849).[16]

Noah Zirkle, Charles' step-uncle, gave land for the Oakshade country school where Adventist ministers preached the first sermon in Virginia.[17] Jacob Price, whose wife's mother was a Zirkle.[18] had a private school on his farm just across the river from Charles' birthplace.[19] Charles' nephew, Thomas I. Zirkle II, and

his son, Thomas J., became physician-teachers and administrators at Loma Linda University School of Medicine in California.[20]

Charles' brother, Thomas, married Florence Neff. Her brother, John Peter Neff, spent three years as principal of the public elementary and secondary school in Mount Jackson, Virginia; seven years as president of Lafayette College in Easton, Pennsylvania; 12 years as superintendent of schools in Staunton, Virginia; and 25 years as Secretary of Education, Columbia Union Conference of Seventh-day Adventists--1921 to 1946. While in this latter position, John Peter Neff spoke 50 times at Shenandoah Valley Academy and, in addition, visited the school as many times as an advisor.[21]

On March 16, 1906, about a year after Charles died, his father John P. Zirkle, passed to his rest. Neither Charles nor his father ever saw the academy started. His mother, Elizabeth, however, witnessed the new school building constructed on land she formerly owned. We have evidence that she attended a camp meeting on the grounds the summer before the first term opened in 1908 [22] and another two years later in 1910.[23] In the following year, on January 19, 1911, she died, about five months before the first graduation.[24]

Father, mother, and son now lie buried side-by-side in the Zirkle Cemetery across the North Fork of the Shenandoah River from the Academy. The cemetery is located on land once owned by George Adam Zirkle, who came to the Shenandoah Valley as a boy with his family around 1755 and became the progenitor of the Zirkle line from which Charles descended.

CHAPTER 2: GERMANS IN THE VALLEY

The Shenandoah Valley

The Great Valley of Virginia reaches 350 miles along the entire western border of the state. The northern half, which is drained by the Shenandoah River, is called the Shenandoah Valley. The name Shenandoah is believed to be derived from Senedo, the name of a small Indian tribe which once lived five miles north of New Market.[1] Senedo or Shenandoah, it is said, means "Daughter of the Stars."[2] The Shenandoah Valley was a hunting paradise for Indians. They burned off the trees in a portion of the 25-mile-wide Valley and grass grew over five feet tall. Buffalo, deer, and elk grazed on the rolling plain. Small game, fish, and fowl inhabited forests and streams.[3]

A primary Indian trail ran north and south through the Valley. East and west trails intersected where there were gaps in the Blue Ridge Mountains to the east and the Alleghenies on the west.[4] New Market, when first settled, was called Cross Roads because at that place the major north-south Indian trail intersected with an east-west buffalo trail.[5]

Catawba Indians from North Carolina and Delawares from Pennsylvania regularly fought each other in the Valley. It appears the warring tribes wanted to demonstrate prowess more than hunt or claim territory.[6] Around 1700, tradition says, southern warriors massacred almost the entire Senedo tribe. It is possible the Senedos were partial to the Delawares and thus angered the Catawbas.[7]

The rolling landscape of the Valley with its river, streams, fields, forests, rolling plain, and mountains is one of nature's very picturesque locations. Here would someday be situated Shenandoah Valley Academy with its motto, "Building Character in the Heart of Nature."

The White Man Arrives

In 1670 John Lederer from eastern Virginia, was the first white man to record his explorations in the

Valley. He probed around near present day Strasburg--35 miles north of New Market. In 1716 royal governor Alexander Spotswood, with a group of German immigrants from eastern Virginia, reportedly crossed the Blue Ridge near Elkton in Rockingham County to view the Shenandoah Valley. There is some evidence he may have crossed over the mountain near Stanley in Page County which at one time was part of Shenandoah County.[8] Spotswood returned to Williamsburg to extol his adventure.

Later large numbers of Germans settled in the Valley. This immigration was instigated by William Penn, the son of an English admiral who had a German mother. He first visited Germany in 1671 to win converts to his Quaker religion. In 1681 he founded the Pennsylvania Colony and urged German peasants to settle in his land of religious freedom. Conditions in Germany were ripe for migration. Between 1600 and 1700 the fertile Rhine River Valley in Germany had been devastated by warring nations. By the end of the century ninety percent of the population of half a million had been killed. The constant repression of one religion by another added to their misery. So, from 1700 to 1725 over forty thousand Germans sailed for America, and the flow continued after that period. However, when land prices and taxes rose in Pennsylvania and hostile Indians threatened westward migration, some of the Germans began moving southward into the Shenandoah Valley.[9]

In 1727 Adam Miller became the first permanent white settler in the Shenandoah Valley by locating along the South Fork of the Shenandoah River near Elkton. In 1729 other Germans established the first permanent white settlement in the Valley near Luray. It was named Massanutten which means "potato ground," no doubt, due to the fertility of the lowland along the river.[10] By 1750 almost three-quarters of the white population of Shenandoah and Rockingham counties was German. The next largest ethnic group was the Scotch-Irish who lived primarily south of Shenandoah County. Many lived in the mountains. Mostly English made up the remainder of

the settlers.[11]

Colonists in the Valley did not always know who owned the land where they wanted to settle. Shawnee and Tuscarora Indians believed the Valley was part of Pennsylvania and thought settlers were bound by Penn's Treaty of Peace to purchase the land. Germans, especially the Quakers, accordingly bought land from the Indians when they could determine who claimed ownership.[12]

On the other hand Thomas Lord Fairfax, an English noble, inherited the entire northern portion of Virginia from his grandfather, Lord Culpepper, who in turn had obtained it as a grant from King Charles II.[13] This territory covered 5.2 million acres. The northern half of the Shenandoah Valley was included in it.[14]

But Virginia's royal governor, William Gooch, ignored Fairfax's claim and encouraged Germans to settle on the land so they would serve as a buffer between the English and the Indians. The English who had settled eastern Virginia had taken their land from the Indians by force. This policy created hostility between the Indians and the English, but they were not hostile to the Germans because of Penn's friendly relationship.[15] Gooch's action was at first unknown to Lord Fairfax, so later he came to Virginia to contest giving away his claims.[16]

The borders of Lord Fairfax's grant were the Potomac River on the east, north, and west and the Rappahannock on the south. Since no natural boundary existed between the headwaters of these two rivers, Thomas Lewis and Peter Jefferson, Thomas Jefferson's father, surveyed a line 76 miles long as the southwest boundary. This line crosses a corner of Shenandoah Valley Academy property, today. It is now the boundary between Shenandoah and Rockingham Counties.[17]

For about four years George Washington surveyed property for Lord Fairfax. He worked out of Winchester and had an office at Greenway Court. Winchester is in Fredrick County which is adjacent to Shenandoah County; he surveyed in both counties. Tradition says Washington considered Fort Valley in Shenandoah

County for possible military use. This area is a high plateau by mountainous walls.

Charles Zirkle's ancestor, five generations back, Ludwig Zirkle and his wife Eve came from Germany to Pennsylvania in 1725.[18] After his death, Eve migrated to Shenandoah County in 1755 with her two daughters and five sons, one of whom was George Adam Zirkle then under 15 years old. Shortly after the Revolutionary War, George Adam purchased 502 acres of land from Robert O'Neal in 1779, 260 acres from Philip Casner in 1786 and received 309 acres by land grant from governor Beverly Randolph. These properties were located across the North Fork of the Shenandoah River from where the Academy is situated today.[19] Some of George Adam's descendents inherited his land and others purchased land nearby.

The Academy property, on the other side of the river from the George Adam tract, had passed from Lord Fairfax through eight owners before Philip Zirkle, George Adam's grandson, purchased it. Philip's son, John P., inherited this land and then deeded about 42 acres of the property to the Virginia Conference at his son, Charles' request so that a school could be built on the property. [20] When Patrick Grimes, who in 1750 received from Lord Fairfax the tract of land on which the Academy would later be located, sold a portion to the second owner Robert O'Neal in 1755, one of those negotiating the transaction was Henry Gore an ancestor of Albert Gore, U. S. vice-president in the William Clinton administration. [21]

French and Indian War

In 1753 French emissaries from Ohio visited the Valley and urged local Indians to withdraw westward. They promised to help the Indians regain the land in the Valley that they had lost to the white man. Two years later (1755) British General Edward Braddock, with George Washington as his aide in charge of the Virginia troops, suffered a humiliating defeat by French and Indians at Fort Duquense near Pittsburgh, PA. The British defeat left the entire Virginia frontier exposed to

the fury of the French and Indians. The Indians returned to the Valley kidnapping settlers, burning their houses, and torturing men, women, and children. Surviving settlers fought back. Most Quakers, however, had purchased their land, so few were molested.

In 1756 Washington built Fort Loudon in Winchester and this deterred a large French invasion. He also constructed a line of smaller forts every 20 miles on the western edge of the Valley to protect it from invaders. However, Indians easily slipped through this barrier. Residents then built small, log or limestone forts on their own property. Some of them had underground bunkers for protection from the Indian raids.[22] One of these limestone forts (without a bunker) was built on the property which later became Shenandoah Valley Academy. John and Elizabeth Zirkle lived there when they were first married and their son Charles was born there. [23] A stone monument marks the site today.

Indian raiding and massacring began in 1757. The defeat of the French by the English at Quebec in 1759 slowed down the outrages, but they did not stop until 1766 when the last massacre in Shenandoah County occurred near Woodstock, about 17 miles north of New Market.[24]

During the French and Indian War a number of Shenandoah Valley settlers, mostly Scotch-Irish, fought with General Andrew Lewis.[25] The move from battle-scarred Europe across the wide ocean to the Shenandoah Valley with its Indian massacres was a disappointment. But the settlers had found a home, and they were determined not to leave. Charles Zirkle would one day be heir to some of this land.

Freedom From England

About a decade after the French and Indian War, the American colonists revolted from England. At this time many English colonists were unsure of their loyalties. This was not so of the Germans; they were intensely loyal to the Colonies. While comprising only 14% of the population, they made up 18% of the American army.

Germans did most of the fighting in Pennsylvania and Virginia along with supplying provisions for the army.[26]

A week after news reached the Valley of fighting between the Americans and British at Lexington and Concord, Massachusetts, on April 19, 1775, Daniel Morgan enrolled ninety-six riflemen from the Valley and marched 550 miles in bad weather in 22 days to join the patriots in Boston. On January 12, 1776, six months before patriots signed the Declaration of Independence, German Peter Muhlenberg from Shenandoah County was appointed colonel of the 8th Virginia Regiment made up entirely of Germans. Commands were given in German. One fifth of the men were from Shenandoah County. A year later the Colonial government made Muhlenberg a brigadier general. Abraham Bowman, another resident of Shenandoah County, assumed command of the regiment with the rank of colonel.

Muhlenberg had been ordained both to the Lutheran and Episcopalian ministries. His father, Henry Melchoir Muhlenberg, began the Lutheran Church in America. When Peter preached his last sermon in his Woodstock church, 19 miles north of New Market, he wore his clerical robe over the blue and tan Colonial uniform. After a spirited sermon on liberty, a bugle sounded a rousing blast at the rear of the sanctuary, then Muhlenberg flung back his robe, revealing his military attire. He then announced his determination to support the war and fight for freedom. Elon O. Henkel of New Market, who inherited Muhlenberg's clerical robe, says that Peter Muhlenberg, also, proclaimed his fiery sermon at New Market.

Muhlenberg marched the 8th Virginia regiment first to Suffolk, where they prevented the British from conscripting provisions. They continued to engage the British forces from South Carolina to Pennsylvania. They spent the winter with Washington at Valley Forge and the men who were left of the regiment were with him at Yorktown for the surrender of the British. The Germans were known for their endurance. General Daniel Morgan said of all the soldiers in the Revolution,

"Give me the Dutchman [German]--he starves well."[27]

The British never invaded the Valley during the Revolution, but a few men sympathetic to the English tried to raise a force at Lost River 20 miles northwest of New Market to join General Cornwallis under siege at Yorktown. About 400 militia from Shenandoah, Fredrick, and Berkley counties under the command of General Daniel Morgan, who happened to be home at Winchester, marched over and quelled the insurgents. Three Zirkles were in the militia at that time.[28]

While Shenandoah men were fighting the Revolution on the eastern seaboard, George Rogers Clark led a band of less than 200 soldiers, mainly from the Shenandoah Valley, and captured the British forces in Indiana and Illinois or forced them to retreat.[29] Major Joseph Bowman of Shenandoah County was second in command to Clark. Clark's men endured unimaginable hardship marching hundreds of miles in mid-winter, wading ice-covered swamps and rivers, and going days without food.

On one occasion the men were reluctant to march through an icy river. Clark placed a drummer boy on the shoulders of a six-foot Shenandoah Valley sergeant and ordered the boy to beat a charge. Much amused, the men charged the freezing river, holding their rifles above their heads.[30] These volunteer troops secured the vast territory of Ohio, Indiana, Illinois, Michigan, and Wisconsin for the United States when the peace settlement was signed in 1783.[31]

Another Revolutionary War hero, John Sevier, was born September 23, 1745 five miles south of present-day New Market. His father, Valentine, was of French descent. As a young man, Valentine had migrated to Virginia from London and become an energetic colonizer in the Shenandoah Valley. He accumulated approximately 19,000 acres in the Valley and built a grist mill, a saw mill, and an inn.

In 1765 Valentine deeded to his son, John, 378 acres of land which he farmed. The property included the junction of two Indian trails. Here John built a trading

post and an inn and gave three acres to the Baptists for a church building and "burial ground." Today, a plaque on the front of a log cabin located at the intersection of Congress Street and Old Cross Road in New Market says that these are the logs and this is the site of John Sevier's trading post. Some think, however, that the trading post was likely beside one of several springs nearby. The settlement which sprang up here was originally called Cross Roads and later named New Market.

There is an old tradition that John Sevier maintained a race track near the inn so travelers could settle arguments over the swiftness of their horses by racing them. If this is true, and it likely is, the fact may account for naming New Market after an English village of the same name which had a famous race track.[32]

In 1774 John Sevier sold his property to John Brown and in 1785 Peter Palsel laid off 32 lots for a town. Abraham Savage later expanded the number of lots. In 1796 the General Assembly of Virginia officially established the town with seven trustees one of whom was an ancestor of Albert Gore mentioned above.[33]

John Sevier migrated to North Carolina in 1773 to pioneer an area there. During the Revolution he helped lead North Carolina troops to victory in a crucial, fight with the British at the Battle of King's Mountain, South Carolina. Later he became instrumental in founding the state of Tennessee, becoming its first governor. He was reelected five times. Following his governorship, John also served in the federal House of Represenatives.[34]

This brief recital is recorded here to describe the spirit of the courageous, plucky, liberty-loving pioneer stock who lived in Shenandoah County, the ancestral home of Charles Zirkle. This is the spirit of the community in which Charles grew up and the spirit that became part of his character and motivated him to pioneer an Adventist academy in the Valley

CHAPTER 3: RELIGI0N IN THE VALLEY

Religious Freedom

The desire for religious freedom was the single

most important motivation for the German emigration to America. From 1700 to 1800 thousands of these religious fugitives found a haven in Pennsylvania, the Shenandoah Valley, and other places.[1]

Despite the fact that the Episcopal Church was the state religion in the Virginia Colony under British rule, the colonial government granted religious freedom to other religions under the "Provisions of the Toleration Act of 1689" enacted by Parliament. The crown permitted dissenters to worship provided they rejected the jurisdiction of the Pope, the mass, the invocation of Mary and saints, and subscribed to the Thirty-nine Articles which included the doctrine of the Trinity.[2] Dissenters must meet in established places, have licensed ministers, and pay tithe to the established Episcopal Church. These provisions showed toleration but did not grant full religious freedom.[3]

Since the English wanted the Germans in the Valley as a buffer against the Indians, they did little to regulate religion west of the Blue Ridge Mountains. Thus, many dissenters moved into the Valley virtually free from molestation by the state.[4]

In the first settlement of the Valley at Massanutten-- ten miles east of New Market--in 1727, all spoke German. These first settlers represented three Protestant communions: Lutheran, German Reformed (or Calvinists) and Mennonites.[5] Members of these faiths shared religious services, and all listened to pastors of the others' persuasions. These three faiths were not only the first in the Valley, but remained the most numerous.[6]

German Quakers came to the Valley in 1730.[7] German Sabbath-keeping Dunkards from Ephrata, Pennsylvania followed in 1735.[8] Baptists were in the Valley between 1740 and 1750.[9] German Episcopalians built a church near Winchester in 1736, and Scotch-Irish Presbyterians near Staunton in 1740.[10] French Huguenots settled in 1740, but never became very prolific.[11] German Moravian missionaries visited the Valley between 1743 and 1753 but few stayed.[12] Church of the Brethren (Sunday-keeping Dunkards or Tunkers)

settled first around 1775.[13]

Bishop Francis Asbury, Wesley's missionary to America, promoted Methodism in the Valley beginning in 1790.[14] The United Brethren Church formed from German Reformed and Mennonites under William Otterbein, and Christian Newcomer, founded churches beginning around 1800.[15] Disciples of Christ and the Christian Church formed congregations around 1850.[16] Roman Catholic churches began around 1850, also,[17] although there were individual Catholics in the Valley a hundred years before.[18] Seventh-day Adventists were relative newcomers in 1876.[19]

James Ireland, a Scotch immigrant who taught school at Cross Roads (subsequently named New Market) around 1768, later became a Baptist minister. He listed the Valley churches as "Baptists, Presbyterians, Methodists, Quakers, Mennonites, Tunkers, and Churchmen with a variety of others." Yet he added, "persecution was not a reigning principle among them, and they lived in a common state of sociability."[20]

East of the Blue Ridge it was a different matter. Samuel Kercheval, Valley historian, observed in 1833 that before the Revolution the government often persecuted dissenters especially Baptists. "It was quite common to imprison preachers, insult the congregations, and treat them with every indignity and outrage....to suppress their doctrines and religion."

James Ireland at times preached on the other side of the Blue Ridge at Culpeper and on one occasion, he was imprisoned by authorities. Local citizens tried to blow him up, then smoke him out, and when these means failed, poisoned him. From this attack he almost died and never fully recovered.[21]

While Presbyterians in eastern Virginia wavered in their position on state support of the ministry, those in the Shenandoah Valley strongly opposed it. Zacariah Johnston, a Presbyterian assemblyman from the Valley, said in a debate in the Virginia Assembly in the 1780's that he would "leave his own church if it should become a State church."

James Madison, the great champion of religious freedom and later the "Father" of the Federal Constitution, chief legislator of the Bill of Rights, and President of the United States, lived at Orange, just east of the Blue Ridge. In 1774, before the Revolution, he wrote to a friend William Bradford stating that five or six ministers, no doubt Baptists, were in jail for preaching heresy which to him appeared quite orthodox. He said the clergy, which would mean the Episcopalian ministry, were doing their part in the persecution and it made him angrier than anything else.

After the Revolution, in 1784, Patrick Henry, introduced a bill into the House of Delegates to pay all Christian ministers from state funds. Henry was America's most gifted orator and appealed for passage of the bill with his usual eloquence. Madison's voice was very weak and no match for Henry's. In a mild tone, heard only by those around him, he objected to any support of religion from State money. Few heard what he said. Thomas Jefferson in France, wrote to Madison to pray for Henry's death. Madison, however, had a better plan. He maneuvered Henry into becoming governor to get him out of the legislature so he could promote Jefferson's religious freedom bill which had been pigeonholed for seven years.

On November 18, 1784 the House of Delegates received a petition from Rockingham County opposing Henry's bill. (Rockingham is the county next to Shenandoah and the place where John Madison lived who was a first cousin once removed of James Madison.) This petition, along with others, helped defeat the bill. Madison wrote a paper favoring separation of church and state entitled "Memorial and Remonstrances on the Religious Rights of Man." Copies of this document were circulated widely. Finally on January 19, 1786, Madison obtained passage of Jefferson's "Act for Establishing Religious Freedom." This was the first comprehensive religious liberty law passed by one of the states in the Union.

In 1787, Madison fathered the U. S. Constitution

which excludes religion as a condition for holding a federal office. In 1791, he engineered passage of the" Bill of Rights" by our federal government, and the United States became the first nation in all history to embody separation of church and state in its constitution.[22]

The same desire for religious liberty which brought most of the settlers to the Shenandoah Valley and motivated them to support separation of church and state, prompted Valley people to hear out the Adventists when they came. Some joined the Seventh-day Adventist Church. Charles Zirkle followed his parents in such a decision.

Harmony of the Churches

Before the Revolution, as mentioned previously, the general spirit of religion in the Valley was of harmony.[23] German Lutheran, Reformed, Mennonites, and Dunkards--and the Scotch-Irish Presbyterians all shared a common experience of having left their homeland because of religious and economic oppression. German speaking Reformed and Lutheran adherents often founded union churches. One exception to this harmony occurred with the conversion of two Mennonite ministers, John Koontz and Martin Kauffman, to the Baptist faith. This alarmed the Mennonite officials and they sent Peter Blosser from Pennsylvania to defend the denomination from further inroads. Many Mennonites moved to Ohio to protect themselves from the Baptist influence.[24]

Shortly after the Revolution, German-speaking United Brethren came into the Valley and peacefully lived with Germans of other persuasions. About the same time English-speaking Methodists evangelized the Valley. Because of a similar theology, the Methodists worshiped harmoniously with the United Brethren despite the German background of the latter.

During the Civil War some denominations separated from their northern counterparts. Most, but not all, Valley churches continued to exercise their religious freedom and supported the Confederacy.

When Seventh-day Adventist ministers arrived in the Valley in 1876, there were mixed feelings by Valley people about their message. They loved religious liberty and wanted to be free to hear what the Adventists had to say. However, others felt the Adventist message, which included the seventh-day Sabbath, would disturb the harmony of Sunday-keeping churches. Some ministers defended their flocks from what they considered Jewish legalism. This was not a true assessment, for Adventists teach that salvation is solely by grace. Obedience to God's law, including the seventh-day Sabbath, is motivated by appreciation for salvation, not in order to earn it.

As noted earlier, Charles Zirkle was ten years old when the Adventists came to Virginia--old enough to realize the strong emotions that tugged at family and neighborhood loyalties as they decided whether to accept the Adventist faith. It would be ten years after Adventism arrived before he would make his personal decision to be baptized as a Seventh-day Adventist. When he decided, however, he became an energetic promoter of the Adventist message.

Sabbath in the Valley

In 1722, a German named Michael Wohlforth journeyed from Pennsylvania through the Shenandoah Valley on the way to North Carolina and also on his return home. He kept a journal of his trip and on the way he preached the seventh-day Sabbath. Benjamin Franklin later printed pamphlets for him to distribute. One of his pamphlets, printed in 1729, bore the title, "The Naked Truth or The Lord's Seventh-day Sabbath."[25]

In 1732 Joseph Conrad Beissel from Germany established a cloister of Dunkards at Ephrata, Pennsylvania. This group kept the seventh-day Sabbath and as a result divided the Dunkard denomination. After this schism the Sunday-keeping Dunkards became the Church of the Brethren and the Sabbath-keepers the Christian Order of Ephrata. By 1750 the Ephrata communal group numbered about 300. They engaged in farming; fruit growing; basketry; paper, pottery, and

cabinet making; printing; carpentry; milling; and medicine. They were very skilled in household arts and crafts.

Monks and nuns at the cloister wore monastic robes and many practiced celibacy. They practiced iron discipline in work and prayer and were deeply mystical in theology. Based on their practices, they were legalistic in Sabbathkeeping. Some of the Sabbatarians left Ephrata seeking more isolation for meditation. [26]

In 1735, Jacob Funk, a Sabbatarian from the Ephrata Colony, purchased 2,030 acres of land on the North Fork of the Shenandoah River in Shenandoah County, thirty-five miles north of New Market. He sold property to other Funks who settled with him. Later the town of Strasburg was founded in 1761 on what was Funk's land originally. The settlement had been called Funkstown and Funk's Ordinary.

In 1745, Israel Eckerling, with his brother, Samuel, and two others, left Ephrata and stayed with the Funks on his way to establish a settlement farther south in Virginia. When this did not succeed, Samuel came back to Strasburg and tried to establish a cloister there, but failed in this enterprise also.

One of the few remaining evidences of early Sabbatarians in the Valley is a native redstone gravemarker in a Strasburg graveyard which reads:

A
Monument
To the Pious Me
Mory of Br. Obadiah
Sam. Funk of the Chri
Order of Ephrata
Died Dec. 7, 1779
Aged 60 years 9 mo.

Obadiah was the cloister name given to Samuel Funk. He was a celibate and a reputed artist who prospected for precious metal in the Massanutten Mountain, but found only iron ore. [27]

We should also note that in 1747 Leonhard

Schnell and V. Handrup two Moravian missionaries from Pennsylvania, who kept the seventh-day Sabbath, jotted in their diary that they crossed the North Fork of the Shenandoah River near New Market and then kept the Sabbath at Strasburg.[28]

The communal group at Ephrata, around 1745, created and printed the first ornamental designs in America called "fractur" for bookplates, certificates, and broadsides. Some of these imprints have been discovered in various places in the Shenandoah Valley.

The Henkel Press in New Market--the most important German printery in the south dating from 1806--used fractur and type typical of those made at Ephrata. Rare Ephrata prints are part of the Tusing collection of Henkel memorabilia. These artifacts show that the influence of Pennsylvania Sabbath-keepers continued, though remotely, in the Valley through the years.

The Sabbatarian Dunkards at Strasburg had well-nigh disappeared a century before Adventist Sabbath-keepers arrived in Shenandoah County at New Market in 1876. It is unlikely that very many who heard the Adventists remembered hearing much about those from Ephrata who had been in the county. If anyone had any knowledge of them, their attitude probably would have been negative because of their mysticism and the schism with the Dunkards. A fuller understanding of the Sabbath and its harmony with the gospel would await the arrival of Seventh-day Adventists.[29]

CHAPTER 4: THE FAMILY WAR

Fighting in the Valley

During the French and Indian War all of the fighting in Virginia took place in the Shenandoah Valley. No fighting occurred there during the Revolutionary War. In the Civil War scarcely a square mile escaped military action. The Valley was the scene of continuous fighting throughout the five-year war. [1]

Strategically located, the Valley formed a natural corridor bordered by mountains that provided protection through the Valley so that a Confederate army could gain easy access to Washington by boat down the Potomac River or overland by rail or foot. Being a productive agricultural area, the Valley provided food and forage for the Confederate army and was militarily regarded as the "Breadbasket of the Confederacy."

Most residents sided with the Confederate States, but a few favored the Union. Many German families in the Valley had friends and relatives in Pennsylvania, on the other side of the Mason-Dixon Line. Due to the vagaries of a civil war, relatives were fighting each other in both states.[2]

Who Is My Brother?

The painful divisions within families caused by the Civil War can be illustrated by the Lincolns. President Abraham Lincoln's great grandfather, "Virginia John" Lincoln, had migrated to the Shenandoah Valley in 1767 and lived about 12 miles southwest of New Market. In turn his son Capt. Abraham Lincoln, the president's grandfather, migrated to Kentucky when his son, Thomas, the president's father was three years old. Thomas had been born in Virginia in 1778.

Other Lincolns remained in the Valley and were Southern sympathizers. Benjamin Franklin Lincoln, a relative of the President, served as a Confederate soldier in Co. H., 10th VA, Cavalry. His nephew Albert Curtis Lincoln also served in the army. John Lincoln, a second cousin of the President, declared he would take pleasure

in shooting the President after his barn was burned following General Ulysses S. Grant's order to General Philip Sheridan to desolate the Valley.[3] Dorcas Lincoln, first cousin to the president's father, Thomas, married John Strayer, the leading merchant in New Market who owned considerable property and was a large slaveholder.[4]

The Neff family also depicts differing wartime loyalties. Elder Benjamin Neff, a Dunkard preacher from Shenandoah County opposed the war since the denomination was pacifist. His brother, Colonel John Francis Neff, served the Confederate army as commander of the 33rd VA Infantry Regiment, the "Stonewall Brigade." He died in the Battle of Second Manassas.[5] A third brother, Abraham Charles Neff, became a Seventh-day Adventist (a non-combatant denomination) and the first president of the Virginia Conference.[6]

The Zirkles, like the Lincolns and Neffs, were divided in their support of the two sides in the Civil War. In 1846 Philip Zirkle, the grandfather of Charles Zirkle and the great grandson of Ludwig Zirkle who was the first of the family in America, as referred to in Chapter 2, purchased land on the south side of the North Fork of the Shenandoah River.[7] He improved the old limestone pre-Revolutionary War fort on the property for his two oldest sons, Isaac and John. Before the Civil War Isaac went west to Indiana to make his fortune.

John lived alone in the fort, until one day he burned his hands while cooking. He hitched a horse to his buggy and went to Timberville, six miles west, to see Elizabeth Rife. "Betty," he said, "I'm tired of cooking for myself, and if you will not take me now, I'll get someone else." So, Elizabeth joined him in the stone fort.[8]

John and Elizabeth were among the few genuine Union sympathizers around New Market, though they said little about their opinions. Since John was opposed to the secession of the South from the Union, he paid $2,000 to a substitute to serve in his place in the Confederate army. As the demand for soldiers increased John left Elizabeth and the children and went to live with

his brother Isaac in Indiana.[9]

John's two half brothers, Abraham and Noah, on the other hand, fought in Confederate Company K, 12th Virginia Cavalry. There were five other Zirkles in that company; Jacob, Lemuel, Sam, W. H., and Seram. Moses Zirkle belonged to Company B, 3rd Regiment, 7th VA brigade. A. J. Zirkle, J. Michael Zirkle and Silone John Peter Zirkle belonged to Company K, 7th VA Cavalry. [10] A. P. Zirkle was a private in Chew's Battery and Daniel P. Zirkle fought with Company B of the Laurel Brigade. [11] Sergeant Casper K. Zirkle and his brother, James A., were in Capt. William H. Rice's 8th Star Artillery from New Market.[12]

The 8th Star Artillery served with distinction throughout the war. At Greenbrier, West Virginia, Capt. Rice lost a leg and his brother, Capt. Sidney Rice took command until he died in the trenches at Petersburg. His successor was Capt. Berryman Zirkle Price. Because of their outstanding fighting ability, the 8th Star Artillery was given the dubious honor of covering Lee's army in the rear as they retreated to Appomattox.[13] Capt. Price's grandmother was Margaret Rosenberger whose maiden name was Zirkle.[14]

Feelings within families and between neighbors who were sympathetic to differing sides in the war lingered on after military action had ceased. It is not difficult to see how opposition would be raised against two "Yankee" Adventist preachers who came to the Valley in 1876, only 11 years after the war ceased--especially since one of them, Elder J. O. Corliss, had been a sailor in the Union navy.[15] And when members of families like the Neffs and Zirkles accepted the teachings of the preachers from the North, it took both faith and courage to stand for truth, as they understood it, and to maintain their fidelity. This commitment to principle was a legacy passed on to Charles Zirkle.

To Fight or Not to Fight

Quakers in the Valley were opposed to participating in war in any capacity. [16] Mennonites and

Dunkards would accept non-combatant roles.[17] Dunkard preacher, John Kline, who lived in Broadway, nine miles from New Market, opposed participation in war. He persuaded the Confederate government to exempt his congregations from fighting. Both North and South allowed him to pass freely over the line to attend annual meetings in Ohio, Maryland, Pennsylvania, and Indiana. Because of this, Kline's neighbors considered him a Union spy; they ambushed him and shot him.[18]

The Confederate army tried to respect religious convictions against war, yet they needed help, so they worked out a compromise as shown by this order dated, March 31, 1862:

"Attention: MILITIA

"Lieut. Col. J. R. Jones. 33d. Regiment VA. Vols., is ordered to proceed to Rockingham County for the purpose of bringing out the militia. By order of Maj. Gen. Jackson . . . All Militia men will promptly report themselves, and avoid mortification of an arrest. I am authorized to say to the Tunkers [or Dunkards] and Mennonites, that Gen. Jackson believes them to be sincere in their opposition, to engaging in war, and will detail them as teamsters, etc. They can serve their State as well in such a capacity as if bearing arms.

"Come forward, then Promptly.

"You Brethren from Rockbridge, Augusta, Shenandoah, and Page are in the fold, and our brave little army is hard pressed by the
enemy.

"You will rendezvous at the court house . . . Prepare to leave for the army."[19]

In 1864, the fourth year of the war and the year after the General Conference of Seventh-day Adventists was organized, the U. S. government granted non-combatant status to the denomination. They honored the draft but served in roles where they did not bear arms. Because of their convictions in this area, some Valley residents might have looked favorably at Adventists when they arrived in 1976.[20]

Kindness After Hostility

After the Battle of New Market, May 15, 1864, the women of the town opened their homes to the Confederate victors to refresh them. *The Rockingham Register*, a Harrisonburg newspaper, 18 miles south, noted on May 20, "The conduct of the people of New Market, during the fight and after the conflict terminated, was above all praise. A better people--more generous, self-sacrificing and devoted to the Confederate cause, does not live. The ladies stood in the doors of their dwellings with refreshments for the wounded and hungry soldiers as they came from the battlefield, and some of them assisted in dressing and binding up the wounds of the poor fellows who had come to defend their home from invasion and desecration." [21]

Eliza Clinedinst (later Crim) lived with her family on the corner of Abram and Congress Street; the latter is the main street in New Market. After the Battle of New Market, Eliza assisted Dr. Solon Henkel on the battlefield by lantern light far into the night. The Smith Creek Baptist Church, diagonially across Abram Street behind the Clinedinst house, became a hospital for both sides and here Eliza aided wounded soldiers from both sides--friend or foe.

Some of those wounded were teen-age cadets from Virginia Military Institute who gained notoriety by capturing a Union artillery battery. Eliza took into the Clinedinst home a mortally wounded cadet named Thomas Garland Jefferson, the great nephew of Thomas Jefferson, the author of the Declaration of Independence. When Thomas died, she visited the family and took them his personal effects. For her special care for the cadets, the Institute later gave her the same medal of honor the cadets received. The college also bestowed the title, "Mother of the V.M.I. Cadets." She was an honored guest at social functions and her relatives received scholarships to the college.[22]

Jessie Haining Rupert was a "generous, self-

sacrificing" woman in New Market, but served in a different way than most other women of the town. Mrs. Rupert, educated in Massachusetts, came to the Valley to teach. She married a New Market man and remained during the Civil War. Jessie didn't conceal her loyalty to the Union, but she was discreet when helping Federal forces with information essential to their security. Through her influence with Union General David Hunter, she saved New Market from burning by Union soldiers angered over the hostility of townspeople. She cared for hungry, wounded, and dying soldiers from both armies. Although ostracized and persecuted for her allegiance to the North, she remained true to her convictions.

On one occasion Jessie set fire to a Confederate flag the town residents had nailed to her dwelling. She was arrested and placed in a dirty guard house for two weeks before being taken to the commanding officer, General Thomas J. "Stonewall" Jackson. Mrs. Rupert had circulated in the same social circle as Jackson while she was teaching in a women's school in Lexington, VA and he was teaching physics and artillery at Virginia Military Institute. The General promptly released Jessie and posted a guard to protect her. She was given unlimited freedom.

After the Battle of New Market, which was fought on Mrs. Rupert's birthday, she arranged with Confederate General John D. Imboden to let wounded Union soldiers be taken to a warehouse bedded with straw, to the Smith Creek Baptist Church, and to the Bushong barn on the battlefield. She was selfless in providing food and dressings from her meager supply.

When the war was over Mrs. Rupert opened a school in New Market. Since George Washington had raised the first U. S. flag, on his birthday she placed the Stars and Stripes on a staff in the gable of her roof. Four local men knocked on her door and demanded that either she remove the flag or they would take it down. She pointed a pistol at them declaring firmly that the first man to make a move toward taking the flag down would be a dead man--and she had other cartridges in the

weapon. The men promptly departed. [23]

Her tombstone in the graveyard of the Emmanuel Lutheran Church in New Market is inscribed with these words:

"Jessie Hainning Rupert
Born May 15, 1831
Died March 17, 1909
Daughter of the Regiment
34th Massachusetts Regiment"
"Here lies one who famishing fed the hungry, though herself suffering gave aid to the distressed, though surrounded by foes loved all and who lived to hear even her enemies call her the Angel of the Shenandoah."

No doubt, Elizabeth Zirkle, who would later give birth to Charles, was well acquainted with Jessie Rupert because both attended the Lutheran Church, both were sympathetic to the Union, and both aided federal wounded at the Smith Creek Baptist Church.

Five weeks before the Battle of New Market, Elizabeth Zirkle gave birth to Charles's sister, Mollie. The year following the war Charles was born. A write-up in the *Shenandoah Valley* newspaper following Elizabeth's death says this about her, "After the Battle of New Market, May 15, 1864, the sympathies of Mrs. Zirkle were warmly enlisted in behalf of Northern sick and wounded in the Baptist church hospital. They especially needed something to eat--provisions being almost unobtainable--and she, without expecting reward, industriously went to work to relieve their wants. Mrs. Zirkle was always practical, and each week she came to town in a spring wagon, bringing sweet and buttermilk, bread, and 'half-moon' or 'turnover' pies, made and baked by her in a big old-fashioned bake-oven, and other things for the wounded."

For her kindness Mrs. Zirkle was given a paper by the doctor in charge which read:

"New Market Federal Hospital, Sept. 9, 1864; This is to certify that Mrs. Elizabeth Zirkle, who lives near this

place has, since the establishment of this hospital, shown a regard for the suffering Federal wounded under my charge, and that she has contributed much to their benefit by furnishing food, &c., gratis, for which her property and person should be protected by every Union soldier.

"Wm. E. Hall, Asst. Surgeon 54th Penna. Vol., in charge of Hospital at New Market, since June 1, 1864." [24]

This letter would stand her in good stead later.

From June 1864 to April 1865, Union General Ulysses S. Grant besieged Petersburg hoping to break the resistance of General Robert E. Lee's army. During this time, as mentioned earlier, Grant sent General Philip Sheridan to the Valley to accomplish two things: destroy General Jubal Early's Confederate army which had recently raided the outskirts of Washington, and, secondly, destroy Valley foodstuffs which kept Lee's army supplied.

On October 7, 1864 Sheridan reported to Grant: "The whole Country from the Blue Ridge to the North Mountain has been rendered untenable for a rebel army. I have destroyed over 2,000 barns filled with wheat, hay, and farming implements: over 70 mills filled with flour and wheat; have driven to the front of the army over 4,[000] head of stock and have killed and issued to the troops not less than 3,000 sheep. This destruction embraces the Luray Valley and Little Fort Valley as well as the main valley. A large number of horses have also been obtained, a proper estimate of which I cannot now make." [25]

When Sheridan's men came to burn John and Elizabeth Zirkle's barn, she showed them the letter from the Union doctor and a guard was posted by their barn until the raiders had passed through the area. This barn stood on their farm and later the Academy property. It is still standing at this writing although it is badly in need of repair. It is the only building at the Academy that has been seen by every student to-date who has attended school there. [26]

Several other Zirkle barns did not fare as well as Elizabeth's and were burned. An old mill built in 1760 at Forestville--seven miles from New Market--by Andrew Circle, a distant relative of John's, was spared for different reasons than was Elizabeth's barn. [There are various spellings of Zirkle.] Just before the soldiers arrived to burn the mill, the current owner Samuel Hochmann hoisted a Union flag on the building and they spared it. He refused to extend credit from his supplies to local residents devastated by the Union army. They waited until after the war and when their fortunes improved, they refused to deal with Mr. Hochmann. [27]

Another event revealed the kind heart of Elizabeth Zirkle. When Samuel Rife, a relative of hers and a Confederate soldier, died in a Federal prison during the Civil War, Mr. and Mrs. Zirkle took into their family his nine-year-old daughter, Martha. She lived with the Zirkles for eleven years, until age twenty when she married Lewis N. Zirkle and left their home.

Elizabeth Zirkle also took special interest in a wounded Union soldier named Rodney Townes from New York state who had been shot through the neck and could hardly breathe. He knew he would die and requested baptism by the Lutheran pastor, Socrates Henkel. Some members of the church said Yankees did not have souls, were going to hell, and he should not be baptized. Pastor Henkel responded by saying that salvation is free and repentance is for all men. He baptized Mr. Townes and he joined the church. Shortly after that he died and was given a Christian burial. [28]

New Market residents had strong patriotic convictions--some for one side and some for the other. They, also, had heart-felt compassion for those in need. At times these virtues produced conflicting emotions. Those who were big-hearted recognized that a Christian is a brother or sister to anyone who is hurting. They had compassion for the wounded regardless of which uniform they wore.

Eliza Clinedinst, Jessie Rupert and Elizabeth Zirkle excelled in largeness of heart. Charles Zirkle

learned compassion from both his family and his neighbors. He had a caring attitude toward those in need. His concern for the welfare of others was an essential motive--though expressed differently--in his decision to provide a haven where youth could receive schooling and develop character through a saving relationship with Christ.

CHAPTER 5: ADVENTISTS IN THE VALLEY

Opposition and Acceptance

In 1869, four years after the Civil War ended, John and Elizabeth Zirkle built a spacious brick house beside the stone fort.[1] Local workmen molded and fired bricks made from clay taken off their property which would later belong to the Academy.[2]

Meanwhile, that same year, Isaac, John Zirkle's brother, attended seventh-day Adventist evangelistic meetings held near his home in Indiana by two brothers, Elders Elbert B. and Sands H. Lane. Isaac subsequently joined the Adventist Church. In his enthusiasm to share his new understanding of the Bible, he sent literature to John and Elizabeth which they read with interest. They then asked Isaac to arrange for a minister to come to Virginia to tell them more about what he had learned.[3]

On Wednesday, January 28, 1876, Elder E. B. Lane and Elder J. O. Corliss from Adventist headquarters in Battle Creek, Michigan arrived at the Zirkle farm.[4] They spent the night with the Zirkles and the next day held a meeting in the Oak Shade school house about a mile away. This was the first Adventist worship service in the state of Virginia. The following Sunday evening they preached in the Polytechnic Institute, a college in the town of New Market. After one meeting the trustees refused further use of the hall.[5]

Meetings were then moved to a Christian house of worship in Soliloquy about four miles north of New Market[6] located on the farm of Ephraim Woods. Ephraim was affectionately called "Father Woods" because of his large family.[7] Elder D. M. Canright, later sent to Virginia by the General Conference, in a report to the *Review and Herald*, July 27, 1876, said the Christian church was not "Campbellite." Campbellites became the Disciples of Christ and the Church of Christ. This Christian Church was most likely a group which followed the preaching of James O'Kelly who developed a denomination in 1792 in Virginia which taught that each person was free to select his own theology.[8]

Father Woods had nine sons who fought for the Confederacy in some of the most dangerous battles, yet all returned home unharmed. [9] Their interest in the Sabbath is remarkable in view of what Elder Canright said at that time, "Several things make the work hard and slow here." Among the stumbling blocks he referred to was "The suspicion with which a Northern man is regarded in the South". "Opponents," he said, "can use this scarecrow when all else fails."[10] One must bear in mind that the Adventist ministers came to the Valley eleven years after the war ended. The area was still suffering badly from the aftermath of the war. Since Elder Corliss had been a sailor in the Union navy, some were cautious regarding him. .

Elders Lane and Corliss reported to the *Review*, March 9, 1876, that after the Lutherans declined the use of the Polytechnic Institute, "the citizens of the town had become so aroused that they severely censured the course these individuals [trustees] had taken, and determined to hear [the message] for themselves. They accordingly applied to the M. E. [Methodist Episcopal] minister for permission to use the Methodist church, which was kindly granted, and sent a man to recall us. We returned, and have since held meetings in their house [church] between other appointments, which gave us five evenings each week. The remainder of the time we have occupied the Christian church, carrying on two meetings at the same time." They mentioned that about sixty met in each church.

The tone of the services can be seen by their report, "The meetings were truly affecting. A colored man arose in one of the congregations, and in brokenness of heart said, 'I thank God that I have lived to see this day, and that I am here and enjoy his blessing. I am determined to keep all of God's commandments. I know my skin is black, but I do want to be saved. I believe Heaven is for me as well as others and by the help of God I mean to be there.' There was scarcely a dry eye in the house and many wept aloud."

Elders Lane and Corliss added, "Urgent

invitations come in from every quarter for us to go and hold meetings. We have already ten such calls, and every few days a man will ride over to see us, and ask why we do not go and speak to them. It is truly affecting at times to hear their earnest pleadings for the truth. But opposition begins to show itself on the part of the ministry, and we expect it will grow more bitter as the truth advances. We need a tent for the summer campaign, and hope to procure one."

One of the Woods family, George, a minister in two Christian churches, preached the Sabbath to his congregations. When Elder Canright visited the Valley, George heard him speak and gave up his tobacco in exchange for an English Bible. Rumors spread that Adventists had no one backing them and would soon leave. Elder Canright explained the wider organization and work. He, also, responded to some charges that Adventists take one tenth of one's property by saying, God requires one tenth of one's increase, not one's property.[11]

Five of the Woods family became charter members of the new church that was formed and nine more of the Woods family would follow not long afterward.[12]

In a July 6, 1876 report to the *Review* Elders Lane and Corliss said a Lutheran minister in New Market preached against them and influenced the Methodists to close their church to them. Meetings were then transferred to a home and attendance dropped to about twenty. On May 4 they pitched a tent in New Market and continued meetings in one of the Christian churches and in a school house in Soliloquy. About fifty attended Sabbath services in the combined meetings.

A Disciples of Christ minister in Edinburg--fourteen miles north of New Market--challenged the ministers to a debate. They wrote, "After evading it for some time, to the injury of the cause, we concluded to accept the challenge. The discussion occupied ten sessions of two hours each. Their position was the old thread-bare one that the law is abolished, which was easily refuted, at least in the minds of candid listeners, giving the truth a decided victory."

"The strongest opposition we have met," they said, "has been from the Dunkards . . . . They have counseled such members as have observed the Sabbath, and expelled them, and have exerted their power in every possible manner to intimidate others whom they thought interested. Some good, honest souls, however, have taken a decided stand for the truth. God bless them!"

Perhaps, the Dunkards heard about the schism in their church 150 years previously when the Ephrata Sabbath-keepers separated from the Sunday keepers. Another cause of concern was, no doubt, the interest being shown by the influential Neff family who were Dunkards. Eventually, some of them joined the Adventist church and they and their descendents furnished a number of denominational workers including the first Virginia Conference president, Elder A. C. Neff. He was turned out of the Dunkard church when he showed an interest in the Adventist message.[13]

Elder Canright observed, "The Lutherans and the Dunkards are the main churches here . . . and their members have no family prayers, nor do they take any part in social meetings [testimony services], either in speaking or praying. It seems almost impossible to break up these old ideas and habits. Less than half a dozen out of all the Sabbath-keepers here take any part in social meetings as yet. A radical change must soon be wrought in this respect or the cause will greatly suffer."

He continued, "Generally, the people do not read much [English]. Many cannot read at all. This cuts off, to a great extent, our work with tracts. But of late great improvement has been made in this respect."

"Most of the people seem to be quite intelligent, well-behaved, open-hearted, and willing to hear."[14]

Ellen Lane, Elder Lane's wife, visited from house to house to teach people how to pray and give testimonies. She, also, spoke in the tent on temperance. On one occasion 650 attended.[15] Members of a United Brethern Church invited her to speak to them and the building was so full only half could get inside.[16]

Within a two-year period the evangelists pitched

the tent at New Market, Mount Jackson, Quicksburg, and Woodstock in Shenandoah County; at Rileyville, Leaksville, and Luray in Page County; at Harrisonburg and Dayton in Rockingham County, and at Winchester in Fredrick County.[17] The ministers failed to influence very many at Mount Jackson because Elder Corliss stayed a short while in the home of a black man and this prejudiced the white residents.[18]

At Dayton when J. W. S. Miller and his wife joined the church, they closed their two general stores on the Sabbath. A Methodist minister was also baptized there. At one place Elder Corliss stayed overnight with Reuben Wright who owned a general store. He allowed Elder Corliss to preach in a vacant storeroom and with several other men sat in the front of the room with loaded revolvers to protect the Adventist minister from being tarred and feathered and run out of town as an unfortunate Mormon had been treated earlier.

The next morning when Elder Corliss left his room, his host Mr. Wright, unsure of the preacher, searched his saddlebags which contained literature for distribution. A pamphlet on top was entitled, "Seven Reasons for Sunday-Keeping Examined." Wright read the tract, then immediately went into his store, stepped up on a nail keg, and read the entire tract to a crowd of men gathered there. From that time he closed his store on Sabbath. Later he sold out and in 1884 went to Washington, D. C. to begin the colporteur work there and and help get a mission established in there in 1886.[19]

Organization

The first Seventh-day Adventist Church in Virginia was organized January 13, 1877 in a church in the Soliloquy community about five miles from New Market after one year of intensive labor. The church building is not standing today. The group later met in a nearby school house. This became the sixth Adventist church in the South. Two churches had been organized in Tennessee, two in Kentucky, and one in Texas before the church at Soliloquy.[20] Since only an incomplete record

was kept, the leaders reorganized the church on April 5, 1879 with 20 members. The fact that some of the original members had drifted away motivated the congregation to disband and reorganize.

Those who banded together agreed to the following covenant.

"We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, and covenanting to keep the commandments of God and the faith of Jesus and we also promised [sic] that we will not use tobacco in any of its forms nor opium in any of its forms and that we will abstain from the use of all intoxicating drinks and we also promise that we will not wear jewelry nor artificials nor feathers upon our hats nor bon[n]ets but that we will dress plain and neat as the scriptures recommend and we further promise that we will do all that we can to let our light shine according to the scriptures and thereby spread the third angels [sic] message throughout the world and that we will not speak evil of our brethren and sisters nor our neighbors and that we will do all we can to sustain and keep up our Sabbath school and bible class and prayer and social meetings by our presence and labors.

"Soliloquy Shenandoah County Virginia April 5, 1879"[21]

In the fall of 1876 Corliss and Lane pitched the tent in Page County--adjoining Shenandoah County--and the following spring in 1877, twenty-five were formed into a company. On October 30, 1879 the group organized as a church at Marksville--the second in Virginia. In 1887 they built a white frame church 30 by 40 feet at Sands, later named Stanley, at a cost of between $800 and $900.[22] This was the first Adventist church building built in Virginia and it was used continuously until 1991 when the congregation erected a commodious brick colonial church.[23]

Ellen White spoke seven times in four days at the Stanley church, November 7-10, 1890. For the Sunday morning meeting platforms were built for people to stand

on outside the windows since there was not enough room for those who came. Before the series of speaking appointments began, for an hour and a half Ellen White and her company explored the Luray Caverns eight miles away with lanterns, candles, and some electric lights. She said of the occasion, "To give a description of this scene is simply impossible. It was wonderful, too wonderful to describe."

The ministers sent by the General Conference waited a few years for members to mature in the faith, then ordained some as local elders. One of those first ordained was Henry A. Rife, brother of Elizabeth Zirkle; he ministered in Virginia, but later went to Pennsylvania to work among the Germans there. J. R. S. Maurey was ordained to work in West Virginia. He later apostatized. Denominational leaders also ordained B. F. Purdham, R. D. Hottel, and A. C. Neff. The latter two later became fully ordained as ministers. George A. Stillwell received a license to preach. These lay leaders continued evangelizing and raising up churches in various localities. Representatives from the General Conference headquarters came periodically to encourage them and to nurture the churches.[24]

Every quarter believers met on Friday evening to welcome the Sabbath with a sermon. After the sun went down they gathered for a testimony meeting, foot washing service, and the Lord's Supper. At this time they read the church roll so each member could testify about the condition of his or her experience with the Lord. If someone could not attend, he or she was to send a report by another member or by mail. If still no word, regular members visited them. Then if persons persisted in not reporting to the quarterly services, they subjected themselves to discipline. (At times this service was held on Sabbath evening.) On Sabbath morning at 9 A. M. they had a prayer session followed by Sabbath School at 10 A. M. and then a sermon.[25]

On Sunday morning believers met for a business meeting to discuss financial matters and give reports on the number of tracts distributed, Bible studies in

progress, and backsliders visited. Members turned in their tithe and planned outreach activities. Leaders encouraged members to subscribe to the church paper, the *Review and Herald,* the missionary journal, *Signs of the Times,* and the religious liberty magazine, *The American Sentinel*.

By March 4, 1883 there were 86 members and 3 churches in Virginia, so the General Conference sent Elder J. O. Corliss to organize the Virginia Conference. The meeting took place in the Liberty School in Quicksburg, five miles from New Market.[26] This building later served as a community church for five denominations including the Adventists.[27] Elder Corliss ordained Abraham C. Neff, a farmer, to the full gospel ministry--the first in Virginia. Members then elected him to be the first Virginia Conference president.

In the summer of 1883 the newly organized conference held a camp meeting at Valley View Springs--a resort hotel two miles from New Market on the side of the Massanutten Mountain. A hundred and fifty Adventists attended through the week with over a thousand persons in attendance on Sunday. The president of the General Conference, Elder G. I. Butler, came from Battle Creek, Michigan accompanied by Elder I. D. Van Horn.[28]

A local newspaper reported: "We remember that a little more than seven years ago two men came to New Market and commenced preaching this doctrine in the M. E. Church. They had no followers at that time in the State. They were very active and untiring in their efforts and succeeded in making some converts. Considerable effort was made on part of some to stop their progress, but they have a respectable following in different parts of the State...."

"The order on the camp ground was excellent notwithstanding the large number in attendance. Not a single disturbance occurring during the meeting. Perfect order was observed by the campers, and everything was done by the tap of a bell. It seems wonderful how simple and yet how effective is their organization and discipline.

"On Saturday (their Sabbath) quite a good many

started to become Christians and deep feeling prevailed in the congregation, yet every one seemed perfectly free from fanaticism....One could not help feeling that sincerity pervaded the camp assembly."[29]

The camp meeting was such a success that the following year, August 5-12,1884, they held another one on the A. C. Neff farm, 6 miles from New Market. A railroad ran alongside the farm and excursion trains from Winchester brought interested people. Elders S. N. Haskell and S. H. Lane--brother to E. B. Lane--attended from Battle Creek.[30] (The Neffs discovered Shenandoah Caverns on their property that same year.)[31]

Camp Meetings in those days were moved to various locations for evangelistic purposes as well as for nurturing believers. In 1886 there was one in Luray; in 1887 at Harrisonburg; and in 1888 one near Woodstock. At each of these last two locations over 2,000 came by excursion trains. By 1889 membership in the Conference had grown to 520 with 5 ministers and 14 churches.[32]

From those early beginnings there are at this writing 12 churches in the Shenandoah Valley from Winchester to Buena Vista with 2,023 members. In the Potomac Conference, which includes Virginia and the District of Columbia and two adjacent Maryland counties, there are 99 churches with 18,865 members.[33]

Sacrifice

The ministers sent to Virginia in those days committed themselves firmly to Christ and the Adventist mission. They had experience as soul-winners and possessed energy, determination, faith, and courage. They exemplified unselfish service and total devotion to the Lord. At that time ministers who pioneered new areas largely supported themselves and depended primarily on the hospitality of persons in places they evangelized. They found travel difficult; walking, horseback, buggy, and railroad were the only means of transportation. Tents and materials moved by horse and wagon or by train.[34]

We should not conclude that only Adventists pioneered courageously for Christ by preaching in the Valley and other places. Leading ministers from other denominations who preceded Adventists felt just as committed to their mission. Francis Asbury (1745-1816), the Methodist bishop, delivered sermons in the Valley over a dozen times. He traveled 270,000 miles during his ministry, presided at 224 conferences, ordained 4,000 ministers, and preached 16,000 sermons.[35] Paul Henkel (1754-1825) from New Market, a founder of the Lutheran church in Virginia and other states, "kept a faithful diary of all his labors, which to us, at the present day, seem almost incredible. He often endured hunger, thirst, fatigue, and loss of rest, excessive heat and cold--every hardship and discomfiture incident to sparsely settled sections and dangerous frontier life."[36] Elder John Kline (1797-1864), the Dunkard minister, traveled 122,803 miles mostly on horseback before being martyred.[37]

This work does not contain sufficient space to tell of the sacrifices of Michael Schlatter, the Reformed; James Ireland, the Baptist; Hugh Judge, the Quaker; Peter Blosser, the Mennonite; Christian Newcomer and William Otterbein, United Brethren; and William Foote, Presbyterian. Their labors involved exposure to heat and cold, hunger and exhaustion, mental strain and social pressures. The gospel commission was the force that impelled these men from day to day, year after year.[38]

During their first year of ministry in Virginia, Elder and Mrs. Corliss's twenty-month-old daughter, Lou Ellen, died of whooping cough and they buried her in New Market. Yet, the Corlisses continued working diligently for the Lord. In a report to the *Review*, Sept. 7, 1876 after saying, "Our hearts have been made sad," Elder Corliss and Lane added, "We can report progress and advancement for the cause here, also good courage on the part of the brethren and laborers."

No record of the beginning of the Seventh-day Adventist work in Virginia and the Shenandoah Valley would be complete without mentioning Elder Robert Dewitt Hottel. Robert descended from Johnnes and

Margaret Heodl who arrived in Philadelphia September 11, 1732 from Rotterdam, Holland. (The Hoedls were of Swiss-German descent and later Anglicized their name to Hottel).

He was the oldest son of a family of 14. When he was 19 years old he heard the preachers from Battle Creek; he struggled for a year before accepting their teaching. He then attended Battle Creek College in 1880 and 1881 and while in Michigan Elder James White, one of the founders of the Seventh-day Adventist church, baptized him. Hottel entered the ministry in 1884, and was ordained August 8, 1887. He married Mollie, the daughter of John P. and Elizabeth Zirkle and the older sister of Charles on January 10, 1888.[39]

In October 1888 he left his new wife and traveled by train to the Minneapolis General Conference session as the only delegate from the Virginia Conference. This meeting was historic to Adventists because of the revival at that time of the doctrine of righteousness by faith as the cornerstone of Adventist beliefs. Elder Hottel's diary is one of the few records we have describing the sermons presented there.[40]

Elder Hottel became president of the Virginia Conference from 1889 to 1890 and from 1900 to 1907. He ministered, also, in Maryland, New Jersey, Delaware, Alabama, and North and South Carolina. He not only helped found Shenandoah Valley Academy, but no other person equaled him in sustaining it by soliciting funds and students and pastoring the New Market Church for over 25 years until his death March 7, 1943 at the age of 85. There is no doubt that Elder Hottel, Charles's brother-in-law, inspired Charles to commit himself to be an Adventist denominational worker.[41]

Charles Zirkle's father, John, doubtless, struggled over the decision about whether to become a Seventh-day Adventist. Even though his older brother, Isaac; his wife, Elizabeth; his son, William; and his daughter, Mollie, had become Adventists, he did not join the church when they made their commitments. John's great, great, great grandfather, Ludwig Zirkle, came from Germany to

Pennsylvania around 1720 and his pastor for a time was Henry Melchoir Muhlenberg, the founder of the Lutheran Church in America. [42] John's great, great grandfather, George Adam, who migrated to Virginia, helped found the Davidsburg Lutheran Church in New Market with Pastor Paul Henkel. George Adam's brother, Lewis, gave the land and the logs for the first Lutheran house of worship.

When a schism came in the Lutheran church in New Market, John's father and relatives largely joined the newly formed Saint Matthews Lutheran Church. Throughout this congregation's history, with few exceptions, there has always been a Zirkle on the Church Council. During one period, 1820-1848 there were 78 Zirkles listed as members of the church. Approximately this number continued as members at the time that John was trying to decide whether or not to join the Adventist Church.[43]

In August 1885, nine years after the Adventist preachers arrived in Virginia and following an Adventist evangelistic meeting in Page County, John recommitted himself to Christ and was baptized into the Adventist faith.[44] Charles followed his father's example a year later.[45]

Perhaps, Elizabeth Zirkle, Charles' mother, had the greatest spiritual influence on Charles and laid the best groundwork for his decision to found an Adventist academy. It was she, with her husband, who invited the Adventist ministers to Virginia. On June 17, 1876 she was baptized in Smith Creek near New Market and became the first person baptized as a Seventh-day Adventist in the State of Virginia.[46] She, with her husband, gave the property for the Academy and, unlike her son and husband, lived to see it become a reality.

Before Charles' death she had excelled others by inspiring him through her example of a nobility and courage as a disciple of Jesus Christ unafraid to follow truth wherever it might lead. Charles caught her spirit, became a zealous worker for the Lord, and reached out even further than had his mother.

CHAPTER 6: SCHOOLS IN NEW MARKET

Religion and Schools

The first schools in Shenandoah County were established at the elementary level by the churches to teach the 4 Rs: "readin', 'ritin', 'rithmetic, and religion". Parents felt the need for sharing their religious heritage with their children as well as teaching them basic secular knowledge. The earliest known schools in the Valley were founded by Baptists, Presbyterians, Lutherans and Reformed.[1] In addition to the schools, tutors were sometimes employed for short periods.[2]

Paul Henkel, founder in 1790 of the Davidsburg Lutheran Church in New Market, believed that children should be able to read Martin Luther's German translation of the Bible, German catechisms and creeds, and German religious books. Martin Luther, himself, had strongly advocated schools to safeguard religion and to train church and secular leaders.

Henkel with his two sons, Solomon and Ambrose, founded a German school in 1805 in New Market and a press in 1806 to print German books and papers for children and adults. By 1815 Shenandoah County had five German schools, and surrounding counties had them also. Paul Henkel's house became a seminary where he trained four of his sons to be Lutheran ministers.[3]

While the German language school was getting under way, George Snyder, a Reformed minister, secretly taught classes for older children in English. Even though Germans composed the majority of the population in the rural area around New Market, English, Scotch-Irish, and French largely settled in the town. Thus, in 1817 parents obtained a charter from the State of Virginia to establish a private high school called New Market Academy in which teachers taught in English rather than German. The school was primarily for males, but some females attended.[4] That same year Woodstock Academy opened 19 miles north in Shenandoah County.[5]

By 1817 English had become the language of the community. The Henkel Press, however, continued to

print German language materials until 1841, and Lutherans heard German sermons until 1859. German parents were still urged to give religious instruction to the children at home in German and require German responses.[6]

While Pastor Paul Henkel traveled throughout Virginia and adjacent states to the south and west, visiting pastors preached at the Davidsburg Church intermittently. Charles Zirkle's ancestors were members of this congregation and served as officers. The trustees wanted a regular minister to preach to them, so they called Samuel Simon Schumuker to be their pastor in 1821.

Pastor Schumuker was considered the best educated young man in the Lutheran church in the United States. He attended York Academy, the University of Pennsylvania, and Princeton Seminary. Schumuker considered Henkel's theology on the Lord's Supper too much like that held by the Roman Catholic church, which taught the bodily presence of Christ in the emblems and Saturday confession in preparation for communion. Schumuker believed the emblems were more symbolic, a concept which he, no doubt, learned while at Princeton, a Presbyterian seminary. At that time there were no Lutheran seminaries in America.

Henkel held that believers must espouse beliefs outlined in the historic Lutheran confessions, church creeds, and catechisms in order to hold church membership. Schumuker taught that adherents need only believe in the Bible and the Augsburg Confession.[7] Henkel helped establish independent regional organizations called synods in North Carolina, Tennessee, and Ohio.[8] (The latter became the forerunner of the conservative Missouri Synod of today.) Schumuker said that separate synods weakened the church and urged one general synod.[9]

These differences divided the Lutheran church in New Market into two congregations, and each built separate church edifices. Emmanuel Church followed Henkel; Saint Matthews followed Schumuker. [10] It would

take 112 years before they would again unite as the Reformation Lutheran Church.[11]

Samuel Schumuker had high goals for educating Lutherans and when he arrived in New Market, he founded Collegiate Theologico Institute to train ministers. He, more than Henkel, emphasized personal religious experience and advocated temperance and abolition of slavery. During the three-year duration of his Institute, 1823-1825, Schumuker trained six ministers who became leaders in the Lutheran Church.

Schumuker's seminary did not last long because he persuaded the Pennsylvania Synod to establish a seminary at Gettysburg. In 1826 he became its first theological professor. The Gettysburg Seminary was instrumental in forging the beliefs of the Lutheran Church in America.[12]

The New Market Academy continued until the outbreak of the Civil War in 1861. Then, in 1870, it was rechartered as the New Market Polytechnic Institute.[13] The new school expanded to college level and offered degrees in Master of Arts, Civil Engineering, and Practical Chemistry.[14] The leading head of both schools was Joseph Salyards, an illustrious, virtually self-taught scholar who mastered six languages and was a brilliant mathematician and an eloquent writer and poet.[15]

The establishment of the New Market Academy and New Market Polytechnic Institute showed the interest of parents to provide an education that met the secular needs of a changing world. On the other hand, the founding of the German School and Collegiate Theologico Institute illustrate the strong desire of New Market citizens to pass on their religious heritage and prepare religious workers for the church. Charles Zirkle shared these principles of his predecessors when he envisioned Shenandoah Valley Academy.

Liberty and Literacy

In order to understand the full story about education in New Market, it is necessary to know the African American situation. In 1820 there were 16,709

whites, 315 free negroes, and 1,901 black slaves in Shenandoah County. Only 24 of these slaves lived in New Market. At this time Ohio, Indiana, Illinois, and Missouri had opened for settlement, and many Valley people migrated west. This migration reduced Shenandoah County's white population in 1840 to 10,585 with 1,033 slaves.[16]

Most farmers had large families who helped in the fields. As a consequence they had fewer slaves compared to other places in the South. German Mennonites and Dunkards did not believe in slavery. Thus English and Scotch-Irish generally had more slaves than those of German stock.[17] Whites and Negroes worked together on the land.[18]

Some slaves were looked down upon as a socially inferior class, but others were treated like a part of the family. At the 1893 Zirkle reunion, attended by 2,500 persons,[19] Aunt Jenny Thomas, a former slave of Daniel Zirkle,[20] who was in her nineties, said she was the oldest Zirkle present.[21] Two slaves, Ned and Queen, are buried with the Lincoln family in the small cemetery where the president's great grandfather, "Virginia John" Lincoln lies. Usually, Afro-Americans had separate cemeteries.

After the Civil War, Protestant missionary societies in the North were concerned about the education of freed slaves and provided funds to establish schools for them in the South. They, also, pressured the federal government to allocate funds for this purpose. In 1865 a school for African Americans, supervised by the churches, was set up in Woodstock in Shenandoah County; other schools were established in surrounding counties.

In 1866 J. F. H. Hall, a federal commissioner, assessed the potential for a school in New Market. Freed parents were eager for such a school, but white citizens were bitter toward African Americans and feared that if educated, they would dominate politics and achieve social equality.

Despite these misgivings, in 1868 Jessi Robinson, an African American teacher, with the encouragement of the Free Will Baptist Church in New Market, opened the

New Market Freed School for 56 black students--25 over the age of 16. Several years later a "Sabbath School" [Sunday School] began operation with four teachers and 48 students. It was funded by the American Missionary Association, one of the Northern church societies. The effects of these schools were evident when the number of black voters in New Market quintupled in one year between 1869 and 1870, no doubt, due to their having learned to read.[22] In 1870 there were 67,997 whites and over 200,000 blacks in Virginia who could not read.[23]

In 1870 the state-wide free public school system began with separate schools for whites and blacks. Free meant free of costs for part of the year; before this time only tuition-charging private schools existed. The white school was called the New Market Free Schools: Male and Female. The New Market Colored Free School was the name of the school for African Americans. This arrangement continued until 1956 when integration occurred in Virginia.

In 1870 the law required that a public colored school be available, but evidence indicates that sometimes the school could not obtain a teacher until late in the year. In those days the state paid the costs for five months; if parents desired an additional four months, they paid tuition. Most parents of black students could not afford the extra four months so their children did not go to school during this period. When the African American population in New Market decreased to the point that it made the operation of their school impractical, the fewer students were bussed to Mount Jackson, nine miles away, later to Woodstock, 19 miles northward, then still later, to Harrisonburg, eighteen miles southward.[24] One year (1945) no high school for blacks was available and students had to go to Manassas, seventy-five miles away to attend a boarding high school.[25]

Shortly after the Civil War, while colored teacher Jessi Robinson was providing an education for freed children in New Market, a white teacher, Jessie Hainning Rupert, tried valiantly to provide a second black school. (This is the same woman referred to in Chapter 4.)

Jessie had been educated at Maplewood Institute in Pittsfield, Massachusetts, a fine classical women's college. She spent her fourth year and graduated from Oakland Academy in Northtown, Pennsylvania.

Before the Civil War Jessie had intended to go to India as a missionary, but a rebellion prevented this. During a visit to a friend in Lexington, Virginia, seventy-five miles south of New Market, she accepted an invitation to teach English and science at the Ann Smith Academy for girls. With a teacher from the Virginia Military Institute, Thomas J. Jackson (later nicknamed "Stonewall"), she illegally taught slave children to read in a Sunday School.

In 1858 Jessie became principal of the New Market Female Seminary and served in this capacity until the onset of the Civil War. This seminary taught young women in general subjects, in the practical arts, in social graces, and in Bible knowledge. In 1861 she married a New Market resident Solomon Peter Rupert.

As mentioned earlier, Jessie Rupert was a strong Union sympathizer and advocated abolition of slavery. For these convictions the local citizens persecuted her.

Two years after the war, in 1867, her husband died and she was left to rear her two sons, Frank and Charles, in a hostile environment. Through much difficulty she had a school building erected in New Market named Woodworth Cottage in which she taught white female children during the day and black children at night. She named the black school, Cottage Institute. For nine hours a day, twenty days a month, she taught these schools. Her health began to break under the strain compounded by the emotional stress engendered by hostile citizens who objected to her teaching former slave children. White enrollment dropped from 50 to 12; black enrollment fell from 75 to 23. After one year's endeavor (1870), she closed the schools. She knew that public schools for both white and black children were to open that year, and this contributed to her decision. Her school building still stands in New Market and presently serves as a physician’s office.

In 1874 and 1875 she gave lectures in New England on her Civil War experiences to raise money to pay off the debt on her school building and to provide money for educating her sons. Frank and Charles both eventually graduated from Yale. Jessie Hainning Rupert was truly an extraordinarily dedicated Christian educator. [26]

The New Market Freed School and Cottage Institute illustrate the great desire of African Americans to obtain an education which had been denied them for over two hundred years. The work of black educator Jessi Robinson and white educator Jessie Rupert represent the commitment of some in New Market to provide schooling for that special class during times of trial. The example of these big hearted teachers, no doubt, inspired John and Elizabeth Zirkle to support enthusiastically Charles' proposal to found a school for Sabbath-keeping Adventists in a community which did not share wholeheartedly their religious convictions.

Energetic Educators

The only schools in the immediate area of New Market at this writing are Shenandoah Valley Academy and Shenandoah Valley Adventist Elementary School. While this is true at this time, one must not forget that these two schools are heavily indebted to New Market residents who for a hundred years prior to their opening conscientiously provided Christian education for the children of the community.

Following is a list of private schools in New Market which preceded Shenandoah Valley Academy and Shenandoah Valley Adventist Elementary School. Beginning dates are noted.

Early tutors in New Market.

Edward Sampson (1767) Joseph Goare (1768)
James Ireland (1768) George Barr (1800)

Private schools to 1870 when the public schools began.

German School (1805)

New Market Academy (1817)
Collegiate Theologico Institute (1823)
New Market Female Seminary (1844)
Shenandale College [proposed] (1849)
W. H. Swaney Classical School (1858)
Stirewalt and Henkel School (1861)
New Market Freed School (1868)
Woodworth Cottage (1870)
Cottage Institute (1870)
New Market Polytechnic Institute (1870)

Private schools operating after 1870 when public schools began.

Virginia Normal Music School (1874)
New Market Female Institute (1875)
Rosenberger's Select Female Boarding School (1879)
Stanley Hall Female Seminary (1882)
New Market Normal Institute for Teachers (1888)
Our Home Parochial School (1898)
Shenandoah Valley Academy (1908)
Shenandoah Lutheran Institute (1912)
Emmanuel Church School (1921)
Guard's Kindergarten and Private School (1948).

In addition to the preceding tutors and schools, instruction was given in the following private homes from 1861 to 1900: T. G. Read, Miss Ettie Tidler, Miss Sallie Brock, Miss Emma Burke, and Miss Kate Trotter.[27]

There were separate buildings for boys and girls in the public schools from 1870 to 1890. Classes were then taught in the Polytechnic Institute building. In 1905, the year Charles Zirkle made his bequest, the county erected a new white public school building.[28] In 1932 they built a separate structure for a high school. Then in 1959 Mount Jackson and New Market consolidated into one building between the two towns. In 1974 and 1975 elementary and middle school students moved to this central locality in the county.

The high priority given to education in

Shenandoah County is seen by the number of schools founded in just one of its four main towns, New Market. It is interesting to observe also some educators from other parts of the County.

For example the first superintendent of public schools in Virginia, William H. Rufner--called the "Horace Mann of Virginia"-- was the eldest son of Henry Rufner, President of Washington College in Lexington, Virginia, who was born in what was then part of Shenandoah County--now Page County.

Frank Abbott Magruder, born in Shenandoah County, authored a high school, government textbook which, in its various revisions, is, today, the most widely used text on this subject in the United States.

Space will not allow mentioning other outstanding educators from the county. Worth noting, however, is the fact that the forerunner of the Virginia Education Association, the Virginia Teachers League, organized in 1898 in Shenandoah County. And the New Market Normal Music Institute for Teachers began in 1874 as the first music teachers' college program in Virginia.[29]

Historian John W. Wayland, a native of the County, says in his *History of Shenandoah County*, page 489, "The full significance of Amrose Henkel's work at New Market, [the founding of Henkel Press in 1806] continued by his descendants and successors, does not adequately appear until we give careful and intelligent consideration to its character and scope...." Wayland then mentions numerous publishing and educational activities. He lists the schools in New Market which were an outgrowth of Henkel's literary beginning and concludes with Shenandoah Valley Academy founded 102 years later in 1908.

At this writing there are no schools, either public or private, in New Market. While Shenandoah Valley Academy, at this time, is not within the limits of the town, it is immediately adjacent to its incorporated confines. The school has caught the spirit of the town that has prevailed for two hundred years and continues to carry on many of the educational goals of its predecessors.

It is not difficult to see that founding a private Adventist academy and elementary school near New Market was in context with a community highly motivated to provide Christian education for its youth.

CHAPTER 7: PRINCIPLES OF EDUCATION

The Primary Motivation

While various influences positioned Charles Zirkle to donate property for a Shenandoah Valley Academy, perhaps none was as significant as the writings of Ellen Gould White who lived and wrote during his lifetime.

Ellen White is considered by Adventists as inspired by God to give practical counsel on forwarding the gospel in all its phases to all the world. She wrote voluminously on the plan of salvation, practical godliness, home and marriage, finance, evangelism, church administration, publishing, and welfare work. As a result of her writings on health, Adventists have become one of the healthiest segments of society around the world while ministering preventative and remedial medicine to millions. Hundreds of clinics and hospitals now belt the earth. She penned extensive counsel on education and now Adventists operate the largest Protestant, parochial school system in the world and the second largest in the United States. Almost 6,000 elementary and secondary schools, colleges and universities circle the globe, in well over a hundred countries.

Beginning in 1872, she wrote many articles on learning which were later compiled into books. Before she died in 1915, two books were published of her writings, *Education* in 1903 (two years before Charles died) and *Counsels to Parents, Teachers, and Students* in 1913. After her death two more books were compiled, *Fundamentals of Christian Education*, 1923, and *Counsels on Education*, 1968. These books were compiled from her manuscripts and periodical articles. As an immediate result of her influence, a college was founded in Battle Creek, Michigan which Charles Zirkle attended. Before Charles donated land to found Shenandoah Valley Academy, six high-school-level Adventist academies had begun in the United States. Five of these later became colleges, and one a university. By 1899, 150 elementary schools had sprung up in the United States. While Ellen White wrote some of her counsel on education after

Charles died, much of it was written before he passed away.

The philosophy of education which she espoused is based on the worldview that God created man in His image with a similar physical, mental, and spiritual nature. "It was His purpose that the longer man lived the more fully he should reveal this image....Through sin the divine likeness was marred, and well-nigh obliterated.... He had become subject to death....To restore in man the image of his Maker," this "is the object of education, the great object of life."[1]

This restoration cannot be accomplished unless the student is first led to accept salvation which is provided by Jesus Christ through His death on the cross. When a saving relationship has been established, "the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals."[2]

Ellen White saw clearly that all courses in a curriculum, and all activities in a school, are to assist in this development. "Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all."[3] At the center of the curriculum is the study of the Bible. "The Bible stands the highest among books, and its study is valuable above the study of other literature in giving strength and expansion to the mind."[4]

From her pen came the cogent reminder that all scientific studies, such as, physics, astronomy, chemistry, geology, biology, and physiology, were worthy of study as long as both teacher and student kept in mind that God is the Creator of all nature and its laws. "Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony."[5] "A knowledge of true science is power, and it is the purpose of God that this knowledge shall be taught in our schools as a preparation for the work that is....to be carried to the remotest bounds of earth."[6]

Ellen White linked the study of science with

observance of the seventh-day Sabbath. It is a reminder that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh-day; wherefore the Lord blessed the Sabbath day, and hallowed it" (Exodus 20:11)." "The value of the Sabbath as a means of education is beyond estimate."[7]

Even though Ellen White discouraged lengthy study in the original languages of Latin and Greek classics, such as, Cicero, Virgil, and Homer, which was popular in the classical schools at the time, she realized the value of studying well-written, uplifting literature. "While religion should be the prevailing element in every school, it will not lead to a cheapening of the literary attainments."[8] Students need help, however, in interpreting literature written by skilled writers not holding a Christian orientation. She discouraged reading poorly written books, even religious books. "The readers of frivolous, exciting tales become unfitted for the duties lying before them."[9] "In the education of children and youth, fairy tales, myths, and fictitious stories are now given a large place....They impart false views of life and beget and foster a desire for the unreal."[10]

Regarding the study of history, Ellen White stated, "There is a study of history that is not to be condemned....We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy....But history, as commonly studied, is concerned with man's achievements, his victories in battle, his success in attaining power and greatness. God's agency in the affairs of men is lost sight of. Few study the working out of His purpose in the rise and fall of nations."[11]

Ellen White believed in the importance of manual labor to teach work habits and skills and to balance mental and physical effort.[12] While much of her counsel regarding manual labor applied primarily to colleges, many principles apply to the secondary level. "Instruction should be given in agriculture, manufactures,....covering

as many as possible of the most useful trades,--also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops and treatment rooms should be provided..."[13]

Adventist schools were challenged to teach children and youth courtesy and refinement,[14] pleasantness and cheerfulness,[15] neatness and cleanliness.[16] She counseled youth to choose clothes that were clean, neat, modest, tasteful, of good material, becoming, and appropriate for the occasion.[17] "No education can be complete that does not teach right principles in regard to dress. Without such teaching, the work of education is too often retarded and perverted. Love of dress, and devotion to fashion, are among the teacher's most formidable rivals and most effective hindrances."[18] "To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith."[19]

The purpose of recreation is "re-creation" to enable "us to return with new vigor to the earnest work of life."[20] Among activities encouraged are those which are outdoors, useful, and helpful to others.[21] On the other hand amusements "unfit us for the more faithful discharge of ordinary duties."[22] Some activities discouraged are highly competitive sports, excessive ball playing, card playing which leads to gambling, and dancing.[23]

Balanced healthful living was an important part of Ellen White's educational philosophy. "Pure air, sunlight, abstemious-ness, rest, exercise, proper diet, the use of water, trust in divine power--these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them."[24] She fostered vegetarianism, and schools practiced this diet. "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not

afforded by a more complex and stimulating diet." "Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing."[25]

Ellen White encouraged locating schools in rural areas. "All schools should be located, as far as possible, where the eye will rest upon the things of nature instead of clusters of houses. The ever-shifting scenery will gratify the taste and control the imagination. Here is a living teacher, instructing constantly."[26]

A statement which might summarize Ellen White's purpose for education is found on the opening page of her book *Education*, "True education means more than the perusal of a certain course of study....It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."[27]

Ellen White's ideas on educational reform as presented in this overview were doubtless known by Charles Zirkle and strongly motivated him to found a school where these concepts could be implemented.

Educational Developments

Around the time of his baptism in 1886, Charles went to Battle Creek College to study. The curriculum there was largely classical--heavy with Latin and Greek. Diplomas ranged from three to seven years. Most students were eager for employment offers before graduation.[28]

Meanwhile, Ellen White went to Australia in 1891 and helped found and develop a college on a 1450-acre estate in harmony with her philosophy. She strongly urged a practical program quite different from the college at Battle Creek. At Avondale School for Christian Workers instruction was available in agriculture, carpentry, blacksmithing, printing, sewing, and cooking. Classes were taught to prepare workers for the denomination's growing needs in education, ministry, office workers and missions. Its agricultural program was a marvel never thought possible by those in the area.[29]

Her writings and news of her work reached Battle

Creek and there was a stir for reform. Edward Alexander Sutherland, president of newly formed Walla Walla College, which was patterned after Ellen White's ideas, was invited to come to Battle Creek and reform the college there. His presidency covered the years 1897 to 1901. The church paper, *The Review and Herald*, trumpeted his success. There is no doubt that Charles Zirkle read about what was happening with great interest.

A spiritual revival broke out in the college, and students engaged in various missionary enterprises. Practical courses were introduced in business, industries, homemaking, and agriculture. The denominational system of parochial elementary schools and academies was chiseled out, and teachers poured forth to lead them.

In 1901 the college was moved to a rural area near Berrien Springs, 75 miles westward. It was renamed Emmanuel Missionary College. Here, farm land made it possible to institute the reforms more successfully.[30]

While all of these developments were taking place at Charles Zirkle's alma mater and other places, the vision came to him that his parents farm would make an ideal location for an Adventist school. When his accident changed his life completely and he realized that he was going to die, he made his request to his parents. His dream of a Valley school would soon become a reality.

CHAPTER 8: THE VALLEY SCHOOL

From Dream to Reality

In May, 1905, the Virginia Conference held its twenty-second annual session in Washington, D. C. and formally voted to thank the Zirkles for donating land on which to build a school. The constituents instructed the executive committee to take steps to fulfill the wish and purpose of the donors. The next year, during the twenty-third annual session held in July and August, 1906 at Petersburg, Virginia, a vote recommended that immediate action be taken to construct a building. Constituents pledged $900 for this purpose, and the trustees of the Conference appointed three persons to be responsible for its erection. Since the amount pledged was not sufficient to build the proposed $5,000 structure, the plans were put on hold until the next annual meeting.

The twenty-fourth annual session convened in Hampton, Virginia in August, 1907. Constituents felt time was being lost, and they asked the committee to borrow whatever they lacked.[1] In the meantime A. C. Neff, former Conference president (1883-1887; 1888-1889) and R. D. Hottel, also a former president, (1889-1891; 1900-1907) combed the state of Virginia soliciting more funds.[2] Both men were New Market residents and related to Charles Zirkle by marriage.

The Conference awarded a contract to build the school to three local entrepreneurs, E. R. Bowman, Solon G. Henkel, and M. A. Price.[3] John Zirkle's team of horses, Jack and Nero, began scooping out a whole in the ground for a basement.[4]

The 30x64-foot building rose three stories from the basement with concrete walls for the first floor which stood half out of the ground. The top two stories were frame. Two-foot bay-window projections in the center of the front and back extended up the three floors.

The building had 24 rooms. The first level contained a kitchen and dining room, a cellar, a print shop, and a steam furnace room. Kerosene lamps provided lighting, although they installed pipes for later

addition of acetylene gas lights.

The second level had seven rooms. On the south side of the building, on either side of the bay window, were two porches. Doors from these porches opened into two large entryways called "assembly rooms". From the entryways one could enter the chapel in the center which extended the full width of the building from front to back. Also, the entryway doors led into two classrooms flanking the chapel with folding doors opening into the chapel that could make one large room. From the west "assembly room" one could enter the principal's office and the boy's bath. Doors from the east entryway went into the matron's room and girl's bath. At each end of the building two sets of stairs connected all three floors--one to be used by boys and one for girls.

On the third floor there were twelve rooms with a hallway running the length of the building divided in the center crosswise by a partition. There were five boys' rooms on one end of the building and five girls' rooms on the other end providing for 20 students. The principal and his wife had two rooms between the boys' and girls' sections.[5]

In August, 1908, a camp meeting convened on the school grounds so that Conference members could inspect the new school and pledge further support. Constituents filled the dormitory rooms and pitched a few tents on the grounds or stayed with local members who walked or rode to the campus in their buggies. Services met in the chapel which they expanded to accommodate them.[6]

On September 15, 1908, Fredrick Griggs, chairman of the General Conference Department of Education, spoke at dedicatory services for the new school.[7]

New Market Academy became the name of the school by vote of the Virginia Conference trustees, August 17, 1907. The following January 29, 1908, the Conference trustees changed the name to Shenandoah Valley Academy.[8] Their first name duplicated a former private school in New Market. Records are incomplete, so we do not know just when a further name change was made, but

the board probably discovered that there already existed a military school in Winchester 50 miles north of New Market with the name Shenandoah Valley Academy.[9] The Academy bulletin for the second year, 1909-1910, shows the name to be Shenandoah Valley Training Academy. The 1914-1915 bulletin, or "announcement," lists the name as Virginia Conference School. How or why this change occurred is not known. This name probably reflected the board's purpose to provide for all conference youth not just local children. Not until 1916-1917 did the school return to the present, Shenandoah Valley Academy, with the deletion of "Training" in the name.

Financial Plan

Officials invited Robert G. Ryan to be the first principal. He and his wife had been teachers at South Lancaster Academy in Massachusetts.[10] He received a salary of $12 per week, and paid $9 per month for room and meals. The board voted $5 per week and meals for the matron, Anna Tucker, (although she considered herself the assistant matron) and $30 per month for R. D. Hottel as business manager. For her services as elementary teacher, Mrs. Ryan's salary, if any, is unknown.[11]

Most students, who did not live in the Valley, arrived via the Southern Railway. Horse drawn hacks from Burke's Livery in New Market met each train. They passed the Academy on the way to the depot a mile and a half farther , on the other side of the river. Students were given a special fare rate of 15 cents each, and 20 cents if they had a trunk.

The Academy began as a ten-grade school with 15 students the first year evenly divided between the elementary and secondary levels. A fee of $12 per month covered room, two meals a day--breakfast and lunch--and tuition.[12] If students wanted supper, it cost extra.[13] If parents desired to send food, they were encouraged to send only fruit.[14] Vegetarian meals including dairy products and eggs were served.[15] The general fee

included payment for washing "12 plain pieces of clothing, three table napkins, and four towels weekly."[16] Students furnished their own napkin rings.[17] Nothing is said in the bulletins about washing the bedding of the double beds in the students' rooms. Other fees included $1 per month for library usage and 50 cents per month for pianoforte or reed organ rental for one hour per day. Individual music lessons cost 25 cents. The school did not provide books or supplies.

When students registered, they pledged to work one hour a day free to care for the building and grounds and to help in meal preparation and cleanup.[18] Louise Cousins, from Richmond, later to become one of the first four graduates, said that her mother did not know about the work requirement or she would never have allowed her daughter to come to the school. Manual labor in her estimation should be done by servants. When the free-work arrangement was raised to 2 hours the second year, three students went home.[19] This plan continued for more than a decade, until need for student help became so great that all labor received payment, though the wages were low.

The bulletin instructed girls to bring work clothes including a large work apron; boys, who largely operated the farm, were to bring outdoor work clothes. Garden crops supplied food for the kitchen and five acres of broom corn provided materials for a proposed broom shop.[20] Soon after the school opened, students planted an acre of strawberries and half-acres of blackberries and raspberries. A young apple orchard began producing early. Students could work in a "hennery" caring for 1,000 chickens.[21]

The bulletin for 1909-1910 described the purpose for the free work plan. "The work of the Home is done by the students. Each student is required to work one hour a day in part payment of his expenses. Sharing daily duties and bearing mutual responsibilities have proved to be of great educational value in sustaining health and developing character. The influence of this service, rendered heartily, is invaluable in producing, during the

years of mental training, habits of accuracy, self reliance, usefulness, and genuine sympathy with all workers and kinds of work."

School Life

Principal Robert Ryan, a converted sailor, set the disciplinary tone of the school for years to follow. His military background, plus the strict standards that prevailed in the denomination at that time, seemed to influence his policies.[22]

Aside from a few "recesses," there were no vacations in the school year from mid-September to late May of the following year.[23]

Discipline was rigid. As Grace Whitehead, a student the first year and a graduate of the first class in 1911, said, "There was so much green carpet lying around that one had to watch very carefully not to get on it [that is, be called to the office for reprimanding]." Sometimes, she said, there was an "epidemic" of rule infringements. Those under censure would determine not to smile and do no more work-discipline than demanded. She adds that it was difficult to keep "sober" with Principal Ryan, "a witty Irishman," around.[24]

Myrtle Neff, a student at the time, said, "We had a wonderful school spirit which I would not have missed for anything. We had it instilled into us until it became a part of us; when we went to town, traveled by train, or whatever we did or wherever we went, we were looked at as students from Shenandoah Valley Academy and we felt it our duty to guard the reputation of the School as we would our own."[25]

Boy-girl social relationships were strictly guarded. When a boy standing at the bottom of the girls' stairway was discovered talking to Louise Cousins (class of 1911) at the top of the stairs, her deportment grade was lowered 10 points to 90.[26] Louise's report cards reveal that she had difficulty rising above this level. She decried the fact that the second year there was only one boy in the dormitory, but was glad there were boys from the community who attended school.[27]

Matron Anna Tucker noted that on one occasion when a girl was tying a boy's tie and Principal Ryan came on the scene, he promptly performed the service.[28]

Grace Whitehead and several other girls were given permission to visit Mrs. Zirkle's home by the river. They were instructed that if any boys came by, they were to come back to the school immediately. Unplanned by them, some boys arrived at the farm house. When the girls went to the door to depart, the preceptress arrived. The girls were accused of waiting until they saw her coming before they left and were campus bound. Grace remarked later, "In spite of everything there was...,in general, a good Christian spirit."[29]

Picnics, "socials," hikes to the Massanutten Gap, and baseball games provided the main sources of recreation. In addition, Saturday night programs included musical renditions, readings, recitations, and marches. Some explored the caverns on the A. C. Neff farm.[30]

When Alfred Neff, first treasurer of SVA, was a youth, in 1884, the second SDA camp meeting was held on his father's farm. That same year he, with a neighbor boy, discovered a cave under the farm. The boys asked a man to let them down into the cavern with a rope. After a while the man on the surface called down and received no response. He pulled up the rope and went for help. He reported to the mothers of the boys that they had been overcome by gas in the cave. The whole neighborhood was aroused. By this time the boys in the cave had come back near the entrance and were calling for a rope. This cave was later developed into the present-day Shenandoah Caverns.[31] (Incidentally, Endless Caverns, near New Market, were discovered in 1879 on the homeplace of Lewis Zirkle, a brother to George Adam Zirkle and a great uncle of Charles.)

Students were thrilled when during the first few years of the school, Alfred Neff, a clock and watch repairman and the school treasurer, (called "Dr. Neff" because he fitted glasses)[32] let them race down the road with him in his auto-carriage at the terrific speed of 15

miles per hour. This was the first time some students had ever ridden in an automobile.[33]

Curriculum

During the time the school served as a junior academy (1908 to 1920) catalogs show that the curriculum contained regular high school courses in mathematics, English, and history, but unlike the public schools the program included religion classes. There were survey courses in Old and New Testament and at various times a course in Daniel and Revelation, Bible doctrines, denominational history, and history of missions. During the transitional years to a senior academy (1919-1920) a spirit of prophecy course was added.

Classes were taught interchangeably in physiology, hygiene, sanitation, and first-aid. Hydrotherapy was offered in the 1921-1922 year and home nursing the next three years showing the Adventist emphasis on health. The denomination's interest in nature study can be seen by classes in botany, zoology, astronomy, and physics.

Noticeably absent in the early curriculum were ancient and modern languages. Latin did appear briefly for two years (1911 to 1913) then disappeared. Spanish and French began to be offered in the 1919-1920 school year. On the other hand, work-study, lab-type classes prepared students for occupations and homemaking. These included agriculture, printing, sewing, cookery, bookkeeping, and as the bulletin said, "industrial training" which was farm work and carpentry. The school tried to carry out the vision of Charles Zirkle by combining academic learning with manual labor and practical training. This program was somewhat different from the typical classical curricula of the other private secondary schools in New Market.

Music has always played a key role in Adventist worship and it was central in the school. Pianoforte and reed organ lessons fitted students to play for local churches and evangelism. Four years after the school began, an attempt was made to provide a full two-year

music curriculum, a non-diploma program. Courses covered sight singing, harmony, hymn and choral, elocution, and "velocities," which was probably rhythm. The purpose of this curriculum was stated in the catalog. "Many of our homes have small reed organs, nearly all of our churches have them. Our tent workers, missionaries, and teachers all use them to advantage. It is therefore planned to give a short course that will meet these needs. Hymn playing and interpretation will receive special attention."[34] The next year this program was deleted but some of the courses were included in the regular curriculum.

Struggles to Survive

The school for many years ran on a shoestring. Because the Conference received only meager funds, there was no money available for the Academy. New Market church members had little cash, but they donated furniture, bedding, canned goods, library books, and other things.[35] Mollie Hottel recalls that one year she canned 250 half-gallon jars of beans for the school.[36] Around the World War I period, matron Alice Miller asked Principal Forshee to buy some potatoes since they had none. He informed her that there was no money, so she used turnips from the farm instead.[37]

Myrtle Neff Smith again reflects on those early years, "Its [the Academy's] first seven years was an intense struggle....Every year we started out wondering if we could exist through the whole school term,.... Elder Hottel, Elder Neff, and others renewed their zeal and went out soliciting again to revive the school for another year. It was embarrassing, for people had been giving; it was a losing battle and [the school] had seemingly died....People griped and would not give, but they [the Academy] kept going..."[38]

During the first year 1908-1909, Principal Ryan taught the academic subjects in the Academy and his wife in the elementary school. Florence Swan, an older student, assisted Mrs. Ryan as a teacher's aid. Alfred Neff, treasurer of the Virginia Tract Society, also took

care of school accounts. Anna Tucker cooked the meals.[39] Elder R. D. Hottel's role as business manager meant he solicited operating funds. The Ryans stayed only one year and then went to Africa as missionaries.[40]

Carl A. Maxwell became principal the second year and his wife, Maria, assisted by Florence Swan taught the elementary grades. Elder R. D. Hottel and Alfred Neff, and possibly some unpaid helpers helped through the second year.[41]

The Maxwells' names appear in the 1910-1911 bulletin, but they left before the school year started. H. M. Forshee and Bertha, his wife, took their places. Florence Swan now took full charge of the elementary grades. Alfred Neff replaced R. D. Hottel as business manager, since Hottel now taught Bible doctrines. Conference president, H. W. Herrell, had a class in denominational history. William Ziedler taught, or more likely practiced, "industrial branches," while Minnie, his wife, filled the role of instructor in domestic science, preceptress, and matron.[42]

In the spring of 1911 four students took part in the first graduation at the Academy. Mrs. Forshee reluctantly conceded to let the group go unchaperoned to the Valley View Hotel on the side of the Massanutten mountain to have their class picture made. John Hottel drove a buggy with Louise Cousins and Grace Whitehead seated beside him. Paul Hottel rode alongside on a horse.[43]

Marion E. Carr and his wife took the principal-teachers roles in 1911-1912. He served as business manager and taught Bible, history, and mathematics. Elder Stewart Kime, Conference president, now taught denominational history. Evidently, he served only the first semester, because W. J. Stone followed him as president (1911-1914) and is listed as the teacher in the 1912-1913 bulletin. This assignment for both Carr and Kime must have been sketchy, since the Conference moved to Richmond in 1910.[44] For unknown reasons the Carrs did not stay the full school year.

James H. Smith and his wife became principal-

teachers in 1912-1913. In addition to his classes in Bible, history, "language" [English] and mathematics, he was business manager and treasurer and ran the farm. Mrs. Smith taught music and the "primary grades." J. H. N. Tindall helped by teaching Bible doctrines. C. E. Garnesey added a new dimension with classes in dietetics and hydrotherapy.[45]

The 1913-1914 school year began with only seven students which was not very encouraging. When cool weather arrived and the furnace was fired up, something went wrong and the building caught fire. Before it could be extinguished, one end of the structure had been charred and the furnace damaged. Funds were not available for repairing the losses. The Academy closed for the remainder of the school year. A former charter student from New Jersey, May Robinson, who had come to teach the elementary grades decided, however, to stay and teach in one of the rooms untouched by the fire. Emmett Tucker, a local church member and, also, a charter student, said he felt sorry for May alone so far from home and married her. Thus she was rewarded for her persistence in staying on. (This couple lived long and productive lives in the New Market area and supported the school faithfully throughout the years which followed.)[46]

When school opened for the 1914-1915 year, Robert and Mrs. Ryan had returned. He taught Bible and science. She taught mathematics and was preceptress; Ida Craddock now took care of the "primary department" and cooked the meals. R. D. Hottel was again in the treasurer-business manager position. In addition to the specific classes the bulletin mentions beside the Ryans' names, it lists courses in history, English, botany, sight singing, first-aid, agriculture, and physical geography, but neither of the staff is credited with teaching these subjects. Either they were not taught, or local, unpaid persons helped, which is quite likely.[47]

An article by Stewart Kime in the *Columbia Union Visitor*, July 8, 1915 makes this observation, "The school has had a rather checkered experience. Its infancy has

been little different from most of our schools. Financial difficulties, trouble in securing acceptable teachers have been some of the hindrances. Last year it was threatened with complete failure due to the break down in health of Brother Ryan. However, God has a care for His own and supplied the need for the emergency so that the school closed with a splendid spirit and a good financial showing....The writer came into the management the first of March[,] thus completing the last three months. The school was nearly full with a good class of students, the most of them earnest workers. Best of all every one in school gave his heart to God before school was out."

Rejoicing was short-lived. however, for when E. F. Dresser came to be principal for the 1915-1916 year, he found two students in the dormitory and five in the community. He was to be the only secondary teacher, the school was in debt, and there were attempts being made to move the school to a location near Richmond which had better prospects for enrollment. Man's extremities, however, are God's opportunities, and He would soon reveal that He was still in charge.[48]

Hidden Benefits

Before describing the unusual events that were soon to take place, it would be well to pause for a moment and examine some of the circumstances behind the choices made by a few students who chose to come to SVA. We should also notice how some students fulfilled SVA's purpose to strengthen faith and inspire a vision for service.

A brief survey of the 13 persons who graduated from 1911, the first graduation, to 1915, reveals that despite skimpy academic offerings, changing staff, simple meals, rigid discipline, and hard work, these youth came to the school through personal choice and left to serve in prominent places in the church and society.

Those who graduated during this period received a tenth-grade education; the first 12th grade commencement did not take place until 1920. The first class, 1911, included Louise Cousins (later Jones) from

Richmond, Grace Whitehead (later Deavers) from Rileyville in Page County, and John and Paul Hottel, sons of R. D. Hottel in New Market.

At the age of 15 Louise Cousins attended evangelistic tent meetings with her mother. Her mother was unable to stay for the series, but Louise continued and was baptized as an Adventist. Her mother was not. She attended camp meeting on the Shenandoah Valley Training Academy campus the summer of 1909 and determined she would attend school there that fall. Despite her mother's objections, she enrolled and the second year was graduated in the class of 1911. After business college she worked as a Conference secretary before and after marrying W. H. Jones, the Conference treasurer. He served various Conferences as treasurer for many years, completing his service in Potomac (Virginia and D. C.). Because of his lifelong support of SVA, the present-day cafeteria is named after him. [49]

John Hottel became a teacher-principal not only at SVA (1921-1926) but at three other academies and a college. His brother, Paul, was a nurse for many years at Washington Sanitarium and Hospital. Grace Whitehead Deavers was baptized while at SVTA in the Shenandoah River adjacent to the Academy one cold November day with no apparent physical harm.[50] Her daughter, granddaughter, and great grandsons are SVA alumni.

In 1913, Anna Hafenmayer was graduated from the Academy. Before her death in 1993 she was 98 years--the oldest living alumnus. She became a nurse, then married Henry G. Hadley, and together they operated a clinic for many years for impoverished people in southwest Washington, D. C.[51] They then in 1952 established the Hadley Memorial Hospital, an 80-bed institution.[52] She, with her husband, through the years donated funds for a dairy herd, dairy barn, milk processing plant, calf barn, tractors, farm machinery, machine shop, and the girls' dormitory, which was named Hadley Hall. Her two sons, Henry and Gordon, attended SVA, then became physician-teachers at Loma Linda University Medical School in California.

Anna Hafenmayer's only companion graduate, Florence Kneeland, married Denton Rebok, who became president of China Training Institute, a junior college with 200 to 300 students. (This school had various names and locations in China.) He later was president of the SDA Theological Seminary in Washington, D. C. (1943-1951).[53]

Perhaps, one more example will illustrate the success of these early graduates in fulfilling the mission of SVA. Myrtle Neff Smith graduated in 1915 and her first job was as elementary teacher at the school. Later she taught business subjects in the Academy, and her husband, Wallace, taught mathematics and science. Her son, Eugene, also, taught business courses and later was treasurer.[54]

Stories could be multiplied of dedicated service rendered to families, church, and country by those who struggled through the early years at SVA. As students shared in efforts to help the academy succeed, they caught the pioneering spirit of Charles Zirkle and despite deficiencies in the school, they went forth as pioneers for Christ.

CHAPTER 9: GOD'S WAYS ARE NOT MAN'S WAYS

The School's Future in the Balance

When the Academy board decided to close the school for the 1913-1914 school year because of the furnace fire, W. J. Stone, Virginia Conference president, recommended to the board that the school be disbanded permanently. He explained that with only seven students, it could not continue as a ten-grade institution. He favored moving the school to Doswell, about 15 miles north of Richmond which was a rural location within easy access of the city. It could be expected that the larger population would help increase enrollment.[1]

As he described his plan, Tom Zirkle a member of the board plugged up his ears with his fingers. Tom had inherited the family farm from which 42 acres had been taken for the Academy at the dying request of his brother, Charles. He and seven other members on the 12-member board were from the Valley. They had all sacrificed heavily to build the school and they had kept it going for the past six years. When the vote was taken, the board agreed unanimously to continue the Academy at New Maket.[2]

General Conference advisors had suggested to Elder Stone that the Academy should be closed. So he called a meeting for a time when they, along with other prominent leaders, could be present to persuade Valley Adventists to close the Academy. Accordingly, he convened a meeting for September 26, and 27, 1913 at New Market which included wide representation. The following officials attended: W. T. Knox, treasurer of the General Conference; I. H. Evans, president, and G. B. Thompson, secretary of the North American Division; B. G. Wilkinson, president, and R. T. Doswell, secretary of the Columbia Union Conference; and members of the Virginia Conference committee. Only one representative from each of the three churches in the Valley (New Market, Stanley, and Rileyville) were allowed to be there to defend their school.

A report in the *Columbia Union Visitor*, October 15, 1913, says, "While the general men present had felt in the past that it would be best to close the school, it was finally decided to give it another thorough trial." The group agreed to give the Academy $500 each year for five years for operating expenses. They said, "Any deficit above this is to be made up by the brethren and sisters located in the valley. The churches in the valley were asked to furnish whatever stock and other equipment might be needed to properly conduct the enterprise."

They decided also to place the school on an equality with other institutions as beneficiaries of the five cents a week fund for Conference work in addition to the fifteen cents a week for missions. In his report Elder Stone encouraged all the churches in Virginia to start church schools which could then feed high school age students into the Academy. Stone said, he hoped to get a competent man to head up the school for at least four or five years to insure success. He remarked that "The future prospects for the success of this enterprise were never brighter." [3]

Five months later, on February 5, 1914, members from the New Market and Stanley churches brought dinners and had an all-day meeting to discuss the future of the Academy. J. L. Shaw, educational secretary from the General Conference attended as did R. T. Dowsett, Union secretary.

Elder Stone reported to those gathered that R. G. Ryan, formerly the first principal at the Academy, had agreed to return for the 1914-1915 school year. He felt this would insure a successful school. To get wider support outside the Valley, the board changed the school name from Shenandoah Valley Training Academy to The Virginia Conference School. All agreed that an evangelistic meeting should be held in the Valley to raise up another church which could help support the school.[4]

It would be a year before evangelistic services would be held in the Valley at Stanley by Elder W. E. Bidwell in which eighteen persons were baptized and became members. These converts were not sufficient in

number to constitute a new church, but they did increase the potential of support for the Academy. Two years went by before Elder Bidwell held tent meetings in Basic City, now called Waynesboro, in order to raise up another Valley church.[5]

In the meantime during the summer of 1914, Elder Stewart Kime and Elder L. O. Gordon conducted a tent meeting in Lynchburg. Elder S. G. Burley from North Dakota preached in a tent in Yale. Elder Burley's series during September and October was unique in that the sermons were in the Russian language. He was of Russian descent and tried to persuade 35 Russian families in the rural peanut-producing community of Yale to espouse the Adventist faith. Six of the Russians were Seventh-day Adventists and had asked for a minister to come and preach to their relatives and friends. When the weather turned cold, the meetings continued in a nearby Baptist Independent Group church building.

By December 1914 sixty-one Russians had joined the Adventist Church including the Baptist pastor, John Yekoshanko. The Baptists turned over the building to the Adventists and immediately they enlarged it for worship services and an elementary school. This school began preparing students for the Academy and this practice has continued through the years. To date forty-five Yale students have graduated from Shenandoah Valley Academy.[6]

The Providence of God

In September 1914 Walter C. Moffett became Virginia Conference president and he inherited the Academy as a major project. While on the train traveling from New Jersey to his new post in Virginia, Moffett was approached by a Columbia Union Conference official who told him, "That school is dead; you should disband it and preach its funeral."[7] Soon after the new president arrived in Virginia, however, he found the Academy doing well with 20 students under Principal Ryan's leadership. Moffett reported that "Prof. and Mrs. Ryan are much

encouraged at the outlook."[8]

Prospects for success dimmed, however, when Principal Ryan became ill and resigned. Immediately Elder Stewart Kime, a Virginia Conference minister, stepped into Ryan's role and completed the school year.[9] E. F. Dresser, a portly man with no serious health problems, replaced Ryan for the 1915-1916 school year. [10] The unstable situation at the Academy, however, discouraged students from attending and only two students came from out of the area to join the five living in the community. Principal Dresser's wife became very ill, so after one year they left. A General Conference official told Moffett the school is a millstone around the necks of the members of the Virginia Conference and should be closed down.[11]

In desperation Elder Moffett poured out his concerns to Elder R. D. Hottel, who had given so much time and money to found and sustain the school. Elder Hottel was perplexed for it seemed that the Lord had impressed Charles Zirkle to make his unique donation, and he could not understand why the school would not prosper. When Walter Moffett heard that Charles Zirkle had sparked the beginning of the school, his memory flashed back to his experience a number of years earlier. As a youth Walter had been evicted from his parental home by his father after Walter (with his mother) had become a Seventh-day Adventist. Charles Zirkle, then treasurer of the Atlantic Conference, had shared his room in the city of Baltimore with Walter. Charles gave him fatherly counsel and helped him get started as a colporteur which led him into the ministry. It is worth noting here that 23 years later Walter baptized his father after he had attended a series of evangelistic meetings held by his son.[12]

Elder Moffett, later reflecting on his response to Elder Hottel's remarks about Charles Zirkle's bequest, said he had asked himself the question, "Had the providence of God in the turn of affairs shaped things so that I could perpetuate the purpose of Charles Zirkle's dedication? That was my conviction and in the face of

apparently hopeless odds, I accepted the challenge in my youthful enthusiasm believing that God has a thousand ways [to work] that we do not see."

Elder Moffett then initiated a series of proposals which would turn the Academy situation around.

First, he requested that the General Conference give him permission to make another effort to rescue the Academy.

Second, he asked for and obtained reluctant permission of W. E. Howell, secretary of the General Conference Department of Education, to raise the school from ten to twelve grades.

Third, Moffett said to the board, "If I have to preach the funeral oration for this school, I want a decent name for the tombstone. Instead of the Virginia Conference Intermediate School, let's change the name to Shenandoah Valley Academy in keeping with its beautiful and historic location."

Fourth, he with Elder Hottel "combed the Conference for students missing no home."

Fifth, the president continued the evangelistic thrust made in the Conference by the previous administration. Moffett later said of the summer of 1915, "Following the Richardson-Lawrence effort with 50 baptism in Newport News 20 students came from the tri-city churches." (The three churches in the area were Newport News, Norfolk, and Portsmouth.) "The Serns effort in Richmond brought a fine group from that area." [13]

The *Columbia Union Visitor* reported that Elder J. B. Beckner held an effort near Petersburg and Elders L. O. Gordon and W. J. Armstrong had tent meetings at Republican Grove in the Spring of 1915. A new church of 22 members was organized at Republican Grove. Later a *Visitor* report said, "The effort in Matthews County conducted by Elders Beckner and Bidwell is also nicely started. The wet weather has hindered the regular attendance but now the outlook is good." [14] During 1914 and 1915 there were 237 converts added to the Virginia Conference.[15]

Sixth, Moffett supported the ten elementary schools operating in the fall of 1915 with over 150 students. These schools eventually provided students for the Academy.[16]

Seventh, Elder Moffett recognized that one of the most important factors for a strong school was good leadership. He learned that Henry M. Forshee and his wife, Bertha, recently from Adelphian Academy in Michigan, but then finishing college work at Emmanuel Missionary College, Berrien Springs, Michigan were open for employment. The Forshees had decided that they would accept as a sign from the Lord the first definite call they received. Elder Moffett's competitors sent letters; he sent a telegram.[17] Professor Fredrick Griggs, General Conference education secretary, had invited the Forshees to go to a school in Canada where they would not have to live in the dormitory. However, they had served at Shenandoah Valley Training Academy in 1910-1911 and they felt their work there was not yet completed.

So, the Forshees returned to the Academy in the summer of 1916. Immediately upon their arrival Professor Forshee donned overalls and freshened up the rooms with a coat of "calcimine." "Enthusiasm spread like a prairie fire as applications poured in from far and near," Elder Moffett said. When school opened in the fall, the one all-purpose building was bulging with students.[18]

The Forshees carried on for two years with overcrowded conditions then decided they must have more space. They contributed $100 for a new boys' dormitory and Elder Hottel, Carson Neff, and Tom Zirkle matched the Forshees' donation. Their liberality inspired others to give for the project.[19] In the summer of 1918 Edward White from Winchester began construction of the dormitory behind the main building. Sensing the shortage of funds, he worked for half pay.[20] Valley Adventists offered to loan money to the Conference, but the officers had pledged to "pay as you go or don't go." Elder Moffett said later, "Like the widow of Elijah's day every time we scraped the bottom of the treasury more funds came in. People have a lot more enthusiasm to pay

for live horses than dead ones."[21]

As the dormitory neared completion, the treasury had no money for furnishings. Church after church joyfully sponsored projects to raise funds and within two weeks sufficient money had been collected. When school opened in September, every room in the new boys' home was assigned, but the building was not yet finished. So, for a month boys slept in the attic, the basement, and every other available space until the new dorm was ready for occupancy. When the boys finally settled in, not a penny was owed.[22]

During the summer of 1918, while the dormitory was being built, Carl Woods, a local church member on the school board, said "The board would meet and talk and talk and talk trying to figure out how to operate [the school] with no money." He said that at the end of their meeting, which lasted most of the day, they were no nearer a solution than when they had started.

Carl decided he would act not just talk. He built a cannery to provide canned tomatoes, corn, and green beans for the kitchen and employment for the students. He agreed to operate the cannery until profits from sales had paid for construction; he would then turn it over to the school. Within one year he was able to keep his promise.[23] Later, Carl hired students to make meat substitutes in a house across the highway from the Academy.[24]

That same summer of 1918 Carl also built a 30 by 40 foot cow barn and a silo and filled the loft with hay. Since the school had no team, he sold them two horses. With unflagging zeal he then constructed a two story house for faculty members and sold it to the school at cost.[25]

With the largest student enrollment the school had ever seen, over 40 including the elementary grades, prospects seemed bright for a great year. Mrs. Forshee describes what happened next, "The Devil did his best to discourage us. In October the flu struck the school.... Miss Anna Watkins, matron of the school, and I carried a little oil stove, fomentation cloths, and a dishpan of water

from floor to floor battling the fever. The Lord blessed and we saved all of the students except one, my thirteen-year-old daughter, Doris."[26]

The old wood burning cook stove that matron Alice Miller, later Kimball, used to prepare meals for the students did not always produce sufficient heat to properly cook the meals. No doubt, the chunks of wood the boys sawed with a two-man, crosscut saw and split with an ax were not always as dry as they should have been. At one time when the board was staying overnight at the Academy, Miss Miller wanted to impress the group with an appetizing meal. It took her three hours to bake the potatoes.

When the board spent the night, the girls were asked to sleep three in their double beds to free up beds for board members. The girls cheerfully obliged because these occasions usually developed into pajama parties. On the other hand, Mrs. Forshee did not relish such times, because she spent much of the night quieting the girls so board members would not be disturbed.[27]

Disaster hit the school when the laundry and pump house burned to the ground. This building was a shed-like wing which projected out of the east end of the main building. Girls hung wet blankets out of the windows of the their building to prevent it from catching fire. The New Market volunteer fire department pulled a wagon by hand to the site loaded with hoses, a pump, and a tank, but it was too late. The ever present danger of fire from the cook stove, stove pipes, furnace, and chimney had struck again.[28]

Those trying days also had their times of rejoicing. When the armistice was signed on November 11, 1918 after World War I, the boys expressed their exuberance by taking the girls for rides around the campus in a wheelbarrow. The boys were happy that they would not be asked to give their lives as had so many others.[29]

One chore students detested as part of their two hours of daily free labor was washing the soot from kerosene lamp globes. Professor Forshee told them that if they could raise the money, he would install a gasoline

engine and a Western Electric generator to produce electricity. The youth went to work in earnest writing letters, making "fancy things" to sell, holding auctions, and asking for money. They left no stone unturned in their enthusiasm. As the money came in, Elder Richard Farley, a minister, and two students, Charles Brackett, A. C. Neff's grandson, and Clayton Forshee, son of the principal and the English teacher, wired the main building and boy's dormitory by encasing wires in grooved wooden moulding nailed to the walls and ceilings. When the lights came on for the first time, faculty and students had a "grand celebration."[30]

Enrollment continued to swell and Professor Forshee asked the board to build another building for offices, classrooms, chapel, teachers' apartments, and extra boys' housing. During the summer of 1919 Edward White with his continuing personal sacrifice built Zirkle Hall.[31]

While Mr. White was constructing this building, he put electric wires within the walls, installed a Delco gasoline engine, and a generator. During evening graduation exercises in 1920, the engine quit operating. Some of the faculty jacked up the Forshee's Overland car, removed a tire from one of the wheels, and attached a belt from the rim to the generator. After awhile the auto overheated and they had to finish the graduation exercises by kerosene lamp light.[32]

A Prospering Academy at Last

The Forshee's five years provided a stabilizing influence and brought enrichment beyond mere survival which the school had not known before. Principal Forshee was a capable administrator, a practical caretaker of the property, a kind surrogate father to the students, an intelligent science and mathematics teacher, and a spiritual model for all.

Principal Forshee's administration began in the Fall of 1916 while the United States was engaged in World War I. This period experienced a liberalization of social standards in the nation. Forshee, therefore, took

seriously his role as administrator of the school based on the principle of *loco parentis* or parent away from home. In order to counteract liberal influences, he spelled out more stringent behavioral rules than had heretofore appeared in school bulletins. He reminded students, however, that "The regulations are reasonable and are adapted to secure true freedom and happiness." He let parents know that "the Academy is not a reform school" for youth "who cannot be governed at home" for such students would contaminate other students sent by parents in order to have them in an environment as free as possible from such influences.

Forshee expected students to conduct themselves in the buildings "with the order and quiet of a refined home." They were required to be punctual at morning and evening worship, prayer meeting, Sabbath services, chapel, classes, and work appointments. Any absence must be strictly accounted for. Students should not be in the kitchen or dining room unless employed there or at mealtimes. They needed permission to go to the village, visit another dormitory, or another student's room during study period. Boarding students could not go home once they enrolled in September until the end of May, except for Christmas. A few went home at Thanksgiving.

School bulletins stated that students could not use profane or disorderly language; visit "picture shows;" use tobacco or alcohol; play cards, dominoes, and checkers; or have questionable literature in their possession. Students must maintain "reserve" with the opposite sex. "Sentimentalism, flirtation, private correspondence or visiting or courting in school interferes with good work, diverts the mind from the more important interests of the student, and generally leads to disorder and loss. These things must be avoided." [33]

Professor Forshee sponsored a ministerial band and students preached in churches, school houses, and vacant buildings in the Valley. Mark Shanko, an older student and one of the young preachers, so impressed a young Methodist lady in Lacey Springs who heard him sing and preach that courtship and eventually marriage

resulted. The couple were married 57 years and served 35 years in the Adventist ministry. [34]

Another aspiring minister in the band, C. E. Overstreet, found his lifelong companion at the Academy. C. E. was 29 years old when he attended S. V. A. After a few years the school offered him a position as farm manager while he completed his education providing he got married. This idea fit nicely into his plans because Cleora Woods, a local church member, a niece of Carl Woods, and a younger student in his class was a welcome candidate for matrimony. They served as missionaries to Honduras before returning to ministerial work in Virginia.[35]

Mrs. Bertha Forshee complimented her husband Henry's sterner personality by being vivacious and creative. She taught English and Bible. Bertha formed a girls' Bible workers' band that visited people interested in the gospel.[36] Mrs. Forshee enjoyed preparing students to give readings, recite poetry, and produce dramatic presentations for both religious and secular occasions. Pictures in the Academy archives show groups of girls with patriotic, oriental, and springtime costumes indicating programs students produced.

Bertha Forshee started a school paper and the first issue of *The Student Echo* came off the press on February 24, 1919. This paper actually was a 6 by 9-inch booklet with a heavy paper cover. The little magazine had five sections written by students. The Literary department contained stories and poems composed by students in Forshee's Composition class. The Missionary section featured devotional articles. An editor asked former students to write back letters for an Alumni department. The editor-in-chief exhorted students to high endeavors in a monthly Editorial and the remainder of the magazine contained campus News Notes.

A photograph in the Academy archives pictures a small orchestra in the 1916-1917 school year composed of: Clayton Forshee, trumpet; Margaret Tuoy, piano; Mark Shanko, Morris Robinson, Amy Walters, and Alice Miller, violins. At this time C. L. Ross, boys' preceptor and

history teacher, wrote the words for the school song "Our Shenandoah." The original tune which has been lost may have been written by Manola Rogers, music teacher who Mr. Ross married. Later Russell MacMeans a teacher-student who graduated in 1925 wrote the tune which is still sung today. (The full song is printed at the end of the photograph section of this book.) [37] The school song is sung with gusto on many occasions and this has contributed to the unusually dynamic school spirit which is a tradition at Shenandoah Valley Academy.

In the spring of 1920 nine seniors composed the first 12th grade graduating class at the Academy. There were no caps and gowns. Some Adventist educators at that time believed such display was a departure from Christian simplicity. In addition to the twelfth grade students, there were sixteen 10th grade graduates. After this transition year, there were no more 10th grade graduation exercises.

This graduating group was too large to be accommodated in Gotwal's photographic studio at the Valley View Hotel as had previous classes. So a photographer came to the Academy to take pictures. [38]

The Forshees stayed one more school year after their son Clayton graduated. In 1921 they accepted a call to Cedar Lake Academy in Michigan. Four years later Professor Forshee suffered a stroke and died on June 4, 1925. Bertha then went to live with Clayton who worked at the Review and Herald Publishing Association in Washington, D. C.[39] Mrs. Forshee and Clayton continued as energetic boosters of S. V. A. throughout their long lives. The Academy is greatly indebted to Elder Moffett and the Forshees for working with the Lord to rescue it at a critical time when it was about to close. The momentum they gave has continued through the years.

CHAPTER 10: SAFE HAVEN

The Roaring '20's

At no time during the three hundred years following the landing of the Pilgrims in 1620 had there been a period like the 1920's. This decade was described as the "Roaring '20's and "The Jazz Age." After the crisis of World War I, the country experienced a "dance mania, an inflated currency, a wave of female emancipation, and general promiscuity."

In 1919 "The Original Dixieland Jazz Band" from New Orleans toured Europe after its successful debut several years earlier in Chicago. Trumpets blared and saxophones wailed as jazz tunes replaced the ragtime of war years. Saloons were condemned by National Prohibition which lasted from 1919 to 1933, but night clubs flourished. Illegal liquor was available after hours in the clubs from clandestine imports and in the mountains from moonshine stills. In 1920 Amendment 19 gave women the right to vote. This was a time for celebration!

Women smoked cigarettes and drank forbidden cocktails. They painted their faces, and went joy riding with men into the wee hours of the morning. Women bobbed, cropped and shingled their hair; they wore straight-line, narrow, tube jumpers. Waists went down six inches and skirts came up to the knees. Women began to shear skirts and pant legs from bathing suits. Some have tried to explain why most of the dresses were beige in color despite the fact that the 20's was a raucous decade. One cynical theory says manufacturers had a ten-year supply of khaki dye left over from World War I uniforms.[1]

During this time of cultural shock, in the Fall of 1921 John Zirkle Hottel arrived at S. V. A. to serve as principal. He was determined to provide a safe haven in the Valley for Adventist youth despite the prevailing liberality of the age. He remained five years--until the Spring of 1926. Before describing his austere program, a brief biographical sketch might be helpful.

John was the son of the venerable Elder R. D. Hottel, co-founder of Shenandoah Valley Academy, and Mollie Zirkle Hottel, a sister of Charles Zirkle, S. V. A.'s prime benefactor. John graduated from the Academy in its first class, 1911. He earned a bachelor's degree from Washington Missionary College in 1917. Mary Herr, a classmate at W. M. C. graduated with him in the same class and that same year, on October 3, 1917, they were married. The couple moved to Tunessa, New York where John served as principal of Fernwood Academy. He then became academic dean at South Lancaster Junior College in Massachusetts for the 1919-1920 school year. While there he also took advanced studies.[2]

When John arrived at S. V. A. in 1921, he continued to enforce all of the restrictions laid down by Principal Forshee before him and then added some more. For example, no cooking was permitted in student's rooms; no fire arms were allowed on campus. Unacceptable reading was explicitly defined as novels and magazines of fiction. By 1924-1925 school year he had proscribed candles and kerosene lamps in the dormitories.[3]

To combat the 20's dress styles Hottel stated in the 1921-1922 catalog that "a plain, neat, and healthful dress is earnestly recommended." By the 1924-1925 school year the bulletin further defined dress standards as follows. "No jewelry, such as bracelets, rings, or lockets, may be worn. Transparent waists or sleeves are not permitted unless slips are worn underneath. Extremely short sleeves, unduly low-necked dresses, and extremely short skirts must not be worn. Rouge and other cosmetics are not permitted."[4]

When Hottel came in 1921, he proscribed "ragtime" music. By 1924 he outlawed "jazz." To offset worldly music, Hottel continued to include the same musical courses in the curriculum as the Forshees' before him. These were Sight Singing, Harmony I, and History of Music. This program continued under Hottel for three years, then beginning in 1924-1925 no music courses are described, and no musical offerings are listed in the class

schedule. Students could receive piano instruction if they could find time for lessons.

Despite the lack of music courses, J. Raymond Burns (1925) in an article he wrote on the Music Department in the 1925 annual mentions that the Department played a key role in school life. Its purpose is to "teach all to love the music of the masters." He pointed out that a radio, funded by the Student Union and delivered on January 28, "brings to us the best music from other cities and states" and the "loud speaker interprets very well." Twenty-five students took piano lessons that year. The department organized a seven-piece orchestra and a girls' glee club.[5]

Hottel described the proper relationship between the sexes on campus in his first catalog, 1921-1922, and further elaborated on the subject in the 1924-1925 and subsequent bulletins. "The dormitories are not public buildings. No lady or gentleman would think of entering a private home without permission." Students were counseled to ring the bell and wait in the reception room for the one to be called. "Calls will be made in the public parlor, and only by permission of the management."[6]

The kitchen and dining room remained off limits except during work or mealtime. Dorothy Bramble (1926) recalls the day she had completed her work assignment as kitchen timekeeper and was sitting and talking in the dining room with a friend, Albert Widmer (1926) the baker. Professor Hottel chanced to come by and said, "I could arrange for the parlor, if you wish." Socializing at work, mealtime, and recreational occasions was expected to care for social needs. The Saturday night march was one opportunity for intimacy when boys and girls could hold hands under the approving eyes of the faculty. Students especially liked "couples choice," when students could choose their partners.

Proper friendships bore good fruit, however. When Curtis Quackenbush came to school late one semester because of his father's illness, Mrs. H. A. Weaver assigned Dorothy Bramble to tutor him in bookkeeping so he could catch up with the class. They

also served together as host and hostess at one of the dining room tables for the usual eight-week period and became better acquainted. This friendship later blossomed into a marriage of 52 years.

Hottel wrote in the 1925 annual that students should come to S. V. A. to learn "how to love." The "love" he referred to included love for fellow students, faculty members, and those in need of the gospel. Dorothy Bramble-Quackenbush says that there truly was a loving bond between faculty and students. She remembers Professor Hottel as a "saint," a "gentleman," and a "man to be looked up to." "Roy Scott [1926]," Dorothy said, "tried to imitate Professor Hottel by walking and talking like him." Dorothy's roommate, Roberta Bridgeforth (1926) took Mrs. Hottel as her role model and acted like her.[7]

The Hottels were not the only faculty members who made indelible impressions on the students. Especially notable was, James Smith, Bible teacher (1923-1932). Students describe him as "dependable," "patient," "a thorough Bible scholar." With gnarled hands calloused by farm and carpentry work, he tenderly opened the Bible and taught students as a venerable old prophet on close speaking terms with God.

In the 1923-24 annual Principal Hottel encouraged prospective students by reporting that "16 rooms will be added to the Girls' Home. This will give us Home accommodations for over one hundred students." Twenty-four-foot additions were built onto either end of the original building by Carl Woods in the summer of 1924. The dining room will be enlarged, a bakery built, and a home nursing department and two medical rooms added, he said. The laboratory would be enlarged and $500 worth of equipment added. The library would be doubled (to probably around 800 volumes).

Hottel then extols the beauty of the location with mountains towering to the east and west and three world renowned caverns in the schools' vicinity. The Lee highway (now U. S. 11 paralleled by I 81) about a mile from the school is traveled by thousands of families, he

noted. But buildings and the beauties of nature "do not make a school," he added. The greatest attraction is the "Christian influence," "Christian association, fellowship with teachers who are willing to make any sacrifice for the welfare of the student."

Parents felt secure in sending their children to the Academy nestled in the rural Shenandoah Valley. And despite the restrictive rules, students eagerly came because their religious beliefs limited their social activities in local public high schools. Roy Scott wrote in the 1924 annual, "After sitting in classrooms. . . we are glad for the recreational change afforded by farm work and other outdoor duties. But S. V. A. is not all work." He then mentions volley ball and baseball games in the afternoons, swimming in the river on hot days, hiking to the mountains in cool weather, skating on the river in the winter, and snow ball battles. He concludes by saying, "Come to S. V. A. next year and have some real, healthful fun." The same annual mentions one student who arrived at the academy after a "strenuous motor trip." He then plowed eight hours in the field and when asked why he did it, he replied, "O, just for a little recreation."[8]

The 1925 annual lists a calendar of events for the year some of which are these.

"Sept. 27. Games on the lawn.

"Sept. 28. Biggest ball game of season. 'Dormitory Boys' played 'Academy Boys.' 'Dormitory boys won.' ['Academy boys' lived in the top floor of Zirkle Hall and in the community.]

"Oct. 18. Corn roast at Elder Hottel's. Cherished outing of the year.

"Nov. 2. Faculty reception program in chapel and banquet in dining room.

"Nov. 16. Party given by the girls in honor of old and new preceptresses.

"Nov. 25. Holidays. A whole truck full of students left for their homes over Thanksgiving.

"Nov. 26. Thanksgiving dinner. We're all positive that Mrs. Weaver herself tried to make [sic] such a delicious dinner.

"Nov. 27. Sunrise breakfast on the mountain. After a long rest we returned and did the usual Friday work.

"Dec. 7. Boys' Reception to girls. Splendid decorations, program, and refreshments.

"Jan. 24. Hike! Wonderful time.

"Feb. 9. Girls gave boys a program in chapel.

"Mar. 29. Girls' reception to boys. A jolly picnic and good refreshments.

"Apr. 13. School picnic at Endless Caverns. We had a delightful time.

"Apr. 26. Junior picnic. Big affair.

"Apr. 27. Senior picnic. Bigger affair. Also Miss Franklin's birthday. Girls gave her a party.

"May 24. Class night."[9]

The fact that students were endeared to life at the Academy can be seen by the activities of the Student Union. Since the lighting system kept breaking down, the Union solicited $300 for a new one. They raised funds to build a new road, to purchase a school radio, a school truck, class-room furniture, and a school flag. Boys made wooden objects and girls sewed handiwork; these items were then sold at auction. They raised $500 to pay off a debt incurred by repairing campus buildings. The Union sponsored Beautiful Week, Thank You Week, Good Morning Week, Good Form Week, Better Speech Week [also called Anti-Slang Week], Good Health Week and Keep Clean Week. Perhaps, their most notable achievement was in persuading new students to come to the Academy. The enrollment in 1922-1923 was 45. so the Union set a goal of raising the enrollment to 100 for the 1923-1924 year and they surpassed their goal by two. The students set a goal for 1925-1926 of 65 new enrollees and they went over their goal.[10]

Clubs and Curriculum

Dorothy Bramble-Quackenbush recalls that strong emphasis was placed on missionary activities and her recollection is confirmed by pictures and write-ups in the annuals. Around a dozen boys belonged to the Ministerial

Band which preached on Sunday evenings in school houses and community churches within an eight-mile radius of the Academy. Student preachers and singers were trucked to the locations. From forty to ninety persons in the community attended. The 1923 annual states that thirty meetings were held during the school year. Bible teachers R. F. Farley and James Smith sponsored this club. Students also gave Bible studies to interested persons who attended the meetings. Elder J. H. Smith said that a number of these boys later entered the ministry, "Mark Shanko, Curtis Quackenbush, Russell Quackenbush, Lester Coon, James Stanley, Roger Wilcox, Melvin Eckenroth, Merle Mills, and Melvin Sickler."[11]

A club simply named Seminar met weekly in which students received instruction in "parliamentary law" and "public speaking."

The Sunshine Band, sometimes called the Christian Help Band took flowers and fruit baskets to sick students, church members, and those in the community. They collected clothing and distributed it to the needy and distributed food and clothing to the needy. Members in the club also read the Missionary Volunteer Reading Course books. The Correspondence Band composed of both boys and girls mailed missionary literature and wrote missionary letters. The Bible Workers' Band, made up entirely of girls, studied how to give Bible studies so they could assist in summer evangelistic meetings.

In the largest club on campus, the Colporteur Band, students learned techniques for selling Christian literature. During the summer a student could earn a full years' scholarship to S. V. A. In 1921-1922 this meant that a student must sell $387.80 worth of 25 cent booklets or magazines with half for profit, or $198.90. The publishing house, the tract society, and the Academy added to this amount $35.10 making a total of $234 which paid for room, board, and tuition for one year with the two hours per day free domestic labor required of each student. By 1927-1928 sales must amount to $459 with

half as profit or $229.50. Added to this was a bonus of $40.50 totaling $270 which, with twelve hours of free domestic labor per week, paid basic expenses for one year.

In the annual Fall Harvest Ingathering program students solicited funds for missions in nearby cities. Goals ranged from $200 to $400. Students were not all eager to be trucked to surrounding towns and cities to solicit, but once at their destinations they showed a good spirit and reported at the end of the campaign that success was rewarding.[12]

For the 1920-1921 school year a two year business curriculum was offered for those who had completed the 10th grade. Principal Forshee hoped students could be prepared for secretarial employment. The program only lasted one year, however, as had the aborted attempt to provide music graduates in the 1911-1912 school year. In 1926-1927 Principal John J. Mair introduced a Teacher Training Course integrated into the academic curriculum to provide students with 36 weeks of preparation so they could hold positions as elementary teachers after graduating from the Academy. Students could go directly into teaching then take college work in the summer. The program died after one year as had the Forshees' previous plans to furnish music and secretarial curricula.

These attempts at junior college offerings never survived at Shenandoah Valley Academy as they did at other academies which later developed into colleges. Washington Missionary College [now Columbia Union College] and the Washington Sanitarium and Hospital [now Washington Adventist Hospital] were well-established only a hundred miles away and these two institutions provided for area needs and thus prevented the academy from becoming a college. One must recognize, however, that a number of students in their twenties enrolled at S. V. A. When Luther Belote and Myrtle Edwards were married they were required to drop out of school for a semester, but they came back and graduated in 1922. In the 1924-1925 calendar Principal Hottel said, "We welcome the middle-aged individuals whose educational advantages have been limited, but who

love the work of God and desire to prepare for more acceptable service." As mentioned before, C. E. Overstreet and Mark Shanko were already married when they received their diplomas in 1921 and 1925 respectively. Andrew Lessner was 38 when he graduated in 1927.[13]

John Hottel left S. V. A. after five years for a one-year principal's role in Mt. Vernon Academy in Mt. Vernon, OH. He then accepted a position as principal at Aldelphian Academy in Holly, MI. After graduate work toward a Master's degree, he taught at Pacific Union College in Angwin, CA, then went to Auburn Academy in Auburn, WA where he remained for four years. While there, he was ordained to the ministry. In his remaining years he managed his father-in-law's considerable real estate holdings in Ephrata, PA. John and Mary Hottel lived long lives, continued to boost the Academy, and willed a sizeable sum of money to the Academy.[14]

John J. Mair, who succeeded Hottel as principal at S. V. A., left the school after one year to serve in another academy. Shortly afterward a kerosene stove in their home exploded and he was trapped in the ensuing fire. When his wife attempted to rescue him, she, along with him, lost her life. While neither of the unfortunate experiences suffered by the Hottel and Mair families occurred at Shenandoah Valley Academy, the school was saddened by the fact that both of these families had their educational careers cut short.

Shenandoah Valley Academy now needed a new principal who would meet the challenges of the developing school and remain long enough to see broad plans developed and implemented. This role would be filled by W. C. Hannah.

CHAPTER 11: A SUMMARY: 1927-1995

Through the years God has called faculty to Shenandoah Valley Academy who were willing to let God direct them in supplying the needs of the students.

When in the fall of 1927 W. C. Hannah, a professional educator, responded to God's call to serve as principal, he observed the buildings in a sad state-of-repair and agreed to stay only one year. However, he holds the record by being principal for 26 years. Hannah remodeled the buildings, built new ones, brought in faculty of professional quality and depth of Christian commitment, and obtained accreditation for the school.

Conference president and former architect W. P. Elliott (1929-1933) helped Hannah remodel the original building into Elliott Hall, an elegant, colonial-style girls' dormitory (1934). When the boys' dormitory burned to the ground in 1934, he remodeled Zirkle Hall, the old administration building, into a boys' dormitory and built a new ad building, Shenandoah Hall (1935).

Through liberal gifts from Dr. Henry and Anna Hadley, a new barn, milk house, calf barn, and farm shop were built in the 1930's. The Hadleys also gave farm machinery and a registered Guernsey herd. From the 1930's through the 1950's the prosperous farm of around 300 acres attracted youth by the hundreds out of east coast cities. About 120 tons of vegetables were grown for school consumption and sale annually.

When Bible teacher, W. T. Weaver, became principal (1953-1955), he saw the need for a book bindery to provide work for students (1955) and a gymnasium for physical education (1954). When former alumnus George Akers (1943) assumed the principal's role (1955-1959), seventy-five students were being turned away each year for lack of work and living accommodations. Akers envisioned a campus where every youth in the Potomac Conference who wanted to attend SVA could be housed, employed, and educated. Akers designed a new campus plan with a boys' and a girls' dormitory flanking an administration building in the center and all fronting in

an arc on a broad campus reaching to the highway.

During Akers' administration the board constructed the first two buildings, a brick dormitory for 150 girls and a cafeteria. The new dormitory cost $350,000 and was named Hadley Hall to honor its chief benefactors, Dr. and Mrs. Henry Hadley. A broom shop (1958-1965) was added to the farm and bindery as industries. The Conference agreed to underwrite any deficit incurred by hiring students. The enrollment doubled to approximately 300 in the 1958-1959 school year.

When Loren Poole was principal (1962-1968), the new boys' dormitory was built at a cost of $498,000 and named after its main donor, J. Lee Price. Akers' campus plan was slightly revised by principal Ed Reifsnyder (1968-1974), when the board built a Student Center (1971) costing $320,000 on the site between the two dormitories instead of the proposed administration complex. The old bindery became a classroom wing on the Student Center. The industry had been moved to a new building beyond the pond in 1970.

Subsequent additions were made to the campus during Dale Twomley's principalship (1974-1978) which included a swimming pool, track, and lighted playing field (1975) and a new elementary school (1976). Also during Twomley's term, a Conference-wide fund-raising program resulted in the construction of a new administration building (1977) at a cost of $1,200,000. This building was located next to the site of the old ad building, Shenandoah Hall. The gymnasium and pool were bricked over and a courtyard connected them to the ad building. The courtyard is named in honor of William Strickland, vice-principal (1968-), principal (1988-1989), and Spanish teacher; and Jean Strickland, Student Center hostess and campus landscaper, each of whose service to the school spans more than three decades.

For one hundred years worship services for local church and school were held in academy chapels and the gymnasium. A century after the Adventist church was founded in New Market (1876), the first separate church

building was erected in 1976 while Mitch Henson was pastor (1974-1976). This commodious, fully-equipped facility with pipe organ seats 777 persons in the sanctuary. The New Market church with two pastors works harmoniously with the campus chaplain, guidance director, and faculty at the academy while pastoring the church with a 500-plus membership.

The brick-buildings on campus were built over a period of thirty-five years and during this time they have been heavily used not only by hundreds of students, but by church members at annual Potomac Conference Camp Meetings, Spanish and Korean Camp Meetings, retreats, rallies, and other gatherings. Because maintenance costs exceeded budgeted funds, the buildings are greatly in need of repair. In 1994 the Potomac Conference constituency voted to undertake a $1,275,000 fund-raising program to provide money for replacing worn out heating and air conditioning systems, carpets, furnishings, and other needed repairs. When the buildings are restored, interest from endowment funds and money available by maintaining a full enrollment through creative recruitment will help keep ahead of maintenance expenses.

Work and Play

Changing markets and high costs of production necessitated renting out the farm while maintaining its rural atmosphere. It was difficult to keep the broom shop books out of the red so it shut down in 1965. A Harris Pine furniture factory provided work for students during the 1980's, but the corporation's subsequent bankruptcy closed this valuable work opportunity. Several industries which now provide student employment are the book bindery, a palette factory, and a nursing home. At this time a new plant is under construction on campus by McKee bakery in which students will reprocess packing boxes. Students continue to work at landscaping, maintenance, janitoring, monitoring, in offices, as readers, and in other jobs associated with operating a school.

Through the years one of the main contributions Shenandoah has made to Adventist youth is the opportunity for wholesome social life with those of like faith and standards. Girls' and boys' receptions and open houses have provided a touch of formal culture to the campus. Athletic events at school picnics have tested the physical ability of students. Evening "rec" gives them a chance to exercise after a day of study and work. Selected films, talent shows, and visiting performers provide entertainment. High points of the year include Alumni Weekend, Mother's Day Weekend (usually accompanied by a baptism), Weeks of Prayer, and Graduation Weekend as well as band, choir, and orchestra concerts, retreats, class activities, and dramatic productions.

SVA's excellent musical curriculum continues to attract musically talented youth to its campus. During Dean Hunt's principalship (1989-) band, orchestra, and choir trips abroad began which have provided extra incentives for student musicians to come to SVA. The band has received top rating in competition at the annual Winchester Apple Blossom Festival. The annual Christmas Candlelight Concert produced by the choirs and orchestra require two performances to accommodate parents, community, and church members from the surrounding area who attend.

While not to be classed strictly as recreation, the Medical Cadet Corp on campus from the beginning of World War II in 1941 to 1968 provided fellowship in a semi-military setting. At first there were both boys' and girls' corps. This training gave those facing a potential draft an advantage in knowing how to adjust to the military as Adventists. Former students of SVA have paid the supreme sacrifice for country in its various wars.

Creative Recruitment

Shenandoah Valley Academy has always appealed to students outside the local Conference and their attendance has helped to boost enrollment by a third to a half thus making possible high quality education for local

youth. Students come from about twenty-five states each year. As Pioneer Valley Academy was closed in 1983, the principal, Lyle Botimer, became principal at SVA. To make a boarding academy easily available to students in New England who wished to come to SVA, a bus was sent each month to Boston, MA. This practice has continued and buses also go to Chattanooga, TN, and Washington, DC. A van goes to Norfolk, VA and one to Charleston, WV.

When Harold E. Haas was principal (1959-1962), the first bus was purchased by SVA for class trips, field trips, and other activities. Since then two more busses have been added.

Between 25 and 40 foreign students from about eight countries attend the academy each year. Foreign-language-study trips to other countries which began under the direction of William Strickland in the 1960's are now directed toward Maranatha mission trips to help build churches. In addition a four-month, student-exchange program sends and receives students from abroad. Until the 1970's only an occasional student with African or Asian background attended SVA. The percent of persons with these ancestries in the general population of the Valley has always been low. Today, around 15% of the students have a non-European ancestry and all students enjoy a wholesome multi-racial atmosphere at the school.

The Academy has physical education classes plus inter-mural flag-football and softball games. Students play boys' basketball and girls' softball and girls' volleyball with other Adventist and non-Adventist private schools.

From the days of "Prof Hannah" the Academy has maintained a tradition of academic excellence which continues to attract serious students. The professional faculty, well-equipped facilities, picturesque environment, and pleasant Christian atmosphere stimulate learning.

Challenges

Over 3,500 students have graduated from

Shenandoah Valley Academy, but never before has the school faced such great challenges in trying to teach youth how to live in the world, but not be part of the world--how to stay separate from the materialistic, degenerate culture while ministering to the people in that culture. Picking up the legacy of their predecessors in regard to discipline yet confronted with ever-increasing cultural problems, the principalships of W. G. Nelson (1985-1988) and William Strickland (1988-1989) were marked by a consistent firm-kind hand in guiding students.

This approach has blossomed under the administration of Dean Hunt, as he has worked to create an atmosphere in which students sense God's love exhibited in a blend of justice and mercy. Rehabilitation, within limits, is attempted rather than severance for misbehavior. Realizing that character development can occur only by helping youth to experience faith in the merits of Christ alone for salvation and subsequent obedience in holy living and unselfish service, the faculty is constantly challenged to implement this philosophy.

The Shenandoah Valley Academy of today, while using different approaches, is committed to the same principles and the same spirit that has made the school unique as an educational center.

ENDNOTES

Copies of most resources listed in Endnotes can be found in the SVA Archives either in books, Shenandoans, Shen-Val-Lores, or in the vertical files.

CHAPTER 1

[1] Philip Zirkle gave the property which now belongs to the Academy to his two sons, Isaac and John. In 1860 Isaac went to Indiana to make his fortune. John lived alone until one day he burned his hands severely while cooking. He hitched his horse to a buggy and went over to Timberville, about six miles away, to see Elizabeth Rife. "'Betty,' he said, "I'm tired of cooking for myself, and if you won't take me now, I'll get someone else.' So Betty joined him in the stone house." *Shen-Val-Lore*, May 15, 1933, pp. 1, 6; *Review and Herald*, May 27, 1943, p. 19.

[2] *Shenandoah Valley*, March 30, 1905, p. 3; Charles Zirkle's tombstone.

[3] *Church Record of the Seventh-day Adventist Church, New Market, Virginia--1879-1905.*

[4] *Ibid.*

[5] "General Meeting in Virginia," *Review and Herald*, December, 2, 1880, p. 23.

[6] *Church Record.*

[7] *Seventh-day Adventist Encyclopedia*, ed. Don F. Neufeld (Washington, D. C.: Review and Herald Publishing Association, 1966), p. 1189.

[8] Paul Hottel, nephew of Charles Zirkle, Interview by Roy Boehm.

[9] Paul Hottel, Interview by Roy Boehm. Robert Woods autograph book.

[10] *Shenandoah Valley*, March 30, 1905, p. 3.

[11] Myrtle Neff Smith sketch.

[12] *Shenandoah Valley*, March 30, 1905, p. 3.

[13] Myrtle Neff Smith, sketch.

[14] *Shenandoah Valley*, March 30, 1905, p. 3.

[15] Shenandoah County Deed Book 62, p. 198.

[16] John W. Wayland, *A History of Shenandoah*

County, Virginia (Strasburg, VA: Shenandoah Publishing House, 1976), pp. 290, 291.

[17] "The Sixtieth Anniversary of St. Martins' Evangelical Lutheran Church, 1890-1950," September 10, 1950. Unpublished pamphlet.

[18] Janet Elizabeth Price Vaughn, a great granddaughter of Jacob Price, Interview by Richard E. Harris, September 14, 1992.

[19] Nancy Branner Stewart, *Schools in New Market, Shenandoah County, Virginia*, Vol. 1:1766-1870, (Edinburg, VA: Shenandoah County Library, 1992), p. 19.

[20] Ella May Stoneburner, a long-time friend of Thomas I. Zirkle, Interview by Richard E. Harris, September 16, 1992; Obituary of Thomas I Zirkle in Florence Dove scrapbook.

[21] Clarine Stone Neff, second wife of John Peter Neff, Interview by Richard E. Harris, September 16, 1992; Myrtle Neff Smith sketch.

[22] Izetta Gardner Yoder to William Strickland, September 9, 1985, describing a postcard picture of those at camp meeting at the academy in 1908. Izetta is in the picture.

[23] "The Seventh-day Adventist Camp Meeting," *Shenandoah Valley,* August 11, 1910, p. 3.

[24] "Mrs. Elizabeth E. Zirkle," *Shenandoah Valley,* January 26, 1911, p. 3.

CHAPTER 2

[1] John W. Wayland, *Twenty-five Chapters on the Shenandoah Valley* (Harrisonburg, VA: C. J. Carrier Company, 1989), p. 61.

[2] *Ibid*, pp. 7,8.

[3] Samuel Kercheval, *A History of the Valley of Virginia* (Harrisonburg, VA: C. J. Carrier, 1986 reprint from 1833 edition), p. 52.

[4] Wayland, *Twenty-five Chapters*, pp. 45, 50, 51.

[5] *Ibid*, p. 116; Nancy Branner Stewart, *Schools in New Market, Shenandoah County, Virginia*, Vol. 1:1766-

1870, (Edinburg, VA: Shenandoah County Library, 1992), p. 3.

[6] Kercheval, p. 37, 40.

[7] John W. Wayland, *A History of Shenandoah County, Virginia* (Strasburg, VA: Shenandoah Publishing Company, 1976), pp. 59, 60.

[8] *Ibid.*, pp. 47, 48.

[9] Elmer Lewis Smith, John G. Stewart, and M. Ellsworth Kyger, *The Pennsylvania Germans in the Shenandoah Valley* (Allentown, PA: Schlechter's, 1964), pp. 10, 11, 12, 22.

[10] Wayland, *Shenandoah County*, p. 48; Gary Bauserman, "The History of Page County," *Page the County of Plenty* (Page County Bicentennial Commission, 1976), pp. 11-13; "Interesting Page County Landmarks," Page County Historical Association brochure, page 1 notes the inscription on the bronze tablet on the stone monument near the Massanutten site which gives dates and names of settlers.

[11] Wayland, *Twenty-five Chapters*, pp. 80, 81.

[12] *Ibid*, pp. 11, 13. Smith, pp. 21, 22.

[13] Arthur L. Hildreth, *A Brief History of New Market and Vicinity* (New Market, VA: The Henkel Press, 1964), p. 3.

[14] Brochure "Winchester, Virginia," Winchester-Fredrick County Historical Society.

[15] Kercheval, p. 53. Smith, pp. 22, 57.

[16] Bauserman, pp. 12, 13.

[17] Wayland, *Shenandoah County*, p. 41, 42.

[18] Wanda Zirkle Jilka and Veda Zirkle Vickery, *Zirkle Branches, 1725-1978,* (Publication date not listed: Zilke and Vickery, 1978), p. 3.

[19] J. Floyd Wine, "Some Zirkle Land Grants In the Shenandoah Valley," *Zirkle Family Historical Association*, July, 1984, p. 2.

[20] Northern Neck Grants, Book G, August 1, 1750, p. 389, Microfilm in the Handley Library, Winchester, VA.; Shenandoah County Deed Books E, pp. 232, 233; H, p. 41; M, p. 468; VV, pp. 391, 392; 5, pp. 297, 298; 62, p. 198.

[21] Survey by Henry Gore, April 24, 1755, Virginia State Library; Wayland, Shenandoah County, p. 137.

[22] Wayland, *Twenty-five Chapters*, p. 62-69.

[23] Barbara Jean Mikkelsen, "With Our Pioneers--Elder and Mrs. Hottel," *Shen-Val-Lore*, November 1, 1940, p. 4.

[24] Wayland, *Shenandoah County,* p. 64, 65. A marker near the site of the last massacre in Shenandoah county is located just south of Woodstock on Route 11.

[25] *Ibid*, pp. 76, 77.

[26] Jilka and Vickery, p. 5.

[27] Wayland, *Shenandoah County,* pp. 199-205, 400; *Twenty-five Chapters*, p. 139, 140.

[28] Wayland, *Twenty-five Chapters,* p. 151; Gordon K. Zirkle, *Zirkle Family in America--A Bicentennial Notebook*, Vol. 2 (Mt. Jackson, VA: Gordon K. Zirkle, 1976), p. 10.

[29] Wayland, *Twenty-five Chapters*, pp. 168-175.

[30] Wayland, *Shenandoah County,* pp. 209-213.

[31] Wayland, *Twenty-five Chapters*, p. 174.

[32] Cora Bales Sevier and Nancy S. Madden, *Sevier Family History* (Washington, D. C.: Kauffman Printing Company, Inc, 1961), pp. 1, 6, 17, 26. Wayland, *Shenandoah County*, pp. 136, 137; Hildreth, p. 5.

[33] Wayland, *Shenandoah County*, p. 137.

[34] Thomas D. Clark, "John Sevier" (Chicago, IL: *The World Book Encyclopedia,* 1964), Vol. 17, p. 256; Hildreth, pp. 4, 5.

CHAPTER 3

[1] Elmer Lewis Smith, John G. Stewart, and M. Ellsworth Kyger, *The Pennsylvania Germans in the Shenandoah Valley* (Allentown, PA: Schlecter's, 19640, pp. 10, 12.

[2] William Walker, *A History of the Christian Church* (New York, NY: Charles Scribner's Sons, 1945), pp. 476, 477.

[3] Smith, p. 57.

[4] *Ibid.*, pp. 22, 23.

[5] John W. Wayland, *The History of Shenandoah County* (Stras-burg, VA: Shenandoah Publishing House, Inc., 1976), p. 48, 389.

[6] John W. Wayland, *Twenty-five Chapters on the Shenandoah Valley* (Harrisonburg, VA: C. J. Carrier Company, 1989), p.107.

[7] *Ibid*, 84, 88.

[8] Smith, p. 86.

[9] *Ibid.*, p 70; Wayland, *Twenty-five Chapters*, p. 80, 84, 85.

[10] Smith, p. 57.

[11] Wayland, *Twenty-five Chapters*, pp. 80, 247.

[12] Wayland, *Shenandoah County* pp. 8, 80. Smith, p. 72.

[13] Wayland, *Shenandoah County,* p. 171.

[14] Wayland, *Twenty-five Chapters,* p. 196.

[15] Wayland, *Shenandoah County,* p. 444.

[16] *Ibid*, p. 396.

[17] Wayland, *Twenty-five Chapters*, p. 79.

[18] Smith, p. 69.

[19] *SDA Encyclopedia,* p. 1011.

[20] Wayland, *Shenandoah County,* p. 391.

[21] Samuel Kercheval, *A History of the Valley of Virginia* (Harrisonburg, VA: C. J. Carrier, 1986 reprint from 1883 edition), pp. 65, 66.

[22] *James Madison on Religious Liberty,* ed. Robert S. Alley (Buffalo, NY: Prometheus Books, 1985), pp. 161-168, 294.

[23] Wayland, *Twenty-five Chapters,* p. 87.

[24] Smith, p. 61; "Mauck's Meeting House," a brochure printed by Page Valley Heritage Association, Inc., Luray, VA.

[25] Smith, p. 85.

[26] "Ephrata Cloister," a brochure printed by The Pennsylvania Historical and Museum Commission. Smith, pp. 83, 84. Klaus Wust, *The Saint Adventurers of the Virginia Frontier* (Edinburg, VA: Shenandoah History, 1977), p. 50.

[27] Smith, Chapter IV; Wust, Chapter IV;

"Strasburg, Virginia; Come Explore Its Uniqueness," a tourists brochure.

[28] Wayland, *Shenandoah County*, pp. 83, 84, 91.

[29] Smith, pp. 178, 186-188, 84, 170, 171.

CHAPTER 4

[1] John W. Wayland, *Twenty-five Chapters on the Shenandoah Valley* (Harrisonburg, VA: C. J. Carrier Company, 1989), p. 379.

[2] Elmer Lewis Smith, John G. Stewart, and M. Ellsworth Kyger, *The Pennsylvania Germans in the Shenandoah Valley* (Allentown, PA: Schlecther's, 1964), p. 77.

[3] John W. Wayland, *The Lincolns in Virginia* (Harrisonburg, VA: C. J. Carrier Company, 1987), pp. 25, 54, 55, 163, 168, 169, 170, 218, 220, 221.

[4] John W. Wayland, *A History of Shenandoah County, Virginia*: Shenandoah Publishing House, 1976), pp. 728, 729.

[5] "Neff Genealogical Chart" compiled by Tessie Neff assisted by Pollyanna Neff, December 20, 1987; Wayland, *Shenandoah County*, pp. 398, 460, 551.

[6] *Seventh-day Adventist Encyclopedia*, ed. Don F. Neufeld (Washington, D. C.: Review and Herald Publishing Association, 1966), p. 1012.

[7] Shenandoah County Deed Book VV, pp. 391, 392, dated April 10, 1846.

[8] *Shen-Val-Lore*, May 15, 1933, p. 6.

[9] *Shenandoah Valley*, January 26, 1911, p. 3; Newspaper clipping with unlisted resource in Florence Dove Scrapbook.

[10] Millard Kessler Bushong and Dean M. C. Koin Bushong, *Fighting Tom Rosser, CSA* (Shippensburg, PA: Beidel Publishing House, Inc., 1983), pp. 259, 237, 267; Otis Braxton Thies, Jr. Interview by Richard E. Harris, July 29, 1994. Moses Zirkle was in the militia mustered to protect the local area. Obituary of Noah Zirkle in a newspaper clipping with unlisted resource in Florence

Dove Scrapbook.

[11] Captain William N. McDonald, *A History of the Laurel Brigade* (Baltimore, MD: Sun Job Printing Office, 1907), pp. 499, 392.

[12] Robert H. Moore, II, *The Danville, Eighth-Star New Market, and Dixie Artillery* (Lynchburg, VA: H. E. Howard, Inc., 1989),

[13] Wayland, *Shenandoah County*, p. 338.

[14] Janet Elizabeth Price Vaughn interview by Richard E. Harris, September 16, 1992.

[15] *SDA Encyclopedia*, p. 307.

[16] Wayland, *Twenty-five Chapters*, pp. 127, 401.

[17] Samuel Horst, *Mennonites in the Confederacy* (Scottdale, PA: Herald Press, 1967), pp. 3, 4.

[18] Wayland, *Twenty-five Chapters*, pp. 215-223.

[19] Special Order to Lt. Col. J. R. Jones from Major General Jackson. Menno Simons Historical Library Archives, Eastern Mennonite University, Harrisonburg, VA.

[20] Capt. Theo. McMurtrie, Office of Provost Marshall General of the United States, to J. N. Andrews, September 1, 1864 and quoted in Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists* (Washington, DC: Review and Herald Publishing Association, 1961), Vol. 1, pp. 406.

[21] Wayland, *Shenandoah County*, p. 317.

[22] Mrs. John Crim interview by Richard E. Harris, August 3, 1992.

[23] Nancy Branner Stewart, *Angel of the Shenandoah* (Stephen City, VA: Commercial Press, Inc., 1993), pp. 7, 8, 11, 13, 15, 17, 32-55. The information in this book is based largely on an out-of-print book, Alfred S. Roe, *An Angel of the Shenandoah: A Life Sketch of Mrs. Jessie Hainning Rupert, New Market, Virginia, "Daughter of the Regiment," Thirty-fourth Massachusetts Infantry* (Worcester, MA: Commonwealth, 1913).

[24] *Shenandoah Valley*, January 26, 1911, p. 3.

[25] *The War of Rebellion, A Compilation of the Official Records of the Union and Confederate Armies*, Series I, Vol XLIII, Part 2 (Washington, DC: U. S.

Government Printing Office, 1893), p. 308.

[26] *Shenandoah Valley*, January 26, 1911, p. 3.

[27] Joseph Floyd Wine, *Life Along Holman's Creek* (Boyce, VA: Carr Publishing Company, 1982), p. 165.

[28] *Shenandoah Valley*, January 26, 1911, p. 3. *Zirkle Family Historical Association*, Vol. 9, No. 3, October 1991, p. 5.

CHAPTER 5

[1] *Shen-Val-Lore*, May 15, 1933, p. 6.

[2] Paul Hottel, nephew of Charles Zirkle sketch.

[3] *Seventh-day Adventist Encylclopedia*, ed. Don F. Neufeld (Washington, D. C.: Review and Herald Publishing Association, 1966), pp. 573, 1011; *Review and Herald*, May 27, 1943, p. 19.

[4] *Review and Herald*, March 9, 1876, p. 78; May 27, 1943, p. 19.

[5] *SDA Encylcopedia*, p. 1011; *Review and Herald*, March 9, 1876, p. 78.

[6] *SDA Encyclopedia*, p. 1011.

[7] *Review and Herald*, July 27, 1876, p. 38.

[8] Frank S. Mead, *Handbook of Denominations in the United States* (Nashville, TN: Abingdon Press, 1957), pp. 76-79.

[9] *Shenandoah Valley*, January 28, 1926, p. 3.

[10] *Review and Herald*, July 27, 1876, p. 38.

[11] *Ibid.*

[12] *Church Record.*

[13] Clarine Stone Neff, daughter-in-law of A. C. Neff and wife of John Peter Neff, Interview by Richard E. Harris, September 23, 1992.

[14] *Review and Herald*, July 27, 1876, p. 38.

[15] *Ibid*, August 24, 1876, p. 70.

[16] *Ibid*, September 7, 1876, p. 86.

[17] *SDA Encyclopedia*, p. 1011.

[18] Ella May Stoneburner, Interview by Richard E. Harris, August 7, 1992. Ella May's mother, Effie Edna Stoneburner from Mount Jackson, became a member of

the church and shared this information with her.

[19] *SDA Encyclopedia*, p. 1011.

[20] Letter from Carl Woods to Richard E. Harris, May 21, 1961. *SDA Encyclopedia*, pp. 443, 653, 1303.

[21] *Church Record*, p. title, 1.

[22] *Review and Herald*, November 8, 1887, p. 12.

[23] *SDA Encyclopedia*, p. 1012.

[24] *Review and Herald*, December 2, 1880, p. 23; September 18, 1883, pp. 604, 605; October 9, 1883, p. 633; November 8, 1887, pp. 700, 701.

[25] *Church Record*, pp. 9 to 19.

[26] *SDA Encyclopedia*, p. 1012.

[27] Joseph Floyd Wine, *Life Along Holman's Creek* (Boyce, VA: Carr Publishing Company, 1982), pp. 119, 120.

[28] *SDA Encyclopedia*, p. 1012.

[29] Florence Dove Scrapbook, Undocumented newspaper clipping.

[30] *SDA Encyclopedia*, p. 1012.

[31] John Peter Neff, son of A. C. Neff sketch; "Shenandoah Caverns--A Brief History," a brochure printed by the Caverns, p. 5; Charles Brackett, Interview by Richard E. Harris, April 16, 1988.

[32] *SDA Encyclopedia*, p. 1012.

[33] *Conference Directory 1993-1994* (Staunton, VA: Potomac Conference of Seventh-day Adventists, 1993), pp. 35-40.

[34] *SDA Encyclopedia*, p. 1011.

[35] John W. Wayland, *Twenty-five Chapters on the Shenandoah Valley* (Harrisonburg, VA: C. J. Carrier Company, 1989), p. 196.

[36] John W. Wayland, *A History of Shenandoah County, Virginia* (Strasburg, VA: Shenandoah Publishing House, Inc.,1976), pp. 700, 701.

[37] Wayland, *Twenty-five Chapters*, p. 216.

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[45] *Church Record*, pp. 34, 38.

[46] *Shenandoah Valley*, January 26, 1911, p. 3; *Review and Herald*, January 16, 1911, p. 23; May 27, 1943, p. 19.

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[6] Stewart, pp. 31,32.

[7] *Ibid*, pp. 33-37.

[8] Wayland, *Shenandoah County,* p. 701; Stewart, p. 36.

[9] Stewart, p. 35.

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Edifices in New Market," *The Enlightener*, the Newsletter of the Reformation Lutheran Church, New Market, VA, March 1, 1990, pp. 2, 3.

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[13] Stewart, pp. 19, 20.

[14] *Annual Catalogue of the New Market Polytechnic Institute*, *1873*, p. 6.

[15] Wayland, *Shenandoah County*, pp. 471, 472.

[16] *Ibid*, pp. 289, 290; Stewart, p. 11.

[17] *Wayland*, pp. 34, 35.

[18] Stewart, p. 11.

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[3] *Ibid*, p. 14.

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[8] White, *Counsels*, p. 504.

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[12] *Ibid*, pp. 211, 187, 289, 291, 292, 315, 316.

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[20] White, *Education*, p. 207.

[21] Ellen G. White, *The Adventist Home* (Nashville, TN: Southern Publishing Association, 1952), pp. 508-510.

[22] *Ibid*, p. 513.

[23] *Ibid*, pp. 500, 498.

[24] White, *Ministry of Healing*, p. 127.

[25] *Ibid*, pp. 296, 313.

[26] White, *Fundamentals*, p. 322.

[27] White, *Education*, p. 13.

[28] Emmett K. VandeVere, *The Wisdom Seekers* (Nashville, TN: Southern Publishing Association, 1972), pp. 53-67.

[29] *SDA Encyclopedia*, p. 91; Emma E. Howell, *The Great Advent Movement* (Review and Herald Publishing Association, 1935), 179.

[30] VandeVere, Chapters 9 and 10.

CHAPTER 8

[1] *The Shenandoah Valley Training Academy Announcement, 1909-1910*, pp. 8,9.

[2] Myrtle Neff Smith sketch.

[3] Florence Dove scrapbook, undocumented newspaper clipping.

[4] Paul Hottel, grandson of John P. Zirkle, sketch.

[5] *Announcement 1909-1910*, pp. 9-11.

[6] Grace Whitehead Deavers sketch.

[7] R. D. Hottel diary, September 15, 1908. General Conference of SDA Archives.

[8] Minutes of the Board of Trustees, August 17, 1907 and January 29, 1908.

[9] Letter from Harry L. Smith, State Board of Education, Commonwealth of Virginia to Richard E. Harris, December 6, 1965. Letter from Forrest S. Racey to Richard E. Harris, October 20, 1965.

[10] *Shenandoah Valley*, August 20, 1908, p. 3.

[11] Minutes of the Trustees of the Virginia Conference and the Academy Board, January 29, 1908.

[12] *SDA Encyclopedia*, p. 1189.

[13] *Announcement 1909-1910*, pp. 18, 19.

[14] *Announcement 1910-1911*, p. 13.

[15] Louise Cousins Jones sketch.

[16] *Announcement 1909-1910*, pp. 17, 18.
[17] *Ibid*, p. 17.
[18] *Announcement 1909-1910*, pp. 18, 20.
[19] Jones sketch.
[20] *Announcement 1910-1911*, pp. 7, 14, 17.
[21] *Announcement 1911-1912*, pp. 7, 23.
[22] Anna Tucker sketch.
[23] *Announcement 1909-1910*, p. 15.
[24] Deavers sketch.
[25] Smith sketch.
[26] Jones sketch.
[27] Ibid. Louise Cousin's deportment grades from Shenandoah Valley Training Academy dated Dec. 1, 6 with no year listed, an undated report, and a report listing only 1910.
[28] Tucker sketch.
[29] Deavers sketch.
[30] Anna Hafenmyer Hadley, Interview by Richard E. Harris, April 31, 1986.
[31] John Peter Neff, Interview by Ethel Young, June 16, 1965.
[32] Smith sketch.
[33] Deavers sketch.
[34] *Announcement 1911-1912*, p. 21.
[35] *SDA Encylclopedia*, p. 1189; Smith sketch.
[36] *Shen-Val-Lore*, May 15, 1933, p. 1.
[37] Paul Hottel, Interview by Roy Boehm.
[38] Smith sketch.
[39] Ibid.
[40] Tucker sketch.
[41] *Announcement 1909-1910*, p. 5.
[42] *Announcement 1910-1911*, p. 3.
[43] *Catalogue 1911-1912*, p. 3.
[44] Jones sketch.
[45] *Announcement 1912-1913,* p. 3.
[46] Smith sketch.
[47] *Announcement 1914-1915*, pp. 2, 19.
[48] *SDA Encyclopedia*, p. 1189.
[49] Jones sketch.
[50] Deavers sketch.

[51] Hadley sketch.
[52] *SDA Encyclopedia*, p. 492.
[53] *Ibid*, pp. 252, 42.
[54] Smith sketch.

CHAPTER 9

[1] *SDA Encyclopedia*, p. 1189.
[2] Clarine Neff, Interview by Richard E. Harris, August 20, 1989.
[3] *Columbia Union Visitor*, October 15, 1913, p. 2.
[4] *Ibid*, February 25, 1914, p. 4; *Seventh Annual Announcement of the Virginia Conference School*, 1914-1915, p. 2.
[5] *Visitor*, February 4, 1915, p. 3; November 25, 1915, p. 4; July 17, 1914, p. 5; C. E. Overstreet sketch.
[6] *Visitor*, July 17, 1914, p. 5; September 9, 1914, p. 4; September 16, 1914, p. 4; May 27, 1915, p. 3; January 20, 1916, p. 1; Richard E. Harris, "Yale Seventh-day Adventist Church, 75th Anniversary Celebration, October 7, 1989," a history of the church; Yale SDA Church Record for 1914.
[7] Myrtle Smith sketch.
[8] *Visitor*, October 7, 1914, p. 3.
[9] *Ibid*, July 8, 1915, p. 3.
[10] Clarine Neff sketch.
[11] W. C. Moffett tape; *Visitor*, May 18, 1916, p. 2.
[12] Smith sketch.
[13] Moffett, tape.
[14] *Visitor*, April 22, 1915, p. 2; June 17, 1915, p. 5; August 19, 1915, p. 1.
[15] *Ibid*, May 4, 1916, p. 1.
[16] *Ibid*, November 25, 1915, p. 4.
[17] Moffett tape; Bertha Forshee sketch.
[18] *Visitor*, August 3, 1916, p. 1; August 17, 1916, p. 2; Moffett tape.
[19] Forshee sketch.
[20] Wilton White, son of Edward White, Interview by Richard E. Harris, February 15, 1993.

[21] Moffett tape.

[22] Ibid; Forshee tape.

[23] Carl Woods tape; *The Student Echo*, December, 1927, p. 18 has an advertisement which says: "ACADEMY CANNERY: Tomatoes, No. 3 cans, $1.35 per doz.; Tomatoes, No. 2 cans, $.90 per doz.; Sweet Corn, No. 2 cans, $1.05 per doz.; String Beans, No. 3 cans, $1.40 per doz.; 2 doz. in case. These goods are excellent value, grown on the Academy farm, and packed by students of S. V. A. Prices f. o. b. New Market, VA."

[24] Gerald Zirkle, great grandson of John P. Zirkle, Interview by Richard E. Harris, July 25, 1992.

[25] Carl Woods tape.

[26] Forshee tape.

[27] Forshee sketch.

[28] Cleora Overstreet sketch.

[29] Clarine Neff, Interview by Richard E. Harris, December 2, 1985.

[30] Forshee sketch; Charles Brackett sketch.

[31] Wilton White sketch.

[32] Brackett sketch.

[33] *Shenandoah Valley Academy Announcement, 1919-1920*, pp. 11, 12.

[34] *Tenth Annual Calendar of Shenandoah Valley Academy*, 1917-1918, p. 18; "The Eventful Ninety Years. A Biography of Annie Elizabeth Cole Shanko" prepared by Frances Bondranko for her mother's ninetieth birthday celebration at New Market, Virginia; Annie Shanko, Interview by Richard E. Harris, September 28, 1989.

[35] C. E. Overstreet sketch. Honduras pictures.

[36] *Tenth Annual Calendar*, p. 18.

[37] Forshee sketch.

[38] Ibid; Neff sketch.

[39] Forshee sketch.

CHAPTER 10

[1] James Laver, *Women's Dress in the Jazz Age* (London: Hamish Hamilton Ltd., 1964), pp. 4-21.

[2] W. D. and L. M. Huddle, *History of the Descendents of John Hottel* (Strasburg, Va.: Shenandoah Publishing House, Inc., 1930), p. 225. Rowena Elizabeth Purdon, *That New England School* (South Lancaster, MS: The College Press, 1956), p. 100; Undated newspaper article entitled "Herr-Hottel Wedding' in Florence Dove scrapbook.

[3] *Calendars* 1921-1922 p. 10; 1924-1925, p. 51.

[4] *Calendars* 1921-1922, p. 10; 1924-1925, p. 50, 51.

[5] *Calendar* 1924-1925, pp. 38, 44.

[6] *Calendars*, 1921-1922, p. 10; 1924-1925, p. 48.

[7] Dorothy Mae Bramble Quackenbush sketch.

[8] *Annual* 1924, pp. 29, 30, 38.

[9] *Annual* 1925, p. 37, 38.

[10] *Annuals* 1922, p. 20; 1923, pp. 21, 22; 1924, p. 25; 1926, p. 40.

[11] *Annuals* 1921, p. 21; 1923, p. 27; 1924, p. 26; 1925, p. 46; Elder James H. Smith tape. See Tape in Audio-Visual File I.

[12] *Calendars* 1921-1922 and 1927-1928; *Annuals* 1922, p. 21; 1923, p. 21; 1924, pp. 26, 27; 1925, pp. 37, 38, 46.

[13] Annie Shanko, Interview by Richard E. Harris, Sept 28, 1989; Frances Bondranko, "The Eventful Ninety Years--Biography of Annie Elizabeth Cole Shanko;" Arthur Lessner sketch.

[14] Huddle, p. 225; Kermit Dove, Interview by Richard E. Harris, Dec. 17, 1994.

S. V. A. PRINCIPALS

Robert Ryan	1908-1909
Carl Maxwell	1909-1910
H. M. Forshee	1910-1911
Marion Carr	1911-1912
J. H. Smith	1912-1913
No School	1913-1914
Robert Ryan	1914-1915
E. F. Dresser	1915-1916
H. M. Forshee	1916-1921
John Z. Hottel	1921-1926
John J. Mair	1926-1927
W. C. Hannah	1927-1953
W. T. Weaver	1953-1955
George H. Akers	1955-1959
Harold E. Haas	1959-1962
Loren E. Poole	1962-1968
E. F. Reifsnyder	1968-1974
Dale Twomley	1974-1978
Lyle Botimer	1978-1985
W. G. Nelson	1985-1988
William Strickland	1988-1989
Dean Hunt	1989-1996
Mark Wile	1996-2004
John Nafie	2004- 2005
Dale Twomley	2005-