

2007

"George Fox University" in Founded by Friends: a Collection of Essays on the Quaker Colleges in America

Paul N. Anderson

George Fox University, panderso@georgefox.edu

Follow this and additional works at: <https://digitalcommons.georgefox.edu/ccs>



Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), and the [Higher Education Commons](#)

Recommended Citation

Anderson, Paul N., "'George Fox University" in Founded by Friends: a Collection of Essays on the Quaker Colleges in America" (2007). *Faculty Publications - George Fox School of Theology*. 108.
<https://digitalcommons.georgefox.edu/ccs/108>

This Article is brought to you for free and open access by the School of Theology at Digital Commons @ George Fox University. It has been accepted for inclusion in Faculty Publications - George Fox School of Theology by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.



George Fox University

Paul Anderson

George Fox University aspires to be a Christ-centered Quaker institution of higher education. Visitors often comment on the friendliness of the environment and the pervasive sense of calling evident among its faculty, staff, and administrators. On the institutional seal are inscribed the words “Christianity and Culture,” but this conjunction is more than a slogan. Central here is the Friendly conviction that the living Christ is at work redemptively in the world, seeking to illumine, guide, and teach—leading persons into liberating truth—evoking a spiritual quest as well as an academic one. Accordingly, the opening sentence in its mission and objectives reads,

The mission of the university from its beginning has been to demonstrate the meaning of Jesus Christ by offering a caring educational community in which each individual may achieve the highest intellectual and personal growth, and by participating responsibly in our world’s concerns.

While this mission is furthered by a comprehensive set of endeavors, a remarkable factor in the success of George Fox University is the broad ownership of its mission among students and faculty alike. Recent accreditation reviews have commented directly on the impressively common sense of purpose shared by those serving at all levels of the institution.

As broad ownership of mission and a clear understanding of purpose are central to the effectiveness of any venture, one might inquire how this has come to be so in this case. It cannot be said, for instance, that George Fox has maintained its identity by remaining small and manageable. Over the past two decades, the institution has nearly sextupled its size, growing

from 549 undergraduate students in 1986 to 3,217 graduate and undergraduate students in 2005. In addition, sixteen graduate and doctoral programs have been added since 1990, and ten undergraduate majors have been added since 1998. Most of the numerical growth over the past decade has been a factor of the addition of new graduate programs, although the undergraduate programs have also expanded to 1,579 (traditional) and 249 (degree completion) students in 2005. From 1995 to 2002, while the enrollments in the traditional undergraduate program grew only from 1,272 to 1,316, the growth in graduate programs went from 267 to 1,188. The number of graduate students in 2005 was 1,345. Separate campuses have been established in Portland and Salem, Oregon, and also in Boise, Idaho, and the Newberg campus continues to expand in its capacity and development.

Nor can it be said that preserving the mission of the institution has transpired at the expense of excellence in academics or in service. Between 1990 and 1998, student SAT scores improved by 9 percent over the national average, and the percentage of incoming student grade-point averages over 3.5 increased by 30 percent. Numbers of academic merit scholarships continue to rise, and our students' applications to top graduate programs have accelerated in number and in terms of success percentages. In terms of service, over 250 students a year participate in major service trips ranging from inner-city ministries to house-building projects in Mexico, and in 1999 President Dave Brandt established an annual campuswide Serve Day in which classes are laid down, offices are closed, and some 1,400 volunteers scatter throughout Yamhill County and beyond, serving the needs of others with no expectation of return. We see it as an extension of Jesus' instruction to his followers to serve others with liberality.

Neither has the institution softened its religious identity in attempting to appeal to wider populations of students or in order to become eligible for state funding. We continue to require high levels of spiritual commitment and lifestyle agreement for employees and students, and in the 1980s the board of trustees reaffirmed that the mission of George Fox University is indeed a "pervasively religious" one, thereby forfeiting hundreds of thousands of dollars annually available to nonreligious colleges and universities in Oregon. In many ways, these developments represent an impressive success story in recent American private higher education, but the story is not yet completed. George Fox continues to be a tuition-driven institution, and an amazing fact about its recent history is its astounding advances in terms of quality, size, and scope. Many of the previously mentioned combinations, however, might seem counterintuitive, and this chapter explores how we approach fulfilling our mission—how we got here and the sorts of issues with which we struggle—the emerging story of George Fox University.

HOW WE APPROACH OUR MISSION

George Fox University is owned by Northwest Yearly Meeting, which appoints all its trustees. Four-sevenths of these must be Friends, and this relationship keeps the institution close to its parent religious body. This being the case, a high degree of interaction exists between Northwest Yearly Meeting and the university, and this relationship is felt to be mutually beneficial. While the number of Friends students in the traditional undergraduate program has remained between 74 and 145 over the past three decades or more (making up between 4 and 15 percent of the traditional undergraduate population), aspects of Quaker identity are nonetheless present. The Center for Peace Learning (founded in 1985 by Lon Fendall at the recommendation of Lee Nash) was sparked by Mark O. Hatfield's question about what we are doing to resolve the problems of war. It was expanded into the Center for Peace and Justice in 2003, and its annual John Woolman Peacemaking Forum maintains a focus on the instructions of Jesus to be effective peacemakers in the world. Quaker Heritage Week (founded by Arthur Roberts and the Department of Religious Studies in 1975) endeavors to heighten the visibility of a particular aspect of our Friendly heritage in ways serviceable to all members of the community, not just Friends, and a variety of other campuswide emphases on Quaker concerns also address the furthering of the institution's mission. Other special-interest weeks, including Spiritual Life, Multicultural, Missions, and Alcohol Awareness, as well as the Spring Theological Conference, provide special foci on particular concerns.

Much of the present concern to recover a sense of Quaker ways of being and doing came during the second half of the 1980s as both the Faculty Business Meeting and the board of trustees began to adopt Quaker decision-making approaches to their business. On the faculty level, this change involved the development of a faculty clerk position who sought to gather a "sense of the meeting" around faculty discussion of issues. On the board level, in the 1990s Dea Cox introduced Quaker decision-making process within the academic affairs committee of the board (letter from Lee Nash, March 14, 2002) and continued the practice within the plenary board meetings. In addition, meeting together for open worship and a pervasive emphasis on service have become trademarks of the spiritual center of our community of learning. As Lee Nash emphasized in his 1984 *Evangelical Friend* essay (vol. 18, no. 3, p. 7), distinctive features of Quaker colleges include the following:

1. Special approaches toward worship and the devotional life
2. The concern for peace in life and among nations
3. An emphasis on community

4. Group decision making with a difference
5. A historic valuing and involvement of women in leadership
6. A special sort of servant-oriented leadership
7. Concerned service to hurting people
8. A valuing of simplicity
9. A tradition of creative individuality, sometimes prophetic

The university also seeks to serve the larger evangelical community, and this aspect of leadership development is approached by curricular and extracurricular means. While students need not hold Christian commitments to attend the university, they are required to commit to several lifestyle agreements. These include abstaining from alcohol, tobacco, drugs, and extramarital sex, and undergraduates are required to attend their choice of approximately two-thirds of twice-weekly chapel meetings. Alternatives to large-group chapel experiences include spiritual-formation credit for small groups, unprogrammed Quaker worship, and special events; these programs are organized by the campus pastor and the Student Life staff. Within the curriculum, all first-year students are required to take an introductory Bible class, a "Christian Foundations" class (theology in historical perspective), a Bible or religion elective or the "History and Doctrine of Friends" class (for Friends students), and a senior capstone course facilitating the integration of faith and learning.

A particular distinctive of George Fox University is the conviction that one's occupation deserves to be regarded as a spiritual vocation, and this concern extends to employees and students alike. Successful applicants for faculty, staff, and administrator positions are expected to support George Fox University's statement of faith, and it is expected that they will be readily able to help students integrate faith and learning experientially from within that dialogue. They are also expected to adhere to the same lifestyle agreements as students and to participate regularly in a worship community of their choice. A spiritual sense of calling to serve at George Fox University is expected to be normative for its employees, and faculty, administrators, and staff regularly engage in meetings for worship and prayer. Likewise, students participate heavily in voluntary Bible studies and worship groups, and many become engaged in meaningful ministry while at George Fox. We try to help our students perceive their education as preparation for service and leadership, and a trademark of our graduates is that they see their work as Christian service, whether it is teaching, business, social work, engineering, medicine, or another field.

The combination of an evangelical commitment and a Quaker ethos makes for a remarkable set of strengths. The evangelical approach to the life of faith calls for a life-changing relationship with Christ. The acknowledgment of human need before God converges powerfully with be-

lief in the Holy Spirit's ability to transform the individual. Scripture becomes an authoritative source of guidance, and believing the Light of Christ is at work in illuminative ways provides a dynamic alternative to more dogmatic approaches to faith. Concerns for social justice and commitments to nonviolent approaches to problem solving provide a welcome complement to customary religious expressions, and the leadership of churches in the Northwest and beyond is strengthened by the service George Fox University provides interdenominationally. These connections extend across the institution's twelve decades of history.

HOW WE GOT HERE

The story of George Fox University begins not as an educational venture alone but as a factor of Quaker migrations westward during the second half of the nineteenth century. The first known Quakers to come to Oregon were the Lewelling brothers, who settled in the Milwaukie and Oregon City areas in 1847. They planted hundreds of grafted fruit trees and were known for innovative agricultural contributions in the area. As other Friends moved to the Willamette Valley in the 1870s and 1880s, they sought not only to provide for their families by starting farms and clearing the land but also to provide for the education of their children. Soon after William Hobson moved out to Chehalem Valley in the 1870s, Chehalem Monthly Meeting (now Newberg Friends Church) was founded, and Oregon Yearly Meeting was established in 1893. While Friends in Newberg had already opened the first district school in 1877, Friends Pacific Academy was founded in 1885. One of its first students was Herbert Hoover, who after the death of his parents in West Branch, Iowa, had been brought out to Oregon to live with his uncle and aunt, Henry J. and Laura E. Minthorn. Dr. Henry Minthorn became the first principal of the academy, and Herbert Hoover was one of its first alumni—and certainly its most famous one.

In his excellent treatment of the first hundred years of the institution (*A Heritage to Honor, a Future to Fulfill; George Fox College, 1891–1991*), Ralph Beebe fittingly divides the history of George Fox into seven chapters, and much of the following material is a summation of his work. There is no need to improve on his markings of the periods, although the seventh may be extended to 1996, when the college moved to university status, marking the eighth chapter as the present one at the time of this writing. By considering a brief history of George Fox University, one is helped to understand how we got to where we are today.

The first chapter (1885–1911) saw the establishing of Friends Pacific Academy in 1885 and of Pacific College in 1891. The academy served a

dual preparatory role: preparing students for service in teaching and business (offering courses of study in the classic disciplines of history, science, Greek, Latin, and math) and in Christian ministry. The sacrificial contributions of Friends and other members of the community secured property and developed aesthetically pleasing buildings and grounds. In 1888, the local newspaper had already described the academy as “the pride of Chehalem Valley,” declaring that its reputation was as strong as any academy in the Pacific Northwest (Beebe, 3). Six years after the opening of the academy, Pacific College opened its doors with fifteen students and with Thomas Newlin (1881–1900) as its first president. On the strength of the academy’s enrollment, the collegiate mission extended the original mission further. After all, says Beebe, “no other Quaker college existed closer than William Penn College in Iowa” (Beebe, 5). The original description of “The Aim of the College” (Beebe, 6) is as follows:

The purpose of the college is to offer to young men and young women the benefits of a liberal Christian education. The courses of study are arranged to give that broad culture which should be the possession of every intelligent man and woman. The founders recognized the great importance of religious training, and the work of the classroom is not merely consistent with Christianity, but decidedly Christian in its tendencies. It is the fond hope of the management that Pacific College shall send forth many Christian teachers, ministers, and missionaries, and that it shall be a strong support not only to the Friends Church, but to Christianity wherever its influence may reach.

The addition of the college made it necessary to move to a new site. In 1892, a twenty-three-acre plot of land was purchased, and the two existing buildings (later called Minthorn and Hoover, although the latter was later damaged by fire and torn down in 1954) were moved across town to the new campus from their original site where Newberg Friends Church now stands. By 1896, the number of students reached fifty, but over its first two decades the enrollment of the college averaged about forty, meaning that the first three presidents had their work cut out for them in terms of striving for institutional survival. Thomas Newlin worked hard to develop the college–yearly meeting relationship, asking every member of Oregon Yearly Meeting to share with faculty members equally in “the blessing of sacrifice” (Beebe, 11).

Under Newlin’s care, the institution matured and developed a course of study for ministry preparation, designed to serve the growing needs of the yearly meeting. Despite Newlin’s hard work and optimism, however, H. Edwin McGrew (1900–1907) assumed his presidential mantle under the burden of a \$12,000 debt. McGrew dedicated a full year to eradicating the debt, and in January 1902, Jesse Edwards was able to burn the mortgage note in a celebratory bonfire. At the end of W. Irving Kelsey’s

(1907–1910) presidency, the board launched a major drive to raise \$30,000 toward the construction of a new building. After the mayor of Newberg raised over half the money at a large town meeting, two women, Amanda Woodward and Evangeline Martin, completed the drive, appealing successfully to over 600 members of the community. They declared the triumph of the new-building subscription with their horse-drawn buggy in July 1910, and in their honor the new building was called "Wood-Mar" Hall.

The early years of Pacific College were characterized as times of sacrifice and joy, and the college immediately distinguished itself as the leading oratorical power among all of Oregon's colleges. With four first-place winners and three second-place winners of the Oregon State Oratorical Association competitions in its first fifteen years, Pacific College quickly established itself as a center of rhetorical excellence and intellectual deftness. More important, however, the sorts of issues address by its students demonstrate an incisive social conscience and sensitivity to matters of justice and social concern. For instance, the 1907 first-place address of Katherine (Romig) Otis criticized sweatshop child labor in America, and in 1904, Walter Miles won the national contest of the Prohibition Associa-

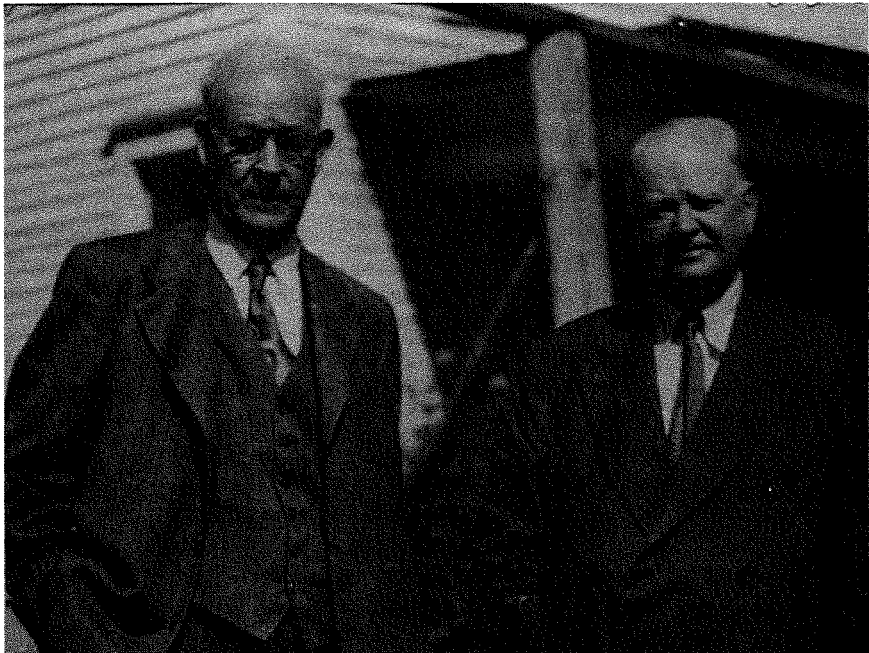


Figure 10.1. Levi T. Pennington, the Institution's Longest-Serving President, and Herbert Hoover, the Institution's Most Famous Alumnus

tion of Colleges where over twenty states were represented (Beebe, 14–16). Students at Pacific College were expected to abstain from profanity, intoxicants, tobacco, card playing, carrying concealed weapons, and attending dancing parties (Beebe, 9). By and large, students complied cheerfully with the expectations. These were seen as factors in the development of exemplary Christian character, and regular participation in meetings for worship was also expected. With the presidency of Levi Pennington, the second chapter in the institution's history began.

The second chapter (1911–1926) involved Levi Pennington's guiding the academy and the college through difficult years leading to official recognition by the U.S. Bureau of Educational Standards. Like the presidents before him, Pennington had also received training at another Quaker college, in his case, Earlham. Pennington sought to use his connections with Eastern and Midwestern Friends to the fullest degree possible, and he took many trips back East seeking to raise support for the emerging Quaker college in the Pacific Northwest. When he assumed his responsibilities, the National Education Association was requiring \$100,000 in endowment before accrediting collegiate institutions, but the Wood-Mar campaign had exhausted most of the local resources. In something of a miraculous show of support from Oregon Yearly Meeting constituents in 1914, the pledges came to exceed \$100,000. The victory bell in the tower rang once again, and yet the Bureau of Educational Standards had just raised the minimum endowment to \$200,000. So Pennington and the trustees set themselves to raising the next \$100,000—a task delayed by World War I and finally completed in 1926.

During World War I, Pacific College distinguished itself among Oregon colleges in its adherence to the Quaker Peace Testimony and the teachings of Jesus on the love of enemies. Pennington believed Pacific College was the only Oregon college continuing to teach German during the war, and it refused the institution of the Reserve Officer Training Corps on campus (Beebe, 25). As many as twenty-five of its students served in war-relief efforts in Europe, and Pennington believed that Pacific College “was better represented, proportionately, than any other college in the world” (Beebe, 25). As the attendance during its second chapter averaged around fifty students (with twenty-seven in 1918), this estimate seems justified. Pennington also worked hard to establish Pacific College as a liberal arts institution, and he was known as an effective Christian orator, regionally and beyond.

In 1919, Pennington took a two-year leave of absence in order to head up the “Friends Forward Movement,” and John Mills served as acting president during the interim. During this time, the endowment campaign was resumed, and as 70 percent of the students were Friends, the yearly meeting was exhorted to contribute to the cause as they had in the past.

As faculty members were already contributing as much as one half their potential salaries to the college, fund-raisers among Friends in the West and in the East finally exceeded the campaign's goals. On December 12, 1925, the U.S. Bureau of Education granted standardization to Pacific College, securing its future as a viable academic institution.

While standardization and a preliminary endowment were huge strides, the third chapter of Pacific College's history (1926–1941) saw the continuing of difficult times through the Great Depression and the closing of the academy in 1929. In many ways, the second fifteen years of Pennington's presidency may have been more difficult than the first fifteen, and several factors were involved. First, the modernist–fundamentalist divide, which had been sweeping America for the previous two decades or more, finally struck the relationship between Oregon Yearly Meeting and Five Years Meeting. Feeling disenfranchised by Friends who had aligned themselves with modernistic approaches to the Bible and more liberal aspects of faith and practice, Oregon Yearly Meeting withdrew from Five Years Meeting (now Friends United Meeting), eventually becoming a founding member of the Association of Evangelical Friends (now Evangelical Friends International). As Pennington had done a good deal of his education, service, and fund-raising among eastern Friends, he became entangled in the politics of these developments. He became suspect to more conservative and revivalist Friends despite the fact that he personally was fairly evangelical in his faith. Then again, his efforts to retain the liberal arts emphasis of the institution as opposed to interests in more of a Bible-school orientation contributed to the erosion of confidence in his leadership by some leaders and members of the yearly meeting. Ironically, Edward Mott, who replaced Pennington as Clerk of Oregon Yearly Meeting in 1924, served as president of North Pacific Evangelistic Institute (later Portland Bible Institute and eventually Cascade College). Not only did Mott and Pennington clash on matters doctrinal, perhaps as a microcosm of religious tensions on the national scene, but in competing for similar pools of students and resources, their endeavors conflicted in more ways than one.

A second challenge was the closure of the academy in 1929. As the enrollment had declined from eighty-six to sixty over the previous seven years and as other preparatory schools across the nation were also closing, the Newberg school followed suit. While the reduction of expenditures brought some relief, the reduction of a critical mass of students also meant there were fewer resources to support the college's ventures. Everyone pitched in to help keep things afloat. Some days classes were canceled, and everyone went out and picked prunes to contribute to the cause. In 1932, the crisis was so severe that the faculty voluntarily contributed a tenth of their salaries back to the college to help make ends

meet (Beebe, 42). The loss of the academy was accompanied by a third challenge, which ironically occurred during the presidency of the academy's most famous alumnus: Herbert Hoover.

The Depression hit all American institutions hard, especially service-oriented ones, and Pacific College was no exception. While attendance averaged around ninety during this chapter of its history, the attendance dropped to fifty-nine in 1928 and to seventy-five in 1929 and 1932. During these years, Pennington gave his best efforts to bolster the prosperity of the college, but both the raising of money and the recruiting of students during the Depression were challenging. Mark Ankeny (155–315) highlights the educational leadership Pennington provided in Oregon and beyond, and he is to be credited with keeping the institution going during some of its most difficult times, making his the longest presidential tenure in the institution's history.

The fourth chapter (1941–1954) brought to a head another sort of challenge: theological controversy leading to closer ties with the yearly meeting and the renaming of the college. The tensions with the yearly meeting continued under the presidency of Emmett Gulley (1941–1947), who continued to advocate for a liberal-arts ethos over a Bible school one. In 1946, the percentage of Friends students at the Pacific College rose to 74 percent, and over half of Oregon Yearly Meeting's young people (57 percent in 1947) attended its college during some years during this time period (Beebe, 56). Despite Gulley's commitment to Quaker values, his theological education at Hartford Theological Seminary and service with the American Friends Service Committee made support difficult within fundamentalist sectors of the yearly meeting, and in 1945 a group of ministers asked him to resign. He did so, but the board asked him to reconsider, and he served for two more years before finally stepping down.

The end of World War II brought a considerable influx of students, and the enrollment in 1946 nearly doubled, from eighty-five to 161 in a single year. Gervas Carey (1947–1950) followed Gulley, and hiring more faculty with doctorates became a pressing concern for the institution. Following Carey, Paul Parker (1950–1952) served for two years as president, followed for two years by an administrative team of Donald McNichols, Paul Mills, and Harlow Ankeny. Financial pressures continued, but several bright spots accompanied this era. In addition to growing success in a variety of intercollegiate athletic ventures, the organization of a male quartet, the Four Flats, led to international recognition as the group eventually represented Youth for Christ and World Vision for many years. In 1949, the college also opted for a name change, hoping to avoid confusion with Pacific University in Forrest Grove (some twenty miles away). It also became an opportunity to define more clearly the mission of the institution, and the recommendation of Arthur Roberts to call it "George Fox

College" was adopted unanimously by the board. Associating the college with George Fox, the founder of the Friends movement, allowed for emphasizing the connections between several polarities: a social witness and a spiritual outlook, a traditional grounding in Quaker history and an emphasis on the dynamic work of the Spirit, and concerns for peace and concerns for holiness. In 1954, the percentage of yearly meeting students rose to 81 percent, and a new chapter in the history of the institution was beginning.

The fifth chapter (1954–1969) saw the continuing development of the college-yearly meeting relationship under the leadership of Milo Ross and the receiving of full accreditation in 1959. While the receiving of full accreditation was one of the most significant events in the institution's history up to this point, it could not have been done without the elimination of debt (now nearly \$150,000) and the yearly meeting's confidence in the leadership of the institution. With the hiring of Arthur O. Roberts in 1953 and Milo Ross in 1954, George Fox College became an exciting place for Oregon Yearly Meeting to consider sending its young people. With Roberts's Boston University PhD in hand and his keen, analytical mind, the college was about to climb new heights, academically and otherwise. Ross, a creative leader and a standout pastor in Oregon Yearly Meeting, took new approaches to the challenges faced by the institution. Rather than saving money by means of austerity, he sought to raise the quality of programs and facilities, believing that investment follows quality. Rather than obligating students to come, he raised money to fund seven scholarships instead of one. He borrowed a hiring principle from Harvard's president and adapted it as follows: "(1) Agree on the best person in the world for the particular position, then go after him or her; and (2) pray specifically about that person, anticipating that the college and candidate would together ascertain God's will" (Beebe, 77). This person strategy was used over time to recruit intentionally the likes of Ralph Beebe, Don Millage, and many others who have served the institution with distinction.

In soliciting support for the college, Ross traveled extensively to Friends churches and constituents, and the debt was retired in 1959, a full year ahead of schedule. The American Association of Colleges awarded him a citation of merit "for having the best dept liquidation drive of its kind in the United States" (Beebe, 76), and full accreditation was received later that year. Ross also sought to raise faculty salaries, and he standardized tenure and promotion procedures. Sports and arts programs grew dramatically during the Ross years, and, most important, the yearly meeting came to a full level of support for the college, committing itself solidly to its success. The size of the board was increased from fifteen to thirty members shortly after Ross began his tenure, and in 1964 this number was increased to forty-two, thirty of whom had to be Quakers. Over this fifteen-year period,

the enrollment more than tripled (from 109 to 392), and full accreditation facilitated further fund-raising and recruiting success. During these years, several important buildings were added to the campus, including the Shambaugh Library, Brougher Science Hall, Calder Center, Heacock Commons, and Hobson Residence Hall. The presidency of Milo Ross brought by far the most buoyant season of the college's history to date, and this growth continued into the next chapter.

The sixth chapter (1969–1982) witnessed the remarkable growth of the college under David LeShana's presidency and the flowering of the campus and its institutional structures. David LeShana came to his service as president with the strongest academic credentials yet. Son of missionaries to India, LeShana served as a pastor in California Yearly Meeting, and the subject of his PhD research was the history of Quakers in the American West. Enrollment nearly doubled during this period, from 406 to 743, and the addition of Don Millage to the staff as the business manager in 1972 gave the institution an unprecedented string of twenty-eight consecutive years of balanced budgets. Millage was willing to deny financial requests that seemed out of line with budgets and projections, and he increased the amount of contingency monies available making unforeseen developments less daunting. At least eight important buildings were added during these years, including the Coleman Wheeler Sports Center (enclosing the James and Lila Miller Gymnasium), the Herbert Hoover Academic Building, the Mary Sutton and Charlotte Macy Residence Halls, the Milo Ross Center, the Gervas Carey Residence Hall, the Video Communication Center, and the William and Mary Bauman Chapel/Auditorium. With these additions to the campus, the form of the institution came to take shape in significant new ways, and measures of success accompanied many of the institution's ventures, including all-American status for several athletes, exciting traveling musical groups, and an ever-increasing academic reputation regionally and beyond.

In addition, several other programs were initiated during the LeShana years. In 1971, an extension program was launched to bring educational programs to Kotzebue, Alaska, and for three years Roy Clark directed the center. In 1975, Northwest Yearly Meeting (formerly Oregon Yearly Meeting) donated the Tilikum Retreat Center to the college (a property with seventy-seven acres of meadows and woods and a fifteen-acre lake), and its founder, Gary Fawver, developed a program at George Fox for Christian camping and administration. In 1977, Lee Nash instituted a biennial Herbert Hoover Symposium in which top Hoover scholars—nationally and internationally—present papers and assess the contribution of George Fox's most distinguished alumnus. During these years, many service projects were also begun, including ministries to the inner-city "Burnside" area of Portland and the interracial ministries of John Perkins

and the Voice of Calvary in Mississippi. As numbers of students rose, the percentage of Friends students shrunk. With about half of Northwest Yearly Meeting's students attending George Fox (the yearly meeting having membership of about 7,000), the number of Friends had risen as high as 225 in 1975, making up 41 percent of the student body (Beebe, 117). Especially during the LeShana years, many Friends students were from California (now Southwest) Yearly Meeting, averaging anywhere from forty to eighty students. While these numbers and percentages would not be sustained in the long term, Northwest Yearly Meeting stayed very much engaged with the mission of the institution, and the relationship was felt to be mutually beneficial.

The seventh chapter (1982–1996) covers the presidency of Ed Stevens, rebounding from difficult initial years to a season of unprecedented growth and the becoming of a university. Academic Dean William Green served as an interim president during the 1982–1983 school year, and Ed Stevens assumed the presidency in 1983. Smitten by a national economic recession and reduced student enrollments (going from 683 to 549 between 1982 and 1986), the college leadership came to another crisis: how to turn around enrollment and bolster support for new programs. In addition to Ed Stevens's getting known by the constituency (Stevens was the first non-Quaker president at George Fox), several initiatives contributed to turning things around. Consultations with Dagley and Associates helped the admissions staff strategize more effectively with their recruitment efforts, and a degree-completion program (Management of Human Resources) began in 1986, adding new tuition dollars to the budget. Such programs as the Juniors Abroad program (1987) and Computers Across the Curriculum (1990) added appeal for prospective students, and enrollments benefited as a result.

The year 1990 saw the addition of the first graduate program at the college, as Western Conservative Baptist Seminary offered to hand over its entire doctorate of psychology program, including faculty, library holdings, students, and curriculum. Three questions were raised by Stevens: Is it in keeping with our mission? Can we do a qualitatively excellent job at it? And will the program be viable financially? All these were answered in the affirmative, and the entire program was transferred to George Fox College—faculty, students, and all. In 1991, a masters of arts in teaching was added to the graduate offerings, followed the next year by a masters of arts in business administration and a masters of arts in Christian studies. A masters of arts in education was added in 1994, and in 1995 a new campus was added in Boise, and the degree-completion program was changed to a management and organizational leadership degree. The addition of graduate programs complemented the undergraduate offerings, but they also raised a number of other issues. They

made the college consider differences between the spiritual and religious components of graduate and undergraduate programs, evoking questions as to how to serve undergraduates and graduates effectively, in keeping with the mission of the college. They also evoked reconsideration of academic and governance structures.

Growth in the college's graduate and undergraduate programs was accompanied by enhanced national visibility for its academic and other measures of excellence. During the 1990s, a combination of other factors, including Ed Stevens's rare marketing abilities and emphases by the trustees on scholarship and excellence in teaching, contributed to the institution's receiving ever-increasing publicity for its expanding academic reputation. *U.S. News and World Report's* "America's Best Colleges" issues consistently placed George Fox in the top ten colleges in the West in categories of academics, best value, and overall ratings since 1990. Academically, Fox placed third for three years, moving to second for three years and attaining first place in 2000, when it also placed second in the overall and best-value ratings. Additionally, George Fox has been singled out annually since 1990 by the Templeton Foundation's Honor Role for Character-Building Colleges (the only college or university in Oregon to receive such an award), and over the past decade and a half, numerous grants have been received from such charitable trusts and foundations as M. J. Murdock, Lilly Foundation Inc., Pew, Kresge, Teagle, W. M. Keck, Templeton, and others. While it might seem contrary to Quaker modesty to make much of such accolades, institutional support follows perceived quality, and this is especially the case when prospective donors consider the stewardship of their resources and when students shop for the best tuition-dollar value. Between 1993 and 1997 the number of Friends students averaged 115.

During the Stevens administration, the cost of tuition rose considerably, yet this enabled the institution to provide more student scholarships and greater services for students. It also reflected the Quaker appreciation for "fair pricing," which in this case implied raising the tuition price tag to match the high-quality product rather than lowering it. Over 90 percent of George Fox students receive some sort of financial aid, and many have also been helped to procure loans and to be involved in work-study forms of employment. To meet the rising demand for housing, the Jack L. Willcuts, Richard H. Beebe, and University residence halls were constructed during this era, and other building projects include the Esther Klages Dining Hall, the M. J. Murdock Learning Resource Center, the Edwards-Holeman Science Building, and notably the Centennial Tower, in which the old Pacific College victory bell is hung. One of the greatest boosts during these years came with the appointing of Senator Mark O. Hatfield as the Herbert Hoover Distinguished Professor in 1996. Hatfield agreed to team-teach



Figure 10.2. The Centennial Tower, 1990, Designed by Noted Architect Pietro Belluschi, and the Virginia Millage Memorial Rose Garden, 1992

courses on such themes as the contribution of Herbert Hoover (his political mentor), American government, war and conscience in America, ethics in the public square, and other themes. Former dean and professor of history Lee Nash crafted Hatfield's arrangement after considering the needs of George Fox, the senator's schedule, and Emory University's arrangement with Jimmy Carter.

Between 1990 and 1998, faculty salaries nearly doubled, insuring a more competitive edge in terms of hiring and retaining top-quality faculty. With the increase in salary, however, came the raising of the bar in terms of scholarship. Tenure would no longer be something of an entitlement; faculty would have to demonstrate distinction in at least two of three categories: scholarship, teaching, and service. Some faculty opposed this development, arguing that emphasis on scholarship could displace the high value placed on service and faculty-student relationships. Indeed, catering to an academic guild could jeopardize a faculty member's participation within the local communities and could impair service, but these are not mutually exclusive options. The institution also provided increased funding for traveling to professional conferences at which faculty were presenting papers, and summer research funds were expanded to support publication-related work.

In 1994, the college articulated eight community values in response to the urging by Professor Mark McMinn to examine its core values so that they would not be lost amidst the growth of the institution. Throughout many discussions on several levels, the following values were articulated,

and cards with these listed on them were reproduced and made available for all who wished to have a reminder of “what we’re all about.” Here are the George Fox Community Values:

Following Christ, the Center of Truth
 Honoring the Worth, Dignity and Potential of the Individual
 Developing the Whole Person—Spirit, Mind and Body
 Living and Learning in a Christ-Centered Community
 Pursuing Integrity over Image
 Achieving Academic Excellence in the Liberal Arts
 Preparing Every Person to Serve Christ in the World
 Preserving Our Friends (Quaker) Heritage

As in most deliberative processes, the greatest value in deciding something lies in the discussion, wherein understanding grows and internalization occurs. When faculty developed a sense of unity around these values, little could they see their importance in surviving the next crisis—the move from college to university status. Within a year or so, David LeShana (then president of Western Evangelical Seminary) began exploring with Ed Stevens what a merger between the two institutions might look like. The seminary had accrued a considerable level of indebtedness, and it would benefit from association with the college’s fiscal stability and rising reputation. The addition of a Tigard campus centered in a well-equipped professional building would facilitate the delivery of graduate and professional programs in ways operating from Newberg alone could never achieve. In addition, the college had always wanted to have a graduate program in ministry, and this seemed like a win-win situation. During the discussions, tensions emerged over the perception that it was more of an acquisition of a smaller partner by a larger partner than an egalitarian merger, even though it was presented as the latter, but finally the boards of the seminary and the college agreed, and the merger led to the transition from college to university status.

On July 1, 1996, George Fox College became George Fox University, and with the addition of the seminary and its programs, enrollment jumped from 1,719 to 2,188 overnight. Many issues were left to be sorted out from proximity rather than at a distance, so the merger went ahead with the understanding that things would be worked through as needed. The position of seminary president was eliminated, which coincided with David LeShana’s retiring and moving to emeritus status, and program adjustments continued over several years. One casualty was the master of arts in Christian studies program, which was eliminated so as not to duplicate the seminary’s programs. The logo of the institution obviously had to change, and the original artist who had designed the

George Fox College logo on the basis of the seventeenth-century Quaker leader's own autograph was commissioned to perform a similar rendering of the new name. Portland graphic designer Charles Politz, who had designed the original in 1973, effectively replaced "college" with "university" and produced the new logo in the original style of the handwriting of George Fox himself. Within thirteen years, the enrollment of the institution had more than tripled, and the budget had gone from just over 5 million to 36 million.

The eighth chapter (1996–2007) involves a season of becoming who we are—a growingly complex institution seeking to stay true to its mission while seeking to survive the throes of success. While Ed Stevens continued to lead effectively into the first year of the institution's university status, he was tragically smitten with a stroke on June 7, 1997. Following the detection of a brain tumor, he died the following May. This produced a terrible shock for the new university, and Tom Johnson, who had been asked to be the dean of the seminary, was asked to serve also as interim president. Johnson had been president of Sioux Falls College in South Dakota, and when he received the presidential charge from Dea Cox, chairman of the board of trustees, in that September student chapel service, he brought his baseball glove, developing the metaphor of serving as a "relief pitcher." A year later, Dave Brandt (1998–2007) assumed the presidency, and the eighth chapter of George Fox University was well underway. President Brandt hired Robin Baker as the next vice president of academic affairs, and within his first year Baker facilitated discussions leading to the shifting from three schools (humanities, sciences, and professional studies) with a dean heading up each to a two-dean structure involving graduate/professional studies and undergraduate departments under each new dean. This led to a simplification of faculty governance structure in 2002 preserving the plenary faculty meeting conducted by the clerk of the faculty in a Quaker decision-making format while still delegating greater authority to the undergraduate and graduate councils. A further adjustment of the faculty governance structure was introduced in 2004, designed to shift routine matters of maintenance to committees and working groups in order to streamline the sorts of issues requiring full faculty action. The university then moved to more of a "school" structure, adding schools of education, arts and sciences, health and behavioral sciences, and management.

During this chapter of the university's history, more programs continued to be added, including three more doctorate programs: the doctorate of education (1999), the doctorate of ministry (1999), and the doctorate of management (2006); masters of arts in organizational leadership (1999), Christian ministries (1999), clinical psychology (1999), business and information science (2001), school psychology (2002), family counseling (2002),

and spiritual formation (2005); and several entrepreneurial graduate-level education programs (such as the MAT in Your Community, 2002). These were added to existing masters of business administration, masters of arts in teaching, masters of divinity, and masters of arts in theological studies degrees. On January 1, 2000, the name of the seminary was changed to George Fox Evangelical Seminary, and in 2002 Jules Glanzer became its new dean. Tom Johnson then came over to teach New Testament in the Department of Religious Studies, and he was soon pressed into service as the primary teacher in the new faculty theology courses. In 2000, the offices for the degree completion, MBA, graduate education, and some other programs were moved to the Portland campus, facilitating delivery of classes to Portland-based adult learners. These programmatic advances have brought in considerable revenue and have offset added expenses on the undergraduate side of the university, but they nonetheless force ongoing discussions about mission and our effectiveness at accomplishing it.

A \$22 million Legacy Campaign was launched in 1999, and a significant part of that campaign sought to procure the funding for the Edward F. Stevens Center, a student services center that had been envisioned for over a decade. Receiving several awards for environmentally sound and light-maximizing architecture, the Stevens Center opened in September 2001 as a tribute to Ed Stevens's love for students and his unprecedented contributions to the institution. The Wood-Mar Theater and the Lemmons Center in Calder had been renovated in 1997, and two years later the historic Jesse Edwards home, which had been donated to the university by the Edwards family, was thoroughly renovated as the home of the university's eleventh president. Dave and Melva Brandt have used the home to extend the ministry of hospitality to the larger community, and it makes a gracious and historic connection with the university's past. In addition, the Edwards family gave a million dollars in endowment for faculty development. The interest from these funds is used to support summer research, residential research part-time leaves, and other ventures designed to bolster faculty development. A half-time administrative position of faculty development dean was established in order to help faculty devise their own growth plans and to encourage them in their development. Becky Ankeny was appointed in 2000 to serve in this capacity, and later her position was expanded to become the associate vice president for academic affairs. Dwight Kimberly was awarded the Carnegie/CASE award as the Oregon Professor of the Year for excellence in teaching in 2000, and Vicky Defferding received the Pacific Northwest Postsecondary Teacher of the Year Award from the council of Foreign Language Teachers in 2005. The first endowed chair was established in 2005, and Mark Hall became the first recipient of the Herbert Hoover Distinguished Professor of Political Science, despite being a just-war advocate.

The merger with the seminary forced the revision of both institutions' statements of faith, and the new statement presents an orthodox Christian set of beliefs in less technical theological language. It was also the case that many applicants for positions had taken exception to the statements on war and sacraments. The new statement softens these parts in ways that still make the same points but does so in less definitive ways. Other concerns include the fact that running operational expenses exceeded revenues from 1999 through 2001, leading to more than a \$2 million indebtedness. While this amount is a small percentage of a budget of more than \$40 million, the president's cabinet took concerted steps to eliminate this indebtedness over several years. Following twenty-eight consecutive years of balanced budgets, the impact of such a challenge was more manageable than it would have been at other times in the institution's history, but priority was given to paying it off, which happened in 2006. Another shortfall occurred, though, in the spring of 2007.

As George Fox University plans for the future, several aspects of the strategic plan are worthy of mention: the university hopes to enhance the diversity of its faculty and students in order to better serve the larger world. It also hopes to help in the integration of faith and learning within faculty members' development. Starting in 2001, new faculty receive a one-course-load reduction in the fall for three years in a row, and they are expected to take a graduate-level course each fall semester in Bible and theology, an introduction to Quaker history and doctrine, and a course integrating faith and learning personally. In 2000, George Fox University received a Rhodes Consultation grant designed to strengthen the relationship between the institution and its founding church body, and it received a Rhodes Institution Renewal grant in 2002 as a means of strengthening those ties further. Parallel to these discussions have been the emerging interest in creating a Friends Center coordinating the Quaker leadership development features of the university's seminary, its Newberg campus resources, and programs on the yearly meeting level. The establishment of such a center was approved enthusiastically at the 2001 sessions of Northwest Yearly Meeting, and it was established in 2002 with Richard Sartwell appointed as its first director.

Described as "Dave's To-Do List," six items were outlined as goals of the strategic plan: (1) establish and improve the financial health of the university, (2) develop an operational definition of quality, (3) complete several important initiatives, (4) bring health care programs to Fox, (5) investigate the possible acquisition of the new properties (including the adjacent Providence Newberg Hospital), and (6) prepare a new campus plan. In addition to these goals, Dave Brandt instituted a "Blueprint for Diversity" as a means of making the undergraduate community more racially and ethnically diverse. By 2006, a new nursing program was indeed designed and

implemented, the hospital property was effectively purchased, several construction projects were either completed or gotten underway (including the expansion of the Hoover Academic Building, a new student residence hall, the building of an outdoor amphitheater, and a new athletic field complex on 24 acres of new property, bringing the total to 108 acres), and a long-range master plan was designed laying out what developments might be serviceable over the next four decades. This new campaign was called the Defining Chapter Campaign, seeking to fund \$13.4 million.

As a means of consolidating the university logo and image, an extensive reworking of the logo was conducted in 2004, using the Centennial Tower as the image. The cuddly image of "Bruin Jr." was replaced on athletic wear by a more ferocious bear with sharp claws. Some community members decried the apparent abandonment of less violent images, although others questioned whether a sports logo was the best place to register a testimony for peace. The marketing materials nonetheless won over a dozen regional awards for their designs and products, and the replacement of the thirty-year-old logo brought with it a bold new look. The two-tone publication *Life* was also retired after thirty-three years of service, to be replaced by the *George Fox Journal*, a full-color magazine. Also in 2004, the baseball team won the NCAA Division III national championship, and this brought about considerable recognition for Coach Pat Bailey and the baseball program.

In his last two years of office, President Brandt pushed to redefine the lifestyle agreements on sexuality and the use of alcohol. In 2005 the university's stance on sexual activity was clarified, calling for celibate behavior for all single adults, heterosexual and homosexual alike, and faithfulness within marriage. The university's commitments to biblical standards of behavior were thereby reaffirmed. The alcohol policy was revised slightly, maintaining an expectation of no alcohol use for traditional undergraduate students, and alcohol use remains forbidden on all campuses and university-related functions. In April 2007, some liberty of conscience was extended to employees and members of graduate and degree-completion programs, while at the same time emphasizing the importance of living lives of exemplary conduct and of curtailing personal freedoms out of loving concern for the vulnerable. The social-concern aspect of the Friends testimony on alcohol was thereby preserved.

In October 2006, at the age of 68, Dave Brandt announced his retirement. The search committee chaired by Kent Thornburg performed a nationwide search and found the leading candidate at the end of the day to be Robin Baker, our provost and academic vice president since 1999. While the university had not had a Quaker president for twenty-five

years, Baker's track record in supporting Friends' values and perspectives had been impressive. Robin instituted the three-year faculty training program, involving courses in Bible and theology, the history and doctrine of Friends, and the integration of faith and learning. Baker also planned several faculty conferences dealing with such issues as the Friends testimonies, globalization, women in leadership, faculty scholarship, and the integration of faith and learning.

As the ninth chapter of George Fox University begins on July 1, 2007 under the presidency of Robin Baker, he brings an impressive set of assets to the mission of the institution. Growing up in the Southern Baptist tradition and having taken leadership within the larger evangelical movement, Baker's genuine interest in furthering a Christ-centered Quaker approach to learning, living, and being has been compelling. This is especially timely as the number of undergraduate Friends students dropped from 135 in 2000 to 74 in 2006, raising concerns about the Quaker mission of the institution within the yearly meeting leadership. In terms of a vision for this new chapter of George Fox University, Baker says, "This is an excellent place to earn an undergraduate or graduate education in an environment that seeks to nurture and develop the whole person. I now look forward to leading the institution in its effort to become one of the premier institutions of Christian higher education in the country."

CHALLENGES WE FACE

Herbert Hoover's Uncle Henry Minthorn used to say, "The worst thing a man can do is to do nothing." As the programs and organizational structures of George Fox University have changed radically over the past decade or more, several challenges face us, which must be addressed if we are to continue to fulfill our mission. As the university thinks about what it means to be a Christ-centered Quaker academic institution with graduate and undergraduate programs, several issues present themselves as needing to be addressed. If we want to move successfully into the future, we cannot do nothing.

First, faculty development continues to be a concern. Each faculty member is charged with developing a personal growth plan that is reviewed with the dean of faculty development and his or her department chair. These two-year plans need to be updated annually, and they need to clear enough so that application for conference-attending funding and other requests for support are seen as furthering part of a larger plan. While George Fox will never be a research institution, the scholarship of its faculty will continue to be a significant measure of the university's academic

reputation, and the challenge is to find ways of supporting the faculty in that difficult venture. From 1997 to 2003, as many as 160 faculty publications were cited in the university's 2004 *Self Study Report*, and faculty continue to contribute in their fields regionally, nationally, and internationally. Also needing to be supported are the callings to excellence in service and teaching. Here we resist the separation of scholarship, teaching, and service from one another. The Quaker conviction that all life is a sacramental whole may help us resist compartmentalizing these callings and may help us explore the connectedness between them.

A second challenge facing faculty is the continuing need to integrate faith and learning. We want this for our students, but faculty must also be learning and personally engaging the tough issues of integration. The development plan for new faculty will facilitate this venture, but even established faculty need to continue learning and exploring how their faith fits into their disciplines. Here I believe we have something to say about Christian witness. It is not just something we declare verbally; it has to do with the ways our lives speak to the needs of the world—a spiritual calling in and of itself. Recent discussions on the science–religion debate illustrate this interest, but faith should be integrated within every field, and breaking new ground within our disciplines may be the sort of contribution faculty feel called to make.

A third challenge relates to the question of how to further a dynamic experience of a Quaker ethos without intruding on those who come from a non-Quaker background. Settings in which faculty come into contact with Quaker ways of doing things include the Faculty Business Meeting, times of faculty sharing, and the fall faculty conference. Heightening the value of attending unprogrammed meetings for worship and helping one another develop a “centered” way of living could make a difference, and, certainly, learning more about Quaker contributions within each academic discipline could add interest to the venture. In addition, the adding of a Quaker studies minor will bring some student energy to this endeavor, and targeting Quaker themes of interest with Quaker Heritage Week and Quaker seminars may also bolster the addressing of this concern.

A fourth challenge is the need to continue to address the structural and organizational needs of an ever more complex institution. The recent decision to empower the graduate and undergraduate councils with more decision-making authority should alleviate some of the burden felt from the need to attend seven or eight faculty meetings per semester because there will be fewer meetings. Creative problem solving is always a corporate venture, and the challenge will be to keep structures simple while still holding to the value that engaging issues in community often makes for a better product qualitatively. In that sense, structure should be crafted as a means of addressing needs and evaluated accordingly.

A fifth challenge is the need to catch a glimpse of how we are to move toward the future and to mobilize to do so effectively. Concerns for greater ethnic and racial diversity among our students and faculty are rooted in a global understanding of the ways of God, transcending particular segments and expressions. We also believe that we are called to serve together and that a calling to serve is what motivates our commitment to excellence. We are called to serve, and the educational venture provides the focused attention on how to prepare young leaders for service meaningfully in seeking to address the needs of the world, energized and empowered by the love of Christ.

"Christianity and Culture" bespeaks a holy conjunction. As the motto on the insignia of George Fox University, it reminds us that the religious and worldly walks of life must engage each other for us to do what we are called to do and for us to become what we are called to be. As George Fox said in 1656, "And this is the word of the Lord God to you all, and a charge to you all in the presence of the living God: be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one." On that matter and many more, the stories of the institution and its namesake converge.

BIBLIOGRAPHY

- Ankeny, Mark. *Levi T. Pennington, Quaker Leader and Educator: Pacific College Presidential Years 1911–1941*. Ann Arbor, Mich.: UMI Dissertation Services, 1998.
- Beebe, Ralph. *A Garden of the Lord; A History of Oregon Yearly Meeting of Friends Church*. Newberg, Ore.: Barclay Press, 1968.
- . *A Heritage to Honor, a Future to Fulfill; George Fox College, 1891–1991*. Newberg, Ore.: Barclay Press, 1991.
- Haines, Marie. *Remembering 75 Years of History*. Newberg, Ore.: Barclay Press, 1967.
- McNichols, Donald. *Portrait of a Quaker; Levi T. Pennington (1875–1975): A Critical Biography*. Newberg, Ore.: Barclay Press, 1980.
- Mott, Edward. *The Friends Church in the Light of Its Recent History*. Portland, Ore.: Loomis, 1935.
- Nash, Lee. "Friends Colleges: Originals or Copies?" *Evangelical Friend* 18, no. 3 (November 1984): 6–7.
- Roberts, Arthur O. *The Association of Evangelical Friends: A Story of the Quaker Renewal in the Twentieth Century*. Newberg, Ore.: Barclay Press, 1975.