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Growing a College: The Tiffany Years, 1916–1926

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Chapter 5.

Growing a College: The Tiffany Years, 1916–1926

Alexander Beers was only fifty-four and in apparent good health when he resigned from Seattle Pacific College in the spring of 1916. Adelaide Beers wrote simply that Alexander “resigned his position as president of the college, member of the board of trustees, and financial secretary, and prepared to devote himself exclusively to the gospel ministry.”¹ The burden of leadership had steadily grown heavier, especially as Alexander tried to handle more areas of leadership than one man could possibly handle.

Although Beers presented his resignation to the Board of Trustees in April, he finished out the school year in order to provide continuity and time for the selection of his successor.

Conceivably, Beers could have given up his financial and trustee leadership and continued to serve as overall chief executive. But he seems to have found it difficult to fully turn over areas of responsibility to others when he wasn’t confident they would do the tasks as well or as effectively.

Alexander Beers was succeeded by Orrin Edward Tiffany, a historian with stellar administrative gifts.²

The War and the Roaring Twenties

World War I was already raging when President Tiffany took office in 1916. The following April the United States declared war, turning what was largely a European conflict into “The Great War,” the First World War.

¹ Beers, *RCL*, 227.

² The Tiffany years are covered in McNichols, *SPU*, chapter four. In this chapter pages in McNichols are generally referenced only in the case of direct quotations.

Social currents released by World War I helped reshape American society in the twenties. War industrialization sparked labor tensions in Seattle, including the Great Lumber Strike of 1917.³ In 1916 a wealthy businessman named William E. Boeing started his airplane company on Lake Union, and before long the company was delivering a plane a day to the government.⁴ When statewide Prohibition went into effect in Seattle in January, 1916, four years before national prohibition, the homes of William Boeing and three other wealthy Seattleites were raided and “their private collections of assorted spirits confiscated.”⁵

Weapons production in Midwestern cities drew hundreds of thousands of southern African Americans north. This population shift produced social tensions and a rash of urban riots in 1919. Yet at the same time a reservoir of Black creative talent was unleashed, producing the major musical innovation of the twenties—jazz.

Prohibition went into effect in Washington State in January, 1916—Washington being one of thirty-three states that adopted Prohibition before nationwide Prohibition took effect on January 16, 1920, following the ratification of the Eighteenth Amendment a year earlier. Seattle became “the largest city in the Union on the dry map,” noted the article “Prohibition in Washington” in the 1916 annual edition of *The Cascade*.⁶ Prohibition was in force during the entire period of the Tiffany administration and beyond, though of course it made little direct difference on campus.

And so dawned that bizarre, booming, bittersweet era of the twenties—of bootlegging and Al Capone’s Chicago; of “one hundred percent Americanism” and Henry Ford’s anti-Semitism; of anti-German war propaganda and new immigration quotas, squeezing immigration to a trickle.

³ Berner, *Seattle 1900–1920*, 229–45.

⁴ Sale, *Seattle*, 180; Berner, *Seattle 1900–1920*, 179.

⁵ Berner, *Seattle 1900–1920*, 211.

⁶ “Prohibition in Washington,” *The Cascade* (Annual, 1916), 16.

Much of the nation's youth experienced a revolution of moral standards encouraged by the rise of movies, cars, jazz, and the new energetic swing dances such as the Charleston and the Fox Trot, the Shimmy and the Lindy Hop (named for pilot Charles Lindbergh). College students liked to call themselves "the lost generation," borrowing terminology from Freud to explain their hang-ups. Baseball grew as "the nation's pastime" and "Babe" Ruth became the nation's top popular idol.⁷

The great Modernist-Fundamentalist controversy did not become pronounced until after World War I, but then it generated considerable commotion. American Protestantism took two divergent paths, splitting this-worldly social concern from other-worldly individual salvation, dividing body and soul—a dichotomy destined to influence Free Methodism and her schools for a century.

Institutional religion, which had been booming up to 1914, declined after the war. Church attendance dropped and many congregations discontinued Sunday evening services. Religious books lost popularity as "the role of religion in shaping popular culture" declined.⁸

When war broke out in Europe, Seattle was soon abuzz with the news. On the SPC campus—still somewhat remote and distinct from the city—hardly a mention of the war appeared in official and published sources. But signs of the war's impact were visibly emerging.⁹

The war touched Seattle Pacific College both statistically and culturally. The U.S. began military conscription in mid-1917, and although SPC's military-age enrollment was small, it was affected. From the U.S. perspective the war was fairly brief, ending in November, 1918. But it dampened SPC enrollment growth in the 1917–18 and 1918–19 school years. A good number of

⁷ Snyder, *Concept and Commitment*, Chap. 4.

⁸ Carey, "Best Selling Religion," 195.

⁹ McNichols, *SPU*, 54. "[N]o mention of [the war] occurs during the war years in either the faculty or the Trustee minutes" (54).

the SPC students were in fact serving in the armed services. College records show that eighty-nine members of the SPC community served, including Katherine Lawrence, who was a Naval Reserve nurse. Only two were killed in the war, though six were wounded.¹⁰

The war sparked a surge of patriotism on campus. Some trustees wanted German dropped from the curriculum (following a national trend), though this doesn't seem to have happened. In the fall of 1918 a 50-foot flagpole went up on campus, by Board action.¹¹ A photo in the June, 1918 *Cascade* (Commencement Issue) shows a young man (presumably a student) draped in a U.S. flag and flanked by two nurses.

The editorial in the same June 1918 issue of the *Cascade*, likely written by Editor-in-Chief Hazel E. Alberts, began: "In these days of war and bloodshed when so many of our boys are 'over there,' and our President [Woodrow Wilson] has called for the cooperation of every man, woman, and child, there is no place for the one who lives for self."¹²

The Tiffany Administration

Orrin Edward Tiffany (1868–1950) was elected Seattle Pacific College President in August, 1916, at the age of forty-eight.¹³ Succeeding Alexander Beers, Tiffany served capably as Seattle Pacific College's president for ten years. The Board of Trustees could not have chosen better; Tiffany possessed the very academic and professional qualities that Beers lacked, and he knew how to delegate.

Given the growth of the school, the increasing complexity of the institution, and the preparation and character qualities of President Tiffany, this decade may be seen as the period

¹⁰ McNichols, *SPU*, 54; "Students of Seattle Pacific College in War Service" (typescript), SPU Archives.

¹¹ McNichols, *SPU*, 54.

¹² "Editorial," *The Cascade* 7:1 (June 1918), 45.

¹³ McNichols, *SPU*, 54; "Tiffany, Orrin Edward."

when the SPC transitioned from an institution based mainly on the charisma, energy, and gifts of one man (Alexander Beers) and emerged as a college with a more developed administrative structure.

Orrin Tiffany's childhood home was in Havana, Minnesota. He was born March 27, 1868, to DeWitt and Lidia Parker Tiffany. In his late twenties he married Grace English, who later passed away in 1922, during Tiffany's presidency at SPC. In 1925 he married Kathrine Bellanger MacDonald.¹⁴

Tiffany was educated at the University of Michigan where he earned the A.B., A.M., and finally the Ph.D. degree in 1905. Like many others who were associated with Seattle Seminary in its early decades, he had taught at young Greenville College. During his years there (1896–1903) he taught history and part of the time served as Dean. Before coming to Seattle Pacific College he had taught history at Western Maryland College for ten years (1905–1915). Part of that time he directed the college's Knox School of Business Efficiency.¹⁵

Orrin Tiffany was the first Seattle Pacific College professor with an earned doctorate. However according to the 1917–1918 *Catalogue*, nine of the college's fourteen faculty (including Orrin Tiffany) held masters' degrees.

Tiffany took over SPC's leadership at what was inevitably a difficult time. Alexander and Adelaide Beers had shaped and guided the institution for nearly a quarter century. President Beers' departure sparked anxious uncertainty. Enrollment was down and the school's financial viability was shaky.

President Tiffany shored up finances, trimming expenses and adopting a Pay-As-You-Go policy. He raised academic standards and broadened the curriculum, starting a Normal School

¹⁴ "Tiffany, Orrin Edward (1868-1950)."

¹⁵ McNichols, *SPU*, 54; "Dr. O. E. Tiffany, Former President, Dies at 81."

(teacher-education program). As a historian, he had perhaps a longer-range view than did Alexander Beers, and began longer-range planning.

Alexander Beers had actively cultivated contacts in the city, but President Tiffany developed a broader strategy of city engagement. We must “render the service if we expect the patronage,” he argued.¹⁶

President Tiffany was able to enlist 675 of the approximately 3,000 members of SPC’s supporting Free Methodist conferences as subscribers, each contributing three dollars annually to the school, building on earlier efforts. This, plus other fund-raising and a number of economies which Tiffany introduced (for example, buying food and supplies wholesale when possible with a twenty percent discount for cash), allowed the college to begin paying down its accumulated debt. In a May 10, 1917, letter to subscribers (supporters), Tiffany reported that \$10,000 had been paid on long-term debt—though \$3,000 of this was interest, reducing the debt by only \$7,000.¹⁷

In the same letter President Tiffany could report significant progress religiously and educationally, as well as financially. He intended to introduce a two years’ course in English Bible for those planning on various forms of Christian ministry, believing that book-by-book Bible study would “prepare them as no other study can for effective Christian service.” For those entering “office and business careers,” he was taking steps to introduce practical courses in such subjects as shorthand, typing, bookkeeping, business efficiency, salesmanship, development of personality, leadership and character analysis.¹⁸

¹⁶ McNichols, *SPU*, 55. McNichols implies that Beers “failed to interest civic and business leaders in the city from whom financial support could be expected” and “failed to provide a base for making a wider appeal for students.” This is only partly true, for in fact Beers had repeatedly made contacts and built connections with some influential people in Seattle.

¹⁷ Orrin Edward Tiffany letter to Friends and Patrons, May 10, 1917. SPU Archives.

¹⁸ Orrin Edward Tiffany letter to Friends and Patrons, May 10, 1917. SPU Archives.

Tiffany reported, “Since the first of the year there has been a continuous spirit of revival and nearly every Sunday seekers have been at the altar for pardon or purity.” He wrote, “Nearly all the unsaved [students] have been seeking the Lord and most of them have been saved.”¹⁹

Orrin Tiffany’s wife, Grace English Tiffany, was herself a strong addition to the SPC faculty. Born at Rushford, N.Y., in 1867, she was converted at an early age and joined the Free Methodist Church. Her education was at Genesee Valley Seminary and the New York State Normal School at Fredonia, N.Y. where she graduated in 1891. She later did some academic work at the University of Michigan and spent two summers in Europe studying art.

Beginning in 1895 Grace taught at Greenville College, and here she met and married Orrin Tiffany. At Greenville she organized the education department and also contributed to the church through a series of sketches of leading artists and social reformers.

Grace English Tiffany was a much loved SPC teacher, not only teaching with excellence but showing personal interest in students. In his tribute to her Prof. Omar Burns wrote that Mrs. Tiffany “labored incessantly for the interests of the school and was always deeply interested in the spiritual life of the young people, many times staying at the altar with them when the tax on her physical strength was too great.” She also “found time to do a good deal of sewing for the needy younger students.” Among students she was affectionately known as the “College mother.”²⁰

After a brief illness and major surgery, Grace English Tiffany died on December 17, 1922. The Grace Tiffany Residence Hall for Women became a memorial to her legacy.

Tiffany’s Vision

¹⁹ Orrin Edward Tiffany letter to Friends and Patrons, May 10, 1917. SPU Archives.

²⁰ Biographical information mainly from Omar A. Burns, “Tiffany, Grace English” [Obituary], *The Free Methodist* 56:3 (January 30, 1923), 14.

In June 1918, two years into his administration, Orrin Tiffany outlined an expansive vision for Seattle Pacific College in *The Cascade*. His article, simply titled “Seattle Pacific College,” also provides a succinct summary of his leadership to date.

Tiffany acknowledged how difficult the previous two years had been. The biggest problem had been the “heavy indebtedness” he inherited. “This problem has been solved,” he said, through gifts and pledges of “some eight hundred friends.” Upon receipt of all the funds subscribed, Tiffany said, the debt will be gone. The college was now “practically free from debt and ready for a constructive policy that will enable it to adequately meet the spiritual and educational needs of the Christian people, not only of the Free Methodist church, but of the great city of Seattle and the various holiness denominations of Washington and the surrounding states.”

Summarizing the school’s history, Tiffany observed:

Seattle Pacific College has survived the storm and stress of a quarter of a century. The difficulties and vicissitudes of organization and re-organization of a new institution in a new part of the country have been met and surmounted. The institution as it stands today possesses a beautiful campus of eight acres, four commodious buildings, and a student registration of over two hundred. It is the largest and best equipped Protestant boarding school in Seattle. The college provides educational opportunities under influences distinctly Christian. It stands for high scholarship, efficient workmanship, and leadership based on character.

Reworking and expanding upon the opening “Ideals” section of the 1918–19 college catalogue, Tiffany highlighted the strengths and advantages of a small Christian liberal-arts college. He wrote:

The small private college is especially strong in the development of leadership. The classes are generally small and homogeneous in character. Self-reliance, uprightness of life, and dependableness characterize the personal side of the educational and religious training. The Bible is given a prominent place in the course of study. As an institution, we believe in Christian education—an education that not only gives students knowledge similar to that acquired in other schools and colleges, but leads students to accept Christ as a personal Savior, and fits them for Christian service in whatever field of labor they may become employed.

Tiffany expected continued growth of SPC with a goal of 500 students. This would mean adding buildings, improving equipment, and growing a larger and better-paid faculty. Acknowledging the teachers' "heavy sacrifices"—the average salary was only about \$2,200—the President said the time had come "when more adequate allowances must be made for the faithful and consecrated teachers."

Such growth, Tiffany recognized, would require greatly expanding the college's base of support. So far the school had drawn primarily from "the church and friends of the college." Now it was time to cultivate relationships with the city of Seattle itself and to build a \$100,000 permanent endowment, which Tiffany saw as crucial in securing the future. "It should not be difficult to realize this amount in a great, rich, and prosperous city like Seattle," he wrote. "It should come mainly from large gifts from the city, from property willed to the school and from wealthy people interested in maintaining vital Christian education."

Tiffany saw expanded support and expanded mission as compatible and mutually supportive. He wrote,

Seattle Pacific College should enlarge her borders, and become the center of all the deep spiritual movements of the Northwest. From her halls should radiate a spiritual power that shall vitalize every agency that stands uncompromisingly for spirituality. The institution should furnish society, business, and the church an increasing number of young men and women that are thoroughly Christian, adequately educated, efficiently trained, and thoroughly dependable.

Though the number of such graduates might be small, they will leaven society for good. They will exert “dominating influence because of their forceful personality and superior leadership.”

Here is a re-articulation of Seattle Seminary’s founding vision—broadly-educated earnest Christians leavening society—but now put in a somewhat larger frame. Tiffany’s vision represented a greater opening out to the larger culture and a less sectarian stance.

Tiffany concluded,

The new quarter century on which we are entering must be one of fruitful and precious service, of larger material equipments [sic], of keener vision, of greater achievement, of better methods, of higher educational standards, of deeper spirituality, and above all of a fuller knowledge of God and a closer union with Christ.²¹

As McNichols noted, Tiffany wanted to see SPC “develop into Free Methodism’s finest college”²²—in other words, surpassing Greenville, which in 1918 was still the only Free Methodist four-year liberal arts college. Other Free Methodist schools such as Roberts Wesleyan,

²¹ These several quotes are all from Orrin Edward Tiffany, “Seattle Pacific College,” *The Cascade* 7:1 (June 1918), 6–7.

²² McNichols, *SPU*, 55.

Spring Arbor, and Los Angeles Pacific would not develop full college programs until decades later.²³

“The Tiffany decade contributed to a growing understanding of what is meant by a liberal arts college,” observes McNichols. “This growing vision was strengthened through strong Presidential leadership in resisting influences that sought to dilute liberal studies on one hand and curtail the examination of competitive ideas on the other.”²⁴

Orrin Tiffany was a churchman as well as an educator. He supported the Seattle Olive Branch Mission, writing a brief article about it in the Easter 1919 edition of *The Seattle Olive Branch*. Tiffany noted that Olive Branch Mission was “splendidly located in the very heart of the downtown district” and “surrounded by a large aggregation of men day and night.” The mission had seen “revival after revival” through which “many sin-sick men and women have found their way back to God and righteousness and holiness.” For Seattle Pacific College’s students, the Olive Branch was both “a means of spiritual blessing” and “a splendid training school in evangelism” where “many a young man and woman have received the training” that helped prepare them for future ministry in the U.S. or in other lands.²⁵

Growth and Development of Seattle Pacific College

Seattle Pacific College had a total enrollment of 177 in 1915–16, including the elementary and high school programs. Enrollment dipped at the time of World War I but grew steadily afterwards, from 119 in 1917–18 to 323 in 1919–20 and 312 in 1920–21.²⁶ By 1925–26 there were 108 students in the college program, 106 in the high school, and perhaps 100 or so in the

²³ Los Angeles Pacific College, begun as a “seminary” in 1904, added a junior college program in 1911 (the first in California) but didn’t become a four-year college until 1934. Roberts Wesleyan and Spring Arbor became four-year colleges considerably later.

²⁴ McNichols, *SPU*, 65.

²⁵ Tiffany, “The Olive Branch Mission.”

²⁶ Based on the annual *Catalogue*.

elementary grades, for a total enrollment of over 300.²⁷ College enrollment grew slowly but fairly steadily throughout the Tiffany years.

The June 1924 SPC *Bulletin* reported significant growth and development in the college and its programs. Orrin Tiffany had now been in office for eight years and was seeing his vision realized. The student body was growing and becoming somewhat more diverse in church affiliation—twenty-seven different denominations were now represented. Dormitories were at capacity; additional dorm rooms were in preparation on the third floor of the Young Ladies' Hall, and more space in the Administration Building was being turned into classrooms.

Finances improved correspondingly. Long-term indebtedness had been reduced to two thousand dollars, and short-term debt due to the paving of Third Avenue West and other improvements was minimal. Year by year, income was nearly meeting expenses.

Two years later, near the close of Tiffany's tenth year, the President offered his own assessment of the decade. Annual receipts had risen from \$5,732 in 1916 to \$50,000 in 1926, and the school was operating within budget. Building improvements totaling \$63,000 had been made, and the budget allocation for faculty had more than quadrupled.²⁸

A number of infrastructural improvements were made during the Tiffany years, as well. A central heating plant was installed and the first unit of Adelaide Hall (as it was later called) was built. Third Avenue West was paved in 1923.²⁹

During the Tiffany years the Seattle Junior Home for boys and girls was established and was

²⁷ In his calculations of enrollment statistics when preparing for his history of SPC, C. H. Watson gives a total enrollment for 1925–26 of 414, including 200 in the elementary grades. Since 200 is more than double average elementary enrollments in the years before and after 1925–26, this appears to be an error. Total enrollment the next year (1926–27) was 291 according to Watson's calculations, with 98 elementary, 81 high school, and 112 college students. This appears to be more accurate than his 1925–26 figures. (It should be borne in mind generally that enrollment statistics are not always accurate, in part because enrollments often fluctuated during the school year, especially in the lower grades.)

²⁸ Orrin Tiffany, "A Decade," *The Cascade*, 1926, cited in McNichols, SPU, 64.

²⁹ "Dr. O. E. Tiffany, Former President, Dies at 81."

supported by the Seattle Community Chest. The home had an average enrollment of about sixty-five and cared for children from broken homes. It served children aged six to sixteen, the children being enrolled in the college's grade school program.³⁰

Based on Tiffany's assessment and on reports in student publications, McNichols summarizes: "Educational goals were being reached, religious activities were enthusiastically supported by the students, and a general feeling of optimism prevailed among the students and faculty."³¹

Building a Strong Faculty

McNichols comments that, measured by the quality of the faculty President Tiffany brought to SPC, his administration rates high. Ten of the faculty Tiffany hired served ten years or more, including three who served for more than three decades. A number of these professors "became legends for future generations of students and revered household names in the Seattle Pacific family."³² Of particular note:

Burton L. Beegle served thirty-six years between 1917 and 1957. From 1922 through 1926, Burton and his family were missionaries in Panama. Beegle taught mathematics and served for a time as college dean.

Grace English Tiffany taught art and served as dean of women until her sudden death in December, 1922. In a tribute, the Board of Trustees' Executive Committee noted: "Her deep interest in the school in general, her care of the individual students, her motherly solicitude for the girls, were apparent. She carried heavy burdens in order to make those of others lighter."³³

³⁰ "Dr. O. E. Tiffany, Former President, Dies at 81."

³¹ McNichols, *SPU*, 64.

³² McNichols, *SPU*, 63.

³³ Quoted in McNichols, *SPU*, 63.

Candis J. Nelson was the key leader in developing the Normal School, as noted earlier. She served at SPC for twenty-one years, 1921–1942.

Anna Ellen Burns capably taught in the English Department for twenty-four years, 1922–1946.

E. Gertrude Raymond taught education and Spanish from 1922 to 1940, eighteen years.

C. Hoyt Watson began teaching science at SPC in 1923 and served the college a total of thirty-five years. He briefly taught education at the University of Washington (1925–26), but returned to Seattle Pacific College as President in 1926, succeeding Orrin Tiffany and serving until 1959.

C. Floyd Appleton, like many SPC alumni, became a Free Methodist missionary. He served in China, then returned to the U.S. and did further graduate work. Coming to SPC to teach in 1925, Appleton headed the Religion Department for seven years, upgrading its quality and influence.

Jacob Moyer taught chemistry for twenty-one years (1925–1946). Serving for much of this period as dean of men, he was affectionately called Dean Moyer.

Broadening the Academic Program

Seattle Pacific College granted seven degrees in 1916 (three men; four women); three in 1917 (one man; two women); and two in 1918 (one man and one woman), and none in 1919—evidence of the impact of World War I.

The school's academic program had grown considerably over the previous several years, however. The extensive sixty-eight-page *Annual Bulletin* or catalogue for 1918–19, including course descriptions, is a measure of the college's programs and progress by this time.

The early twenties were a period of significant progress on several fronts. The June 1922 *Seattle Pacific College Bulletin* cited several accomplishments: Doubling the college's enrollment and its largest graduating class; enhancement of the curriculum, including the Art and Home Economics departments; initiating a Sunday School Training School; and a new focus on Christian leadership.

English language and literature continued to be emphasized. The college also began to take its physical environment more intentionally into account in its curricular development. The area's abundance of fresh and salt water, marshes, peat bogs, and rich biodiversity, provided an ideal setting for biological science studies. Biological science soon developed into a strong program at SPC.

Under President Tiffany, the college began to add more curricular offerings in what today might be called the practical application of the liberal arts—for example, courses in public school music and art, domestic science, and arts and crafts. This set a pattern: “Each subsequent administration following that of President Tiffany encouraged courses of study that embraced studies directed toward vocation and profession.” SPC “has consistently sought to integrate professional studies and liberal arts with Christian perspective as part of its mission in preparing young people for service.”³⁴ Courses in nursing were introduced, “contributing to community needs as well as to foreign missions.”³⁵

Normal School. Among Orrin Tiffany's innovations, one of the most important was the founding of the Normal School in the 1920s. This initiative built upon the already-existing teacher-training program, which by this time included such courses as Principles of Education, School Law, Childhood, Adolescence, and Practice Teaching.

³⁴ McNichols, *SPU*, 57–58.

³⁵ McNichols, *SPU*, 65.

The Board of Trustees' Executive Committee authorized President Tiffany to proceed with a Teacher Training Department on February 22, 1921, "provided that Miss Candis Nelson can be procured to take charge of said department." Candis Nelson, a sister of SPC teacher Golda Kendrick, had been educated at the University of Nebraska and had taught teacher education at several institutions. She came to Seattle Pacific in the fall of 1921 and quickly developed the college's Normal Department. As McNichols comments, producing "dedicated, competent teachers enabled the College to make its first significant reputation within the Puget Sound area."³⁶

Working with the existing educational faculty, Miss Nelson did an outstanding job of organizing and building the Normal School. The program included "a clinic that screened children for malnutrition and physical handicaps in which students learned the importance of healthy bodies to healthy minds."³⁷

The Normal School was an immediate success, and in May, 1922, the program was accredited by the Washington State Department of Education.

The Normal School's first graduates were Loretta Pettengill and Elmer Root. A month after their 1922 graduation Elmer and Loretta married in the college chapel in a double ceremony with Frank and Lucille Warren.³⁸ The next year the Roots went as Free Methodist missionaries to India, where they served forty-eight years, finally retiring in 1970. During their years in India, Elmer Root founded a training institute where farmers studied the Bible and learned job skills in off seasons.

³⁶ McNichols, *SPU*, 56.

³⁷ McNichols, *SPU*, 56.

³⁸ Root, "Roots in Mission," 1.

Music. The college's musical offerings were enhanced when the Department of Music and Allied Arts was initiated in 1922–23 under the capable leadership of Prof. Golda Kendrick, expanding the already existing Department of Music. The college's first orchestra was begun in December, 1922.

Academic Freedom. Tiffany—as might be expected, given his educational formation—was a defender of academic freedom. Advocating “a liberal policy” marked by “freedom of opinion” and inquiry, Tiffany saw the Christian college as “a free and open forum where matters may be considered in a dispassionate manner.”³⁹

Earlier President Tiffany had had to deal with an allegation from a pastor that some SPC classes were teaching evolution. The theory of evolution was of course a hot public debate at the time, crystallizing in the infamous Scopes Trial in Dayton, Tennessee, in 1925.

The Trustees' Executive Committee dealt with the charge in March, 1922 and recommended that the full Board look into the question of appropriate textbooks in relevant courses. The faculty felt the charge was unfounded and asked to present an explanation. President Tiffany reported this to the Board in a letter of April 25, 1922, pointing out that the faculty felt the allegations were unfounded and unjustly “reflected on [their] teaching and character.” Should the Board of Trustees get involved in textbook selection, Tiffany implied, this “would seriously handicap instructors in the institution.”⁴⁰

President Tiffany's artful interposition between the Board and the faculty proved satisfactory, and the Board decided to take no further action. Academic freedom was maintained, and “faculty in both biology and religion were permitted to continue discussing issues on creation in their

³⁹ Quoted in McNichols, *SPU*, 58.

⁴⁰ McNichols, *SPU*, 58–59.

classes.”⁴¹ The school’s stance on evolution however was unambiguous: the college must “not merely refuse to accept the theory of evolution, but conduct an intelligent, aggressive warfare against it.”⁴²

Campus Life

The 1920s were “a period of optimism and development”; of high student morale in which students “introduced new traditions in addition to preserving the best of their previous interests,” notes McNichols.⁴³

Students and faculty met together weekly in the chapel for a prayer service, a tradition that continued into the 1950s. For years this was simply called “the Tuesday night meeting.” It was not strictly a prayer meeting but more like a chapel service at which faculty members or campus guests would speak, or there would be short meditations or perhaps Bible readings and testimonies.⁴⁴

The Tuesday night meetings helped build a sense of community and of spiritual purpose, as often noted in *Seattle Pacific College News*, the student newspaper which began publication in the 1925–1926 academic year.

Like many other U.S. colleges in this period, SPC students began an annual May Day celebration. The SPC May Day festival started in 1922 and continued for some years, developing into a spring celebration of music and mission. The 1923 celebration climaxed in music by soloists, the college glee clubs, and the Queen Anne High School String Quartet.

⁴¹ McNichols, *SPU*, 65.

⁴² “Our Aim,” *Seattle Pacific College Bulletin* (October 15, 1926), quoted in McNichols, *SPU*, 59.

⁴³ McNichols, *SPU*, 59.

⁴⁴ McNichols, *SPU*, 59.

The May Day celebrations also reflected SPU's strong missionary passion. One of the students, Frank Warren, wrote a May Day missionary pageant depicting human need in a distant land and SPC missionary alumni responding, ministering Christ's love. The pageant ended with a large map showing the places where SPC alumni were now serving. Thus SPC students turned a springtime celebration with pagan roots into a festival of Christian global mission.

An annual ivy-planting ceremony began in 1922 with students planting ivy along the walls of Peterson Hall. Some years the ceremony included an address by the senior class president and a song by the junior class. With time, this developed into the later traditional Ivy Cutting ceremony, held the day before Commencement.

Compared with later years, Seattle Pacific College's student body was still quite homogeneous. Many students were involved with campus organizations and publications. Christian faith was central in the lives of most students, and the comment in the 1923 yearbook, *The Cascade*, "Far more important than anything else in the educational or social part of our college life is the religious element," undoubtedly expressed something close to campus consensus.⁴⁵

The flavor of campus life is suggested by a reminiscence of Lillian Probstfeld—later Lillian Probstfeld Smith—who graduated from SPC in 1926. She and Alice Tiffany, the President's daughter, became fast friends during their Seattle Pacific high school years. "Alice and I used to walk up a narrow path through Hill Woods to sit on top of the hill and watch the sunset," Lillian recalled in 1979. When Lillian feared she would have to quit school for lack of funds, Grace Tiffany helped her financially. Lillian became one of only a small number of persons who received all their education, first grade through college, at Seattle Pacific.⁴⁶

⁴⁵ McNichols, *SPU*, 60.

⁴⁶ "For them, it was Seattle Pacific all the way," *Seattle Pacific University Bulletin* 2:5 (June 1979) [no p. given].

Athletics

Sports at Seattle Seminary and College were outdoor activities until the early 1920s. Basketball as well as tennis and baseball were outdoor sports. (As noted earlier, the school's founders were firm believers in the importance of physical exercise.)

Given Seattle's weather, a serious basketball program obviously required a gymnasium. The college's first gym was built in 1921 at a cost of \$1,478, construction supervised by Trustee Wells Gwinn. It was located just west of Peterson Hall where Moyer Hall was later built.

This first gym was a simple structure, essentially a large shed with an earthen floor, small windows, and walls that reached only partway to the ground. There was no artificial lighting nor restrooms. But the gym gave players protection from the rain, a big improvement.

In 1925–26 basketball became a regular college sport when this early gym was fully enclosed, a varsity team was formed, and Howard E. Timbers was appointed the college's first athletic director. The college also fielded its first varsity baseball team, with Glenn E. Carlson as coach. Competition in this period was mainly with church leagues, since the Free Methodist Church prohibited intercollegiate athletics in its colleges until 1943.

Alumni Association

Seattle Seminary's Alumni Association was organized earlier, during the Seminary years, and provided the service of periodically publishing a basic alumni directory. However in March, 1922, the Seattle Pacific College Alumni Association incorporated as a free-standing organization with a Board of Trustees. The Association's first elected officers were Burton L. Beegle, president; R. H. Marston, vice-president; A. C. Millican, second vice-president; Helen Becker, secretary; and J. Willis Lightle, treasurer. The Association soon elected its first

Executive Director to work with the college in providing scholarships and building an endowment.⁴⁷

Board of Trustees

The underlying stability of Seattle Pacific College as an institution was maintained in large measure through the long-term service of several of the college's trustees.

Charles Spurgeon McKinley, a Free Methodist pastor who served Seattle First (1904–1907) and many other Free Methodist churches, was a trustee for forty years, 1908–1912 and 1914–1950. He chaired the Board from 1914 to 1927 during the transition to a college program and throughout the entire Tiffany administration.

Born in 1871 on Prince Edward Island, Canada, McKinley as a young man went to the West Coast and was soon influenced by Free Methodist preaching. He was converted and immediately felt called to preach. He was one of the early students at Seattle Seminary, often spending his weekends in evangelistic work. He was one of the first members of the Washington Conference and for many years served a long succession of Free Methodist congregations in Washington and British Columbia. When he died in 1950 his funeral was held in SPC's McKinley Auditorium, which had been named in his honor. McKinley was considered a great preacher and is sometimes credited with suggesting the name "Seattle Pacific" when the school's name was changed.⁴⁸

Clayton E. Gibson, an educator for whom an SPC scholarship was later named, served as trustee from 1916 to 1949 and as the Board's secretary for thirty-one years (1917-1948). Albert H. Stilwell, prominent in the school's development since coming to Seattle Seminary after ten

⁴⁷ McNichols, *SPU*, 56–57. McNichols provides additional information, noting: "This may have been one of the most significant events of the decade for the future of the College" (57).

⁴⁸ C. Hoyt Watson, "McKinley, Rev. Charles Spurgeon" [Obituary], *The Free Methodist* (January 16, 1951), 15.

years as principal at Spring Arbor Seminary (as noted earlier), served as trustee through most of the Tiffany administration and beyond, 1919–1931. He died in 1932.⁴⁹

Five other long-serving trustees during this period were David M. Cathey (1914–1926), William N. Coffee (1916–1935), Robert E. Elkins (1919–1925), Wells Gwinn (1915–1947), and James M. Robb (1914–1926). Cathey and Coffee were long-time Free Methodist preachers. Cathey had been a friend of Alexander Beers' since before the time of Beers' conversion in Oregon, and at Beers' request preached his funeral sermon.⁵⁰ Wilbur Coffee had been an early member of the Dakota Annual Conference before moving to the West Coast.⁵¹ Elkins was a businessman, Gwinn was in finance, and Robb was an educator.⁵²

Presidential Transition

The Tiffany administration came to an awkward end in the spring of 1926. C. Hoyt Watson, Tiffany's successor as President, puzzled over it and concluded that Orrin Tiffany had been done an injustice when the Board of Trustees asked him resign.

In his own unfinished history of Seattle Pacific College, President Watson wrote a candid account of the matter. Watson put it this way:

It was during the tenth year of Dr. Orin [sic] E. Tiffany's administration that he was confronted with an acute personnel problem. For some unknown reason, friction developed between Miss Candis Nelson, head of the normal School . . . and the College President. Both were excellent teachers and admirable characters. The college had made remarkable progress under the guidance of Dr. Tiffany. The normal School, under Miss Nelson, in a surprisingly

⁴⁹ See McNichols, *SPU*, 62.

⁵⁰ Beers, *RCL*, 273.

⁵¹ Hogue, *HHFMC*, 2:57.

⁵² McNichols, *SPU*, 62–63.

short time had received Washington State approval. The number of students preparing to teach was rapidly increasing.

It appears that Dr. Tiffany began to feel that Miss Nelson was attempting to undermine his leadership. On the other hand, Miss Nelson felt that her department was not being properly recognized and that she was not given sufficient freedom in formulating policies.

A simmering feud developed. Letters of recommendation or condemnation were obtained by each from school officials and teachers in schools where Miss Nelson had formerly taught. These letters were mimeographed and distributed to trustees and others.

One day the feud broke into the open before the student body. When word concerning this reached the trustees, they decided it was time to take a hand. At the Spring meeting of the full Board, a hearing was arranged at which time both parties to the feud were given opportunity freely to speak. Afterwards when action was taken, the Board decided in favor of Miss Nelson.⁵³

The Board of Trustees found itself in a difficult situation. After some confused discussion and votes, the Board decided not to reelect Tiffany for another year. (Annual election of the President at this time was customary, though not required.) Watson concluded, “Dr. Tiffany certainly could have made an issue of the matter. Instead, when they agreed to pay his salary through the summer months, he finally agreed to abide by their decision.”⁵⁴

Donald McNichols in his centennial history of SPU interpreted this “feud” as a contest over the interpretation and curricular place of the liberal arts. According to McNichols, President Tiffany felt that the focus on teacher education was beginning to crowd out the school’s broader focus on all the liberal arts: “education for teaching was bypassing the needed broader

⁵³ Quoted in McNichols, *SPU*, 64–65.

⁵⁴ Quoted in McNichols, *SPU*, 65.

educational background in the arts and sciences.” Though Tiffany lost this specific battle, “his vision survived and was caught by others,” continuing to be a central feature of the Seattle Pacific.⁵⁵

Tiffany After Seattle Pacific

Orrin Tiffany was fifty-eight when he was dismissed as SPC President; he might well have served for another decade or more. He did in fact have a stellar subsequent career.

After leaving Seattle Pacific, Dr. Tiffany served briefly as a professor and dean at Whitworth College in Spokane, serving as Acting President from 1927 to 1929. He then went to Wheaton College where he had a distinguished tenure well into his seventies. He served as Chairman of the Department of History and Social Sciences and at the time of his retirement in 1945 was Professor of American and Recent World History. That same year Seattle Pacific College honored him with the degree Doctor of Laws and Tiffany gave the SPC commencement address.

A Wheaton College biographical sketch of Tiffany notes, “Among his students and faculty colleagues he was well known for his interest in world affairs; former graduates of the department frequently wrote to him for his views on international developments.” He authored the widely regarded book, *The Relations of the United States to the Canadian Rebellion of 1837–1838*.

Orrin Tiffany died at his home in Wheaton on February 1, 1950. In 1952, Wheaton College established The Tiffany Memorial Lectures in his honor.⁵⁶

⁵⁵ McNichols, *SPU*, 65.

⁵⁶ “Tiffany, Orrin Edward (1868-1950).”

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