

Our Story: The History of Claremont School of Theology at Willamette University

Introduction:

Our story begins in central Pennsylvania beginning around 1822 with the birth of 5 five sons and four daughters to Northern Ireland immigrants, Robert P. and Arabella Maclay. All 5 sons grew up to become circuit rider ministers in, what was then, the Baltimore Conference of the Methodist Episcopal Church. Their father taught them trades so they wouldn't be a burden on the communities they served.¹² Two of the brothers and a son of their sister Arabella, were foundational to our earliest beginnings, shaped the path of values we still honor today and changed the landscape of various parts of California as well.

In the late 1940s, when California was called Alta California and was part of Mexico, with Pio de Jesús Pico as the governor, the Maclay brothers left their circuit riding ministries in Pennsylvania to engage in missionary work in China and California. Later, 2 nephews joined them.³

In 1850, California became a state and the population of Los Angeles was 1,610.⁴

The Maclay Legacy: Robert Samuel Maclay

We begin the Maclay part of our story with **Robert Samuel Maclay**. In 1847 when the Methodist denomination was splitting up over the issue of slavery, Robert Samuel Maclay was sent to Fuzhou, China, where he established a Methodist Episcopal Mission which he served for 24 years.⁵ He didn't have a single convert for 10 years but he learned the Fuzhou dialect and translated the New Testament for the people. He built two churches – both in 1856 - the first Methodist Churches in East Asia. He established 3 schools for boys and two for girls employing local teachers. The Waugh Female Seminary raised infant girls who were cast out of their homes for being female. They raised the girls, giving them a secular and religious education.⁶

In 1871, he was sent to Japan to oversee the mission work of the denomination there. Our own John Cobb was born in Japan to missionary parents who were part of the ongoing legacy of Robert Samuel Maclay. In 1874, Maclay started an Anglo-Japanese

¹ Ancestry.com, 8/10/2020, (https://www.ancestry.com/search/?name=Robert+Samuel+Maclay&event=pennsylvania-usa_41&birth=1822&birth_x=5-0-0&location=2&name_x=psi_ps&priority=usa)

² Patti Coats, *The Maclay Dream*, CST papers, no date, p. 1.

³ Coats, *The Maclay Dream*, p. 1.

⁴ "Historical General Population: City and County of Los Angeles, 1850-2010," Los Angeles Almanac, 3/8/2020, <http://www.laalmanac.com/population/po02.php>

⁵ Coats, *The Maclay Dream*, p. 5.

⁶ Robert Samuel Maclay, *Life Among the Chinese* (NY: Carlton & Porter, 1861), p. 193-231.

school and served as the first president of what is now the vibrant Aoyama Gakuin University.⁷

Interested in expanding his mission work, he went to Korea in 1884 and acquired permission from the emperor to begin medical and educational mission work there. Though Appenzeller, Underwood and Scranton are often viewed as the first missionaries to Korea, it was really Robert Samuel Maclay. Though Maclay never worked in Korea, he served as superintendent of the Korea Mission from 1885 until 1887.⁸ His importance was recognized with a Korean stamp in his honor. During Maclay's superintendency over Korean missions, Mary Scranton started classes for women at what became the first educational institution for women and the first government accredited four-year University in all of Korea – EWha Women's University.⁹ Over the decades, we've had graduates of EWha become students at CST and PhD graduates of CST that have become faculty at EWha.

In 1888, Robert Samuel Maclay was sent to California to serve as the dean at a new College of Theology established by his brother Charles.¹⁰

As you can see, our commitment to ethics, education (for women as well as men), and our relationship with the church in Korea has very deep roots.

The Maclay Legacy: Robert Maclay Widney

Before we talk about Charles Maclay and the Maclay College of Theology, there's another Maclay that is essential in our history – Robert Maclay Widney.

Otherwise known as the pistol-packing judge, Robert Maclay Widney was a nephew of Robert Samuel and Charles Maclay. He came to California in 1857 to study at the University of the Pacific – originally named California Wesleyan University, the first state-chartered college in California. His uncle Charles was on the Executive Committee of its first Board of Trustees and his uncle William was a professor of languages there.¹¹ After graduation, Robert taught at his alma mater, the University of the Pacific. He wrote "The Plan of Creation" "to understand religion through the prism of science."¹²

Robert then studied law, moved to Los Angeles and by 1871 he was named a judge for Los Angeles and San Bernardino counties. He established the first Chamber of

⁷ Coats, *The Maclay Dream*, p. 6.

⁸ Chan Hie Kim, "Robert Samuel Maclay (1824-1907), the Pioneer of the American Protestant Mission in Korea," *Methodist History* 39, no. 3 (April 2001): 167-180.

⁹ "EWha Women's University," Top Universities, 3/8/20, <https://www.topuniversities.com/universities/ewha-womans-university>

¹⁰ Coats, *The Maclay Dream*, p. 7.

¹¹ Coats, p. 1.

¹² "Judge Robert Maclay Widney Statue Unveiling," USC, President Emeritus C.L. Max Nikias, 3/8/20, <https://presidentemeritus.usc.edu/judge-robert-maclay-widney-statue-unveiling/>

Commerce in Los Angeles he formed the first public transportation company – one and a half miles of a horse drawn trolley!¹³

By 1879, the judge was part of a group that created a Board of Trustees for a new school – the University of Southern California (USC). He gave \$100,000 to start USC's endowment and he helped secure a donation of 308 lots of undeveloped land from 3 of his real estate partners: "a Methodist horticulturist, Orzo Childs, an Irish Catholic former-Governor, John Gately Downey, and a German Jewish banker, Isaias W. Hellman."¹⁴ He wrote the articles of incorporation for USC which was formally established in 1880 and he served as the first chair of their Board, who were all elected by the Annual conference of the Methodist Episcopal Church. Rev. Dr. Marion Bovard, a minister and physician, was elected the first president. Judge Robert Maclay Widney's brother, Dr. Joseph Widney, served as USC's second president. Joseph was a physician and founded USC's medical school in 1885 which was the first medical school in Southern California.¹⁵

Early records show that "the school mandated from the start that 'no student would be denied admission because of race.'"¹⁶ An early USC Yearbook 1891-92 states: "The University, while under the control of the Methodist Episcopal Church, and while making a sound moral training an especial feature of its educational work, is in no way sectarian in spirit or in rule. It holds that the great end to human life is to find God, yet that there are many pathways by which He may be found, and that the choice among these must be left free to each seeking soul."¹⁷ When USC opened their doors in 1880, they had 53 students and, **are you ready for this??** women comprised over one-quarter of USC's first professors!¹⁸

Early lectures by judge Robery Maclay Widney and his brother, Joseph Maclay, included: "God and the Universe" and "The Effects of Climate upon the Physical and Mental Development of Races".¹⁹ Imagine, concerns about the effects of climate back in 1891!

For you football fans, do you know what USC's football team's original name was? You guessed it! The fighting Wesleyans! Thanks to an LA Times sports editor's influence, it

¹³ "The Era of the Founders," USC.edu, 3/8/20, <https://about.usc.edu/history/founders/>

¹⁴ "Early Views of USC," Water and Power Museum, 8/10/20, https://waterandpower.org/museum/Early_Views_of_USC.html

¹⁵ USC, "Judge Robert Maclay Widney Statue Unveiling".

¹⁶ "Early Views of USC", Los Angeles Water and Power Museum, 8/10/20, https://waterandpower.org/museum/Early_Views_of_USC.html

¹⁷ *USC Yearbook 1891-1892*, p. 7.

¹⁸ USC, "Judge Robert Maclay Widney Statue Unveiling".

¹⁹ *USC Yearbook 1880-1881*, p. 25; *USC Yearbook 1886-1886*, p. 39.

was changed to the “Trojans” in 1912. Somehow, the “fighting Wesleyans” wasn’t quite formidable enough!²⁰

With USC firmly established, Widney set out to establish branch colleges of USC – one of which was Chaffey College and another was the College of Theology that his uncle Charles was establishing in San Fernando.²¹

During one anti-Chinese riot in LA, judge Robert Maclay Widney pulled out his gun and shot into the air to disperse the crowd and get the Chinese immigrants to safety.²²

A statue of Judge Widney can be found on the USC campus in front of the Widney Alumni House today – complete with an outline of a pistol in his pocket!

The Maclay Legacy: Charles Maclay

We finally come to Charles Maclay who founded the original institution that is now the Claremont School of Theology.

Charles wrote in his journal that he wanted to go to California to get a large quantity of gold to endow Dickinson College and Seminary in PA.²³ So, when the first missionaries were sent by the denomination to California in 1851, Charles went with them. Two weeks before setting sail to San Francisco, he decided he should be married so he proposed to Catherine Paxton Lloyd on a Friday, she accepted on Saturday, and they were married after the sermon in church on Sunday.²⁴

Charles’ biographer, Cone, states that once “in California [Maclay] joined a mission already under way. The Oregon mission had been established by a Canadian, Jason Lee in the 1830s”.²⁵ Lee was instrumental in Oregon becoming a state, and was the founder of the Oregon Institute in 1842, which is now called ... Willamette University!²⁶

Working with the Oregon missionaries, Charles and Catherine Maclay started the first Protestant church in the new Santa Clara district (east of San Jose)²⁷ and helped establish California Wesleyan University in 1851 which was quickly renamed the

²⁰ “Fighting Wesleyans – Fighting Trojans,” USC.edu, 3/8/20, <https://usctrojans.com/sports/2018/7/25/usc-history-traditions-nickname-trojans.aspx>

²¹ “The Maclay College of Theology of the University of Southern California,” LopezAdobe.wordpress.com, 3/8/20, <https://lopezadobe.wordpress.com/2015/09/05/the-maclay-college-of-theology-of-the-university-of-southern-california/>

²² USC, “Judge Robert Maclay Widney Statue Unveiling”.

²³ Charles E. Cole, “Humble Missionary: Charles Maclay in California, 1851-1890,” *Methodist History*, 31:5 (October, 1996): p. 24.

²⁴ Coats, p. 2.

²⁵ Cole, “Humble Missionary,” p. 5.

²⁶ “Willamette University: The Beginning,” Willamette.edu, 3/8/20, <https://willamette.edu/about/history/index.html>

²⁷ Coats, p. 2.

College of the Pacific, now the University of the Pacific in Stockton.²⁸ It was “California’s first chartered institution of higher learning.”²⁹

In addition to ministry, Charles established a store, a grist mill, and a tannery. Eventually, he also got into real estate and politics.³⁰ He became a state assemblyman in 1861 where he “supported a bill that would allow Blacks to testify in court, declaring that Blacks were ‘Beings possessed of souls of infinite value, Beings blessed with reason, with Intellects, & passions such as we have, Beings having the stamp of immortality upon them’”.³¹ But he opposed their right to vote.³² He “supported a bill imposing a head tax on Chinese” (which didn’t pass), but “he voted against bills and resolutions asking that Chinese immigration into the U.S. be stopped.”³³ His history on issues of race and immigration is definitely mixed, issues that continue to be at the forefront of our country 150 years later. Then, like his great-uncle William Maclay, who was elected to represent Pennsylvania to the very first U.S. senate under President George Washington,³⁴ Charles became a California for two terms from 1864-1872.³⁵ His call to both ministry and politics had an impact on his life and future endeavors.

By 1873, a fire that destroyed his mill and other circumstances caused Charles to want to move to Southern California. His friend, Governor Leland Stanford, told him about Pio de Jesús Pico’s old ranch – remember him? The last governor of Alta California? Well, a large part of his ranch was for sale on the new railroad route in the old Mission San Fernando.³⁶ So, in 1874, Charles bought 56,000 acres, basically half of the San Fernando Valley,³⁷ and founded the San Fernando Land and Water Company along with the town of San Fernando itself. The main street in San Fernando is Maclay Ave. still today.³⁸

To give thanks to God and to impact the future of the church and the new communities in Southern California, Charles decided to establish the Maclay College of Theology in

²⁸ Cole, “Humble Missionary,” p. 5.

²⁹ “History and Mission”, University of the Pacific, Pacific.edu, 8/10/20, <https://www.pacific.edu/about-pacific/history-and-mission.html#:~:text=University%20of%20the%20Pacific%20was, chartered%20institution%20of%20higher%20learning.&text=With%20its%20move%20from%20San, university%20in%20the%20Central%20Valley.>

³⁰ Coats, p. 2.

³¹ Cole, “Humble Missionary,” p. 8.

³² Cole, “Humble Missionary,” p. 9.

³³ Cole, “Humble Missionary,” p. 8.

³⁴ Ancestry.com. Charles’ grandfather John Maclay married his second cousin, Eleanor Maclay. Her brother, William Maclay, was one of the two senators elected from Pennsylvania to serve in the first U.S. Senate from 1789-1791. Later, Eleanor and William’s brother, Samuel, became a U.S. Senator from 1803-1809. Many thanks to Jennifer Black Andrade for tracking down the lineage.

³⁵ Cole, “Humble Missionary,” p. 9.

³⁶ Cole, “Humble Missionary,” p. 10-11.

³⁷ Coats, p. 3.

³⁸ Lopez Adobe Wordpress, “The Maclay College of Theology of USC.”

1885. It was to be a branch school of USC – both of which were tied to the annual conference of the Methodist Church.

He gave \$150,000 dollars' worth of stock in the San Fernando Land and Water Company, provided 10 acres for the campus site, an additional 60 acres for backup emergencies, and the promise of a building to house the new school. The only stipulation was that the extra 60 acres couldn't be sold for less than \$150 per acre (which was a big problem later on). His nephew, Judge Robert Maclay Widney contributed another \$100,000 and construction began.³⁹ The official transfer of property took place in 1886 citing the new institution as The Maclay College of Theology of the University of Southern California.⁴⁰

On January 12, 1887, the Los Angeles Herald newspaper reported on the school's laying of the cornerstone and dedication ceremony with a quote from USC's and Maclay's president Rev. Dr. Bovard, saying that the College of Theology (quote) "assist in the regeneration of the world" which is still at the heart of our mission. The ceremony closed by singing the Doxology.⁴¹ The following year, USC's board contributed \$25,000 to support a strong library collection.⁴²

The first class consisted of 10 students with 3 faculty to serve them. Primary fields of study were Historical Theology, Pastoral Theology, Hebrew and Japanese. When the first Dean unexpectedly died in 1888, Charles' brother, Robert Samuel Maclay, returned from the mission field in Japan to be the new Dean. In 1890, the school graduated their first woman.⁴³

We see in these early years our continued commitment to science and religion, religion and politics, care for the health and wellbeing of others, concern for the effects of climate, and an acknowledgement that there are many paths to God. What an amazing impact these circuit riders and their nephews had on the church, education in China, Japan, Korea, and California, and the growing city of Los Angeles and other towns in Southern California. They changed history.

We give thanks for the foundation the Maclays laid for the early years of what is now the Claremont School of Theology.

Deciding to Move:

Unfortunately, three years after the doors to the Maclay College of Theology opened, Charles died, California went into an economic depression, drought plagued the area of San Fernando, paying students dwindled. The school fell into financial difficulty since property values had dropped drastically. No one wanted to buy any of the extra acres

³⁹ Coots, p. 3.

⁴⁰ Lopez Adobe Wordpress, "The Maclay College of Theology of USC."

⁴¹ "Maclay College of Theology: Laying of the Cornerstone at San Fernando," *Los Angeles Herald*, January 12, 1887.

⁴² Titus, Eric. "A History of the School of Theology at Claremont," p. 8.

⁴³ Coots, p. 4-8.

set aside for emergencies for \$150 and, with Charles dead, they couldn't renegotiate the conditions of the deed.⁴⁴ Rather than close the school, in 1894, the Board of Regents decided to relocate the school to USC's Los Angeles campus.⁴⁵ Sound familiar? The board and faculty chose to move in order to continue its mission.

The USC Years:

Students and faculty moved to Los Angeles and we settled into the USC campus but lack of funding made the relocation a little rocky. Five years after arriving, the Maclay College of Theology at USC was closed down until more funds were raised. And, thanks to churches and individuals, enough funds WERE raised over 8 years so it could reopen for the 1907 academic year.⁴⁶

Courses for the 3-year, 90 unit, Bachelor of Divinity Degree required the normal theological subjects, but also included courses in Economics and Sociology, Oriental Philosophy, and Comparative Religions.⁴⁷

In 1922, USC gained state accreditation and combined the The Maclay College of Theology with the Department of Religious Education to become the School of Religion on the Maclay Foundation.⁴⁸

In 1925, there were 279 students in the School of Religion. Of the 79 students in the senior class, 19 were men and 53 were women. Women were the majority in Biblical Literature and Religious Education though there were NO women in the Department of Divinity.⁴⁹

Eric Titus, Harvey Seifert, and Walter Muelder – all faculty who started teaching at USC in the 1940s said that the School of Religion was characterized as having a “world outlook” with a concern for all people “no matter what their cultural or religious background might be.”⁵⁰ The School was viewed as being “ecumenical, exploratory, and interdenominational,”⁵¹ even Interreligious with some Jewish students.⁵² Seifert talked about the School's “academic excellence, pioneering spirit, and willingness to challenge inadequate traditions.”⁵³ Muelder, a social ethicist stated that “The dominant mood of the School was liberal in theology and social attitudes, particularly on race relations and War/Peace issues”⁵⁴ during a time when Japanese citizens were being sent to detention camps. These were uncertain years.

⁴⁴ Coots, p. 8-9.

⁴⁵ *USC Yearbook 1894-1895*, p. 55.

⁴⁶ *USC Yearbook 1907-1908*.

⁴⁷ *USC Yearbook 1917-1918*, p. 265.

⁴⁸ *USC Yearbook 1921-1922*.

⁴⁹ Coots, p. 18.

⁵⁰ Eric Titus, *A History of the School of Theology at Claremont*,” CST papers, ca. 1983, p. 27-28.

⁵¹ Titus, p. 5.

⁵² Titus, p. 27-28.

⁵³ Titus, p. 32.

⁵⁴ Titus, p. 34.

Deciding to Move Again:

By the early 1950s, USC had a very diverse student population and faculty. They also needed external funding. USC wanted to separate from their church affiliation. A 1955 Annual Conference Journal of the Methodist Church states that “The authorities of the University felt that an agreement which provided advisory control by the Methodist Church would misrepresent the non-sectarian character of the University of Southern California. The University further felt that listing the School of Theology as one of the ten theological schools of the Methodist Church would jeopardize the tax structure and the availability of public funds for other departments of the University of Southern California.”⁵⁵ And, according to professor Titus, “from 1940-1956, the University’s emphasis in point of fact was on the graduate study of religion”⁵⁶ though the faculty’s “fundamental concern for work in preparation for the ministry remained a constant.”⁵⁷ So, the University administration and the faculty of the School of Religion at USC were deeply divided. By 1956 when the faculty had a major decision to make about staying at USC or leaving, there was only one ministerial student enrolled.⁵⁸

John Cobb, one of our earliest institutional memories who was hired in 1958, recalls the oral history from the faculty who transitioned from USC to Claremont. When USC became the “school of the city” rather than the “school of the church,” USC gave the faculty a choice to continue their mission and leave or stay at USC as a School of Religion that taught the objective study of religions and wasn’t theological, faith based, or tied to the church. Despite a totally unknown future, this faculty: Earl Cranston, the dean, Floyd Ross, Eric Titus, Donald Rhoades, Willis Fisher, David Eitzen, Harvey Serifer, Paul Irwin, and Frank Kimper who was hired in the transition year] chose to continue their mission of theological education and unanimously voted to leave even though they had no endowment, no money, and no place to go.⁵⁹ Talk about trust and a commitment to the mission of the school!

A committee of the Southern California-Arizona Annual Conference of the Methodist Church, chaired by K. Morgan Edwards, pastor of Pasadena First Methodist Church, set out to establish an independent corporation through the Conference for the School of Religion, sever ties with USC, and relocate the seminary. They enlisted the help of various people including a consultant, Ernest Cadman Colwell, known as “Pomp” Colwell, to help the committee navigate the best way forward. Colwell had years in theological education, had been President of the University of Chicago, but was currently Vice President of Emory University, his alma mater, in line to be its next president.⁶⁰

⁵⁵ Titus, p. 49.

⁵⁶ Titus, p. 16.

⁵⁷ Titus, p. 18.

⁵⁸ Titus, p. 18.

⁵⁹ Interview with John Cobb, 11/27/19.

⁶⁰ F. Thomas Trotter, *The Colwell Years at Claremont*, CST papers, no date, p. 1-2.

In 1956, the new corporation became the Southern California School of Theology.⁶¹ Until a permanent site could be found, the school moved to University Methodist Church on USC's campus.⁶²

The new school now had a name but it needed a president. Thanks to Brown vs. Board of Education (which I'll explain in a minute), Ernest Cadman Colwell, who traced the Methodist preachers in his family history all the way back to John Wesley,⁶³ agreed to be the first President of the So. California School of Theology. He had opened Emory to women students, worked with other seminary presidents in envisioning an ecumenical model that became the Interdenominational Theological Center in Atlanta to assist struggling, separate African American denominational seminaries to come under one umbrella for the flourishing of all.⁶⁴ And he was very public about his support for the integration of the races in all forms of education - including theological education. So, when the Brown vs. Board of Education decision came down in 1954, it made the Bishop of the Georgia conference and Emory's board of trustees very uncomfortable. They were opposed to racial integration in seminary education. So, despite the fact that he had an enormous amount of experience in theological education as professor, dean, President, and then Vice-President, the bishop and Emory's Board made it clear that Colwell would *not* become their next president.⁶⁵ Taking a stance against injustice had clear consequences for Colwell.

As Thomas Trotter's history states: "Here was one of the world's great biblical scholars, former president of one of the world's great universities, agreeing to accept the assignment of heading a school with no campus, no significant library, a tiny faculty, no endowment, and only promises of support."⁶⁶

We give thanks for the USC years, for the faculty and Pomp Colwell who stepped out in trust and faith to continue their mission to build a top-notch theological school despite an unknown future.

The Claremont Years:

They would build a school from the ground up – literally... but they needed a site. San Diego, west LA, and Claremont were all considered. Thomas Trotter, hired in 1959 and became dean in 1961, writes in his history of the school that "Wesley Dumm had quietly taken options to purchase real estate at the three proposed sites so that the conference would have flexibility in the light of whatever decision was made."⁶⁷ Dumm was an entrepreneur, early television investor, and member at Edwards' church in Pasadena.⁶⁸ Colwell supported Claremont because he believed "ministerial education should take

⁶¹ *School of Theology at Claremont Catalogue, 1957-1958.*

⁶² Trotter, *The Colwell Years*, p. 2.

⁶³ Trotter, *The Colwell Years*, p. 5.

⁶⁴ Trotter, *The Colwell Years*, p. 8.

⁶⁵ Trotter, *The Colwell Years*, p. 4.

⁶⁶ Trotter, *The Colwell Years*, p. 4.

⁶⁷ Trotter, *The Colwell Years*, p. 3.

⁶⁸ Trotter, *The Colwell Years*, p. 3.

place within the context of a wider higher educational setting” and the Claremont Graduate School was across the street.⁶⁹ So “Dumm purchased the property in behalf of the school of theology. The purchase price was \$100,000.⁷⁰

Other early donors were Clifford Crummey, Seeley G. Mudd of the Mudd Fund, and John Wesley Hole. And all the faculty were glad that none of the donors wanted the school named after them – imagine, the Crummey Dumm Mudd Hole School of Theology!⁷¹

The property Dumm was a vacant lot so when the faculty and students moved to Claremont in 1957, offices and classrooms were initially spread out over the Claremont College campuses. The first graduation in Claremont was held in Scripps’ Chapel.⁷²

Architects drew up designs for the future campus, the Library, what is now the Craig Academic building, the Chapel, and the Disciples Seminary Foundation building (now known as the Butler building). They had the ground-breaking ceremony and work began to create a campus to house the Southern California School of Theology, commonly known as the School of Theology at Claremont - STC.

The dedication of the first buildings on the new property took place in January of 1960. What are now the Butler building, the library, Mudd theater, and Kresge chapel completed by 1978.⁷³

VIDEO CLIP FROM THE COLWELL YEARS - 5:12--7:27

The Opening Dedication Prayer by Dean Earl Cranston included these words: “Keep this community sensitive to the needs and potentialities of its neighbors and to the longings and self expression, however turbulent, of peoples across the seas, even those of strange tongues and faiths, that the reconciling touch of religion may lead to peace.”⁷⁴

The Claremont Spirit, “Academic Excellence

President Colwell and the faculty settled in to the Claremont campus and continued their work of forming students for the church, the academy, and society at large. He talked about the “Claremont Spirit” that built on the legacy of the USC faculty’s values and commitments but laid the foundation for the future of the school at Claremont. For him, The Claremont Spirit meant that teaching should be of the “highest academic and professional quality”, “theological education should be broadly ecumenical”, graduates should display “prophetic integrity in their ministry”, and “seminary life should

⁶⁹ Trotter, *The Colwell Years*, p. 2.

⁷⁰ Trotter, *The Colwell Years*, p. 3.

⁷¹ Betty Clements, email to Kathy Black, Jan. 14, 2020.

⁷² Trotter, *The Colwell Years*, p. 3.

⁷³ *School of Theology at Claremont Catalog, 1959-1960.*

⁷⁴ Earl Cranston, Excerpt from a prayer written for the laying of the cornerstone and dedication of the first buildings at the School of Theology at Claremont.

be enriched by arts and music".⁷⁵ To make all of this come to fruition as soon as possible while navigating the transition from USC to a piece of land but no campus and little funds, decisions had to be made quickly.

In order to have teaching of the "highest academic and professional quality," president Colwell wanted to accomplish three major things: 1) Hire the best and brightest young scholars to join those who transitioned from USC to create a world-class faculty, 2) have access to PhD level education in the study of Religion, and 3) he wanted the students to be educated beyond the introductory, Bachelor's level which meant creating something other than the existing Bachelor of Divinity degree. There was no Master of Divinity degree yet in existence.⁷⁶

First things first. He hired bright, young scholars like John B. Cobb, James Robinson, and Howard Clinebell, Leland Carlson and Thomas Trotter, Jane Dempsey (now Dempsey Douglass, the first woman faculty member at Claremont, and Jack Coogan. An arrangement was made with the Jewish Chautauqua Society for Rabbi Samson Levey to teach Jewish Studies.

Centers were established to support the faculty in their research and work. Establishing centers continued throughout the years.

The early centers put our fledgling School on the map: The Ancient Biblical Manuscript Center for Collection and Preservation, under the leadership of James Sanders, drew scholars from around the globe to study ancient texts, including the original negatives of the photos that depicted the Isaiah texts of the Dead Sea Scrolls taken by John Trever, one of our staff members.

The Flaherty Center, directed by Jack Coogan, held the collection of early filmmakers in the silent movie era. Film scholars worldwide sought information and images housed at CST which have now been digitized and the collection relocated to the offices of International Film Seminars in New York City.

The counseling centers that preceded what is now the Clinebell Institute, named after Harold Clinebell, drew domestic and international students to study the emerging field of Pastoral Care and Counseling. More PhD students came to study this field than any other discipline we offered. A new Clinebell Institute is being established in Salem, Oregon.

The Center for Process Studies - CPS - became world renown through the work of John B. Cobb, Jr. and David Ray Griffin, with its *Process Studies* journal, international conferences, visiting scholars' program, work with local church ministries, an annual film festival, publication series, and much more. CPS already has an office in Salem.

Claremont became known because of our faculty and through the early centers.

⁷⁵ Trotter, *The Colwell Years*, p. 14.

⁷⁶ Trotter, *The Colwell Years*, p. 15-18.

The next thing Colwell wanted was a University level School of Religion. In 1959, the Danforth Foundation gave the school \$350,000. Though in desperate need of funds, Colwell turned around and gave the money to the Claremont Graduate School to endow a chair in Religion because he wanted a strong PhD in Religion program nearby.⁷⁷ For decades, our faculty taught their PhD and MA students.

With a faculty of the highest academic and professional quality, and a new Religion department starting across the street, it was time to focus on the preparation of students by assessing the degree offerings. Why do students need another Bachelor's degree? The term implied basic courses in the theological disciplines which Colwell believed was totally insufficient. So, the faculty set about to create what came to be called the Doctor of Religion degree – the ReID.⁷⁸ By 1963, they accepted the first students into this degree.⁷⁹

This is one of Claremont's enduring legacies. The ReID was a three-year, 8 semester degree, requiring two summer semesters. It required undergraduate level courses in bible, philosophy or religion, psychology of religion, church history and biblical languages as **PREREQUISITES** for admission. Ministerial students also had to pass a comprehensive examination before their final year and had to write and defend a dissertation or project.⁸⁰

As you can imagine, it was quite controversial among other seminaries and theological schools because it skipped the master's level and went straight to a doctoral level. The various conversations, pro and con, culminated in two decisions by the Association of Theological Schools: 1) In 1970, they declared that it would be called a Doctor of Ministry degree⁸¹ rather than a Doctor of Religion so it was clear it was a *professional* doctoral degree, and, 2) in 1972, a Master of Divinity degree was created⁸² as the compromise between a Bachelor's and a Doctoral degree. The Doctor of Ministry degree however, would be for those who had already completed the Bachelor of Divinity or Master of Divinity degree and had three years in full-time ministry.

Though Claremont was required to drop the ReID degree and switch to the new Doctor of Ministry nomenclature in 1971,⁸³ we were allowed to offer the DMin as the primary ministerial degree since we created the *idea* of it. We continued to only offer the Doctor of Ministry degree even *after* the Master of Divinity degree was established in 1972. We didn't offer the MDiv as an option until 1978.⁸⁴ Even then, we had an "In-Sequence DMin" which allowed students to add on a fourth year and graduate with a DMin rather

⁷⁷ Trotter, *The Colwell Years*, p. 13.

⁷⁸ Trotter, *The Colwell Years*, p. 15-16.

⁷⁹ *School of Theology at Claremont Catalogue, 1963-1964.*

⁸⁰ Trotter, *The Colwell Years*, p. 17.

⁸¹ Voice message from Tom Talley at the Association of Theological Schools to Kathy Black, Jan. 2020.

⁸² Voice message from Tom Talley at the Association of Theological Schools to Kathy Black, Jan. 2020.

⁸³ *School of Theology at Claremont Catalogue, 1971-1973.*

⁸⁴ *School of Theology at Claremont Catalogue, 1978-1980.*

than an MDiv. By 1997, the Association of Theological Schools declared that Claremont could no longer offer the In-Sequence DMin and had to come in line with all other theological schools.⁸⁵ Students would have to have an MDiv and three years in full time ministry before they could apply for the DMin. But Colwell's insistence that ministers be trained with the "highest academic and professional quality" had a major impact on theological education in this country. It was certainly a major force that contributed to the Association of Theological Schools and seminaries across the country imagining something new and today we have the Doctor of Ministry and the Master of Divinity degrees.

The ThD - Doctor of Theology that continued through the transition from USC to Claremont, became the PhD - Doctor of Philosophy in 1976.⁸⁶

In an interview with Jane Dempsey Douglass (the first woman faculty member), Joe Hough (the second dean) and Dean Freudenberger, all faculty between 1963 and 1990 they said that "The spirit of Claremont made it easy to talk about new ideas because new ideas were the norm."⁸⁷ "Every one of the people on the faculty truly believed that something of great significance was taking place here. It was visionary. There was a lot of fresh thinking taking place with lots of excitement. We were doing something that mattered – we were changing theological education. We had fun because we were all in it together and the collegiality made working a pleasure."⁸⁸

The Claremont Spirit, "Broadly Ecumenical"

In addition to Colwell's belief that teaching should be of the "highest academic and professional quality," another characteristic of the Claremont Spirit was that "Theological Education should be Broadly Ecumenical". When the property next to the school was bought to establish a Methodist Church that would support the new school, the assumption of their first pastor was that the church would be the "school's church. But Colwell refused to consider that idea because he was absolutely convinced that the School should be ecumenical."⁸⁹ To honor this conviction, the first Board of Trustees here at Claremont included persons from 5 denominations. And over 20 denominations were represented in the 1957 graduating class.⁹⁰

Ecumenical partners were sought from Payne Theological School in Ohio, the oldest free-standing African-American seminary, and Immaculate Heart College in Los Angeles, but, early on, only the Disciples of Christ (in 1960) and the Episcopal Church (Bloy House) joined this new vision of ecumenical theological education.⁹¹ For a few years, the Presbyterian Church (PCUSA) had an office on campus for a few years and collaboration with the

⁸⁵ *School of Theology at Claremont Catalogue, 1997-1998.*

⁸⁶ *School of Theology at Claremont Catalogue, 1976-1978.*

⁸⁷ Interview with Joe Hough, Jan. 8, 2020.

⁸⁸ Interview with Jane Dempsey Douglass, 1/8/2020.

⁸⁹ Betty Clements, email to Kathy Black, Jan. 14, 2020.

⁹⁰ *School of Theology at Claremont Catalogue, 1957-1958.*

⁹¹ Trotter, *The Colwell Years*, p. 15.

New Emerge Evangelical Lutheran Church in America began in 1985. Along the way, other denominations have had deep ties with our school – the United Church of Christ, the African Methodist Episcopal Church, the Metropolitan Community Fellowship, the Unitarian Universalist Association, and the Armenian Apostolic Western Diocese. Our most recent partnership was with the St. Athanasius and St. Cyril Coptic Orthodox Theological School. Collaboration with other religious institutions has been a hallmark of this school.

The Claremont Spirit - Graduates should Display “Prophetic Integrity”

Colwell’s third characteristic of The Claremont Spirit was a commitment to “prophetic integrity”. This was heightened by the cultural context of the late 1950s and 60s. This was the era of marches and boycotts, civil rights, Martin Luther King’s speeches, the Vietnam War protests, the women’s liberation movement. Many in the student body participated in these marches and protests, including draft card burnings, expressing their Judeo-Christian ethics at the heart of their work for justice.⁹²

The 60s were also the height of the sexual revolution. Professor Allen J. Moore taught the first theology and human sexuality class in a seminary and spoke publicly about the topic, including gay rights, which had an impact on this emerging field. He was even interviewed by Playboy Magazine in June of 1967, which made all the news!⁹³

Our history has shown that Dr. Joseph Widney, one of the Maclay nephews, was teaching about the “Effects of Climate” back in 1891. But care for the earth took on prominence at Claremont. In 1970, we sponsored a conference to deal with environmental issues. A year later, John Cobb published the first single-authored book on environmental ethics entitled: “Is it Too Late? A Theology of Ecology”. In the following year, Cobb and others organized the transdisciplinary “Alternatives to Catastrophe” conference that brought together philosophers, economists, sociologists, conservationists, and others.⁹⁴

That same year, Dean Freudenberger was hired to “put the world into the school and put the school into the world”.⁹⁵ He was an agronomist who had served as a missionary in Africa for 17 years. Known as an “Earthkeeper,” he taught in the area of Environmental Ethics, echoing the sentiments of Cobb by sounding the alarm bells on global warming. Students were challenged to consider what it means to have “abundant living in a world of scarcity”.

1973 was also the turning point for the number of women enrolled. Women now comprised 20% of the student population which was a big change for the school, and it caught them quite unprepared. Women brought with them a desire for inclusion in language, concept, image and theology. Attempting to be heard, some of the women

⁹² Sharon Rhodes-Wickett, email to Kathy Black, Feb. 2020.

⁹³ Trotter, *The Colwell Years*, p. 18.

⁹⁴ Andrew Schwartz, email to Kathy Black, Feb. 20, 2020.

⁹⁵ Interview with Dean Freudenberger, Jan. 8, 2020.

students that year declared a “Stomp out Sexism Day” on campus - all wore boots for stomping!⁹⁶

The numerous injustices in the world became a curricular theme that spanned many years. It was rooted in the global situation and involved issues of war, environmental devastation to the earth, water, and air, poverty, hunger/food scarcity, homelessness, and racism. It permeated the cultural ethos of the school.⁹⁷

In 1974, the school received a Lilly Foundation Grant for “Project Burning Bush” to support the belief that there was “no split in authentic Christian faith between spiritual discipline and global responsibility.”⁹⁸ About a dozen students were selected and assigned to 10 different ministry settings where they met regularly with a “Burning Bush committee” and then met weekly on campus for exercises in spiritual practice and conversations with faculty who provided input on global issues and theological reflection. There’s no doubt that this experience solidified within the students a lifelong value of the integration of personal piety and works of justice.⁹⁹

An anti-racism project was instituted which involved the Watts community in LA. Eventually, we recruited 9 other seminaries to join the fight against racism. One church group that formed under the aegis of that project is still going on in Santa Barbara today.¹⁰⁰

Sharon Rhodes-Wickett, a student in this era, recalls that “liberation theologies were emerging and we were hungry for them, while still required to read the systematic theologians. Worship in the chapel was a high point each week as the student body was primarily residential. We relished community time in worship and the fellowship that followed in the Broken Loaf. Being in community with professors was an amazing gift.”¹⁰¹

The Claremont Spirit - “Seminary Life Should be Enriched by Arts and Music”
Next on Colwell’s list for The Claremont Spirit was a commitment to “arts and music”. This was the impetus for hiring Jack Coogan in 1965. Claremont was at least one of, if not the first seminary to have a program in Religion and Film.¹⁰² In addition to film studies and musical choirs, by 1970, the Seminary Players were doing live theater. Between 1968 and 1998, they performed over 30 plays including *A Streetcar named Desire*, *A Midsummer’s Night Dream*, *Equus*, *The Birds*, *Carousel*, and Medieval Mystery plays like *Noah’s Flood*.

⁹⁶ Sharon Rhodes-Wickett, email to Kathy Black, Feb. 2020.

⁹⁷ Interview with Joe Hough, Dean Freudenberger, and Jane Dempsey Douglass, Jan. 8, 2020.

⁹⁸ *School of Theology at Claremont Catalogue, 1974-1975*.

⁹⁹ Sharon Rhodes-Wickett, email to Kathy Black, Feb. 2020.

¹⁰⁰ Interview with Joe Hough, Dean Freudenberger, and Jane Dempsey Douglass, Jan. 8, 2020.

¹⁰¹ Sharon Rhodes-Wickett, email to Kathy Black, Feb. 2020.

¹⁰² Interview with Jack Coogan, Nov. 27, 2019.

By 1978, we had a Liturgical Dance group, "Movement of the Spirit," and in the mid-90s, a Drumming Circle was formed and Jane Voigts led the "Angelic Residue" comedic drama group. There were painters and potters and actors who were artists in residence for several months at a time modeling their creative process and teaching their craft to the students. And, through the Center for Process Studies, Marjorie Suchocki spearheaded the Whitehead International Film Festival promoting the Common Good beginning in 2002 which continues today.

Commitment to the Arts in Theological education has had a lasting impact on this school.

Cultural Diversity

In addition to the key components that comprised Colwell's "Claremont Spirit," cultural diversity in all its complexity, has become a major focus of our school as we continued to greatly value the gifts of the worldwide family of God.

In 1977, the Center for Asian American Ministries was established. Ten years later, we accepted students into a Korean language MDiv. degree, and in 1995, we started our first D.Min. degree with students from Korea. This one was in collaboration with the Methodist Theological Seminary in Seoul.

The National United Methodist Native American Center took up residence on our campus from 1993-2014.

Our international student population has been a constant throughout the years though in some eras, there were more students from Africa, South America, or China. Korean students have been a constant presence on our campus. Today we have the largest number of Pacific Islander students than any other seminary in the country and we have recently been blessed by students from Myanmar, Pakistan, and Indonesia.

Interreligious Education

Our diversity is also characterized by our commitment to Interreligious Education. While many think that our commitment to Interreligious Education is a recent addition to CST, in reality, World Religions were taught when the Maclay College of Theology was at USC and, as we noted earlier, before any building on this campus was dedicated, Rabbi Samson Levey was teaching Jewish Studies.

In the 60's we offered courses in "Buddhism," "Hinduism," "Comparative Thought and Practices of World Religions," "Buddhist-Christian Encounters," and "Japanese Religions". In the 70's we added "Marxism," "Religions of India," "Sacred Traditions of China and Japan," "Christianity and Communism". 1981 saw our first "Seminar in Islam".

The school continued its commitment to Interreligious Education with the full-time hire in 1994 of Dr. Marvin Sweeney who teaches Hebrew Bible and Jewish studies, and then,

with the hire in 2010, of our first full-time professor who was Muslim, Najeeba Syeed, whose field of study is Interreligious education.

In collaboration with various Interreligious partners, the school began to imagine greater possibilities for Interreligious theological education. By 2011, we had helped launch Bayan Claremont, an Islamic Graduate School with its roots in the Islamic Center of Southern California in Los Angeles. Bayan came under CST's accreditation until they could attain their own. In the same year, one of CST's Board of Trustee members, David Lincoln, provided some funding to help launch Claremont Lincoln University which was formally established with Interreligious partners comprised of the Academy of Jewish Religion, CA, the University of the West which began in 1990 as the Hsi Lai University – a partnership between Chinese and American Buddhists, along with Bayan Claremont, and CST. In addition to new degrees in Islamic Studies, an Interfaith Chaplaincy degree began in 2013. In 2014, when Claremont Lincoln's new board decided that the school would be fully online and secular in nature, CST chose to maintain its mission and sever ties with Claremont Lincoln. However, the new degrees were integrated into CST's degree offerings and our Interreligious partners continued faculty and student collaborative events along with cross-registration opportunities across the schools. These partnerships along with additional courses offered in Hinduism, Jainism, and Sikhism greatly enhanced the Interreligious education we could provide.

Even in our Chapel, banners with the symbols of the religions of the world consistently hung in the midst of the banners with Christian symbols that changed with the seasons of the Christian year. It was a constant reminder of the interfaith nature of the various communities in which we serve.

The China Project

We began our story with a missionary to China who then became dean of the Maclay College of Theology. As we close our time at Claremont and transition to Willamette University, we turn our attention again to China. While most of us are aware of the Center for Process Studies, some may not know about the Institute for Postmodern Development of China, often called the "China Project," which is a program of the Center for Process Studies. Its mission is to promote the study and research of Process thought in Chinese scholarship, to promote concepts of eco-civilization, and to foster constructive interaction between East and West for the well-being of China and the global community.

Since its beginnings in 1998, 36 Process Centers have been established at Chinese universities. In addition to the publications and translations of key texts, the annual Summer Academies and hundreds of lectures, The China Project has also sponsored more than 130 conferences, and has hosted 65 scholars through the Chinese Visiting Scholars Program in Claremont.¹⁰³

¹⁰³ Center for Process Studies, "2019 Annual Report on the China Project," p. 1, 3, 6.

Today in China, there exists the Cobb Eco-Academy, named after John Cobb, and the China Ecological Civilization Research and Promotion Association.¹⁰⁴ Claremont, through John Cobb, the Center for Process Studies and the China Project, is having a positive influence on China's political decisions in regard to the ecological crisis. This is truly an enduring legacy of John Cobb and CST.

For the deans, Board of Trustees, staff, and administration who served under the presidency of Ernest Cadman Colwell and for the faculty hired during the Colwell years, we give thanks.

For the deans, Board of Trustees, staff, and administration who served under the presidency of Gordon Michalson and for the faculty hired during the Michalson years, we give thanks.

For the deans, Board of Trustees, staff, and administration who served under the presidency of Richard Cain and for the faculty hired during the Cain years, we give thanks.

For the deans, Board of Trustees, staff, and administration who served under the presidency of Robert Edgar and for the faculty hired during the Edgar years, we give thanks.

For the deans, Board of Trustees, staff, and administration who served under the presidency of Philip Amerson and for the faculty hired during the Amerson years, we give thanks.

For the deans, Board of Trustees, staff, and administration who served under the presidency of Jerry Campbell and for the faculty hired during the Campbell years, we give thanks.

For the dean, Board of Trustees, staff, and administration who served and are serving under the presidency of Kah-Jin Jeffrey Kuan and for the faculty hired during the Kuan years, we give thanks.

We celebrate our current students and the thousands of graduates who have offered their gifts to the world.

For the Presidents, Deans, and Faculty who led the school during our years in Claremont, for the Claremont Spirit, and for the impact CST has had on theological education and the world through the lives of our graduates, we give thanks.

Deciding to Move Again:

Once again, the school was at a crossroads. Financial sustainability was in jeopardy, buildings were in desperate need of repair and updating, administrative and overhead costs made it too difficult to keep tuition as low as possible for our students. So, a decision had to be made. Free standing theological schools were merging with larger

¹⁰⁴ Center for Process Studies, "2019 Annual Report on the China Project," p. 2.

institutions or closing across the country. Rather than close the school or try to raise the \$90 million dollars needed just for buildings and infrastructure, the Board of Trustees, after due diligence and with the full support of the faculty chose to move to Willamette University.

Located in Salem, Oregon, Willamette University is across the street from the Oregon State capital building. Here facilities and overhead costs could be shared so that more funds could go to our students and our mission. As we noted earlier, Willamette was founded by missionaries in 1842 as the first university established in the western United States.

They have continued their Methodist affiliation through the United Methodist denomination's University Senate, and at one period in their history, they had their own theological school.

The move also allows for creative curricular and co-curricular programs with Willamette's Atkinson graduate School of Management, College of Law, Pacific Northwest College of Art, and the faculty throughout the undergraduate College of Arts and Sciences.

Over the years, Willamette has "become a national leader in sustainability and civic engagement." Its website identifies its values: "Influenced by its historic roots in The United Methodist Church, Willamette University is an independent, nonsectarian institution that embraces: "The dignity and worth of all individuals; A commitment to diversity, service, leadership, and sustainability in communities and professions; The ethical and spiritual dimension of education; and Education as a lifelong process of discovery, delight, and growth, the hallmark of a humane life."¹⁰⁵

Their motto is: "Not unto ourselves alone are we born".¹⁰⁶ The quotes around their bell tower proclaim: "Education brings national security," "Dogma threatens liberty," "Education finds fulfillment in compassion," and "Knowledge is the preface of peace."

In August of 2019, a new collaboration was officially launched – CST @ Willamette University. Willamette hosted a wonderful welcome ceremony that included people from the Willamette community as well as city and state dignitaries. Three olive trees were planted as a symbol of peace and friendship along with a sign of commemoration to mark the date. A few days later, the new students arrived to our temporary home in the Micah building owned by the First United Methodist Church of Salem, a couple blocks from Willamette's campus. New student orientation took place and the 2019-2020 academic year began.

Since August '19, faculty at both schools have been busy collaborating and envisioning future projects, conferences, certificates, and programs in "Sustainability," "Philosophy

¹⁰⁵ "Mission and Values," Willamette.edu., 8/12/20, <https://willamette.edu/arts-sciences/catalog/archive/2017/overview/cla/mission/>

¹⁰⁶ "Mission and Motto," Willamette.edu, 8/12/20, <https://willamette.edu/about/mission-motto/index.html>

and Theology,” “Ancient Studies,” “Spirituality, Contemplative Studies, and Social Change.” The “Public Health Ethics, Advocacy, and Leadership” multi-school collaboration was recently awarded a \$6 million grant. A group of faculty from both schools have also received a \$30,000 grant to collaborate on a three-year project to “study strategies that enable dialogue across difference on campus and in the community” in order to “develop pedagogical strategies that empower faculty to create learning environments that nurture honest, transformative dialogue.”¹⁰⁷

In October 2019, in collaboration with Willamette’s Sustainability Across the Pacific Rim program, funded by the Luce foundation, four Willamette faculty traveled to Zhuhai, China, to visit United International College, a private University with over 6,000 students whose course instruction is in English.¹⁰⁸ Willamette University and CST, through the Center for Process Studies, are hoping to develop a program that will enable scholarly exchange and partnership in the area of ecological civilization studies.

During the summer of 2020, renovations were made to our new permanent home in the Shepard House on Willamette’s campus. The move to Salem poses many new opportunities in which we will continue to live out our mission.

We give thanks for the circuit riders from Pennsylvania and the ministries in China, Japan, Korea, and California... for Ministers and faithful laity who contributed to the founding of schools, and for the students, administrators, and faculty of the Maclay College of Theology in San Fernando.

We are deeply grateful for all administrators, staff, and faculty who have continued this rich legacy on Claremont’s campus... We are especially grateful for our students and graduates who truly have changed history and continue to transform the world. We celebrate the lives of all those who transitioned to the University of Southern California campus in Los Angeles and remained committed to the College of Theology as it struggled to survive and thrive through the multiple changes at USC... for those faculty rooted in USC’s School of Religion who stepped out in faith to establish the School of Theology of Southern California at Claremont, for those who served during the Claremont years and those who are transitioning to be CST at Willamette University, and for all of our graduates! You all have changed history and continue to transform the world!

Knowing our past gives us confidence in our future at Willamette University. We look forward with excitement to the next chapter of our School’s history! Look where we’ve been! Have faith in where we are going!

¹⁰⁷ “Recipients of Joint Wabash Grant,” CST.edu, 8/10/20, <https://cst.edu/cst-and-wu-recipients-of-joint-wabash-grant/>

¹⁰⁸ Center for Process Studies, “2019 Annual Report on the China Project,” p. 24.

IMAGE CREDITS

Robert Samuel Maclay

Circuit Riders – public domain

Alta California - labeled for reuse

Pio de Jesús Pico - wikimedia commons

Map of the World – Wikimedia commons, modified by Geonyul Byeon

California with bear - labeled for reuse

Los Angeles, 1850 – public domain

Robert Samuel Maclay – Wikimedia commons

City of Fuzhou, Life Among the Chinese, by Robert Samuel Maclay,(NY; Carlton & Porter, 1861), p. 142

Mission Compound, Life Among the Chinese, by Robert Samuel Maclay,(NY; Carlton & Porter, 1861), p. 177.

Changchau Island: First Methodist Episcopal Mission Premises, Life Among the Chinese, by Robert Samuel Maclay,(NY; Carlton & Porter, 1861), p. 169.

Longtau Church of the True God, Life Among the Chinese, by Robert Samuel Maclay,(NY; Carlton & Porter, 1861), p. 197.

English and Chinese Church at Tienang – Church of Heavenly Rest. Life Among the Chinese, by Robert Samuel Maclay,(NY; Carlton & Porter, 1861), p. 209.

First Premises for Boys Academy, Life Among the Chinese, by Robert Samuel Maclay,(NY; Carlton & Porter, 1861), p. 234.

First House for Girls School, Life Among the Chinese, by Robert Samuel Maclay,(NY; Carlton & Porter, 1861), p. 244.

Waugh Female Seminary, Life Among the Chinese, by Robert Samuel Maclay,(NY; Carlton & Porter, 1861), p. 255.

Old map of Japan, <https://uwm.edu/libraries/digital-collections/copyright-digcoll/>, public domain

Aoyama Gakuin logo, google images

Aoyama Gakuin University, Wikimedia commons

Plaque of Robert Samuel Maclay at Aoyama Gakuin University, Wikimedia Commons

Map of Korea, Wikimedia commons

Emperor Gojong of Korea (1852-1919), Yi Myeong-bok, Wikimedia Commons

Korean Stamp of Robert Samuel Maclay

EWHA University Logo, labeled for reuse

EWHA University, THE FIRST, Wikimedia Commons

Robert Samuel Maclay, Wikimedia Commons

Maclay College of Theology, public domain

Judge Robert Maclay Widney

Robert Maclay Widney, Wikimedia Commons
University of the Pacific logo, labeled for reuse
“Plan of Creation” book jacket
Map of LA and San Bernardino Counties, public domain
(<https://mapgeeks.org/california/> - Cram’s 1901 Map of Southern California)
First Chamber of Commerce, Los Angeles, public domain
First Public Transportation in Los Angeles – a Horse-drawn Trolley, public domain
Orzo Childs, Wikipedia.org
John Gately Downey, Wikimedia Commons
Isaias Hellman, Wikimedia Commons
Map of Lots Donated for USC, public domain
University of Southern California logo, labeled for reuse
Rev. Dr. Marion Bovard, USC President, Wikimedia Commons
Judge Robert Maclay Widney, Wikimedia Commons
Dr. Joseph Widney, USC, public domain
First USC building, public domain
(https://waterandpower.org/museum/Early_Views_of_USC.html)
College of Liberal Arts, USC, 1891 Yearbook, public domain
USC’s Football Team, 1888, public domain
Chaffey College, public domain
Maclay College of Theology, public domain
Anti-Chinese Riot, public domain
Statue of Judge Robert Maclay Widney, USC publication

Charles Maclay

Charles Maclay, Wikimedia Commons
Dickinson College, PA 1773, public domain
San Francisco Port, 1851, public domain
Jason Lee, Wikimedia Commons
Oregon Institute, 1842, public domain
Willamette University logo, labeled for reuse
California Wesleyan College/College of the Pacific Plaque – Used with permission.
Historical Marker Database
University of the Pacific logo, labeled for reuse
University of the Pacific Graduating Class of 1889, public domain
California State House, public domain
Chinese Railway Workers, public domain
Senator William Maclay, Wikimedia Commons
Federal Hall, NYC, 1789, public domain, archives.gov
Leland Stanford, Wikimedia Commons
Old Map of the San Fernando Valley, public domain
San Fernando Land and Water Company, 1874, public domain
Sign of Maclay Ave., San Fernando, photo
USC logo, labeled for reuse
Map of the donated Lots for the Maclay College of Theology, public domain
Maclay College of Theology, public domain

Maclay College of Theology, Wikimedia Commons
USC President Rev. Marion Bovard, Wikimedia Commons
LA Herald Article, Jan 12, 1887, public domain
Maclay College of Theology folks, public domain
Maclay College of Theology Graduating Class with R.S. Maclay, public domain
Maclay College of Theology Graduating Class of 1897, public domain
California State Capitol, senate.ca.gov, public domain
Founders building of USC's College of Medicine, ca 1890,
https://waterandpower.org/museum/Early_Views_of_USC.html
Rocks image, purchased image from Shutterstock

USC Years

Old Map of USC area, public domain
College of Liberal Arts Building at USC, public domain
USC Yearbook 1921-22, public domain
Eric Titus, STC catalog, property of CST
Harvey Seifert, STC catalog, property of CST
Walter Muelder,
<https://www.digitalcommonwealth.org/search/commonwealth:gb19fz953>
John B. Cobb, used with permission
Earl Cranston, STC catalog, property of CST
Floyd Ross, STC catalog, property of CST
Eric Titus, STC catalog, property of CST
Donald Rhoades, STC catalog, property of CST
Willis Fisher, STC catalog, property of CST
Daivd Eitzen, STC catalog, property of CST
Harvey Seifert, STC catalog, property of CST
Paul Irwin, STC catalog, property of CST
Frank Kimper, STC catalog, property of CST

CST Years

K. Morgan Edwards, film screen shot, property of CST
Ernest Cadman ("Pomp") Colwell, University of Chicago Archives
University Methodist Church, Google Images, labeled for reuse
Brown vs. Board of Education – Google Images, labeled for reuse
Ernest Cadman ("Pomp") Colwell, University of Chicago Archives
John Wesley, Wikimedia commons
Emory University logo, labeled for reuse
Interdenominational Theological Center logo, labeled for reuse
Little Rock Integration Protest, wikimedia commons
Ernest Cadman ("Pomp") Colwell, University of Chicago Archives
Rocks image, purchased image from Shutterstock

Claremont Property, screen shot from film footage, vacant lot, property of CST
Wesley I. Dumm, theradiohistorian.org
Clifford Crummey, ark.cdlib.org

Seeley G. Mudd, library.princeton.edu

J. Wesley Hole, UMC Archives and History, NEWS ARCHIVES obituary, March 3, 2005

Claremont Property, screen shot from film footage, vacant lot/mountains, property of CST

Scripps Chapel, public domain

Architect drawings of new campus, property of CST

Architect drawing of the library, property of CST

Architect drawing of Craig, property of CST

Architect drawing of the Chapel, property of CST

Architect drawing of the Disciples' building/Butler, property of CST

Colwell and Bishop Gerald Kennedy on the machine grading the land, property of CST

Craig courtyard, property of CST

STC sign, property of CST

Claremont Property, CST film footage from "The Colwell Years"

John Cobb, STC catalog, property of CST

James Robinson, property of CST

Howard Clinebell, STC catalog, property of CST

Leland Carlson, STC catalog, property of CST

Thomas Trotter, STC catalog, property of CST

Jane Dempsey (Douglass), STC catalog, property of CST

Jack Coogan, STC catalog, property of CST

Rabbi Samson Levey, STC catalog, property of CST

ABMC sign, property of CST

Dead Sea Scrolls, photo by KBlack

Robert and Francis Flaherty, property of CST

Moana film poster, property of CST

Nanook of the North film poster, property of CST

Clinebell Institute logo, property of CST

Center for Process Studies logo, property of CST

Danforth Chair in Religion logo, CGU

Jane Dempsey Douglas, photo by Kathleen Greider, used with permission

Joe Hough, photo by Kathleen Greider, used with permission

Dean Freudenberger, photo by Kathleen Greider, used with permission

Payne Theological Seminary logo

Immaculate Heart of Mary Seminary logo

Disciples Seminary Foundation logo

Bloy House/Episcopal Theological School at Claremont logo

PCUSA logo

ELCA logo

UCC logo

AME logo

MCC logo

UU logo

Western Diocese of the Armenian Church logo

St. Athanasius and St. Cyril Coptic Seminary

MLK Speech, labeled for reuse

Vietnam War Protests, labeled for reuse
Women's Liberation Protests, labeled for reuse
Allen J. Moore, CST handbook
Playboy Magazine, June 1967, photo of the title
John Cobb, CST handbook
"Is it too Late?" book jacket cover, photo by KBlack
Dean Freudenberger, used with permission
"Stomp Out Sexism Day" – Sharon Rhodes-Wickett photo, used with permission
CST Chapel, property of CST
Jack Coogan, CST handbook
TV studio, property of CST
STC Chorale, property of CST
Seminary Players, Equus, "Arts Council film," property of CST
Seminary Players, A Streetcar Named Desire, "Arts Council film," property of CST
Seminary Players, A Midsummer's Night's Dream, "Arts Council film," property of CST
Angelic Residue Improv Troupe, photo by Jane Voigts, used with permission
Movement of the Spirit Liturgical Dance group, property of CST
Beth Neville, painter in residence, property of CST
Potter, property of CST
Marjorie Suchocki, property of CST
WIFF logo, property of CST
Common Good Film Festival, property of CST
Globe of world flags, Google Images, labeled for reuse
Chan Hie-Kim, property of CST
Korean DMin advertisement, property of CST
Homer Noley, NUMNAC, property of CST
Korean Drummers 1, property of CST
Korean Drummers 2, property of CST
Service of Global Music Participants, 2018, property of CST
Tevita Uesi, Joyce Latu, Dr. Siasoi Prescott – CST Graduation, 2018
Marvin Sweeney, property of CST
Najeeba Syeed, property of CST
Bayan Claremont logo
President Jihad Turk
Islamic Center of Southern California, photo
Claremont Lincoln Logo, property of CST
David Lincoln, Claremont Lincoln website
Academy of Jewish Religion, CA, logo
President Tamar Frankiel,
Hsi-Lai Temple, Wikimedia Commons
University of the West logo
Chapel banners, photo by KBlack, modified by Geonyul Byeon
The Institute for Postmodern Development of China logo
Rocks image, purchased image from Shutterstock

Willamette Year

Aerial Photo of WU from State House, property of WU
Old WU logo, property of WU
175 years, Willamette, property of WU
Willamette University sign, property of WU
Willamette Bell Tower, photo by Geonyul Byeon, used with permission
Atkinson School of Management, College of Law, property of WU
College of Liberal Arts - Eaton Hall, photo by Geonyul Byeon, used with permission
College of Liberal Arts logo – College of Law, property of WU
Pacific Northwest College of Art/Willamette University, property of WU
Aerial view of WU in the fall, property of WU
Mill Creek – photo by Geonyul Byeon, used with permission
“Not Unto Ourselves Alone Are We Born,” WU motto, photo by Geonyul Byeon, used
with permission
“Education Brings National Security,” Bell Tower Quote, photo by Geonyul Byeon, used
with permission
“Knowledge is the Preface to Peace,” Bell Tower Quote, photo by Geonyul Byeon, used
with permission
CST/WU logo, property of CST
President Steve Thorsett, WU Welcome Ceremony video
President Steve Thorsett and President Jeffrey Kuan, WU Welcome Ceremony Video
Tree Planting Sign, property of CST
President Steve Thorsett and President Jeffrey Kuan planting tree, property of CST
Micah Building with Jeffrey and Val Kuan and Lea Appleton, property of CST
CST Entering Class, 2019, property of CST
CPS logo, property of CST
China Project logo, property of CPS
United International College aerial shot
United International College logo
Shepherd House, photo by Namjoong Kim, used with permission
Maclay College of Theology, property of CST
USC in the 1940s – Wikipedia
Aerial View of CST – property of CST
Aerial View of Willamette – property of Willamette University