HISTORY OF THE STUDY OF RELIGION AT THE UNIVERSITY OF DENVER

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Religion, in one form or another, has been a part of the curriculum of the University of Denver from its beginning. The form and approach, however, have changed quite considerably over the course of the years.

The University of Denver was one of a large number of educational institutions that sprang up in nineteenth-century America. In colonial America, there were only nine or ten colleges. By the beginning of the Civil War, less than ninety years later, there were 182 colleges that were permanent enough to survive into the twentieth century. The great majority of these were founded by churches. The Methodists were second only to the Presbyterians in this enterprise, and by the time D. U. was founded, there were at least 34 colleges that had been founded by or had affiliated with the Methodist Church.[1]

John Evans, who was the chief driving force behind the founding of the University of Denver, was brought up as a Quaker. Against his father's wishes, he became a medical doctor. After hearing a lecture by Methodist Bishop Matthew Simpson on "Education," he was converted both to Methodism and to a zeal for education. Evans was chiefly responsible for the founding in 1851 of Northwestern University in a city that was to bear his name, Evanston, Illinois. Shortly after arriving in Denver in 1862 to take up his duties as Governor of Colorado Territory, to which President Lincoln had appointed him, he conceived a similar project for this new area, which bore fruit two years later in the founding of Colorado Seminary.

The Act of Incorporation of Colorado Seminary, passed by the territorial legislature and signed by Governor Evans on March 5, 1864, spoke not only to its control, but also to its vision. It specified that the Board of Trustees should be elected by the annual conference of the Methodist Church, but it also stated, "No test of religious faith shall ever be applied as a condition of admission into said seminary."[2]

Because the word "seminary" is today associated almost exclusively with theological education, some have mistakenly thought that

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[1]Donald G. Tewksbury, *The Founding of American Colleges and Universities before the Civil War* (N.Y.: Archon Books, 1965), 16, 90.

[2]Jim Norland, *The Summit of a Century, A Pictorial History of the University of Denver, 1864-1964* (Denver: University of Denver, 1963), 15, gives a facsimile of the first page of the articles of incorporation.

Colorado Seminary was primarily for the training of ministers. However, the word "seminary" was widely used during the nineteenth century to refer to other kinds of educational institutions. To be sure, the founders of Colorado Seminary intended it to be clearly and unequivocally a Christian school, but its purpose was general education, A brochure of 1865, which appears to be the only surviving "catalogue" of Colorado Seminary during its earliest period, lists three "departments" – Primary, Preparatory and Academic. No degrees were offered. In the total curriculum, three courses pertaining directly to religion are listed – Natural Theology, Moral Philosophy, and Evidences of Christianity, though it is not clear who taught these courses. By the end of 1867, however, harassed by debt and unable to command funds to relieve the burden, the school was closed.

Colorado Seminary re-opened in 1880. There was a desire to change its name to University of Denver, but it was not legally possible for the state legislature to amend an act of the territorial legislature.[3] (Colorado had become a state in 1876.) Therefore, the University of Denver was organized as the degree-granting body of Colorado Seminary. During the 1880s and much of the 1890s, all students in the same degree program took the same courses. A student might choose between the B.A. and B.S. (1880), or among the "Classical," "Literary," and "Scientific" curricula (1882), but there were very large overlappings in courses among these options.

Two courses in religion appear during the 1880s that were found listed in the 1860s: Moral Philosophy, and Christian Evidences. Two professors are named in the catalogues of these years as teaching these classes, Chancellor David H. Moore and Earl Cranston.

Both Moore and Cranston were Methodist ministers from Ohio. Cranston had come to Denver in 1878 to be the pastor of the Lawrence Street Methodist Church. However, he gave up this position, at some sacrifice, so that Moore might have it for an income when he came to be chancellor of the re-opened school. Evidently the position of chancellor did not at that time provide adequate income. Moore and Cranston had been friends for some years, both in college (University of Ohio) and in the army. Cranston became Presiding Elder (District Superintendent). Later, both men were elected bishops.[4]

Though we have no information about the classroom teaching of these men, the University catalogues of those years include lists of

[3]Jeannette Joan Dunleavy, "Early History of Colorado Seminary and the University of Denver" (unpublished Master's thesis, University of Denver, 1935), 306.

[4]John Alton Templin, "A History of Methodism in Denver, 1876-1912" (unpublished Th.D. Dissertation, Iliff School of Theology, 1956), 660. Templin includes short biographies of Evans, Moore, Cranston, McDowell, and Buchtel.

textbooks used in these two courses. A curious thing about these lists is that most of the authors were Calvinists of one sort or another, in spite of the important theological differences between Calvinism and Methodism. These included Congregationalists like Mark Hopkins (President of Williams College, 1836-72) and Joseph Haven (successively on the faculties of Amherst College and Chicago Theological Seminary). Also, there were Presbyterians like Archibald Alexander (organizer and first professor of Princeton Theological Seminary), Albert Barnes (a "New School" Presbyterian) and Henry Calderwood (University of Edinburgh).

Whether this selection of textbooks indicated the broadmindedness of the Methodist professors using them, or rather the lack of appropriate texts written by Methodists, it would be hard to say. Since the Methodist Church was still a relatively young church and since the earliest Methodists were predominantly working-class people, it may well be that academic scholarship within Methodism was not yet that far advanced.

The catalogue for 1889 made an announcement that was to have great significance for the study of religion at D. U. Gifts looking toward the establishment of the Iliff School of Theology had been made, most notably by Elizabeth Iliff Warren. She was the wife of Bishop Henry W. Warren, and widow of John Wesley Iliff, who had made a fortune in cattle before his death in 1878 at the age of 46. The Iliff School of Theology was to be a graduate school within the University of Denver. Its story will be taken up shortly.

William F. McDowell (Ph.D., Boston University, 1891) became chancellor of the University in 1890, and was designated successively as "Professor of Political Economy and Christian Evidence," and "Professor of Mental and Moral Philosophy and Evidences of Christianity." He too was a Methodist minister from Ohio, and he too was later elected bishop. Textbooks for Christian Evidences (in 1895 its name was changed to Philosophy of Religion), though still including authors from the Calvinistic tradition – a New England Congregationalist (George P. Fisher) and three Scottish Presbyterians (A. B. Bruce, John Caird and Robert Flint) – now numbered among their authors a noted Methodist philosopher, Bordon Parker Bowne, who was at Boston University from 1876 until his death in 1910, and was the chief founder of Boston Personalism.

Bishop Henry W. Warren was listed as Lecturer in English Bible in the catalogue of 1891, and he continued teaching courses in this area throughout the 1890s. Bishop Warren was born in Massachusetts, and graduated from Wesleyan in 1853. He was pastor in Massachu-

setts, Pennsylvania, and New York from 1855 to 1880, serving briefly as an army chaplain during the Civil War. In 1880, he was elected bishop, and served first in Georgia, where he was instrumental in founding Gammon Theological Seminary. He came to Colorado in 1883, where he remained until his death in 1912. He had married in 1855, but his wife died in 1867. In 1883, he married Mrs. Iliff, whom he had met several years earlier on a visit to Colorado.

Bishop Warren was a vigorous and methodical person of many interests. In the 1890s, in addition to the work of preaching and administration as a Methodist bishop, and lecturing on English Bible both in the College of Liberal Arts and the Iliff School of Theology, he published two books, *Recreations in Astronomy,* and *The Bible in the World's Education.* He also edited and chiefly wrote successively two periodicals issued by the Iliff School of Theology – the monthly *Studies in Saint Paul's Epistles* (1893, which became *Studies in the* English Bible (1894-95), and a quarterly, *The Study* (1896-99).

The Iliff School of Theology opened in 1892. Its first faculty consisted of Chancellor McDowell (Moral and Mental Philosophy, Christian Evidences, Homiletics, Christian Theology [!]), Bishop Warren (English Bible and Practical Theology), Wilbur Fletcher Steele (Exegetical Theology), and John R. Van Pelt (Systematic and Historical Theology). In the course of the decade, other names also appear on the faculty list: Doremus A. Hayes (Biblical and Historical Theology), Arthur Hyslop Briggs (New Testament Exegesis), Charles V. Anthony (Practical Theology), Albert Cornelius Knudson, who was later to have a long career at the Boston University School of Theology (Biblical and Historical Theology), and Albert E. Wurst (Hebrew and Old Testament Exegesis).

Iliff closed in 1900. The panic of 1893 had hit Colorado hard the year after Iliff had opened. Money was hard to come by, and by 1900 the school was going deeply into debt. There were apparently also other problems that contributed to Iliff's closing. A. H. Briggs, who is listed in the catalogue of 1899-1900 as president, rather than dean, apparently had conflicts with Buchtel, who became chancellor late in 1899, and there is reason to believe that Briggs suspected Buchtel of diverting funds from the School of Theology to pay debts of other parts of the University.[5]

After the closing of Iliff, its building and endowments were, in 1903, put under a separate board of trustees. It re-opened in 1910, and remained independent of the University, though the histories of the two schools have been intertwined, and their relations have been

[5]Templin, 613-15, includes a remarkable letter written to Buchtel by Briggs

cordial. A member of the first graduating class of Iliff after its reorganization, David Shaw Duncan, was later chancellor of D. U., 1935-41.

Chancellor Henry A. Buchtel (he pronounced it BOOK-t'l, though it is now usually called buck-TELL), who came to D. U. late in 1899, was listed in the catalogues successively as Professor of Philosophy of Religion, and John Evans Professor of Ethics and Religion. Like his predecessors, he was a Methodist minister. After graduating from Indiana Asbury College (now DePauw), he was pastor in Indiana from 1873 to 1885. He came to Denver, first as pastor of the Evans Chapel[6] (1885-86), then of the Lawrence Street Church (1886-89). It was under Buchtel's leadership that the Lawrence Street Church built a new building on Broadway at 18th Avenue and changed its name to Trinity Methodist Church. After further ministry in Indiana and New Jersey, he became chancellor of D.U. While he was chancellor, he also served one term as governor of Colorado, 1907-09. At the Methodist General Conference of 1904, he had been nominated for bishop, and it is thought that he would probably have been elected, had it not been for his increasing problem of deafness. One important event during Buchtel's chancellorship was the building of the Memorial Chapel (1910-17) which was later re-named Buchtel Memorial Chapel. An interesting feature of this chapel, which was built in stages as money became available, is that the interior was finished and furnished, as a plaque still testifies, by the gift of a Roman Catholic layman, John K. Mullen. This was entirely consistent with D. U.'s claim that it was Christian, but not sectarian. Evidently from the very beginning, Methodists formed a minority on the Board of Trustees, even though the members of that board were, and are, officially elected by the Methodist annual conference.

In spite of his professorial titles, Buchtel evidently did not teach any classes. He was probably too busy raising money for the struggling university to do so. He did, however, give lectures in "University Extension" on such topics as "How Our Bible Was Made," "History of the New Testament Canon," "How to Study the Bible," and "The World's Religions."

Wilbur Fletcher Steele (mentioned earlier in connection with Iliff) became Professor of the English Bible and Ancient Biblical

[6]This chapel, which was built in 1878 at 13th and Bannock by John Evans in memory of his deceased daughter, was moved (at the strong urging of Professor Martin Rist) to the D. U. campus in 1960, where it continues to be used for religious services. See Leslie W. Scofield, "A Short History of the Evans Chapel," *The Iliff Review* 18 (1961), 11-21.

Literature and History in 1901. He had been on leave in Europe when Iliff closed, and upon his return he joined the faculty of the College of Liberal Arts. The name of the department which he constituted changed several times in a few years. While it was called "Biblical Science and Semitics," one three-course sequence was announced on Bernhard Weiss's *Die Religion des Neuen Testaments,* for which a year of German was prerequisite.

Steele, too, was a Methodist minister. He received his degrees from Syracuse and Boston University, and later studied abroad in Berlin and Oxford. He had been a pastor in Massachusetts and Rhode Island, and then Principal of Bennett Seminary in North Carolina. While at D. U., he was for many years secretary of the Colorado Annual Conference of the Methodist Church. His son, Wilbur Daniel Steele, became well known as a short-story writer. Steele taught at D. U. until 1923 and died in 1936.

Steele's pictures show him as a man of short stature, who wore a goatee. He is remembered by his students as having a quiet dignity and also a friendly sense of humor. There is no record listing his published writings, but it would include three fairly substantal articles of biblical scholarship in the *Methodist Review* during the 1890s, and a number of shorter articles on various subjects in the *Christian Advocate.* Steele's view of the place of his subject in a liberal education is well expressed in the introduction to the Bible courses in the 1901 catalogue:

> The unique origin, wide distribution, and historic influence of the literature known as The Bible, whether in the English, the original Greek and Hebrew, or in the hundreds of forms found wherever modern civilization has dawned, present a phenomenon which upon purely scientific grounds challenges the study of this literature, not to speak of those more strictly devotional and theological. Increasingly is a scholarly acquaintance with it a not unimportant element of a liberal training.

Samuel A. Lough (pronounced "law") was a younger contemporary of Steele. He came to D.U. in 1909 as Professor of Ethics and Religion. His degrees were from Baker University (Baldwin, Kansas), Boston University and Northwestern. He taught at Baker University before coming to D. U. and was called back there to be president, 1917-1921. He then returned to D. U., where he remained until his retirement in 1936. Lough too was a Methodist minister. At D. U. he taught in an astonishing variety of departments: Ethics and Religion, Philosophy, Greek, Education, Psychology, and English. He

is especially remembered for a course on Shakespeare and the Bible. Theologically, he represented a kind of religious liberalism which was somewhat new for D. U. His personality and character were such that one of his students, Randolph McDonough, could later describe him in a chapel talk as a "modern saint." McDonough recalled:

> I had the privilege of being in some of Dr. Lough's classes which were held in the largest space available. This was on the first floor of Old Main where the Business Office and Office of the Registrar are now located. The chapel would seat about 300. I well remember that there was standing room only for the classes of Dr. Lough.

Some of his former students describe him as a man of somewhat formal personality, very precise in his speech. Others remember him as a teacher who was particularly helpful to students who had been brought up in a very rigid and dogmatic religious atmosphere and had become uncomfortable in it. He clearly made a profound impression on many of his students.

Frank W. Dickinson came to D. U. as Professor of Philosophy in 1917. At that time, several courses dealing primarily with religion were taught in the Philosophy Department. The 1918 catalogue lists the following courses under Philosophy: Christian Ethics, Comparative Religions, Psychology of Religion, and Problems of Religion. In 1920 a course listed under Philosophy is described rather ambitiously as follows: "Religion: the meaning, nature, importance, necessity, and development of religion and its relation to science, culture and morality." By 1922 most courses of this sort had been transferred to the Department of Bible and Religion, but the Philosophy department still retained a course in Christian Ethics.

Dickinson is remembered as a popular teacher, one who liked to laugh and joke, and one who forced students to examine their own beliefs and opinions to find the basis for them. He was forthright and outspoken, and sometimes used a kind of "shock" method. (His own thought was largely influenced by the philosophy of John Dewey.) He remained one of the more striking and memorable figures on the campus until after his retirement in 1953. He was dean of the College of Arts and Sciences for the last three years before his retirement.

Dickinson was prominently involved in two controversies involving religion while he was on the faculty. The first came during the time of Chancellor Buchtel. On January 19, 1919 the front page of the Sunday *Rocky Mountain News* headlined a story that a committee of the (Presbyterian) Denver Presbytery accused D. U. and Iliff of

being "hotbeds of infidelity." The accusation was made on the basis or responses or non-responses by a few professors to whom a brief questionnaire had been sent. The committee charged specifically that teachers at D. U. and Iliff failed to emphasize the divinity of Christ and the inspiration of the Scriptures and that they unreservedly accepted the theory of evolution. (This was a period when the Fundamentalist-Modernist controversey was growing acute, although the famous Scopes trial of Dayton, Tennessee was six years off, in 1925.) Dickinson was prominently cited. In an interview years later, he gave this account:

> On Monday morning I went to see Chancellor Buchtel. He greeted me with "Now what have you been doing?" I said, "Chancellor, I do not want to embarrass the University, so if you think it best, I'll . . ." "No you won't," he interrupted, "There's only one thing you'll do and that is help me write a letter in answer to that charge."[7]

In the same newspaper on the following Sunday, Chancellor Buchtel replied with an article entitled, "The Truth about D. U." In the course of the article he wrote, "Conversations in a friendly spirit would disclose the fact that the members of this faculty are sincerely loyal to all the fundamental teachings of the Christian religion including the divinity of Christ and the inspiration of the Scriptures." He further pointed out that the University had produced over 200 ministers of a variety of denominations, and while strongly emphasizing the non-sectarian nature of the University, he stated that 40% of the students in Liberal Arts and 30% of the 1400 students in the whole University were from Methodist families.

The other controversy in which Dickinson was involved came in 1926 when Heber Harper was Chancellor. On April 21, both the *Denver Post* and the *Rocky Mountain News* headlined the resignation of the Rev. Dr. Loren M. Edwards, pastor of Trinity Methodist Church, from the University's Board of Trustees. Edwards charged that the executive committee of the Board, of which he was a member, had become a rubber stamp in the matter of retaining or releasing faculty members. (This was before the tenure system was established.) Specifically, he had voted to release D. E. Phillips and Frank Dickinson, who had been on leave to finish his Ph.D. at the University of Chicago, and to retain Carroll D. Hildebrand, who had been brought to replace Dickinson during his absence. The rest of the executive committee had voted with the chancellor's recommendation.

[7] *University of Denver Bulletin,* Summer 1962.

The *Denver Post* pictured it as a power play between two leaders in Colorado Methodism, Edwards and Harper. However, Edwards evidently also had strong theological differences with Dickinson and Phillips. The *Denver Post* wrote:

> Chancellor Harper opposed the discharge of Professor Dickinson, holding that an instructor's personal opinion on matters of dogma should have nothing to do with his employment and that efficiency alone would be the standard by which professors should be employed.

In both of these controversies academic freedom was evidently involved, and in both instances the chancellors defended their faculty.

Charles E. Hillel Kauvar began teaching courses in Rabbinic Literature in 1920. Rabbi Kauvar, who was spiritual leader of the Congregation Beth Hamedrosh Hagodol (the B. M. H. synagogue), taught on a part-time basis continuously from 1920 through 1965, and was greatly beloved by many of his students. For some years, four courses were listed, but by 1929 it was down to one course. There was a separate department of Rabbinic Literature until 1944, when it was combined with the Religion department.

There was some reshuffling of courses and departments in the early 1920s. As indicated above, the Philosophy department had for a few years several courses that dealt primarily with religion. It was after Steele's retirement in 1923 that the Department of Religion came into existence, including both biblical courses and others of religious content. From 1921 to 1925 the catalogues listed also a degree program in Religious Education, stating that "a student who completes a major as above will receive a special certificate as a qualified director of Religious Education". It is not known how many students chose this option; apparently there were not enough to warrant its further retention.

Also during the 1920s a process took place which suggests the lessening influence of conventional religous practices on the campus. Originally, daily chapel attendance was compulsory, Monday through Friday. In 1903 it was changed to four times a week. In 1921 it was reduced to three times, in 1925 to twice ("General Assembly"), in 1928 to once, and in 1930 worship services came to be held monthly, with voluntary attendance.

This process is perhaps a symptom of the weakening of the distinctively Christian or even distinctively religious emphasis of D. U., as far as its common life was concerned. For many years there were statements in the catalogue about "religious atmosphere." The 1901

catalogue stated that "the life of the University from the beginning has been conducted by men and women of definite religious impulse and unswerving faith in Christianity." It added that "the authorities of the University believe that religious development is a matter of primary importance and that no intellectual culture can compensate for a dwarfing of the religious nature." Over the years statements on this subject were broadened and weakened until such a statement was finally omitted from the catalogue in 1932.

George L. Maxwell came to D. U. in 1929 for the newly created position of Director of Religious Activities, and he also taught in the Religion department. Among the new courses he taught were Principles and Methods in Religious Education and Problems of Character Education. He remained until 1936, and later returned to the University in a different capacity.

Floyd L. Sampson (Th.D., Iliff, 1938) began teaching at D. U. in 1934, and was the only teacher in the Religion department after Lough retired in 1936. During his period at D. U., he not only taught courses in religion, philosophy and humanities, but also was Director of Religous Activities, succeeding Maxwell. Sampson remained at D. U. (except for a six-month leave in 1948 to be consultant on program analysis to the UNESCO staff in the State Department in Washington) until 1955. In that year he moved, for his health, to California Western College (San Diego), where he died a year later.

Physically, Sampson is remembered as a tall, gaunt, Lincolnesque figure. Theologically, he was a naturalistic theist (he sometimes characterized himself as a "mystical naturalist"), emphasizing the immanence of God. As a teacher, he was very conscientious and exacting with himself. One former student recalls a conversation with Mrs. Sampson in which the student expressed surprise at hearing how much time Sampson had taken in preparing a lecture he had given many times before. She replied that he always felt that he could do it a little better than he did. "Meticulous" is a word that a number of his acquaintances use to describe him. He is also fondly remembered as a teacher who took a very great personal interest in his students. Sampson was a lover of beauty and a skillful amateur photographer. One of his published articles is entitled "An Aesthetic Approach to Religion."[8]

Something of Sampson's attempt to relate religion to life is seen in titles of courses he taught. In the early 1950s we find these titles: Religion Today, Religion and Personality, Religion and Human Ideals, Religion in the Home, and Personal Religious Living. The course

[8] *Journal of Bible and Religion* 12 (1944), 211-16.

"Religious Problems" is described as follows: "This course tries to help the student answer some of the religious questions that arise in his studies, in his personal living and in his life in the modern world."[9]

During the late 1930s and early 1940s, the relation between the Religion department and Iliff appears to have been closer than usual. For a few years beginning in 1937, the entire Iliff schedule was included in the D. U. catalogue in connection with the Religion department, and some classes in religion at D. U. were taught by professors from Iliff, including Ira Morton, Harvey Potthoff, William Bernhardt, Martin Rist, and Walter Williams.

In the few years immediately following World War II, there was a mushroom growth throughout the University to accommodate returning veterans. The undergraduate College of Arts and Sciences surged from 1,724 students in 1943-44 to 5,068 in 1947-48, and then fell back in the next decade to 1,907 in 1958-59.

This post-war period was also the time of closest associtions and overlapping between the Religion and Philosophy departments. It was so close that some people incorrectly remember a combined Department of Philosophy and Religion. Several people who taught these subjects at D.U. during this period later went on to other academic positions. Huston C. Smith (1945-47) later spent 15 years as professor of philosophy at M. I. T., and is now professor of religion at Syracuse. He is best known to some through the popular paperback, *The Religions of Man.* Archie J. Bahm (1946-48) became professor of philosophy at the University of New Mexico. In addition to writing a number of books on ethics and Asian philosophy, he has edited successive editions of the *Directory of American Philosophers* since 1962. Tunis Prins (1947-49) later went to the Department of Philosophy of Calvin College in Grand Rapids. Willam C. Rust (1947-50), who also did some teaching at Iliff, later completed his doctorate at U. S. C. and became president of California Western University (now U. S. International University) in San Diego. Clifford H. Murphy (1947-49) went to the Department of Philosophy of Rocky Mountain College in Billings, Montana.

William S. T. Gray (Th.D., Iliff, 1934) began teaching at D. U. in 1948, after some years as a Methodist pastor. At first, he taught primarily in the Philosophy department; but later he was in the Religion department, teaching for some years at the Civic Center Campus, which was then the location of the College of Business Administration. He retired in 1968.

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[9]Tributes to Sampson offered by Frank Dickinson and Harvey Potthoff at a memorial service for him were published in *The Iliff Review* 13 (1956), 41-45.

Three University chaplains, all Yale Ph.D.s, taught some courses in religion during the 1950s and 1960s, and went on to other academic positions. George C. Ball (1950-51), after two intervening positions, became Professor of Biblical Literature at Whitman College in Walla Walla, Washington in 1960. Glen Olds (1951-54), after several intervening positions, became president of Kent State University in 1971. William E. Rhodes later became chairman of the Philosophy department at Metropolitan State College in Denver.

T. William Hall (Ph.D., Boston University, 1956) was chairman of the Department of Religion from 1956 to 1959. He had previously taught at Kansas Wesleyan University and at Pittsburg (Kansas) State College. After leaving D. U., he went to Stephens College (Columbia, Mo.), and in 1966 he became chairman of the Religion department at Syracuse.

James A. Kirk (Th.D., Iliff, 1959), a minister of the United Church of Christ, is the senior member of the present faculty. He began part-time in the department in 1956, while doing graduate work at Iliff, and became a full-time faculty members in 1959. In the earlier years of his teaching, his primary interest was philosophy of religion, which had been his doctoral concentration. In the course of time, his interest moved to Asian religions, and this interest was greatly nourished by a year he spent in Asia (chiefly India and Japan) during 1967-68. In addition to several articles published in *The Iliff Review,* he has written *Stories of the Hindus* (Macmillan, 1972).

Cecil L. Franklin (Ph.D., Harvard, 1961), an Episcopal priest, came to D. U. in 1966 to teach primarily in the areas of Biblical studies and Christian history. He had spent several years in the parish ministry and had taught one year at Monmouth College in Illinois. He became acting chairman of the department in 1967, and chairman in 1969.

Arnold C. Harms, a Presbyterian minister, came from graduate school at Drew University in 1967 to teach primarily in modern Christian theology and philosophy of religion. Since leaving the University in 1972, he has been active in land development in Colorado.

Binford W. Gilbert, who was successively Coordinator of Religious Activities and Director of Religious Services from 1968 to 1974, was also part-time teacher in the Religion department, chiefly in the Introduction course and in honors courses. While in this position, he also earned a Ph.D. in the School of Education. He has since returned to the Methodist pastoral ministry.

William B. Gravely, (Ph.D., Duke, 1969), a Methodist, came to

the University in 1968. His primary area of study and teaching is American religion, with some emphasis on Black American religion. His book, *Gilbert Haven, Methodist Abolitionist* (Abingdon, 1973), is a reworking of his doctoral dissertation, which won a special prize for studies in Methodist history. He has been an active participant in the University's American Studies program, of which he was chairman for three years.

Wallace B. Clift (Ph.D., Chicago, 1970) joined the faculty in 1969 after a somewhat varied background. After receiving a degree from Harvard Law School, he practiced law for four years. Then, after receiving a theological degree from the Church Divinity School of the Pacific (Berkeley, California), he was a parish priest of the Episcopal Church for four years. His involvement in counseling led him to study at the C. G. Jung Institute in Zürich, Switzerland, and then at the University of Chicago Divinity School in the field of Religion and Personality. His chief area of study and teaching is psychology of religion.

Carl A. Raschke (Ph.D., Harvard, 1973), a Presbyterian, joined the faculty in 1972, and teaches primarily in philosophy of religion and philosophical theology. He has written a number of articles in various journals and periodicals, and his doctoral dissertation, *Moral Action, God, and History in the Thought of Immanuel Kant,* was chosen for publication in 1975 in the Dissertation Series of the Scholars Press.

During the decade 1966-76, the Department of Religion came into its own in some measure. It ceased to have the degree of dependence on Iliff and on the Department of Philosophy which had characterized some parts of its history, though it retained very friendly relations with both. It achieved a kind of critical mass, and a kind of balance which is necessary for the academic study of religion in a modern university.

A few developments of interest took place during this decade. In 1966, a new course, "Introduction to Religion," was created, a course which could be used for partial fulfillment of lower-division humanities requirements. For the first half-dozen years, it was taught by the team-teaching method. Each member of the department would lecture in those areas closest to his own speciality to a large class, and each would also be in charge of a smaller section of that class for discussion and evaluation. The advantages were the interaction among teachers with different sub-disciplinary interests, and the high quality of the lectures. The chief disadvantage was the fact of the large classes, because of the greater difficulty of personal interaction be-

tween teacher and student. It was therefore a mixed success, and was dropped in 1972. Since then, that course has been taught in smaller separate sections.

During the early 1970s, one important curricular innovation in the College of Arts and Sciences was the Humanities program, which was financed by a substantial grant from the National Endowment for the Humanities. This program consists of full-time, quarter-long units which are characteristically studies of the humanistic culture of particular historical civilizations. Dr. Gravely participated in the unit on Black America the first time it was offered; Dr. Kirk participated in the unit on Gupta India each time it was offered; Dr. Clift is chairman of the unit "Images of Man" (which varies somewhat from the usual pattern of these units). Individual lectures have been contributed by members of the department to other units.

Judaic studies, as noted earlier, were taught for forty-five years by Rabbi Kauvar. For two years after Rabbi Kauvar's retirement in 1965, Rabbi Manuel Laderman of the Hebrew Educational Alliance Synagogue taught one course each year. An endowed program in Judaic studies in honor of Rabbi Kauvar was established in 1967-68 and Benzion Netanyahu came from Dropsie University in Philadelphia to head up this program from 1968 to 1971. He taught courses in both the Religion and History departments. He left D. U. to become chairman of the Department of Semitic Languages and Literatures at Cornell. Though his field of scholarship is wide-ranging, Jews in Moslem Spain constitute an area of special concentration, and one of his more notable writings is a book on Isaac Abravanel. In 1971-72, Seán Warner (Ph.D., Hebrew Union, 1972) taught courses in this area.

Stanley M. Wagner (D.H.L., Yeshiva) began teaching courses in Judaic studies in 1972, shortly after being called to the pulpit of the B. M. H. synagogue. His energy and interest in such studies led to the founding, in the summer of 1975, of the Center for Judaic Studies, and later to the substantial enlargement of Judaic studies at D. U. In the fall of 1976, three new faculty members began offering courses in four departments: Aaron Lichtenstein (Ph.D., N. Y. U.), Raphael Jospe (doctoral candidate, Brandeis), and Abraham Brown (M.S., N. Y. State Univ.). The Center also reaches out to three local Christian seminaries by making its faculty available to them for courses of specific interest to Christian seminarians.

The two most recent developments involve a departmental name-change, and the creation of a new graduate program. In 1976, the Department of Religion changed its name to Department of Religious

Studies, chiefly to avoid any ambiguity between the academic study of religion and the practice of religion under the auspices of the Campus Ministries. The new graduate program leads to the M.A. in Religious Studies, for which the first candidates were enrolled in the fall quarter of 1976.

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In the history of the teaching and study of religion at D. U., one observes some constants, and some things that have changed. From the beginning, the study of religion has been considered a part of liberal education, but also as a means of preparation for advanced theological schooling looking toward churchly vocation. This study has always been closely associated with other academic areas, such as philosophy and literature; in its more modern setting, with clear departmental integrity and identity, it is closely associated with other departments in interdisciplinary endeavors.

In the earlier period, when D. U. was clearly and overtly a Methodist university – or more accurately a Christian university under Methodist auspices – there was an element of conscious and deliberate indoctrination. One might argue that this kind of religious indoctrination is both inevitable and appropriate when there is a large degree of uniformity in the faculty and student body. Such a school approaches being a community of faith, and it is that that gives it a kind of identity.

In the course of time, D. U.'s self-image has changed and broadened, from a denominational university with large ecumenical sympathies, serving primarily Colorado and surrounding states, to a national university without strong self-conscious religious ties. This change has accompanied the growth of the student body both in numbers and also in geographical and cultural diversity. One of the prices paid for this is that in this process, the sense of community and identity has, in some measure, diminished; certainly, it has changed. Both the faculty and student body have become radically pluralistic with respect to religious beliefs and practices, as also in other ways. In this newer setting, any attempt at religious indoctrination would be both absurd and futile.

Current teachers in the department sometimes make a distinction between teaching religion and teaching about religion. The former activity is appropriate to a community of faith, such as a church or synagogue; the latter is appropriate to the academic classroom of a university. Today's students can hardly hope to receive help with their personal religious problems in the classroom in the way they might have expected from the titles and descriptions of the courses

Floyd Sampson taught a generation ago. Nevertheless, each faculty member has his own religious and theological convictions, which may or may not sometimes be stated as such in the classroom. Each is also willing to counsel students with problems, religious and otherwise, outside the classroom, and does so within the context of his own religious vision.

The scope of the study of religion (as of virtually every subject) has broadened considerably since the founding of D. U., and the enlarged faculty, with its more specialized qualifications, has contributed both to the broadening and deepening of the study. In the earlier days, the study was limited to Bible, philosophy of religion (of a largely apologetic nature), and ethics. Bible and philosophy of religion are still prominent, and they have been joined also by non-Western religions, psychology of religion, religion and culture, and religious history (notably in America). Throughout, the study of religion has been seen as an academic discipline, clearly distinct from (though its teachers were sometimes also involved with) the practice of religion on campus. Outside the Department of Religious Studies, there are currently courses dealing prominently with religion, offered by departments as diverse as Philosophy, Psychology, Sociology, Anthropology, English, and History.

The elemental human questions to which religions supply anwers are perennial. Religious institutions, though they wax or wane at different points in history, and change their forms, are ubiquitous. Religious experience, again in mani'old form, is a fundamental and significant part of human experience.

Everyone has opinions on religious questions. These opinions may be literate or illiterate, informed or uninformed, examined or unexamined. If the D. U. Department of Religious Studies of today can be said to have any "mission," it is this: to make students more literate, better informed, and more reflective about the questions to which religions address themselves, and about the facts pertaining to religion in human history and in the contemporary scene. We see this as a part of any truly liberal and humanistic education.