

Criterion



Appointments

The Harper Legacy: An Appreciation
of Joseph M. Kitagawa
Robert Wood Lynn

Joseph M. Kitagawa,
The Harper Tradition,
and This Divinity School
Martin E. Marty

Comments on Joseph Kitagawa's Day
D. Gale Johnson

Opening Remarks on the Occasion
of the Establishment of
the Mircea Eliade Chair in
the History of Religions
Franklin I. Gamwell

A Tribute to Mircea Eliade
Frank E. Reynolds

Remarks on the Mircea Eliade Chair
Joseph M. Kitagawa

Mircea Eliade and the Divinity School
Jerald C. Brauer

Alumni News and Calendar of Events

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Criterion

- 2 Appointments
- 4 The Harper Legacy: An Appreciation
of Joseph M. Kitagawa
Robert Wood Lynn
- 9 Joseph M. Kitagawa,
The Harper Tradition,
and This Divinity School
Martin E. Marty
- 14 Comments on Joseph Kitagawa's Day
D. Gale Johnson
- 18 Opening Remarks on the Occasion
of the Establishment of
the Mircea Eliade Chair in
the History of Religions
Franklin I. Gamwell
- 20 A Tribute to Mircea Eliade
Frank E. Reynolds
- 22 Remarks on the Mircea Eliade Chair
Joseph M. Kitagawa
- 23 Mircea Eliade and the Divinity School
Jerald C. Brauer
- 28 Alumni News and Calendar of Events

In This Issue

This issue of *Criterion* commemorates two recent occasions of significance at the Divinity School. The first of these is the Joseph M. Kitagawa Day, held on May 9th at the Divinity School to honor our former Dean and Professor of the History of Religions. The day commenced with a series of presentations in the Swift Lecture Hall. A reception followed in the Commons Room in the late afternoon, and the festivities concluded with dinner at the Quadrangle Club. Those attending included many present and former colleagues of Professor Kitagawa, members of the faculty and administration from both the Divinity School and the University, and many former and current students.

We reproduce three of the many testimonials provided that day. We begin with the presentation of Robert Wood Lynn, Vice President of Religion and Senior Vice President of the Lilly Endowment, entitled "The Harper Legacy: An Appreciation of Joseph M. Kitagawa." Examining the ideals of William Rainey Harper in their dual context of the milieu of American higher education and the proper place of a Divinity School within that milieu, Professor Lynn elucidates three offices which punctuated Harper's vision, and concludes by remarking Professor Kitagawa's steadfast attention to the Harper legacy in a time when regard for Harper had reached its nadir. Our second selection is Professor Martin E. Marty's address, "Joseph M. Kitagawa, The Harper Tradition, and This Divinity School." Through an examination of the Kitagawa "state papers," Professor Marty extends the themes of Professor Lynn's presentation through Kitagawa's years as Dean from 1970 to 1980. Laced with personal recollections and commentary, Professor Marty's rich narrative provides a fitting tribute to the energy and vision which Professor Kitagawa brought to the Office of the Dean. Finally, we present the dinner tribute of D. Gale Johnson, Elaikim Hastings Moore Distinguished Service Professor in the Department of Economics. Professor Johnson's recollections have their basis in his tenure as Provost of the University from 1975 to 1980, the second half of the Kitagawa Deanship; as readers will note, however, these remarks stem largely from the lasting bonds of friendship. In presenting these words from three individu-

als who represent respectively the corporate world, the Divinity School, and the University, we hope to give a sense of the breadth and the depth of Professor Kitagawa's contribution to the Divinity School and indeed to higher education. So we speak with reverence of a man whose contributions to the Divinity School span five decades: as student, as teacher, as administrator, and now as elder statesman, few if any may justly claim to have made a more profound impact upon this place than Joseph Mitsuo Kitagawa.

The second event we wish to commemorate is the establishment of the Mircea Eliade Chair in the History of Religions at the Divinity School. An afternoon reception in the Commons Room and a dinner at the Quadrangle Club were held to commemorate the University's decision to create this chair. We reprint four statements from the occasion. First, Franklin I. Gamwell, Dean of the Divinity School, provides an announcement of the establishment of the chair, and some reflections on its significance. Professor Frank E. Reynolds, once a student of Eliade's and now his colleague in the History of Religions area at the Divinity School, offers a tribute testifying both to the massive significance of Professor Eliade's scholarly work and to the generous personal qualities of the man as colleague and human being. Joseph M. Kitagawa provides a brief sketch of the movement of Eliade's star from Rumania, to France, and finally to the United States and the Divinity School. Finally, Jerald C. Brauer, Naomi Shenstone Donnelley Professor of the History of Christianity and former Dean of the Divinity School, offers his recollections of Eliade's arrival at the Divinity School, and of the combinations of character and circumstance which kept him here. Dean Gamwell and Professors Reynolds, Kitagawa and Brauer are all moved to comment on the qualities of the man as well as the accomplishments of the scholar. In establishing this chair, the institution honors one who has honored it, not only by his insights into *homo religiosus*, but by his presence among us.

Finally, we direct your attention to *Criterion's* occasional section on "Alumni News and Calendar of Events," for items about Divinity School alumni and the life of the school in the coming year.

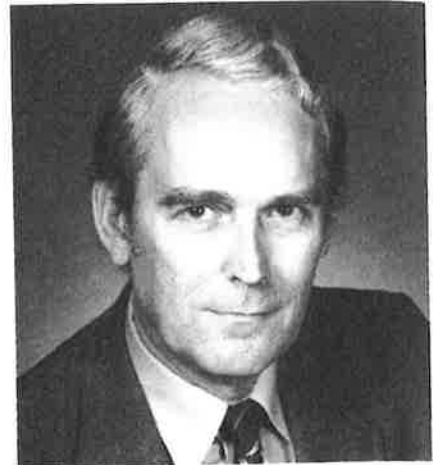
Appointments



Franklin I. Gamwell has been appointed to a second term as Dean of the Divinity School. He has served in that capacity since July, 1980, and will continue his appointment as Associate Professor of Ethics and Society.

A graduate of Yale University with a B.A. in Economics, Mr. Gamwell earned the B.D. degree from Union Theological Seminary, New York, and was ordained in the United Presbyterian Church. He served for three years as Pastor of the Church of the Holy Trinity of the West Side Christian Parish in Chicago. He then enrolled in the Divinity School, earning the M.A. and Ph.D. degrees in Ethics and Society, and serving for three years as an Instructor at the Divinity School. After graduation, he taught religion at Manhattanville College in Purchase, New York, and served first as Program Associate for The Rockefeller Brothers Fund and later as Philanthropic Associate for The Rockefeller Philanthropic Family Office in New York City. In the fall of 1979 he returned to the Divinity School to accept the position of Director of Field Work, and in July, 1980 he was appointed Dean.

In addition to numerous articles, essays, and reviews, Mr. Gamwell is the author of *Beyond Preference: Liberal Theories of Independent Associations*, and co-editor, with John B. Cobb, of *Existence and Actuality: Conversations with Charles Hartshorne*, both published by the University of Chicago Press.



Professor B.A. Gerrish has been named John Nuveen Professor in the Divinity School. He is the third to hold the chair, succeeding Paul Tillich and Paul Ricoeur.

Professor Gerrish was born in London, England, and received a B.A. in classics from the University of Cambridge and, after completing his theological studies at Westminster College, Cambridge, came to the United States as a Fulbright fellow. He obtained the S.T.M. degree at Union Theological Seminary, New York, and the Ph.D. in philosophy of religion at Columbia University. With a fellowship from the American Association of Theological Schools, he carried out post-doctoral research at the universities of Heidelberg and Göttingen, West Germany.

An ordained Presbyterian minister, he served for two years as assistant pastor of West End Presbyterian Church, New York, and for seven years was on the faculty of McCormick Theological Seminary, Chicago. Since 1965 he has served as professor of historical theology in the Divinity School, as an associate member of the Department of History, and as co-editor of the *Journal of Religion*. His main areas of academic interest are Continental Protestant thought in the sixteenth and nineteenth centuries.

Professor Gerrish is the author of *Grace and Reason: A Study in the Theology of Luther, Tradition and the Modern World: Reformed Theology in the Nineteenth Century, The Old Protestantism and the New: Essays on the Reformation Heritage, and A Prince of the Church: Schleiermacher and the Beginnings of Modern Theology*.



Lawrence E. Sullivan has been named Associate Professor in History of Religions at the Divinity School.

Mr. Sullivan is a graduate of St. Francis College in Milwaukee, Wisconsin. He is the recipient of Certificates from the Clinical Pastoral Institute of the Andover-Newton Theological Seminary and from the Goethe Institut, Kochel-am-See, Germany, and earned the M.Div. degree at the Catholic Theological Union, Chicago. He earned the A.M. and Ph.D. degrees at the Divinity School, where he also served as a Junior Fellow in the Institute for the Advanced Study of Religion and as a Lecturer in History of Religions from 1980-82. Since that time, he has been Associate Professor of the History of Religions at the University of Missouri-Columbia.

Mr. Sullivan's scholarly interests center on methodology in the study of religion, pre-literate religions, and hermeneutics and culture, and he has studied these themes in a variety of contexts—African, South American, Indian, and Japanese. He is Associate Editor of the sixteen-volume *Encyclopedia of Religion*, and served as the coordinator of editing and translation for volume two of Mircea Eliade's *History of Religious Ideas*.

The recipient of many awards and prizes, Mr. Sullivan has received a Fulbright research grant to investigate Japanese Buddhist healing practices, and he will spend the 1985-1986 academic year at Nanzan University in Nagoya, Japan. He also recently received a grant from the National Endowment for the Humanities to complete research on a book on South American religions.



Richard N. Chrisman has been appointed Director of Field Education and Church Relations for the Ministry Program at the Divinity School.

A graduate of Princeton University with a B.A. in English, Mr. Chrisman earned the M.A. and Ph.D. degrees at the Divinity School. His dissertation, for the area of Religion and Literature, is "The Gothic Critique of the Pastoral in the Poetry of Robert Penn Warren: A Study in the Theological Limits of Tragic Realism." Mr. Chrisman is ordained in The United Church of Christ, and has successfully combined his academic interests with his ministerial concerns throughout his career. He served Princeton University as Assistant Dean of Chapel and Lecturer in the Department of English for six years; he then moved to Tufts University, where he was University Chaplain and Lecturer at the Tufts Medical School, concerning himself especially with the treatment of the terminally ill. Before returning to the Divinity School, he served as Minister of Morning-side United Church of Christ in Inglewood, California, and as Lecturer in the Theology Department at Loyola Marymount University. He also was Religious Consultant on the staff of Planned Parenthood in Los Angeles.



Richard A. Rosengarten has been appointed Assistant to the Dean of the Divinity School.

Mr. Rosengarten is from Indianapolis, Indiana. He earned the A.B. degree in English Language and Literature from Kenyon College, and received the M.A. from the Department of English at The University of Chicago. He is currently a Ph.D. student in the Religion and Literature area. He plans to write a dissertation examining the religious influences on the rise of the English novel in the eighteenth century.

Mr. Rosengarten has served as Editorial Assistant for *The Journal of Religion*, and as a Resident Head in the Student Housing system. His duties include coordination of the A.M. in Divinity program, recruitment, and the editing of *Criterion*.

The Harper Legacy: An Appreciation of Joseph M. Kitagawa

Robert Wood Lynn

“Those of you who know our honored colleague will not be surprised to learn that he has quietly insisted that I become acquainted with William Rainey Harper. And so I have.”

Robert Wood Lynn is Vice President of Religion and Senior Vice President for the Lilly Endowment.

Dean Gamwell, friends and colleagues of Joseph M. Kitagawa, I count it a singular privilege to be included in this gathering. If an outsider to the University of Chicago has any right to be here, it is as a representative of the theological educators across North America who have come to rely upon Mr. Kitagawa as friend, counselor and unerring critic. Along with several others he has been my teacher during the last ten years at the Lilly Endowment. Those of you who know our honored colleague will not be surprised to learn that he has quietly insisted that I become acquainted with William Rainey Harper. And so I have. With the help of James P. Wind, who wrote a fine doctoral dissertation under Mr. Marty's supervision, I am now ready, Professor Kitagawa, to make my report about the thought and influence of William Rainey Harper.

It is doubtless an act of affrontery to afflict your community with yet more talk about this remarkable human being. His presence seems inescapable in this part of the world. There is not only Harper Street and Harper Quadrangle but also an apparently inexhaustible supply of Harper stories. But of course this occasion is too significant to squander on easy sentimentalism about the founder of the University of Chicago. Even more important, Harper cuts too large a figure in the history of American education to be confined to the stage of Hyde Park.

William Rainey Harper was the last in a remarkable series of university creators in the final third of the nineteenth century. Two notable founders had preceded him—Andrew D. White of Cornell University and Daniel Coit Gilman of Johns Hopkins. White and Gilman, each in his own way, were skilled midwives of universities. Yet who today is prompted to reflect upon the pertinence of White or Gilman for our time? Only Harper remains visible, for he was more than just the first president of this institution.

Your founder aspired to be one of the builders of a new and coherent American system of education, one that would span all ages, classes and sectors of societies. The reach of Harper's interests is impressive to a latter day observer. In the course of his brief career, he had something to say about a vast range of schools—not only graduate schools, colleges, and seminaries, but also the lowly Sunday school and adult education ventures of diverse kinds. A passionate enthusiasm for inventing new educational organizations continued to the end of his life. One of his



Robert Wood Lynn

last acts, for instance, was to help form the Religious Education Association, a small agency which he believed would one day be the equal of the National Education Association in influence. All of these institutions would constitute, in his words, an "educational trust" (the word "trust" resonated powerfully in his time), a potent economic and political reality which would provide a series of interrelated schools worthy of American democracy.

At the apex of his proposed scheme would be the best of the modern universities. In print, Mr. Harper held out for the establishment of a new national university in Washington, D.C.. (He was the most prominent advocate of that century-old dream in his generation.) I wonder, however, if he did not secretly envision the University of Chicago at the summit. He was always striving to pull other institutions into the orbit of Hyde Park. Anyone who has consulted the records of midwestern colleges will often encounter letters from the ubiquitous President Harper encouraging the institution to fit into the expanding plans of the rising Colossus in Chicago.

Yet no matter how successful his new creation in Hyde Park turned out to be, Harper believed that Chicago would fail if it forgot its most important work: the

University's first responsibility was to aid in setting standards for the whole system, lest the corrupting consequences of mediocrity once again swamp American life. There was nothing especially novel about his insistence upon the significance of the university as a standard bearer. Other outstanding leaders of higher education in his time made similar claims. But unlike others he attempted a theological portrait of the university. No one else in the nineteenth century, or indeed in the twentieth century, has dared to do what William Rainey Harper set out to accomplish. To this day he remains the most compelling interpreter of the ancient tradition whereby the work of the university is understood in the light of the Christological offices, i.e., *prophet, priest and king*.

This tradition, evident in the early life of Harvard, has surfaced every now and then in the course of American history. In ways we still do not comprehend, William Rainey Harper was aware of those deeper continuities. He altered the usual formulation in only one respect. Always the progressive as well as an heir of the longer tradition, Harper could not speak of the university as "king" in a generation so conscious of its devotion to the democratic ideal. And therefore his theological version of the university centered upon its essential activities as *prophet, priest and*

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sage.

Harper's ideal university, whether here in Hyde Park or elsewhere across the country, would exercise those three offices by maintaining the unity of scholarship, teaching-learning and service. First, a word about scholarship. Here was the necessary precondition, the indispensable context for life in the university. A university without a community of scholars is not a university. A week ago in this room some of us heard Robert Bellah's description of the destructive consequences of American individualism. I was moved to

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think about the impact of Bellah's critique not only upon the world out there but also upon academic communities. There are few places in American life where the problem of individualism is more rampant. Surely there is no idea more worthy of recapture than William Rainey Harper's emphasis upon the community of scholars. Second, he respected the diverse ways by which human beings can teach and learn. Third, Mr. Harper laid emphasis upon the mandate of service in a bold and imaginative (if not grandiose) manner. Almost alone among twentieth century presidents, this leader committed himself irrevocably to the task of popularizing knowledge, to the university's need for sharing the results of contemporary scholarship with varied audiences.

Harper's steadfast insistence upon the indissoluble trinity of scholarship, teaching-learning and service informed his vision of the future of theological schools, reformed and refurbished. In his judgment, theological education was a small but integral part of the larger system which I have described ever so briefly. Hence he believed that the theological seminary was dependent upon the health of the university. As the university goes, so goes American theological education.

William Rainey Harper envisioned the university serving theological schools in at least three ways: First, a university divinity school should embody the unity of scholarship, service and teaching-learning. In an essay written shortly before the dawn of the twentieth century, Harper unmistakably stated his expectations of

his own divinity school, though without once mentioning the University of Chicago. (Incidentally, this article is still well worth reading. After studying this piece, "Shall the Theological Curriculum be Modified and How?", some of our contemporaries, especially Mr. Marty, have suggested that an exclamation point might have been more fitting at the end of the title rather than a question mark. Harper did not suffer from doubts about either the need for change or the means to accomplish it. This essay anticipates nearly every reformist effort in American theological education during the first seventy-five years of this century. If you want to read a script about the recent past written in the distant past, take a look at this piece.) In any event, Harper had little respect for those institutions which celebrated scholarship but neglected teaching, learning or service. The "better" schools, he believed, could learn a thing or two from Moody Bible Institute which was launched a few years earlier than the University of Chicago. For all of its apparent weaknesses in scholarship and theology, the Institute offered students new ways to learn and to serve. The divinity school of the future must be equally resolute in serving its own trinity of purposes.

Second, he looked upon the university as a geographical rallying point around which denominational seminaries could gather. These auxiliary centers of theological reflection would not only gain from their relation to the university, but also from each other. Today, Hyde Park

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is a striking example of what Harper had in mind. Finally, the university could serve by educating the future faculty of theological schools. In these three ways, then, the university would carry out the mission of continuously raising standards. If your first president ever allowed himself the luxury of optimism about the future of the churches and seminaries, he did so only at those moments when he was confident that the American university would remain faithful to its vocation

as standard bearer for theological education.

There in outline form is a hasty sketch of Harper's vision for the American educational system, for the university, and for the work of theological schools. It was a large and extraordinarily ambitious plan for renewal. Nothing quite like it has come along since Harper died in 1905.

What happened to that legacy? For a variety of complex reasons, too numerous to mention here, the power of Harper's reputation faded soon after his funeral. Twentieth century critics have not dealt

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kindly with him. Thorstein Veblen lampooned him as a "captain of erudition," while others saw little more than the stock figure of the plucky progressive, frenetically active but lacking those qualities of mind and spirit which would appeal to later generations.

Even his own creation, the University of Chicago, had difficulty in knowing what to make of him. Although it continued to invoke his name, this institution quietly abandoned many of his hopes for the future. Any chronicler of the University's story from 1905 to the mid-1950s must record a gradual evaporation of the Harper projects. Likewise his rhetoric, once so powerful, now seems strangely dated. In 1970, for instance, the director of the University of Chicago Press, Morris Philipson, published a forward for a pamphlet containing a reprint of Harper's essay, "The University and Democracy." As James Wind says of that introduction, "Philipson searched for what could be salvaged from the shambles of Harper's idealistic oratory. He wanted a new generation of readers to discern the difference between a ruin and a relic." But the most that Mr. Philipson could offer was a muted tribute to a fading era: "The rhetoric is decayed and tumbled down; the style of expression is a ruin. Not all ruins are worthy of respect. But a relic is a ruin that is honored, not because it can still 'work,' but because it is the remains of something that was once intrinsically good or beautiful or true. As a relic it can still invoke some degree of the intended original response, although our intelligence and imagination are required to

flesh in what is missing. President Harper's speech is a relic of tightly reasoned American inspirationalism at the end of the nineteenth century." In other words the past was irredeemably gone. Harper's vision belonged to another time and place.

Is the Harper design for theological education a relic, a reminder of ruined grandeur? By and large, American theological educators have ignored Harper. They have borrowed his ideas without ever giving him credit. Apart from graduates of this school and its faculty, Harper has been a forgotten figure, remembered primarily for his work in founding the University. While a few might have claimed his name for occasional experiments along the way, no one outside Hyde Park has paid much attention to his larger vision for American theological education. This pattern of neglect prevailed until well into the 1970s. The recent revival of interest in Harper is due largely to the one whom we honor today.

More than any other one person in the last decade, Joseph Kitagawa has pressed American theological educators to wrestle with some Harper-like questions. In his marvelously indirect and supple style of teaching, Mr. Kitagawa has reintroduced a number of us to the thought of this man, though without once minimizing the distance between Harper's time and our own. Here are three of the questions which Joseph M. Kitagawa has asked the rest of us to ponder.

First, what can be done to strengthen the relation between universities and the free-standing theological seminaries? For all of the efforts of the last 90 years and despite the move of various theological schools to university centers, that question still remains formidable. If anything, the problems inherent in the relation between free-standing seminaries and universities have grown steadily more complex in recent decades. The rise of religious studies departments in colleges and universities in the last quarter of the century has contributed to a marked sense of increasing distance.

Furthermore, some in our midst have wanted to insist upon a sharp distinction between professional schools where students are prepared for future occupations and graduate schools of arts and sciences. Such a move would relieve the traditional theological school of its dual nature. From its beginning the American seminary has been a strange amalgam of a graduate school and a professional school. Indeed I would argue that the first formative

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seminary, Andover Theological Seminary founded in 1808, was also America's first proto-graduate school. Those who would draw an absolute boundary between professional schools and graduate schools should take note of the dangers of what might happen if that division prevails. It is one matter for a professional school, located in a university where it is sustained and corrected, to see itself as only a professional school; it is a more dubious move to make free-standing theological schools into professional schools apart from the larger supporting context of university life. If this beguiling simplism becomes the conventional wisdom of the twenty-first century, then American theological education will be weaker than it is today.

In any case, that sort of distinction has done little to encourage mutual understanding between those in religious studies and those in theological studies. Meanwhile the estrangement between these two groups proceeds apace. In Mr. Kitagawa's words, "The separation between religious studies and theological studies which has some salutary features has also impoverished both. In my personal view theological studies have been the bigger loser . . . I am suggesting that the theological schools, which have been influenced by religious studies far more than many admit, have nevertheless resisted critical input from religious studies."

Can anything be done about this sort of self-inflicted impoverishment? Joseph M. Kitagawa is among a handful of leaders who have struggled with that challenge. In fact, he has done more than just reflect upon it. In the last few years, Professor Kitagawa has helped design a study of these complex matters, an inquiry that may eventually suggest fruitful ways of fostering conversations between theological faculties and religious studies departments. None of us involved in this initial foray minimize the difficulties ahead. Yet, like our mentor, we are convinced that the advancement of American theological education partly depends upon the strengthening of the tie between theological schools and scholars in religious studies.

The second characteristic Kitagawa question is likewise in the Harper tradition: How can we encourage theological faculties, whether in universities or in free-standing seminaries, to deepen their work as scholars? Or is it vain to expect a theological school to nourish a community of scholars? This troubling issue will



Joseph Kitagawa and Robert Wood Lynn

probably become even more vexing during the next decade. Most seminary faculties, particularly the ones in free-standing institutions, will be under increasing pressure to take on diverse teaching tasks while the number of teaching members of the faculty stays the same or perhaps declines somewhat. That likely trend, along with several other possible developments, arouses apprehension among knowledgeable observers about the specter of a coming decline in the work of seminary-based scholars. But such worries can be easily converted into jeremiad-like pronouncements that may satisfy our appetite for melodramatic predictions but do little to alter the drift of events.

A more creative response is evident in two efforts which are just now underway. Joseph Kitagawa has helped shape both of these beginning ventures. First, a foundation will soon announce a program for faculty scholarship development. In the past ten years the phrase "faculty development" has become too identified with teaching and the problems of pedagogy. Just as teaching is one crucial dimension in the life of the scholar-teacher, so the support of serious scholarship should become a central theme in the next cycle of

faculty development programs. Our colleague has also participated in the response of the Association of Theological Schools to the same cluster of problems. Along with Dr. Leon Pacala, the Association's executive director, Professor Kitagawa has been the architect of the Council on Theological Scholarship and Research, a new center of energy whose presence promises fresh perspectives and initiatives in the coming years.

The third question which our teacher has continued to press upon seminary educators is vintage Kitagawa. "Can theo-

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logical schools afford to ignore the reality of non-Western and non-Christian religions?" That blunt challenge has become more important with each passing year, as most seminaries continue to retreat from even the occasional marginal courses which were once offered to introduce students to the study of other religious traditions. If I read the signs of the times correctly, Mr. Kitagawa's question will haunt us for some time to come.

Indeed, all three questions will be with us for some time to come. We are going to depend in the near future as we have in the past, Joe Kitagawa, upon your wisdom and guidance. Yet the final word today is not about your assignment for tomorrow. For the moment anyway, I want to express our gratitude. In reflecting back upon your work as one of the few formative theological educators in the last 15 years, I have been reminded of Jaroslav Pelikan's recent statement: "To be tone-deaf to the tradition is . . . to be unable to hear the voices of the past or the present—or of the future." Joe, you have helped a "tone deaf" generation listen to the voices of the past, the voices of the present and the voices of the future. We thank you.

Joseph M. Kitagawa, The Harper Tradition, and This Divinity School

Martin E. Marty

"Whoever seeks an intellectual road map of the Divinity School past and present, perhaps to use for the future, could do worse than to study the pages I have reviewed for this paper."

Martin E. Marty is the Fairfax M. Cone Distinguished Service Professor in the Divinity School and the Committee on the History of Culture at the University of Chicago.

In the hall outside Swift 101 are the pictures of the eight former Deans of the Divinity School. Beyond them and behind the decanal desk of the present incumbent is the picture of William Rainey Harper. His photographed presence symbolizes his enduring influence on the first graduate professional school of the university he founded and decisively shaped. Never did he have as much posthumous influence as during the two terms in the 1970s of Joseph M. Kitagawa, who this year becomes professor emeritus. When Kitagawa left the office, he took with him the picture of his revered mentor and friend Joachim Wach, who helped Kitagawa learn the role of "understanding" in studying History of Religions. Harper's picture was not his to take along into post-deanship and eventual retirement. Fittingly, it remains along with his legacy, his own contribution to a tradition.

That contribution I am to help record and appraise by a close reading of the Kitagawa "state papers," as they were filed in this periodical of record, *Criterion*. They issue from Orientation or Convocation addresses as well as from several occasional position papers or retrospects. Whoever seeks an intellectual road map of the Divinity School past and present, perhaps to use for the future, could do worse than to study the pages I have reviewed for this paper. The deanship of Franklin I. Gamwell, following that of Kitagawa, and the deanship of Jerald C. Brauer before it, demonstrate many variations on the theme, but they also represent enough consistency to help one understand at least the last three decades through such a review. When the faculty debates, it debates these issues. When students influence or cope with a curriculum, they eventually make sense of it in the light of the models so clearly set forth in the Kitagawa understandings. When people in the rest of the University, in the neighboring theological schools or in our national counterparts in education, or in alumni/ae groups want to make sense of the Divinity School, they would be well served to let Kitagawa help do the charting.

My vantage is that of a friend of more than three decades, a colleague of more than two, and an associate dean to a dean during his first five years (1970-75), after which Professor Anne Carr joined Dean of Students and "party ideologue" Larry Greenfield, now president of Colgate Rochester Divinity School, in the Room 101 discussions out of which the Kitagawa papers issued. Greenfield often

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acted as amanuensis just as we all and some other faculty members were partners when the dean did some “try-outs” of these lines before he “hit the boards” with them. So while I had not given too much thought to these matters before 1970, I cannot be seen as an outsider or an opponent of these views thereafter.

Let it be insisted that Kitagawa’s use of the Harper lineage and lore was not fundamentalist. His was a dynamic understanding of the tradition, and he came close at times to inventing elements of “a usable past.” Nor was it nostalgic. He did not think Harper represented “good old days” to which one could or should return. He knew that the past was a foreign country; “they do things differently there.” I always saw his relation to Harper, the man whose picture hung over Kitagawa’s shoulder, to exemplify the way that leaders of religious orders were ideally related to their orders’ founders. Back in the days of Vatican II, Pope John XXIII called for reform of such orders. He advised that this would proceed best if reform took place in the light of the intentions of their particular founders. Thus it was unnecessary to decide which order was Number One. Instead, each group could discern and develop what was congruent with its own genius, even as it innovated.

The Kitagawa version of the Harper model was consistently based on what we came to call “the three-legged stool” that holds this place up. More clearly than did Harper himself, Kitagawa insisted that this school must be distinctive for the way it holds in creative tension its three aims and elements. It must engage in what Harper would have called “scientific” study of religion, as Kitagawa does in his special area of expertise, History of Religions. Second, there must be attention to explicating what I see Harper regarding as the privileged tradition of religious interpretation in the West, theology. Third, following the original charter of this professional school, it should contribute to and monitor the important professions of religious leadership.

The Kitagawa approach began to become clear in “Aggiornamento Chicago Style” [*Criterion*, Winter, 1970], wherein the future dean reviewed the work of the “Agenda and Reorganization Committees” to which then Dean Brauer had appointed him. Kitagawa reported that during this period “the faculty opinion was far from unanimous regarding such questions as whether ‘theology’ or ‘religion,’ however broadly these terms were

interpreted, should be the organizing principle of the curriculum.” Addressing such questions became the theme of his deanship after he took office in 1970.

His first annual report [*Criterion*, Autumn, 1970], dwelt on a familiar theme: the ethos of the school before, during, and after the Federated Theological Faculty (1943-1960), a creative experiment in ecumenical education which proved difficult to sustain in a university setting. “The inner contradiction of the F.T.F. scheme became apparent to everybody concerned,” and it was “destined to be dissolved.” Meanwhile there was a new demand for teachers in the proliferating Departments of Religious Studies around the country. Chicago as teacher of teachers “of theology and religion” found itself forced or helped away from the residual “seminary” coloring during the 1960s. Still, “the residual seminary-type ethos persisted, whereby the Divinity School was often considered in the minds of people as an isolated little island on the University campus.” That isolation was not what Harper had envisioned, and with it Kitagawa and his faculty could not live.

“Never did Harper have as much posthumous influence as during the two terms of Joseph M. Kitagawa.”

During these years Kitagawa began to meet with deans of six brother-or-sister schools, code-named Columbia/Union, the Graduate Theological Union, Harvard, Notre Dame, Vanderbilt, and Yale. There he learned how diverse were relations to universities elsewhere, just as he became convinced that Chicago stood the best chance of being fully “integral” in its relation to the host university. He wanted to step up efforts begun in the Brauer years toward “exploration of a new mode of relationship between the Divinity School as an integral part of the University, and the independent seminaries in the neighborhood.” Kitagawa never tired of reminding hearers and readers that attracting such seminaries was part of Harper’s original intention. Several new ones, including the Lutheran School of Theology, the Catholic Theological Union, McCormick Theological Seminary, and for a time the Jesuit School of Theology joined earlier arrivals to represent new challenges and opportunities.



Martin E. Marty

Harper came onstage for his first full-dress appearance in Kitagawa's orientation address of 1971, the second year of his tenure as Dean [*Criterion*, Autumn 1971]. Kitagawa introduced the founder of the university as "a scholar in Semitic languages and a Baptist clergyman.

He lived in a time when it was taken for granted that those who were educated were not pious, and those who were pious were not educated. Harper, however, was otherwise convinced. He was persuaded that there must be genuine rapprochement, despite the necessary tensions between piety and learning, between faith and culture, or between the experiential aspect of life and disciplined reflection. The tensions between these two dimensions, I might add, have never been overcome, and I suspect they will haunt us for years to come. Nevertheless, we cannot

help but be fascinated by the audacious vision of Harper, the scholar and churchman, who envisaged the establishment of a graduate university. . . . From the time of President Harper, the Divinity School aspired to be not only a Faculty of Theology, or more specifically Christian Theology; it also stressed the scholarly research in the broad spectrum of religious studies. Moreover, the Divinity School has always recognized its responsibility for the development of a variety of leadership in the faith and life of the Christian community.

By now Kitagawa could tell students to observe the school not as a separate entity but as an integral part of the University. That theme is taken for granted today, but after the storms of the sixties it had to be stressed. Participation in the University was "much more than formal," and Kitagawa spelled out ties that he kept

working to develop. "There is one faculty and one student body despite the differences which exist along discipline, interest, and vocational lines." He stressed "the unique calling of the Divinity School," which "has been, and always will be to hold in balance the seemingly irreconcilable thrusts of theological reflection, scholarly research in religion, and preparation for the ministry of the church in the world." This was the familiar three-legged stool as a base, and he invited students to "share this lofty vision and participate in this difficult but challenging enterprise."

The voice of the historical critic enters here. Kitagawa was not being a literalist. At least I do not find the second of these three stressed as much in the Harper charter for the Divinity School itself, though it was emphatically to be at home in "Harper's University." *Official Bulletin*, No. 5 (March 1892) of The University of Chicago and *The President's Report* (July, 1892-1902) discuss the first and third legs

more. The original purpose was "primarily and chiefly" to fit people to become "preachers of the Gospel," in terms that were spelled out as employing "critical interpretation" of the Bible. Harper's "scientific" view was programmed in. That original President's Report had said that "the interest of the University is distinctly in a School of Theology which shall partake exclusively of a scientific character, while it is also within the scope of the University to develop a School of Theology which shall emphasize the practical side of this work." Then followed a Kitagawan note from Harper: "It is a question whether both of these things can be accomplished in the same school."

In the course of time the Kitagawa state papers find him recognizing that the scholarly and scientific research was to go on through a Divinity Conference, which formalized and institutionalized the relationship of all Divinity faculty with scholars of religion throughout the school. This Conference died with the birth of the Federated Theological Faculty and had not been reconstituted after its demise in 1962. Deans Brauer, Kitagawa, and Gamwell, and the faculties of their years, simply found new ways to formalize and institutionalize what the Conference had set out to do and had done. This does mean, however, that in the strictly historical sense, one of the three supporting legs or one of the three focused intentions was borrowed from or attached to non-Divinity parts of the University for its first fifty years, 1892-1942.

In the orientation statement of 1973 which, as I recall, gives evidence of Dean Greenfield's summer reading of Josiah Royce, there appears a Roycean line that Kitagawa favored: there was the "hell of the irrevocable." Kitagawa dropped the hell and cherished irrevocability, which he assigned to the Harper charter [*Criterion*, Autumn, 1973]. Irrevocably locked in were the three "sacred" words of the founder: "graduate," which meant "inquiry;" "university," which meant the integral ties for the Divinity School; and "excellence," which to my knowledge no president or dean has ever been caught not being in pursuit of. This address referred to former President Edward H. Levi's "certain pleasure in recalling that it was Harper's dream to have the University so constructed that every building would be physically connected as a symbol of the University." Kitagawa at least could frequently stress that the Divinity School was located at the heart of the campus quadrangles.

The 351st Convocation at the University in November, 1974 [*Criterion*, Winter 1975], provided Kitagawa with an opportunity to make his case before thousands, as he stressed in the company of cosponsoring, neighboring schools—he did not call them by their new name, the "Cluster" in any of these papers, probably because Harper had not proposed such a polity—the Harper policy of inviting denominational institutions to Hyde Park. The vision was "sound" and remained "vital," said Kitagawa. He also stressed that Harper had two convictions: "first, that theological study and the development of religious leadership were best accomplished in the context of a graduate university, and, second, that the contributions of theological scholarship and inquiry were required, if the university expected to become a significant force in our society."

Near mid-decade [*Criterion*, Spring

"Irrevocably locked in were the three 'sacred' words of the founder: 'graduate,' which meant 'inquiry,' 'university,' which meant the integral ties for the Divinity School; and 'excellence,' which to my knowledge no president or dean has ever been caught not being in pursuit of."

1975], the dean summarized the view from Room 101 after four years. All the familiar themes were now compressed and Kitagawa was sure of himself and the Harper tradition. That it was in fact his organizing principle was clear from emphatic statements like: "I think it can be argued that the Divinity School has suffered in the past when it has substantially deviated from Harper's design and has thrived when it sought creatively to build upon his insights." Of course, "such a thesis cannot be automatically carried into the future, it must be tested in each generation." It would have been unscientific and thus unlike Harper or Kitagawa to say otherwise.

Just to make sure, Kitagawa iterated the three-fold theme: the Divinity School was to be ordered by a commitment to a three-fold objective: theological inquiry, humanistic study of religion, and the development of religious leaderships. These

were to be "interrelated," not independent. Here Kitagawa recalled the Divinity Conference and its functions. Then he described the congenial but not organic or integral relations that Harper thought should exist with denominational schools nearby. Once more: "I think the assessment can be sustained that the School has been most vulnerable when it has deviated from the delicate balance which Harper designed." He got specific. There were examples when one of the three dimensions "overshadowed" the other two, or when the Divinity School "isolated itself" from related bodies or when it "emphasized one of these relationships to the exclusion of the other." Now we learned the Three Deadly Sins of Harper-cum-Kitagawa.

How Kitagawa and the faculty of his decade of deanship implemented the vision, how it demonstrated the tensions (and he regularly reported on this), and how all this worked out practically is not the subject of this review of the vision. Yet one instance demands notice. In the Spring, 1975 review he announced a proposed "Institute for the Advanced Study of Religion." I learned of this first when I came back from a three-week American Studies Seminar in Salzburg to be confronted by two deans and the head of the Visiting Committee to the Divinity School, Mr. Kingman Douglass. To help fulfill the Harper intention they had just invented this Institute and hoped I would be its first coordinator. Prof. McGinn, the second coordinator, can report on the success of this venture, which has now been research home to thirty fellows from around the world and in other ways has helped reinforce the "leg" of Harper's stool that once was the accent of the old Divinity Conference. This was a typical if also most ambitious living out of the Harper-Kitagawa program. Other innovations in the ministry program, relations to neighboring schools, and accents on theology in a decade when Chicago was so visible on the theological scene were almost as visible and just as noteworthy.

Down the home stretch, in the Orientation address of 1977, Dean Kitagawa (and his agent and prompter Dean Greenfield) could almost treat Harper as with automatic writing. The appearance of the founder's name in the early paragraphs was a rubric. Always the accent was [*Criterion*, Winter, 1978] on "all three orientations in dialogue and exchange." This meant "theologians rubbing shoulders with those of more humanistic or social scientific bent, and all these prodding

and being prodded by those deeply immersed in the life of religious congregations." In fact, "it is this vision of vigorous interchange among theologians, social-scientists, humanists and religious leaders" that made the Divinity School what it was.

By the time of the 1979 Orientation, Kitagawa, who had now been a canonist for ten autumns, could speak of Harper lore in a "canonical history." Now he stressed "the centrality of research," whether for ministry students, theologians, or students of religion. There must be, in this canon, a *tradition of research and a community of scholarly inquiry*.

"... theological reflection, scholarly research in religion, and preparation for the ministry of the church in the world? This was the familiar three-legged stool..."

There followed a final summation [*Criterion*, Spring, 1980] which reviewed all the accents of the years and related them to the national scene. He quoted colleague Mircea Eliade on the need for and admiration of intellectual courage in some disciplines, over against "the timidity of humanists." Kitagawa hoped that such timidity would not apply to theologians and theological students in what he hoped would remain a "genuine community of scholarship."

Kitagawa had been anything but timid. He was dedicated to retaining and projecting a school that would be alert to contemporary conditions but still more devoted to "the classics" and the understandings that lie behind the practice of ministry than to anything trendy or devoted to mere skills. I would be remiss if I did not include in this formal paper a few informal and personal observations about Kitagawa's execution of his office. He worked with consistent fidelity. Had he been fated to serve elsewhere than in this school where he has been since 1947 he would no doubt have made the best of the intentions of its founders. Yet this one seemed a perfect match for the gifts and ideals Kitagawa brought from Japan as a youth.

Mention of Japan recalls to mind the ways in which Deans Greenfield, Carr, and valued assistant to the Dean Delores Smith and I read books on the Japanese character to understand "the boss." They often helped. We also learned from work-

ing with him through long hours and admiring his zeal and skill that "the Protestant Ethic" can have sprung up in non-Protestant nations like his native Japan. But those dear and endearing traits of an admired mentor have to wait for toasting times; this is supposed to be a checking of the record in the state papers.

"Kitagawa had to translate the vision of the self-confident, progressive Protestant Harper into an ecumenical and pluralist-secular age, and literal faithfulness would have been corrupting?"

Kitagawa as he enters emeritus status will remain a strong presence in the University he loves, wants continuing exchange, dialogue, experiment, and testing of the tradition he helped renew and reinforce. So there should be questions. Are we better off for his stress on the Harper three-way model? I would not have accepted this assignment did I not find myself in emphatic agreement with Kitagawa about it. This is not a roast nor a time for radical critics, who may have their time and space, but not now and here. In any case, the lease for the Divinity School is for 999 years, most of which are ahead for the testing of the current "canonical history."

Was Kitagawa faithful in his telling and his following? Yes, so long as we take seriously his own professions that his is a dynamic, critical, developing, non-fundamentalist approach. I have shown how his smuggling of a Divinity Conference leg to support his Divinity School stool is an improvisation that does not follow Harper literally in the institutional sense. There were other more minor adaptations. After all, Kitagawa had to translate the vision of the self-confident, progressive Protestant Harper into an ecumenical and pluralist-secular age, and literal faithfulness would have been corrupting.

Was Kitagawa correct in believing that the genius of a founder might guide a still young University and its components after a century? A glance at the struggles to establish religious studies connected with theology, to say nothing of the profession of ministry, at other universities born late in the 19th century shows how rare the Harper understanding was. Kitagawa, a Historian of Religions, did not want "integrality" to University to mean muffling of theology. He took de-

light when Karl J. Weintraub, Dean of the Humanities, told the Visiting Committee that many humanists and social scientists wanted the Divinity School to be as theological as possible, and when James M. Gustafson of this faculty and the Committee on Social Thought chose to make the theme of his faculty-wide Ryerson lecture, "Say Something Theological." Yet this accent never complicated his devotion to the "scientific" ideal of Religionswissenschaft in History of Religions and similar "field-encompassing fields," as he called them.

"We learned from working with him through long hours and admiring his zeal and skill that 'the Protestant Ethic' can have sprung up in non-Protestant nations like his native Japan?"

Kitagawa regularly remarked on the ways the Harper model could be used to criticize excesses in today's world. Thus he was not impressed by neo-positivist, "more secular than thou" scholars of religion who pretended that believing communities did not exist, or disdained them. He was equally unimpressed by professional ministerial or theological schools which underestimated the need for critical scholarly inquiry.

What Kitagawa passed on to Dean Gamwell and faculty, students, the Baptist Theological Union, the Visiting Committee, alumni and alumnae, neighboring schools, the rest of the University, and the international networks symbolized by those present at his Emeritus *rite de passage* bears his particular stamp. One of the popular books I chanced upon when I first tried to wear Wach-ian spectacles to "understand" Kitagawa was Jonathan Norton Leonard, *Early Japan* (New York: Time-Life Books, 1968; see pp. 130-133). Leonard reproduced the translation of a centuries-old Japanese poem that often came to mind as I watched Kitagawa at work:

When the spring arrives
And I sit outside, working,
I am never bored.
With a chisel in my hand
I can raise flowers from stones.

That is Joseph M. Kitagawa, now emeritus, always honored: what he has left us and will continue to produce will be as delicate as flowers, but as durable as stone.

Comments on Joseph Kitagawa's Day

D. Gale Johnson

"In reflecting upon what text might be appropriate for this evening, I recalled one from my youth that seemed to me to be most appropriate for describing how Joe Kitagawa has worked and lived among us . . . 'It is more blessed to give than to receive.' By this criterion, Joe is greatly blessed."

D. Gale Johnson is the Elaikim Hastings Moore Distinguished Service Professor in the Department of Economics at the University of Chicago. He served as Provost of the University of Chicago from 1975 to 1980.

In considering what I might say on this pleasant occasion, I concluded that no irreparable harm would be done by interjecting a small bit of religious thought into this gathering, even though it is a gathering that involves the Divinity School of The University of Chicago. A modest return to origins seldom hurts.

I hope that my excursion into theology will be somewhat better than the Catholic Bishops excursion into economics. According to William Simon, former Secretary of the Treasury and a Catholic layman, the Bishop's letter was written by five bishops who have graduate degrees in the following fields: canon law, modern languages, philosophy, piano, and pardon me for noting, divinity.

Obviously there is no guarantee that I will be more adept than the Bishops. After all, my personal background in religious thought and theology is about as limited as theirs was in economics. But enough in the way of warning.

To help you understand from whence I come, a brief note about my own church background. I come from a Protestant tradition. I was brought up in a small denomination or sect called the Christian Church, a rather grand and pretentious name for such a modest enterprise. I assume that it would be defined as a fundamentalist sect, though I can't recall that it was. Perhaps I don't recall because I didn't pay much attention as a boy attending church, something my wife would occasionally allege is still the case. But one thing I do remember—every sermon had to have at least one text and so did every Sunday school lesson. Thus it seemed reasonable that I should have a text for tonight's occasion.

In reflecting upon what text might be appropriate for this evening, I recalled one from my youth that seemed to me to be most appropriate for describing how Joe Kitagawa has worked and lived among us. It is from Acts, Chapter 20, Verse 35: "It is more blessed to give than to receive." By this criterion, Joe is greatly blessed. He has given so very much to scholarship, to his students, to his colleagues in the Divinity School and elsewhere, and to his and our University. It is obvious that he has given far more to us than he has received in return. And I am confident that is the way he wanted it to be, assuming that he ever for a moment thought that it should be otherwise.

For some years I have had significant contacts with Japanese colleagues and have made an effort to understand the differences and similarities between the so-



D. Gale Johnson

cial and cultural features of Japan and the United States. My limited understanding of the culture in which Joe spent his formative years—he was 26 years old when he came to this country—has made it clear what an amazing and successful adjustment Joe has made in his life and career in Chicago. I refer not to his distinguished career as a scholar and teacher, but to his period of service as dean.

Coming as he did from a society and culture in which a person in a position of authority merited and received respect, obedience and a considerable degree of deference, being a dean at this University must have caused great cultural shock even though he had lived here almost three decades before he became a dean.

At this University, a dean has neither real authority nor much in the way of respect; his faculty views his functions in some order of priority such as: to get their salaries increased, to keep the secretaries that must deal with their often boorish and unreasonable demands happy, to see that their waste baskets are emptied at least once a week, and the floors of their offices are dry mopped as frequently as once a quarter. Any other intervention in the activities of a faculty member by a

dean represents an unacceptable incursion upon academic freedom. Suggestions concerning what to teach or the relevance of one's research or even the time when one teaches are often considered inappropriate behavior by a dean. Imagine the uproar from the faculty if a dean of today merely repeated what Harper said in his decennial report on the University. He

“Coming as he did from a society and culture in which a person in a position of authority merited and received respect, being a dean in this University must have caused great cultural shock.”

said: “There are certain obligations which members of the staff sometimes fail to observe. Among these may be mentioned: A. Promptness at the beginning of the Quarter's work. It is a wrong for the institution and an injustice to the students for a Professor to fail to make his appearance at the first exercise for which he is announced in the University Schedule. B.

The continuation of lectures and recitations to the end of the time for which he has been announced. It has sometimes seemed that the final date of an official term of residence was but slightly regarded by those who had some occasion to leave at an earlier period. C. Access to instructors is a right which students may demand, and a reasonable amount of time should be set apart for such work. The office hour should be kept as regularly by a Professor as by a Dean.” As you can see, Harper thought Deans to be exemplary persons in carrying out their responsibilities—and Joe is the sort of person and was the sort of dean that Harper would have greatly admired.

But the greatest shock that his role of dean must have given him was when he learned about an institution called The Baptist Theological Union. It has been said that a camel had to be an animal that was designed by a committee. I suspect that if you had never seen a camel or a picture of one and you were given a jigsaw puzzle of 6 or 7 pieces, before you had put all the pieces in place, you couldn't believe that such a creature could breathe, live, eat and walk. To some degree, a similar description applies to the BTU and



Joseph Kitagawa and Bernard Brown

its relationship to the Divinity School. The relationship shouldn't work, but it has and does. To prove my point, I was going to suggest that you read the bylaws of the BTU and the agreement between the BTU and the University, but on second thought I don't recommend that. If too many knew what these documents contained, the effective relationship between the two institutions would be destroyed!

Good sense and accommodation has made a relationship work—one that carries out the worthy objectives of the BTU by providing a large share of the needed financial support for one of the best schools of divinity in this or any other country. By the time I became Provost, Joe had already had five years of experience in working with this relationship. Let me assure you that by his wisdom and personality he worked to make the relationship an effective one.

I had the privilege and joy of working with Joe for five years while I was Provost and he was Dean. I found that relationship productive and pleasant. He was always considerate and cooperative, yet he represented the interests of his faculty and school carefully and fully.

After I had decided upon the text of these remarks, I had some qualms about using it given Joe's background in the Buddhist religion. Based on extensive research, including visits to three or four Buddhist temples and a quick reading in the *Encyclopedia Britannica*, it came to my

notice that Buddhists give a great deal of weight to a view similar to the one included in my text. Monks go out each day in search of alms, in part at least, because asking for alms permits the giver to do a desirable act—to give.

Most of the world's major religions hold the view that it is more blessed to give than to receive. I have thought for some time that this puts charity in a very selfish light. It also implies that those who accept charity or gifts are somehow less worthy than others. That such a relationship can be created by the act of giving and receiving seems to me to be rather unbecoming.

But let me hasten to add that those of us, and we number in the legions, who have been the favored recipients of Joe's contributions and gifts have never felt demeaned, or the objects of charity. Instead we have considered ourselves as active participants in an adventure of learning and service. Thus even such authoritative and ancient axioms as "It is more blessed to give than to receive" have important exceptions, even in the perception of those of us who have received so much.

My wife is probably more than a little apprehensive about the drift of my remarks, wondering what foolishness will next emerge. On an occasion such as this, one can either laugh or cry. It seems far, far more appropriate in a celebration of Joe's role in our community and university to laugh because he has brought great joy and love into our lives and work. And

we fully expect a continuing active relationship with Joe in the years ahead.

Before closing, and I will close very soon to the relief of everyone present, I must say a few words about Evelyn. I have known and worked with Evelyn for more years than I have with Joe. I have said a number of things about Joe's contributions to our university and its intellectual life. I hope Evelyn and others will excuse me for the male chauvinist declaration that it is hard to believe that any of Joe's contributions to our intellectual community could have brought us more than his keeping Evelyn among us. She, too, has enriched our community. We owe an enormous debt to the Kitagawas, and I hope that each of them feels with keenness the strength of our gratitude even though we do not have words adequate to express those feelings. We must thank the fates, working as they did in bringing Joe and Evelyn together and then bringing both of them to The University of Chicago.

There is a program on WTTW that I watch almost every Sunday evening—"Dave Allen at Large". It is a comedy program; he is an Irish Catholic, and a goodly share of his humor consists of parodies on the behavior of Catholic priests. He normally closes his program by saying "May your God go with you." Recently he closed with "May my God go with you." Let me close by saying to Evelyn and Joe—"May our God go with you."



Larry Greenfield toasts Joseph Kitagawa



Joseph Kitagawa and Sonya Gilkey

Opening Remarks on the Occasion of the Establishment of the Mircea Eliade Chair in the History of Religions

Franklin I. Gamwell

*“If this is a century in which
the western mind first
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Eliade.”*

*Franklin I. Gamwell is Associate Professor
of Ethics and Society and Dean of the
Divinity School at the University of Chicago.*

On the sixth day of this month, the Trustees of The University of Chicago approved a recommendation from President Hanna H. Gray to establish the Mircea Eliade Professorship in the History of Religions. It is my privilege to welcome you here to celebrate that event and to honor the man whose name this professorship bears.

One story has it that Paul Tillich, called out of his study to see the first Russian sputnik orbit across the night sky, was heard to remark: "I have just watched history turn a corner." So we who are the contemporaries of Professor Eliade have been privileged to watch western religious thought turn a corner. No other scholar has so fully understood nor so fully displayed for the rest of us both the immense diversity and the enduring unities of religious expression in the human adventure. I am fond of Whitehead's saying: "The history of religions is the history of the countless generations it takes for interest to attach itself to profound ideas." If this is a century in which the western mind first became, in any profound sense, open to the reality and significance of religious pluralism, no single person has been so responsible for that advance as has Mircea Eliade. It is the fate of someone who has no rival that lessers must measure and praise his or her achievement. I am chastened simply by the opportunity to offer a judgment, but should the distant future decree that only one scholar of religion from our time shall be remembered, his constitutive influence upon the course of our enterprise will recommend that it be Mircea Eliade.

Accordingly, there is a sense in which he least of all requires a professorship to mark his achievement, as it were, in perpetuity. Professor Eliade's contribution to religious thought is, as much as it is possible for any such achievement to be, self-perpetuating. On the contrary, then, this deed is the occasion for us to express our gratitude, our awe, and our abiding affection to the man who is our colleague, teacher, and friend. In doing so through a chair in The History of Religions, The Divinity School and the University also express their abiding commitment to the scholarly pursuit which Mircea Eliade, above all, represents.



Franklin I. Gamwell

A Tribute to Mircea Eliade

Frank E. Reynolds

“With Eliade, more than most any other scholar that I know, or know of, his disciplinary vision is fully embodied in his person and in his work.”

Frank E. Reynolds is Professor of the History of Religions in the Divinity School, and Professor in the Department of South Asian Languages and Civilizations and the College at the University of Chicago.

Today is a glorious day for the University of Chicago. It is a glorious day for the Divinity School. It's a glorious day for the History of Religions area. We trust that it will be a glorious day for those anonymous friends who, through their great generosity, have made all of this possible. And we trust that it will also be a glorious day for Mircea and Christinel Eliade.

There is so much that could and should be said about Mircea Eliade on an occasion such as this. About his own intellectual and spiritual quest in Rumania, in India and beyond. About his literary achievements, which are still perhaps better known in Europe than they are here in America. About his scholarly accomplishments from *Yoga and Shamanism* and *Patterns*, to the most recent volume of his monumental *History of Religious Ideas*. But in this connection I would like to make only two very simple observations.

The first observation is that there are many, many scholars, not only in Europe and North America, but in Australia, in Asia, in Africa, and in South America as well, who firmly believe that Mircea Eliade has been and remains, in the area of Religious Studies, and perhaps in the Humanities more generally, the most original, the most creative, and the most important scholar of his entire generation. In my judgment, they are correct.

My second point—and I base this comment on more than twenty five years of very delightful contact as his student and his colleague—is that if there is anything that can match the extent and the depth of Mircea Eliade's scholarly erudition and insight, it is the catholicity and kindness of his spirit as a teacher and as a person.

But what I would like to emphasize this afternoon is not just the enormous scholarly achievements and the endearing personal qualities of Mircea Eliade himself, but also the vision which he has generated and projected for the History of Religions as a discipline. For this is a vision that has in the past, and will in the future, inspire many whose work is in important respects quite different—and certainly less brilliant and encompassing—than his own.

In this Eliadian vision, the History of Religions is not just a conglomerate of separate disciplines. Rather, the History of Religions, like religion itself, has a distinctive structure and dynamic of its own—a distinctive structure and dynamic that need to be recognized and cultivated by those who claim to be its practitioners.

The History of Religions, in this Eliadian vision, is not merely a conglomerate of studies that focus on particular religious traditions *ad seriatum*—and when one knows how many there are, one might add, *ad nauseum*. Rather, for the History of Religions à la Eliade, what is really most important and interesting about any religion—including especially that religion's own very particular modes of religious creativity—can only be properly understood by situating it within a perspective that includes the whole range of religious phenomena from, to use a well-worn Eliadian phrase, "primitives to Zen".

Moreover, the history of religions, in the Eliadian vision, is not simply an exercise in scholarly erudition designed to address an audience of isolated academics. Rather, it is itself an activity of cultural creation that dares to imagine the possibility of what Eliade has himself called "a new humanism". A new humanism that avoids the outdated parochialism of received religious perspectives. A new humanism that at the same time avoids the aridity of imagination, and the closely related meaninglessness, of contemporary secular culture.

But can these two dimensions of Eliade's contribution that I have touched upon so briefly—his own personal qualities and scholarly achievement on the one hand, and his vision for the discipline of the History of Religions on the other—be kept separate? In the final analysis the answer must be "no", they cannot. With Eliade, more than most any other scholar that I know, or know of, his disciplinary vision is fully embodied in his person and in his work. It is for this reason perhaps more than any other that Mircea Eliade will stand as a model of, and as a model for, the history of religions for many generations to come.

It is utterly appropriate that this exemplary role that Mircea Eliade has attained through his achievements over more than half a century; that this exemplary role which he now occupies in the present; that this exemplary role that will, I am convinced, be further fulfilled in the future—will now be symbolized and abetted by the presence, here at the Divinity School of the University of Chicago, of a Mircea Eliade Professorship in the History of Religions.

"If there is anything that can match the extent and depth of Mircea Eliade's scholarly erudition and insight, it is the catholicity and kindness of his spirit as a teacher and as a person."

Remarks on the Mircea Eliade Chair

Joseph M. Kitagawa

*Joseph M. Kitagawa is Professor Emeritus
in the Divinity School and the Department of
Far Eastern Languages and Civilizations*

I think it is wonderful that the University of Chicago is honoring Mircea Eliade by establishing a chair in his name.

The name of Mircea Eliade was introduced to us in the late 1940s by Joachim Wach, who made Eliade's *Traité d'histoire des religions* required reading for his students, together with Rudolf Otto's *Idea of the Holy* and Gerardus van der Leeuw's *Religion in Essence and Manifestation*. Wach again mentioned Eliade's name prominently at least twice in his Barrows Lecture in India, which was repeated as the

American Council of Learned Societies' Lecture on the History of Religions, 1954. In one place, Wach mentions Eliade's brilliant analysis of time and his now famous notion of "the terror of history." Elsewhere he says, "Eliade has added greatly to our knowledge of the 'heavenly prototypes' of countries, cities, and temples . . . he has also discussed the symbolism of the center as well as the notion of the axis mundi."

It is not surprising, therefore, to learn that Wach very much wanted to have Eliade as the Haskell Lecturer in Chicago. Thus, when Wach died unexpectedly in August of 1955, Wach's sister and I went to see Eliade personally in Ascona, Switzerland, and asked him to come to Chicago. The rest is history.

Few realize now that Eliade's move to Chicago at the age of forty-nine meant a second migration for him. The first took him from his native Bucharest to Paris during World War II. Fortunately for us, he came to Chicago, and at a time when American colleges and universities were beginning to be open to the study of religion, especially the study of non-Christian and non-Western religions. Thus, owing to his voluminous writings, his influence has been as great on those who have read his works as on those who have studied directly at his feet.

Having been associated with Eliade for thirty years, I have always been impressed by his optimism. As he said in the first volume of the journal, *History of Religions*, he is deeply convinced that the history of religions is destined to play an important role in contemporary cultural life. He goes on to say: "This is not only because an understanding of exotic and archaic religions will significantly assist in a cultural dialogue with the representatives of such religions. It is more especially because, by attempting to understand [them], the history of religions will inevitably attain a deeper knowledge of man. It is on the basis of such a knowledge that a new humanism, on a worldwide scale, could develop."

Years ago, when we published a *Festschrift* for Eliade entitled *Myths and Symbols*, we dedicated it to "Mircea and Christinel Eliade" because, as we said, "both he and Mrs. Eliade have touched the hearts of many with their kindness and graciousness." We honor Christinel, too, on this occasion, for she and Mircea are truly one in spirit.

May the Eliades live long, and may the University of Chicago continue to be blessed with people like them!

Mircea Eliade and the Divinity School

Jerald C. Brauer

“In America and perhaps even in Europe, to name the Divinity School is to think of Mircea Eliade, and to utter the name Eliade is to create the image of the Divinity School.”

Jerald C. Brauer is the Naomi Shenstone Donnelley Professor of the History of Christianity in the Divinity School at the University of Chicago. He served as Dean of the Divinity School from 1955 to 1970.

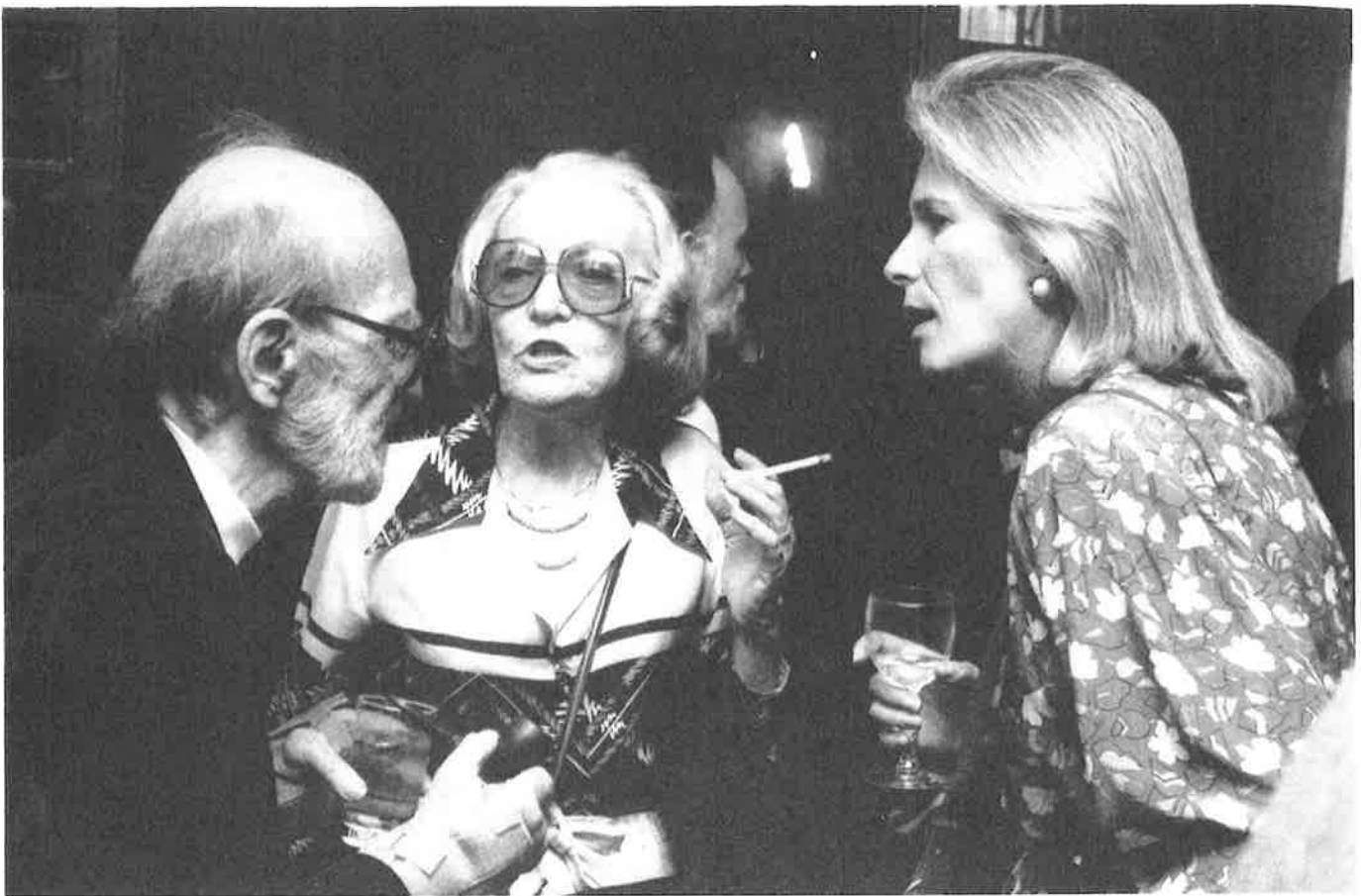
When the Trustees of the University of Chicago decided to establish and endow a Mircea Eliade Chair in the History of Religions in the Divinity School, they unknowingly made history. This marks the first time in the history of the Divinity School that a chair has been named and endowed in honor of a faculty member. To be sure, a Shailer Mathews chair, unendowed, was created in the 1970s; however, I think all would agree that Mathews was singled out for his thirty-some years as Dean of the Divinity School rather than for his years as a professor in our institution. It is appropriate that one of the few most distinguished professors in the history of the institution has had a chair named after him. For almost thirty years Mircea Eliade has brought honor and distinction both to the University and to its Divinity School.

It is appropriate to note that the chair, though named in honor of Mircea Eliade, is, in fact, named in honor both of Mircea and Christinel. The two are inseparable and go together. When we worried about keeping Mircea Eliade, it was clear that he would remain only if Chris was happy in Chicago. It took time, but far more quickly than we thought possible, Chris and Mircea owned Chicago as home along with their home in Paris. The Eliade chair belongs to both Mircea and Chris, and so it will always be remembered.

Perhaps one of the most important consequences of establishing the chair is that Eliade's name is linked in perpetuity with the Divinity School, where he spent his entire American career. It is appropriate both for the man and for the institution. In America and perhaps even in Europe, to name the Divinity School is to think of Mircea Eliade, and to utter the name Eliade is to create the image of the Divinity School.

In these brief comments I should like to review several things that marked his relationship with the Divinity School. First, we almost did not get him. Secondly, once we had him we almost lost him, and that occasion provides the point of departure for speaking briefly about Mircea Eliade the man and his significance for the Divinity School.

We almost did not get Mircea Eliade. Joachim Wach deserves the credit for Eliade first coming to the University of Chicago. It is doubtful that anybody in the United States outside of Wach even knew about Eliade—he was only a strange name. By 1955 none of his works had appeared in English, only one in Ger-



Mircea Eliade, Christinel Eliade, Ms. Bunny Douglass

man, and only a few in French. Though he was well known in France and among certain specialists in Germany and Italy, he was not known in the English-speaking world. Joachim Wach decided that Eliade should be invited as the Haskell Lecturer for the academic year 1956.

In the early months of my deanship I discovered that the Haskell Lectureship Committee was quite informal and never held any meetings. In fact it was composed only of Wach, Robert Streeter, Dean of the Humanities, Henry Sams as secretary, and myself. Wach requested that Eliade be appointed as lecturer, and he stated that Eliade was the most brilliant young historian of religions in the world, but most people knew little or nothing about him because most of his works were in Rumanian. A few quick phone calls determined that Eliade was to be invited, and I so informed Wach before the summer of 1955 when he made his annual trip to Germany to be with his mother and sister. Unfortunately, Wach had the last of a series of severe heart attacks which proved fatal some weeks later.

Meanwhile, I had written to Eliade, extending the Haskell Lecturer invitation. I had not heard from him, so I immediately wrote another letter, repeating the invitation for the Haskell Lectureship and also inviting him to be visiting professor in the History of Religions for a full year. I explained our new situation, that with the death of Wach, we had only one junior member who had recently been made assistant professor in the History of Religions, Joseph Kitagawa. Again, I received no response from Eliade, and I began to panic. Kitagawa was to make a trip to Europe to represent the Divinity School at an international conference and also to represent the Divinity School and myself at Wach's funeral. I quickly prepared another letter and asked Joseph Kitagawa to hand-deliver it to Professor Eliade either at the conference or at Wach's funeral. I was positive that they would meet at one or both occasions. The two met at Wach's funeral, and Kitagawa delivered my letter.

I later discovered from Eliade that his concierge in Paris neglected to give him some of his mail, including my letters. In

short, we almost failed to get Mircea Eliade. Fortunately, he responded that he would be pleased both to deliver the Haskell Lectures and to serve as a visiting professor in the History of Religions and to take up the work of Joachim Wach.

The Eliades arrived in the autumn of 1956 while the Divinity School was still a part of the Federated Theological Faculty. They lived in an apartment owned by Meadville Theological Seminary, one of the partners in the Federation, and Eliade was given an office in that institution directly across the street from their apartment. At that time a number of the faculty had offices in the Meadville building, including James Hastings Nichols and James Luther Adams. Though Chris Eliade did not know a word of English, she faced the ordeal of a shift from Paris to Hyde Park with determination and graciousness. It was not easy! As she will tell you, television was her salvation which enabled her to break the language barrier.

Mircea Eliade settled into his responsibilities and quickly made his presence felt. He gave a brilliant series of Haskell

Lectures that later appeared under the English title of *Birth and Rebirth*. Soon he had large numbers of students working with him as he was determined to build the discipline of the History of Religions in the United States.

Once we had Eliade, we almost lost him. Through a typical bureaucratic error, the Eliades were brought on the wrong visa—a visitor's exchange, which demanded that after its expiration they had to return to Europe or go someplace outside of the United States for a minimum period of two years before they would be permitted reentry. This is exactly what we sought to avoid at the outset, but it happened.

I am convinced that if at that point in their lives the Eliades had to leave the United States for a period of two years, it is doubtful that they would have returned to pick up his work. Special thanks must be extended to Professor James U. Neff, the founder and chairman of the Committee on Social Thought, and to his good friend and life trustee of the university, James H. Douglas, who at that time was Assistant Secretary of Defense under President Eisenhower. We discovered that the Eliades could be kept in the United States only if a special request were made specifying that Eliade's work was indispensable to the security and welfare of the United States.

The Department of Defense stated that he was indispensable, and requested that the Bureau of Health, Education and Welfare prepare a special waiver for the State Department and its Department of Immigration so that the Eliades would be permitted to remain in the United States. No regular Rumanian immigration quota was available for their entry. In short, this would permit them to stay indefinitely and become legal immigrants until the Rumanian quota opened for them and they became eligible for American citizenship, if they should so choose at a future date.

An interesting story that emerged from this incident speaks eloquently about the man and the nature of his work. A woman who initiated the entire process by preparing the necessary documentation to prove Eliade's indispensability to the United States worked in the Department of Defense. Charles Long prepared the necessary materials which she processed in order to prepare the proper request. She telephoned me and stated that she spent all of her time analyzing dossiers and writing the necessary waiver requests on behalf of scientists from all over the

world who sought special treatment in order to expedite their entry into the United States on the grounds that their work was indispensable to our security and welfare. She said that she had prepared hundreds of these cases, and in every instance they involved people whose primary work involved weapons and destruction.

In her judgment, Eliade was the first individual who was truly needed for the security and the welfare of the United States, for he represented the kind of knowledge, interests and humanity which our nation so desperately required. She also indicated that she became so interested in working on his dossier that she proceeded to read several of his books, which convinced her of his indispensability for our country. Immediately after this phone call I told the story both to the Eliades and to John U. Neff because it was so unusual and utterly true. Think what Eliade has contributed to the welfare and the true security of the United States. On May 1, 1961, Chris and Mircea were granted immigrant status.

Early in 1962 I nominated Mircea Eliade for a distinguished service chair in the university. Approximately twenty letters were written to the outstanding historians of religion throughout the world and also to several literary figures. The response was astonishing. Almost all scholars ranked him as the top historian of religions in the world, and none ranked him under the top two or three scholars. We received letters from Italy, Switzerland, Germany, Sweden, Denmark, France, England and the United States. In that these materials are almost twenty-five years old, I hope that Christinel will be able to read these remarkable tributes to her husband. On January 1, 1963 President George Beadle announced Eliade's appointment as the Sewell Avery Distinguished Service Professor in the University of Chicago.

At one other time I thought we were going to lose Eliade. Late in 1965 the state of New York founded four Albert Schweitzer chairs for both private and state universities. These were intended to draw the greatest humanistic scholars in the world to hold these chairs. I heard that Mircea Eliade was one of the first people approached to accept a Schweitzer chair. The chair involved a salary of more than double what Eliade was receiving, it included a \$10,000 research fund, a special travel fund for both the professor and spouse, two research assistants, and the freedom to appoint an assistant professor with only the approval of the chancellor

“We discovered that the Eliades could be kept in the United States only if a special request were made specifying that Eliade’s work was indispensable to the security and welfare of the United States.”

of the university. How could the University of Chicago even begin to match such an offer? When I informed Provost Edward Levi of the Schweitzer offer, he asked, "What do you propose to do?" I think I replied something along the lines, "Pray!" Obviously there was no move the University of Chicago could make to respond in kind. I did not dare to open the subject with Mircea.

"When the history of the Divinity School is written, Eliade's appointment in 1956 will prove to be one of the turning points in the history of the institution."

One day Mircea was in my office discussing the situation of his journal, *The History of Religions*. During the conversation he very nonchalantly stated that I probably heard he had received an offer for a Schweitzer chair. My heart virtually stood still as I replied that I had. Before I could say another word, he indicated that he was not interested in the Schweitzer chair, and that he was determined to stay at the Divinity School. Eliade very quietly said, "Is there any reason why I should leave? I came here to establish the discipline of the History of Religions, and we are well on the way. I have my journal, I have my students, I have my colleagues, I have the University, and we have our friends here in Chicago. Why should I leave?" I was both relieved and astonished. Here again is a mark of the man Mircea Eliade. That day I learned a profound lesson from him. Unless a person is unhappy where they are, or unless they can genuinely improve the conditions under which they work and so enhance the possibility of their contribution to their chosen discipline—why leave?

A final story should be told to demonstrate further the quality of the man as a rare human being. When I was negotiating with Paul Tillich to accept the John Nuveen chair and come to the Divinity School, I proposed to Tillich that he and Eliade teach a joint seminar on the History of Religions and Systematic Theology. Tillich's immediate response was that he would love to do that, but would Eliade, the greatest master in the discipline, consent to teach with Tillich, who knew virtually nothing about the discipline? I indicated to Tillich that he should let me worry about that problem.

I then approached Mircea Eliade and asked if he would be willing to teach in

such a joint seminar. His reply was exactly the same as Tillich's. He indicated that he would love to participate in such a seminar but that he was not sufficiently conversant in Systematic Theology, and therefore would Tillich wish to teach with him? For two years, the two men taught one of the most remarkable seminars that has ever been presented at the Divinity School, and perhaps at the University of Chicago. Through those two years of cooperation, they became good friends as they learned from each other and taught one another.

We have spoken briefly about Mircea Eliade as a human being, but it is appropriate that a few things be said concerning what he has meant intellectually to the Divinity School. This is neither the time nor the place to go into detail regarding that question; however, it is necessary to lift up a few salient points. Unfortunately, Joachim Wach lived only ten years after he came to establish the History of Religions as a discipline at the University of Chicago and in the United States. He laid a solid foundation, but it was Mircea Eliade who built a strong edifice recognized for its preeminence throughout the world. Eliade was quite self-conscious about his decision to remain at the Divinity School in order to establish the discipline of the History of Religions. He never tired of pointing out that there were hundreds, perhaps thousands of experts in different aspects of the History of Religions or within particular religions themselves, but there was no institution that had a group of scholars dedicated to the task of the History of Religions in a comparative and synthetic way. That is precisely what he hoped to do at the Divinity School, and that is exactly what he accomplished.

"The name of Mircea Eliade was introduced to us in the late 1940s by Joachim Wach . . ."

By 1969 the History of Religions field was composed of five full-time people—Mircea Eliade, Joseph Kitagawa, Charles Long, Frank Reynolds, and Jonathan Smith. It is not inappropriate to say that this group was unmatched in the United States. Large numbers of gifted students flocked to study with Eliade and his colleagues at the University of Chicago, and the entire field flourished under his leadership and inspiration. Divinity School graduates were placed in the very

best positions teaching History of Religions in universities, colleges, and seminaries throughout the United States. Indeed, he built the discipline not just at the University of Chicago; through his students and colleagues, departments of the History of Religions sprang up and flourished all over America.

When Eliade first arrived in the mid-1950s, he shared his dream to establish an

"Eliade was quite self-conscious about his decision to remain at the Divinity School in order to establish the discipline of the History of Religions."

international journal in the History of Religions that would draw on the best scholarship from all major universities. The journal was a projection of Mircea Eliade himself. In 1959, the initial steps were taken to establish the journal, and it first appeared in 1961. It quickly established itself as the premier journal in its field. In the late 1960s, while fighting a minority faculty and student attempt to have a direct say in the allocation and operation of the budget, I was sustained in my conviction by the knowledge that had that been the case, there never would have been a journal of *The History of Religions* and perhaps not a Mircea Eliade who chose to remain at the Divinity School. It is probably the best money the Divinity School ever invested.

Eliade was so deeply committed to his dream of establishing the discipline that when John U. Neff requested that Eliade be transferred to the Committee on Social Thought on a full-time basis, Mircea had no problem making a clean-cut decision. Professor Jacques Maritain had written John U. Neff and congratulated him and the Committee on Social Thought for having obtained the services of "the greatest humanistic scholar in the world." The fact was that he was at the Divinity School. At that point Neff requested that Eliade's contract be turned over to the Committee on Social Thought, though he could retain a joint appointment in the Divinity School. It was pointed out to Neff that such a decision rested only with Eliade. Given the choice, Mircea decided to remain full-time with the Divinity School, on its budget, and jointly be a member of the Committee on Social Thought, as were other Divinity School faculty.

Eliade stated that it was only in the

Divinity School that he could maintain a complete field of the History of Religions along with his colleagues. Furthermore, being a member of a Divinity faculty permitted him the freedom to move ahead with the serious study of religions without having to argue the problem of the reality of the sacred or of religion itself. As he said, he had colleagues who struggled with that issue and that was their function and role within the total body of the school itself. He wished to remain in the Divinity School, but also to participate in the Committee.

However, in the academic year 1962-63, Eliade spent a full year on the budget of the Committee on Social Thought in order to be free to pursue research. In one respect it made little difference in what part of the university Eliade taught because he was open to and worked with students and faculty from many parts of the university. This is always true of the unusual and great university professors. In another respect, Eliade could not have done what he truly wanted to do unless he was in the Divinity School.

Few faculty have made the massive impact on the total direction and work of the Divinity School that Mircea Eliade has. When the history of the Divinity School is written, Eliade's appointment in 1956 will prove to be one of the turning points in the history of the institution. Three major orientations have successively dominated the development of the school from the days it moved to the university. In the first two epochs, the institution was definitely a theological seminary firmly placed in the context of a great university.

From the beginning, Harper's vision was that of a dual role for the school. It was to educate people for a learned ministry through pursuit of the latest methods and discoveries available to the human mind, and using those same methods it was to advance knowledge in religion through the pursuit of rigorous scholarly research. Within a short time a historical method came to prevail, and it shaped what became known as the Chicago School. It was also known as a socio-historical or environmentalist school, and that approach dominated the Divinity School up through the 1930s. By the 1940s a second stage emerged which dominated the Divinity School in the 1940s and 1950s, as systematic or constructive theology was elaborated as the organizing principle for the entire institution. Chicago was identified as the center of the process school of theology.

Eliade's arrival and presence marked the emergence of the third major phase. I shall never forget his appearance at the faculty retreat on October 21, 1958. Eliade delivered a paper on myth which sparked a discussion that caught up the entire faculty. So his presence came to pervade the entire faculty, as it marked the emergence of a new kind of historical analysis of all dimensions of religious work. His fundamental concern not to reduce the reality of religion to any other phenomenon, his insistence that the central concern of the total faculty was to understand, interpret, and analyze the reality of the sacred, his affirmation that religion represents a distinct and particular way of living in the cosmos, his search for the manifestation of the sacred in concrete and particular forms, his insistence on locating and analyzing the universals within the particulars without dissolving or reducing the particulars, his subtle and imaginative elaboration of the meaning and structure of myth and symbol—all of these activities came to pervade the life of every area or field in the Divinity School.

Constructive theology was absolutely necessary and essential, but it was no longer to be the basis for the entire school. If one wishes to argue that this marked a shift from theological to religious studies, that is one way to designate the change; however, it must be done with great subtlety. The point is that Eliade's life and work in the Divinity School was not that of simply another outstanding professor. He symbolized a shift in the approach to the study of religion that marked the entire institution and dominates it to this day.

It is particularly appropriate that there is now a Mircea Eliade chair in the History of Religions in the Divinity School. In perpetuity his name is linked with that of the Divinity School. Not only do we honor Mircea Eliade, but through him we also honor the name of the Divinity School. Few faculty have contributed so much by their very presence and work to the life of the Divinity School and the University of Chicago as has Mircea Eliade. It is good to know that henceforth through the ages their names are indissolubly linked. Congratulations Mircea and Christinel.



Calendar of Events

November 8-9

Conference on Liberation in Process Theology and the Black Experience (co-sponsored with Meadville/Lombard Theological Seminary).

November 11-16

Schubert M. Ogden, Visiting Senior Fellow in the Institute for the Advanced Study of Religion, will be in residence. Public conversations are scheduled for the Commons Room on the afternoons of November 11, 13, and 14.

January 16

Lecture by David Jasper, 4:00 p.m., Swift Lecture Hall.

April 3

Lecture by Heiko Obermann, 4:00 p.m., Swift Lecture Hall.

April 9

John Nuveen Lecture by D. Gale Johnson, 4:00 p.m., Swift Lecture Hall.

April 14-16

Divinity Student Association's Spring Conference (topic to be announced).