

UNIVERSITY OF MINNESOTA
Office of the Dean of Students
Coordinator of Students' Religious Activities

Bureau History: Coordinator of Students' Religious Activities

The last Bureau to be organized in the Office of the Dean of Students is that of the Coordinator of Students' Religious Activities. This Bureau was authorized by the Board of Regents of the University in the summer of 1947 with the provision that funds for its first two years of operation would be contributed by church groups and private individuals, and with the further understanding that support would be provided from regular University funds after legislative session in 1949. The present coordinator was appointed to the post in September 1947.

While the position as such represents a new development in student personnel work, this does not mean that it was the first recognition on the part of the University of the importance of religion in the lives of its students. Since the beginning of the University in the presidency of Folwell, and through all subsequent administrations, the University has been zealous in manifesting its concern for student spiritual well-being. Folwell remarked in one of his addresses that education,

"must be infused and consecrated with the spirit of the great teacher, but the church need not keep the keys of the schoolroom."¹

In President Northrop's day the policy of the University was well expressed in a commencement address by Professor Maria Sanford. "The University," she stated,

"is a teacher of righteousness. It knows no creed; as it is bound to do, it leaves all, Protestant and Catholic, Jew and Gentile absolutely free; but it exerts upon all a powerful influence for good. At this transition time, when we hold so lightly dogmas for which the fathers went cheerfully to dungeon and to death, when

there is so great danger that with the form the essence also of religion may be lost, it is of the highest consequence that the influence of the University is decidedly religious...Here the student learns reverence for any faith which lifts the souls of men toward love of God and man; and learns also the liberality which not only tolerates in others' beliefs which he does not accept, but tolerates the idea that he himself may be wrong. He is taught by the lives of those from whom he receives instruction that liberty does not mean license, and that in accepting the conclusions of science one does not renounce his allegiance to God. "The narrow zeal of the bigot may declare that the University is irreligious but anyone, who with jealous care and watchfulness for the interests of religion, has studied for years the influence of the University upon the student body and upon the state, must emphatically deny the charge. If students sometimes give up tenets which they held before, they learn to reverence 'their conscience as their king', and to accept as 'true religion and undefiled', to deal justly, love mercy, and walk humbly before God'. "2

As the University grew in enrolment, and as the multiplicity of diverse faith groups became more apparent on the Campus, it was clear that a University-sponsored Chapel service or the appointment of a University Chaplain could not be satisfactory when there existed diametrically different approaches to worship. Logic seemed inevitably to spell out a policy whereby the cultivation of spiritual growth among students was to be left to private organizations. Baptist students were to form their own organization; Catholics could have a Newman Club; Lutherans could band together according to their preferences; in fact there was as much freedom

for students to assemble according to religious preferences as would be found in any American city or village. The advising and counseling of these faith groups was plainly the responsibility of the national denominational or interdenominational organizations with which the student groups were identified. Most churches designated a chaplain or counselor with responsibility to minister to the needs of these student congregations.

Since, however, these diverse student religious organizations were an integral part of campus life, there needed to be 1) a pattern of liaison which would show the University's appreciation for the contribution of these groups and their advisers would be constructive. Student religious groups like all other student organizations were under the guidance of the Student Activities Bureau, but because of the recognition of religion as a basic motivating force, together with full appreciation of the autonomy of religious activity in the American pattern of church-state separation, the establishment of a special bureau to coordinate religious activities was indicated.

Philosophy Leading to the Establishment of the Bureau of the Coordinator of Students' Religious Activities.

It early became apparent to counselors and to other staff members that provision should be made for analyzing the need experienced by students for constructive guidance in the solution of religious problems and for envisioning a University program which could utilize the resources of the voluntary religious groups upon the campus. Later an acceptable program was proposed to meet not only the needs of young men and women whose loyalty to their own denominational group remained strong during college years but also the uncertainty of students who, while dissatisfied with traditional viewpoints, could not be content with a materialistic answer nor with the instability of agnosticism.

The outbreak of World War II, together with the administrative changes intervening between the presidencies of Coffman and Morrill delayed the adoption of these recommendations for seven years.

In a letter to President Ford, January 26, 1940, a conception of what should be done was outlined.³

" . . . many local persons are coming to believe that some other agency must assume leadership for the development of a totally new type of program which shall supplement the work of campus churches and the YMCA and the YWCA. This new program is conceived to be supra-denominational and separate from formally organized religion."

It seemed quite apparent to one with considerable experience in counseling students that there are many young people who receive little stimulation from organized religion and who need help in formulating a philosophy of life built around contemporary ethical values. Even though the end product might be quite similar to those value patterns evolved by past generations, students seem to need guidance in formulating their own value patterns to provide them with a unifying principle in order that they may evaluate the forces of contemporary life. From the standpoint of technical counseling as well as psychology and psychiatry, the need for personality integration is apparent. The unifying principle which was provided to the student in the medieval university through theology is not present in contemporary higher education. The letter goes on to point out that

"More and more counseling on this campus emphasizes this aspect of assistance to students. We avoid the terminology of the religious worker, we employ different procedures, we speak of mental hygiene, personality development, and the formulation of ethical goals, but we are dealing with essentially the same problems."

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In the belief that the University take cognizance of this need on the part of students not directly involved in organized religious groups it was urged that the university provide a special counselor whose purpose would be to help students develop some sort of "philosophy of life". Students would be assisted to develop a sense of moral and ethical values around which they could organize the skills of professional competence developed in the classroom. The services of such an individual would coordinate the current programs of religious groups and explore possibilities of new types of programs appropriate to a state university. Such a program it was felt, would be endorsed enthusiastically by the citizenry of the state and it was predicted that "a larger proportion of our students would leave us with that kind of maturity which comes with the development of philosophical insight and a sense of social and ethical values."³

It is known that consideration was given by President Coffman just prior to his death to the appointment of a University chaplain. There was reluctance on the part of University authorities to appoint an individual who, as an ordained clergyman of one denomination would, by that very allegiance, be handicapped in dealing with groups of other faiths. An alternative suggestion was made during the war years that a three fold chaplaincy be instituted with the University recognizing as member of its staff a Protestant clergyman, a Catholic priest and a Jewish rabbi. This solution was likewise recognized as inappropriate, not only because it would appear that the University was instituting a program competitive with the work of the established religious foundations, but also because denominations with smaller constituencies might feel that favoritism had been shown in designating three particular denominations at the expense of the others.

The war period itself provided opportunities for close cooperation between the University and the campus religious groups which had

succeeded in strengthening their cooperative relationship in order to serve the needs of service men at the University. Because of his skill in student work and his excellent relationships with other religious organizations, the director of the University Y.M.C.A., J. Benjamin Schmoker, became recognized as the coordinator of religious activities, and it became apparent what progress could be made through the establishment of a close-working relationship between the religious groups and the office of the Dean of Students. The departure of Schmoker in 1947 to become associated with the International Y.M.C.A. brought a rapid crystalization to the plans formulated with the sympathetic approval of President James L. Morrill. This was the recommendation that the University should add to its staff a new department in the office of the Dean of Students an individual to serve as coordinator of students' religious activities. The proposal received the support of the religious foundation workers and of numerous church people in the Twin Cities who had concerned themselves to enrich the religious life of University students. Inasmuch as no budgetary provision had been made in the legislative appropriation for the current fiscal period, it was necessary that temporary financial support should be secured for the first two years of the program, pending the inclusion of this new budget in regular University expenditures. The following proposition was made to enable the appointment and it was given the promise of financial support by religious leaders in Minneapolis and St. Paul.

"In state universities it is desirable that a variety of religious programs be provided so that students may make intelligent choices of the type of religious participation they desire. It is equally desirable that the citizens of the state see clearly that the University supports these religious programs which aid in the overcoming of religious illiteracy, rediscovery of the religious roots of

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culture, and further aid students in finding and developing a philosophy of life. As a state institution, the University does not conduct religious programs of its own but it does wish to assist in the development of those programs which meet the needs, interests and convictions of students and faculty members.

To this end it is proposed that individual friends of the University, and religious organizations including the several student religious foundations, all should join together in developing financial support for a program designed to coordinate and assist in the development and further strengthening of the present denominational programs and such other religious and ethical groups as may be represented in the University community. It is proposed that funds raised for this purpose be used to employ a professionally trained personnel worker, who, operating through the Office of the Dean of Students, will serve in a staff relationship with the religious foundations and student churches and with other religious forces of the community and the state. This individual will assist the religious organizations in coordinating their several programs with one another and with various related University personnel services. Furthermore this individual will counsel with the religious groups on matters of University relationships and in general help the organizations to strengthen their distinctive contributions to student life of the University. He will also assist the religious workers in their cooperation with personnel agencies through in-service staff training programs similar to those conducted for other personnel agencies.

In this manner the rich resources of the University's personnel and educational agencies will be made available to religious workers in assisting students to achieve maximum personal development. In like manner the rich resources of religious foundations, functioning

as student groups, will be made available to students through the University's personnel agencies. Through such close cooperation, all workers in the field of religion will strengthen the means available for the fullest expression of religious ideals consistent with fundamental objectives of the University."

When the committee of Twin Cith church leaders headed by Algot F. Johnson assured President Morrill of their willingness to provide financial support for the program during its initial two years, steps were immediately taken to get the program under way, and Henry E. Allen, Ph.D. of Bronxville, New York, was called to undertake the responsibilities attendant upon this new office.

A budget of \$9,000 was established to cover salaries of the Coordinator and a secretary, and for supplies. On July 1, 1949, the budget of the Bureau was taken over in full as part of the regular University operation. On July 1, 1951, the academic rank of the Coordinator was advanced to that of full professor. For the year 1952 the budget was \$10,386.

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Present Program

At the present time 29 student religious organizations function including the following:

Minneapolis Campus

ASSEMBLIES OF GOD	- University Pentecostal Fellowship
BAHA'I WORLD FAITH	- Baha'i Club
BAPTIST	- Roger Williams Fellowship
BUDDHIST	- Buddhist Student Group
CATHOLIC	- The Newman Club
CHRISTIAN SCIENCE	- Christian Science Organization
CONGREGATIONAL	- Pilgrim Foundation
EVANGELICAL AND REFORMED	
DISCIPLES OF CHRIST	- Disciple Student Fellowship
EASTERN ORTHODOX	- Eastern Orthodox Fellowship
EPISCOPAL	- Canterbury Club
EVANGELICAL MISSION COVENANT	- Covenant Club
INTER-VARSITY	- Minnesota Christian Fellowship
JEWISH	- Hillel Foundation
LATTER DAY SAINTS	- Mormon Fellowship
LUTHERAN	- Lutheran Student Association
LUTHERAN MISSOURI SYNOD	- Gamma Delta
METHODIST	- Wesley Foundation
MENNONITE	- University Mennonite Fellowship
PRESBYTERIAN	- Westminster Foundation
REORGANIZED CHURCH OF	- Liahona Fellowship
JESUS CHRIST LATTER DAY SAINTS	
SEVENTH-DAY ADVENTIST	- Seventh Day Adventist Student Fellowship
UNITARIAN-UNIVERSALIST	- Tri-U Student Association
Y.M.C.A.	- University Y.M.C.A.
Y.W.C.A.	- University Y.W.C.A.

St. Paul Campus

CATHOLIC	- The Newman Club
CONGREGATIONAL-PRESBYTERIAN	- Congregational-Presbyterian Fellowship
INTER-VARSITY	- Minnesota Christian Fellowship
LUTHERAN	- Lutheran Student Association
METHODIST	- Wesley Foundation

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A survey undertaken in the year 1947-48 revealed that in an average week, meetings were held in the separate religious organizations with the frequency indicated in the following table:

Weekly Schedule of Religious Affairs

Fall 1948

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Total
25	19	25	28	25	23	8	153

Spring 1948

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Total
32	21	29	28	30	26	6	172

To determine if there were changes in the average week-day religious activities in 1956 (Fall Quarter) as compared to 1947-48 survey, a compilation of the interview schedules revealed the following results:

Fall 1956

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Total
51	31	60	55	55	37	13	302

On a typical Sunday, for example, such foundations as are organized in conjunction with a church, e.g., University Baptist Church, the Episcopal Holy Trinity Parish at St. Timothy's House, and the First Methodist Church, and those which are organized to function as student congregations or primarily for the University Community, e.g., the Missouri Synod Lutheran Student Chapel and Newman Hall for Catholic students, schedule regular worship services in their own sanctuaries (with the exception of the Episcopal parish which utilizes the chapel in the Continuation Center Study pending completion of its own building). As far remaining foundations, students are encouraged to worship in the churches in the Southeast area adjacent to the University or elsewhere in the Twin Cities. On Sunday evenings all the denominational Christian groups, Catholic, Methodist, Baptist, Presbyterian,

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Episcopal, Congregational, Lutheran, and Missouri Synod, with buildings of their own, hold active programs and frequently include a meal and a social period, in addition to worship, discussion and study activities. On a typical week day, in addition to prayer and worship opportunities, the denominational groups provide lectures and sessions dealing with Bible study, missions and social action. The YMCA, YWCA, Inter-Varsity and Tri-U groups provide a wide variety of day-time discussion, study, and fellowship activities. Some of the smaller groups with membership ranging from 5-50 may meet only once a week, or perhaps once or twice a month, as for example the Christian Science Organization weekly testimonial meetings and the program sessions of the Eastern Orthodox Fellowship which are scheduled on call of the officers and advisers.

It is obviously impossible for the Coordinator to maintain contact with all the activities which occur within the individual religious groups. However, on the professional and on the student levels there exists coordinating machinery known as Councils of Religious Advisers and the Student Council of Religion, with functioning counterparts on the Minneapolis and St. Paul campuses. With these four Councils and their various sub-committees, all of which involve the inter-play of diverse faith groups, the Coordinator seeks to maintain a very close relationship. Each of the Councils of Religious Advisers meets at least once a month while the Student Councils meet once a week during the academic year. It is through the Councils and their officers that committees are set up to function for freshman Orientation, for Church Night during Welcome Week, for the issuing of a Booklet describing religious programs, for the observance of a religious emphasis program usually called Religion in Life Week, for the observance of Brotherhood Week in winter quarter, for the promotion of Moral Issues Forums, and for policies relating to the Inter-Religious Reading Room. Approximately 40 group meetings of this kind take place each month and the

Coordinator makes an effort to attend them all. With the changing student population and the general unfamiliarity of students with enterprises involving more than one faith point of view, it is almost essential that the Coordinator be on hand to provide the background of experience necessary for the avoidance of serious errors in planning. Staff members of the Student Activities Bureau and Committee Advisers appointed by the over-all Council of Religious Advisers carry on much of the active guidance for successful programming. The Coordinator's office by maintaining files of previous years and through the scheduling of individual conferences with advisers and chairmen of the committee, provides a continuity and certain guideposts so that each newly organized committee has the experience of the past to go on.

It is notable that Minnesota has the largest Lutheran enrolment of any university in the world and one of the largest Catholic enrolments of any university in the United States. From consultations, conferences and correspondence involving chaplains and administrators in other universities throughout the country the conclusion may safely be drawn that no other campus religious program involves so large a number of self sufficient religious organizations which at the same time function together for a coordinated approach to the campus. There is no pressure put by the University to force its preconceived ideas of theology or social action upon the foundations. However, the original framework which provides that students and pastors shall meet and consult together on matters where there is no question of theology or worship brings about an acquaintanceship across faith lines and builds a respect for the sincerely held views of others. Such opportunities to work together without ridicule or insults must guarantee the diminution of tensions based on ignorance and the magnification of acceptance based on understanding, so vitally needed in a nation devoted to freedom of thought and belief.

Functions of the Coordinator's Office

Processing of religious census cards (see following page)

PROCESSING OF RELIGIOUS CENSUS CARDS

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Once each year at registration for the fall quarter, every student is given the opportunity to fill out a form indicating his denominational affiliation. The Coordinator of Students' Religious Activities office keeps statistical record of these cards but sends the originals to the religious organization with which the student has identified himself. Thus the campus religious foundations are able to know what students have come to the University from their own denominations and to extend them a welcome to the activities and program which the group provides. New students who register for the winter, spring, and summer quarters are likewise given the opportunity to fill out religious census cards. Between 70-75% of the students fill out these cards each fall.

	<u>1948</u>	<u>1949</u>	<u>1950</u>	<u>1951</u>	<u>1952</u>	<u>1953</u>	<u>1954</u>	<u>1955</u>	<u>1956</u>
Total enrollment Fall Quarter	25,343	23,168	20,437	17,472	17,493	17,679	18,742	21,468	23,184
Total enrollment Census Cards	17,715	17,098	15,319	12,801	13,071	13,188	13,824	16,207	17,393
Percentage	69.9%	73.8%	74.9%	73.3%	74.7%	74.6%	73.2%	75.4%	75.0%

ASSEMBLIES OF GOD							30	49	46
BAPTIST	695	650	568	461	419	472	494	586	650
BUDDHIST		19	19	22	23	17	19	24	22
CATHOLIC	3,823	3,966	3,303	2,676	2,675	2,926	3,334	3,775	3,878
CHRISTIAN SCIENCE	216	201	166	108	100	83	88	93	103
CONGREGATIONAL	1,003	997	910	717	636	726	763	747	777
DISCIPLES OF CHRIST		83	78	50	49	52	56	85	98
EASTERN ORTHODOX				98	79	90	93	113	124
EPISCOPAL	1,025	949	854	684	612	641	667	721	667
EVANGELICAL & REFORMED								139	134
EV. MISSION COVENANT						158	164	221	319
EV. UNITED BRETHREN				98	99	115	102		
FRIENDS			18	20	14	13			
INTER-VARSITY			200	159	166	37	57	64	99
JEWISH	999	885	872	789	763	765	731	784	816
LATTER DAY SAINTS (Mormon)				25	24	18	23	32	30
LUTHERAN	4,852	4,750	4,090	3,575	3,312	3,630	3,736	4,506	4,912
LUTHERAN MISSOURI	573	474	431	389	409	494	597	656	937
MENNONITE				10	15	27	20	23	28
METHODIST	2,058	1,881	1,641	1,277	1,180	1,299	1,271	1,419	1,492
PRESBYTERIAN	1,455	1,354	1,166	923	862	930	920	1,020	1,010
REORGANIZED CHURCH OF JESUS CHRIST							17	8	10
SEVENTH DAY ADVENTIST								19	19
UNITARIAN	182	160	140	111	125	139	138	138	184
UNIVERSALIST	12	17	14	29	11	6	19	32	18
MISCELLANEOUS	822	399	362	394	161	382	140	470	212
UNDECIDED			458	372	300	168	337	383	700

Provision of consultative and statistical assistance. The Coordinator's Office is frequently called on by denominational agencies seeking information on University policies and advice on campus programs. Since the Coordinator is in contact with all of the various campus religious enterprises, he is able to serve as a clearing house and distribution center on methods of campus religious activities. He is occasionally able to call upon special research resources of the University to help the religious groups obtain an accurate picture of their enterprise.

Seminars for religious staff. Each year, in cooperation with the program committees of the religious staff (The Councils of Religious Advisers), meetings are arranged for the purpose of acquainting religious staff with relevant University programs to facilitate their counseling function. Sessions have been held on an average of once each quarter and have acquainted the religious staff with the several bureaus in the Office of the Dean of Students, administrators and counselors of various Colleges in the University, with admissions, health and dormitory counseling programs. These meetings or consultations represent a type of in-service training program better to equip the religious staff to serve their student constituency.

Coordinator's Counseling Activities. While the Coordinator seldom attempts to advise students in regard to matters of personal religious belief, cases are frequently referred to him of students who express uncertainty or a need of guidance in their religious life. The Coordinator customarily interviews such students and refers them to a pastor, priest, or rabbi who can be more directly helpful in providing spiritual assistance. Much of the Coordinator's time is spent also in meetings of committees and councils made up of students from diverse faith groups. An indication of the extent of these activities is incorporated in the following table:

Year	Student Religious Organizations	Coordinator's Group Meetings	Coordinator's individual Conferences for Counseling and Program
1947-48	21	Information incomplete	Information incomplete
1948-49	23	453	505
1949-50	25	399	502
1950-51	27	410	282
1951-52	27	274	427
1952-53	29	291	347
1953-54	29	338	304
1954-55	28	329	372
1955-56	29	317	346

Academic activities. The services of the Religious Coordinator are available to every division of the University. Instances of this sort of activity are:

- a. teaching an experimental course in General College, "Religions in Minnesota"
- b. arranging seminars on inter-faith marriage for Family Life course and on spiritual problems of the sick for the Nursing Program
- c. participating in panels on religion in public education
- d. arranging non-credit study trips to religious centers in the Twin Cities open to the entire student body
- e. planning conferences of state university leaders on procedures of dealing with religious matters.

Assistance to inter-religious campus organizations. When activities are planned such as Religion in Life Week, Brotherhood Week, programs for welcoming new students, participation in Campus Chest drives, and publishing of a descriptive booklet to acquaint new students with religious programs, the Coordinator supplements the religious staff advisers in shaping the programs to help them be of maximum service to the University community.

Inter-Religious Reading Room. With the approval of the Board of Regents and the cooperation of the student religious organizations there has been established in connection with the Coordinator's office a Reading Room which includes:

- a. Forty-three periodicals from most of the faith groups represented on the campus.

b. Pamphlets discussing the beliefs and viewpoints of eighteen denominations or sects.

c. Books on - Religions of the United States	32
Religious Interpretation	34
Race Relations	14
Church in the Modern World	36
World Religions	30
Religion, Education & Ethics	58
Philosophy and Theology	14
Marriage and Family	28

d. Pamphlets and publications dealing with ethical and moral aspects of applied religion, with particular emphasis on inter-religious good will and understanding. They are shelved under the following 13 headings:

Church and State
Civil Liberties
Hazen Foundation
Human Relations
UN & Foreign Policy

(Material in folders under following headings.)

Alcoholism
Bible
Broadcasting
Euthanasia
Labor and Economics
Mental Health
Personnel, Vocational Guidance
Universal Military Training

This library serves as a filter center for distribution of current religious information to students and faculty members who might wish to secure it.

During the years 1949-50, 1950-51, 1954-55 the Danforth Foundation of St. Louis, Missouri, assigned "Danny Grads" to our campus, one each year, to be of assistance in the various campus religious programs. These have been the only full time aides assisting in the coordinating office. Although requests have been made each year for additional staff on either a full or part time basis, no such provision has been forthcoming. Religious activities are known to absorb one of the largest, if not the largest, blocks of student time. The 1948 study of "Participation in College Activities at the University of Minnesota," undertaken by the Dean of Students staff, revealed that "the largest amount of

participation in a single activity category was found for religious and church activities, a total of 21 per cent men and 42 per cent women⁵. Moreover in the area of organized off campus activity, 52 per cent of the women and 44 per cent of the men participated in church groups, a far greater proportion than was to be found in any other off-campus activity.⁵ With the current emphasis upon character and personality development, there would seem the strongest justification for enlargement of the University staff dealing with these groups. It is particularly noteworthy that 20 tax-supported institutions, according to a survey in 1952, report the appointment of religious coordinators on their campuses.⁶

Summary

Minnesota's experience as the pioneer in this field causes many inquiries to be directed here. In view of the fact that there is no campus in the country which provides curricular or internship opportunities for this new and growing profession, it would seem desirable for the University to consider the appointment of an additional staff member who could work with the Coordinator in the shaping and development of such a program. Minnesota with its existing religious facilities and its curricular offerings in counseling, in group work, in case work, and in inter-group relations, should be able to provide an outstanding sequence in this field, one which is greatly needed for the strengthening of our national life.

The first seven years of Minnesota's religious program of religious coordinator have provided ample evidence that it is possible for men and women of good will representing divergent faiths to work harmoniously together in the best American tradition guaranteeing freedom of worship. No longer may it truthfully be said that the only option presented to a student on a state university campus is one which leaves God out of the picture. It is to be hoped

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that the years ahead may see an enrichment of the curriculum to provide more complete treatment of the place and significance of religion in history and social institutions. There are also challenging possibilities, as one contemplates the rich religious resources of our faith groups, in the exploration of seminars, retreats, and week-end reading parties which would help to overcome the danger of over-specialization by providing opportunities for students of different departments and professions to consider the great moral and ethical implications of what they have learned as they relate to family, community, national and world problems. Such a program, while it might lack the unifying influence of a monolithic theology, might yet provide for the Minnesota student a sense of purpose and commitment which would be of the utmost significance insofar as the dynamics of his own faith could be seen against the perspective of other great philosophies and theologies.

1 William Watts Folwell, University Addresses, Minneapolis: The
H. W. Wilson Company 1909, page 183

2 E. Bird Johnson, Forty Years of the University of Minnesota,
Minneapolis

3 E. G. Williamson's letter to President Ford, January 26, 1940

4 Letter from President James L. Morrill and Dean E. G. Williamson
to Mr. Algot Johnson and Twin City Church Leaders 1946

5 E. G. Williamson, W.L. Layton and M. L. Snook A Study of
Participation in College Activities, University of Minnesota
Press P 28 and P 32

6 Henry E. Allen, "Practices of Land-Grant Colleges and State
Universities Affecting Religious Matters", School and Society,
December 6, 1952, Vol 76, No. 1981, Pages 359-363