busy you must be on all this trip, and do not expect long letters. An occasional note to indicate that you are in good health and that things are going right will be appreciated. I am extremely anxious there shouldn't be any danger to the physical health of any of the party, as you know. This I suppose will be especially the question in China. Please give my My dear Dr. Henderson—Henderson, and believe me, with all best wishes—Your very interesting letter from Bangalore dated November 2d with enclosed material was duly received. The enclosures were forwarded to Mr. Bedford with instructions to keep them in your office in Harper so that you would find them on your return in good order. I am very glad to hear of the prosperity attending your trip thus far, and hope that nothing will occur in any way to dim the record. The other day I had a letter from the Rev. Dr. Downie, who wrote from Madras, India, to express his appreciation of your lectures in Madras. It was very thoughtful of him, I think, to write. I need not say how pleased we all are with the matter. I know how
Opposite December 4, 1923

My dear Dr. Huntington,

Your very interesting letter
from Huntington Cafe company at Lynn, Massachusetts
was most interesting. The conclusion was most interesting to
me with regard to your
request to you to keep your
office in Boston for your writing. I can only speak highly of
the benefit of your visit, and hope that
your new project will consist in such a way to gain the results.

I cannot understand how I had a letter from you. My Dear
Daniel, who
knows whom?"
busy you must be on all this trip, and do not expect long letters. An occasional note to indicate that you are in good health and that things are going right will be appreciated. I am extremely anxious there shouldn’t be any danger to the physical health of any of the party, as you know. This I suppose will be especially the question in China. Please give my cordial regards to Mrs. Henderson, and believe me, with all best wishes and kind greetings.

Yours very truly,

H. F. J. - L.

Rev. Dr. Charles R. Henderson,
\% Thomas Cook & Son,
Hongkong, China.
him in the service of the University, and at the same time free him from detail. We have also this quarter perfected the arrangements with the French Department of Education and the Fine Arts for an exchange of professors. It will take effect on the year 1913-14. We shall make the exchange every alternate year, and the first will be a French professor lecturing here in the autumn or winter quarter. Mrs. Judson wishes my dear Dr. Henderson—regards to Mrs. Henderson and yourself.

I was greatly pleased a few days ago to receive your favor of the 15th of November from Bombay. The packages of printed material came also, and these have been filed with Mr. Bedford. We are following your course with great interest, and are pleased with all the indications of the success which it has met.

Things are here moving pleasantly. There are a few cases of illness in the faculty, but none of them seem serious. We are closing a prosperous quarter. Dr. Goodeeod retires on the 1st of January, but the Board has appointed him Corresponding Secretary with duties not very definitely defined. This will keep
Mr. George H. Henderson:

I was quite pleased to hear you have agreed to become your father at the head of the Department of Education and Training. The prospect of having such a capable and experienced man in charge is令人欣慰 and we are pleased with the implications of this appointment.

We are following your career with great interest and are pleased with all the indications of success which you have made.

Thank you and please convey our best wishes to your family.

The success which you have achieved in your field is an example to others. We are grateful for your help and support in educational endeavors.

Best wishes and good luck in your future endeavors.

Yours sincerely,
[Name]
him in the service of the University, and at the same time free him from detail. We have also this quarter perfected the arrangements with the French Department of Education and the Fine Arts for an exchange of professors. It will take effect in the year 1913-14. We shall make the exchange every alternate year, and the first will be a French professor lecturing here in the autumn or winter quarter. Mrs. Judson wishes to join me in cordial regards to Mrs. Henderson and yourself.

With all best wishes, I am,

Very truly yours,

H.P.J. - L.

Professor Charles Richmond Henderson, D.D.,
T. Thomas Cook & Son,
Shanghai, China.
We have been informed that the increase in the number of the
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We have been informed that the increase in the number of the
University of the United States and the decrease in the
number of the United States.
Tientsin, Feb. 16th 1913
N. China

Dear President Johnson,

You will be interested to know the China program:


I have had splendid opportunity to see college, U.M.C.O. Students, officials—all have received me very freely. Let me tell you in detail in my report, but just now I must write that I can only write in Chinese, as I cannot read; and as I am ill I can but convey my best wishes for success, but some day I will write in English.

I join the Peking program as follows:

Sunday, Feb. 17th, arrived by express from Hankow after trip to Hanyang.

10 am. breakfast, with Chinese students & 5 p.m. lecture, lecture.

Monday, Temple Session, luncheon with Dr. Van Riper, 2 p.m. Address at Szechuan Mission and Szechuan Chinese line; 8 p.m. Conference with Chinese students.

Tuesday, Temple Session, luncheon with Dr. Van Riper; 2 p.m. Address at Szechuan Mission and Szechuan Chinese line; 8 p.m. Conference with Chinese students.

Wednesday, Temple Session, luncheon with Dr. Van Riper; 2 p.m. Address at Szechuan Mission and Szechuan Chinese line; 8 p.m. Conference with Chinese students.

Thursday, Temple Session, luncheon with Dr. Van Riper; 2 p.m. Address at Szechuan Mission and Szechuan Chinese line; 8 p.m. Conference with Chinese students.

Year 1913-1914, K. Taylor's 1st year in Peking.
Friday: Department of Justice - Lehman; Supreme Court - visit & model prism.
7. Visit to Columbia University.

Saturday: 8. Conference with Dr. Jameson, Surgeon, on famine work.
11. Address: Government Training.
1-2:30. Luncheon with Mr. Calhoun. (They send best regards to you and Mr. Jordan.
2:30. Conference with Dr. E. Morrison, President.
4. Address: Mass Meeting of Students, 400. 57 100 new
6. Address: Social Science lecture.
7:30 Address: Government students.

Sunday: 8:30 M. for Sunday service.

Good health. All the party well, Elmer, bright winter.

[Handwritten note: 
...and other matters.]

[Handwritten note: 
...will go to Shanghai, 1st of March. 15th. Japan, Turkey, etc., etc.]

[Handwritten note: 
...full programme for 14th in Shanghai. I hope I shall be ready.]

[Handwritten note: 
...I have a few days left to my classes, but I am very happy to have a programme for my classes before I leave Japan.]

[Handwritten note: 
...with best regards to you, Mrs. Jordan.

All鲜明 friends,

G. R. Hutchinson.
Feb. 13th, 1918

26 Range Road, Shanghai

Dr. J. F. Judson
University of Chicago

Dear Dr. Judson:

Just a few words to express the appreciation of myself and of the American and European community here in Shanghai and vicinity for the recent visit of Professor Henderson. I have taken the trouble to make a few clippings from the daily paper giving accounts of some of his lectures. I have been out here fifteen years and in all that time I do not know of any American visitor who has been more heartily received by the foreign community here, and who has been given more attention by the daily press. In addition to a number of addresses in English to Europeans and Americans, Professor Henderson also spoke to Chinese audiences through an interpreter more than a half dozen times. He made a great impression on his Chinese audiences and they are equally enthusiastic about his message. He certainly has a great message for the people of the Orient to day and we want you at the University to know how much we appreciate your making it possible for him to spend this time in China.

The editor of the Chinese Recorder has asked me to give an account of his visit and of his message in their coming March number. Will probably send you a marked copy. You will remember that I suggested to you early last summer the advisability of allowing Dr. Henderson to make this visit in China. I have been able to arrange for lectures from him in seven of the most important student centers in China. He will report to you what reception he has met.

Now I wish to suggest that in the future you always plan
to send the Barrows Lecturers around this way. We have a rapidly growing student constituency who will be profited by such messages as the Barrows lecturers give, and the extra cost of sending them this must be very slight compared with the total cost of sending them over to India. I will always be glad to make the local arrangements or to put you in touch with the right parties to make such arrangements.

Again thanking you and the managers of the Haskel Foundation for this visit of Professor Henderson, I remain,

Yours & &.

J. T. Proctor
I am in receipt of your letter of February 9th and was delighted to hear from you. We have a reputation for being prompt and efficient, and I believe that we are able to deliver our products on time. However, I understand that there may have been some delay in the shipment of the items you requested. I want to assure you that we are doing everything we can to get them to you as soon as possible. I have instructed our warehouse to expedite the shipment and I will follow up with you personally to ensure that everything is going smoothly.

I am excited to hear about the progress of your project and hope that we can continue to work together in the future. Please let me know if there is anything else I can do to assist you.

Sincerely,

[Signature]
International Prison Commission

Charles Richmond Henderson
Commissioner for the United States,
Department of State, Washington, D.C.
Mailing Address:
The University of Chicago, Illinois

President, Sir Evelyn Ruggles-Brise, K.C.B.
London, England

Secretary, Professor Dr. Simon Van der Au
Groningen, Holland

International Prison Commission

Barrow

Tokyo
March 7, 1913

Dear President Jordan:

I find that the letter of introduction
which you sent to Dr. Motora Nakano, President of the
Imperial University of Kyoto and to Barns Arata
Hamada, President of the Imperial University of Tokyo,
Haruo, President of the Imperial University of Tokyo,
was handed to me. Unfortunately, I never reached them. In spite of this,
failure they have both been exceedingly kind to me.
Perhaps you will write, sending a copy from your
files, and forward them to their respective heads.

Yours cordially,

[Signature]

Charles Richmond Henderson
International Pension Commission

[Handwritten text not legible]
March 26, 1913.

My dear Mr. President:

I have read with interest the letter of Mr. Proctor with reference to the work of Dr. Henderson. Mr. Proctor was graduated from the Divinity School of the University of Chicago with the D.B. degree about fifteen years ago. When the Shanghai Baptist College was established by joint action of the northern and southern Baptists seven years ago he was made its president and remained so until he came home on furlough in 1910. During the year or fifteen months that he was at home he devoted himself very actively to interesting Baptists at home in the educational situation in China and wrote, especially for "The Standard" various interesting and on the whole very helpful articles on the whole situation. He is a man of very active mind and on the whole of good judgment. Since his return to China last fall he has been asked by some association or committee representing all denominations to undertake the work of coordination of the elementary and secondary schools conducted by the various denominations, embodying them in a unified system, and is, I understand, now engaged in that work. I do not always
May 26, 1910.

In regard to your favor of the 21st and recent letter of the same date:

I have no more information to add in reference to your favor of the 21st, and the recent letter of the same date.

I am, yours truly,

[Signature]
agree with Mr. Proctor's opinions, but have entire confidence in his character and a good measure of confidence in his judgment. He wants to move a little faster perhaps than is practicable and do larger things than are practicable, but aside from this I think he is generally right.

Very truly yours,

[Signature]

President H. P. Judson,
The University of Chicago.

EDB
Chicago, March 29, 1913

Dear Mr. Proctor:

Your favor of the 18th of February was duly received. The clippings also have come. I am very much gratified with your opinion and report on Professor Henderson's work. I note your suggestion as to the Barrows Lectures, and we shall certainly bear it in mind in making future plans.

With sincere regards, I am,

Very truly yours,

H.P.J. - L.

Mr. J. T. Proctor,
26 Range Road,
Shanghai, China.
DEAR Mr. Directors:

With sincere regards,

[Signature]

Mr. T. Proctor
Seymour House
Station, Cambridge
Chicago, April 9, 1917.

Dear President Judson:

I am returning the correspondence which you kindly entrusted to me, and have kept the letter of Mrs. Sullivan, and will answer it.

Yours sincerely,

C. H. Anderson, BeU.

Dictated not read

President H. P. Judson,

Faculty Exchange.
Hoping your wife and
family, and self are well.
I see the Clure was been
appointed minister at Kinclon.
Tell your Mr. late wife was
born in Wii. Lindsay?
To you all and all old
friends Years in the master
service.

John Nelson.

P.S. If you will send theSampler.
and your letter to Rev. Dr. Ross
to me I will send it to him.
Friends my son John is a Captain in the H.M.S. and is home in 12 months leave to settle his M.A. & F.R.C.S. in Edinburg. All the rest of my other daughters are well, Big James is Capt. of Post Office. Macklare, Margaret Missionary, Chris. Scott, Emma, Amy, Fanny, Nurse in Lulphag, Hannah nurse Sunderland at St. Royal Roads Hospital, Southampton. He is also sitting with his brother for his M.D. in Edinburg.
Jehovah was with his servants, the missionaries to the English-speaking people. There was thin crust, and address, also. Rev. J. L. Johnson, Rev. W. Johnson, Rev. John MacRae, Rev. W. Buckland, Rev. Dr. Ross. Hoping you will come to India, I wish to visit India. You will be glad to know my voice has greatly improved. I can shape a sentence in English. Occasionally, tell all my old friends at your service in Calcutta, especially the archbishop and Mr. Coulidie, with Donald, Pat and James, etc. I hope you will be pleased to know that your

138 Lillies Street
Adelaide, South Australia
26th June 1913

Dear Mr. Barker,

You will be surprised to see a note from me in Australia. I am writing at the request of Rev. Dr. Ross, president of the Minister, Cape of Good Hope, and as present supply of the Anglicans. Pray tell the end of August, he intends going on to America.
for Sept. and October. He said he was asked by an Indian gentleman to visit India, and give some lectures to students at the Colleges throughout India. I told him about the visits during the Winter, which were I was in India of the Rev. Dr. Fairhaim, and others.
in connection with the special fund for noted ministers from
England, and America. I told him you were back of the T.M.E. in Calcutta, and I would write to you, and you would be able to supply him with the
information he wants about this matter. He would also like you to send him a copy of the book containing the lectures of former Ministers, to give him an idea of the number. I know of subjects dealt with to guide him if he visited India.

He is a most powerful

for he preacher, when he rises and his book he closed his
Bible and preacher without a note. I told him his
visit would be very acceptable and only to lecture to the
Glengarry, 71
South Australia
13/7/13

Dear Sir,

The Rev. John Nelson, formerly Army Chaplain in India, has suggested that I should write to you in regard to a lecture ship that he thinks I might take this next year, if no other appointment has been made. As I do not know the conditions or terms of the appointment, I want to ask information. If you have any fact...
Lectures you could send one, or inform me where they are to be procured. I should feel much indebted to you.

I have given some thought to Hinduism and the problems of India, it is my intention to visit India at some time. The Swami gave me the promise of a hearty welcome when he visited Johannesburg.

With kind regards, best wishes for your work.

Yours sincerely,

[N.A. Ross]

[Shrewsbury, Eng. (M.A. L.L.D.)]
My dear Dr. Henderson,

I am enclosing herewith two letters which are self-explanatory. The lectureship mentioned in both letters evidently refers to the Bapuji R. D. Trust Foundation and of course we in India have nothing to do with the appointments — only preparation for lecturers visits.

I do not know the Secretary not the official title of the Foundation and am therefore sending these letters to you in the hope that you will please them where they will be properly dealt with. The Committee may wish after investigation of Dr. Ror’s gratification to consider him for a future lectureship. I am not acquainted with Dr. Ror. but Mr. Fred B. Smith of the Men and Religion Movement met him while in South Africa and calls him a big man.

I am your very truly,

[Signature]

[Address: 30-221, Apna, Calcutta]
The International Committee

Young Men's Christian Associations

134 East Twenty-Third Street

New York

[Handwritten text]
Chicago, September 23, 1913

Dear Sir:

Your favor of the 1st inst. addressed to Dr. Hendersons, with enclosures, is sent to me.
The suggestions will be placed on file for consideration at the proper time.

Very truly yours,

M.P.J. - L.

Mr. B. R. Barber,
General Secretary, Y. M. C. A.,
Calcutta, India.
Office, Department of EE, 1913

Dear Sir:

Your favor of the 7th inst. reached me.

Dr. Henderson's advice and assistance is most welcome. The suggestions will be given on the present occasion.

Yours very truly,

R.P.L. — L.

Mr. H. R. Beck

General Secretary

U.S. A.

Director, Indian
Harry Pratt Judson, LL. D.  
c/o American Legation  
Pekin, China.  
Via Siberian Railroad  

Dear Harry,—

President Harper once expressed to Dr. Hillis the wish that the Doctor would take that appointment for preaching in the Orient that President Charles Cuthbert Hall accepted once. For this matter, somebody else who was President Harper’s successor expressed the same wish to Dr. Hillis. At both times Dr. Hillis felt that his engagements here were such that he could not go away long enough to fulfill the duties of that foreign place. We were talking the matter over in a friendly way, incidental to my telling of the mission on which you have gone, and from what Dr. Hillis said I think he would now accept the appointment mentioned. I do not know whether I ought to say he is at the height of his popularity and influence here, because he increases every year. His sermons this Winter have been in some respects better than any preached before. His great genius for a pictorial presentation of the great leader and the great truths of Christianity would seem to me peculiarly adapted to the minds of orientals.
I look back on your first year here, how it seemed like just yesterday. I was so excited about the new adventure. I remember you were always full of energy and enthusiasm. The days passed by so quickly, and before we knew it, a year had gone by. I hope you enjoyed your time here as much as I enjoyed getting to know you. I look forward to seeing you all over the holidays and hearing about your adventures! Happy holidays!
Lucy had a letter from your sister yesterday and we are greatly relieved to learn of the improvement in your wife's state of health. Two friends of mine took the very trip you are now taking, two or three years ago, and I have heard a good deal about it. I would rather be out playing golf. Make my warm regards to Madam, and believe me,

Ever faithfully yours,

[Signature]

ERK/RM
Dear President Judson:

I have given thought to the enclosed note from Mr. Kennedy. Doctor Hillis represents a certain high type of pulpit eloquence in this country and on particular audiences would make a very strong impression. Of course, he is in no sense a specialist. If it is desirable to send a specialist, I have been in favor of sending Professor Mathews the next time, unless you want someone from outside.

Yours cordially,

[Signature]
Dear Professor Taylor,

I have had the privilege to be of assistance to Doctor Hilton in her research on the University of Wyoming's climate. I have been working with her on various projects related to climate change and the impact of human activities on the environment. In the course of our work, we have encountered several interesting findings that I believe could be of interest to your research.

I have seen in the journal of Climatic Process a section on recent climate change studies. It is interesting to note that the recent climate changes have led to significant alterations in the ecological systems. It is crucial that we continue to monitor these changes and understand their implications for the future.

Yours sincerely,

[Signature]
The University of Chicago

Nov. 14, 24

Dear President Julian:

I am going to send you a list of names of men who I think might be acceptable for the next Barron Lectures.

Thus far, the name of Professor E.T. DeVoe, Ph.D., L.L.D., of Columbia, seems to fit the best. I can think of no better man to fill the position.

I have been in touch with Professor DeVoe, and he has been in touch with Mr. M. E. H. of New York, who is the head of the Charity Organization Society of New York City. I have been in touch with Mr. M. E. H. of New York, who is the head of the Charity Organization Society of New York City.

I am not sure whether he is familiar with European and international movements, and whether he is acquainted with European and international movements. I am not sure whether he is familiar with European and international movements, and whether he is familiar with European and international movements. I am not sure whether he is familiar with European and international movements.
The University of Chicago

he has acquired knowledge of European languages to study their literature in the course. Some years ago at the Exposition at St Louis I had heard, as his interpreter with the French and German members of his jury. Perhaps he has studied with them since then.

It would be easy for you to get from the Rockefeller people in New York more full and exact information.

Among all my acquaintances, considering all aspects, I cannot now recall any one who combines knowledge, administrative experience, with skill in writing and thinking, as Dr. Denin.

Yours sincerely,

E.R. Henderson
P.S.

The University of Chicago

I have been thinking of possible subjects for the next Barros lectures, so:

1. The recent progress of science, as an achievement of human reason in mastering the laws of life and in expelling the lot of mankind on the earth. The Indian Vedas have an idea that all science was long ago in their sacred books; they are superficial; they never will move until this phase is uncovered.

I did something of this in my lectures, but the argument could be greatly extended and fortified.

2. Another subject would be: The case for Representative government, rather fully illustrated by French, French, and English, and American political history. This is a ticklish subject for India, but it might be handled with tact to great advantage, and India needs it only.
The Argument of Ario

...
3. Another subject which might have been neglected with slight practical advantage in the Smith Act. International law and the moral principles on which it is based are slowly coming to dominate the relations between peoples. The Cypriot question and the Iran problem have been handled with a deep interpretation. This also is a dangerous and explosive situation that should be handled, but a discussion might be helpful as India is coming into closer relations with the West and England in turn to small more local representation in imperial affairs. Many Indians actually believe that Christian statesmanship is a fraud and that its time has come to end. They can cite many facts to sustain these views, and many would help them see that progress in this direction is real, in spite of powerful Conflicting Currents.
Dear President Judson:

Since you think Dr. Lown will not "pull the bill" for the Bowman lectures in need of his classes entirely, so far as I can think now.

Why not consider a medical man of large fees? I think of Dr. Evans of the Tuberculosis staff, on the achievement of a national medicine. He is a forceful speaker and facile writer.

Dr. Cabot of Boston writes well, has a fine mind, and ample acquaintance with social service for the sick — but he could not be heard in the Society halls of American Universities and win the girls in youth.

I am not well enough acquainted with medical men to go far with a list.

On our present condition must many of the requirements of Mrs. Nethills listent.

Sincerely yours,

[Signature]
Dear President Judson:

The following names have come to my mind for the Bannus lectures:
Prof. E.A. Ross, Missouri University;
Dr. Carrel (?), Nobel prize winner, New York;
Dr. Carrel (?), Nobel prize winner, New York;
Professor Smith (?), Harvard (hardly possible, possibly).—

Yours sincerely,

[Signature]

The University of Chicago
Nov. 16
-1914
Chicago, November 20, 1914

Dear Dr. Henderson:

Thanks for your two notes of the 18th inst. I shall give them careful attention. Sometime when I meet you personally I want to say a word about one or two of the names.

Very truly yours,

R.P.J. - L.

Dr. C. R. Henderson,
The University of Chicago.
Office, November 30, 1944

Dear Dr. Henderson:

Thank you for your two letters of the 17th instant. I shall give them careful attention. I hope I may personally see you sometime when I meet you personally. I want to say a word about one or two of the names.

Very truly yours,

H.P.L. [Signature]

Dr. G. O. Henderson
The University of Chicago
May 11, 1915.

My dear Mr. President:

I have received from Dr. Robert M. Hume, for some years a missionary in India but now a professor in the Union Theological Seminary, three suggestions respecting the next Barrows Lectures, which I venture to pass on to you. Dr. Hume is a son of the Dr. Hume who some years ago delivered some lectures and preached at the University. He is a Ph.D. of Yale.

Dr. Hume, who has a very high appreciation of the service which has been rendered to India by the Barrows Lectures and has given considerable thought to the question of the best point of approach to the Indian people, suggests the name of Edward C. Moore of Harvard as a suitable man for the next lecturer. I am sure you know Professor Moore, who has been University preacher a number of times and doubtless a guest in your house. I have known Professor Moore quite intimately since 1910, and have come to have a very high appreciation both of his character and of his scholarship. He was for many years chairman of the Prudential Committee of the Board of Commissioners of Foreign Missions, and is now the President of the Board. He has made one or two trips to the East, and is a thorough student both of the history of Christian thought in Christian lands and of the propagation of Christianity in the Orient. He commends himself to me as a suitable man for this not only by his scholarship and character, but by his tact and courtesy.

...
May 11, 1926

[Redacted text]

[End of page]
Dr. Hume is of the opinion that one of the very best subjects for a Barrows Lecturer would be the Methods of Moral and Religious Education. As you doubtless know, the opinion is widespread in India that the element of moral and religious education cannot be eliminated from education in general, though of course they usually mean by the words moral and religious, something somewhat different from what we mean by them. But I doubt whether Professor Moore would be disposed to speak upon this subject, and it seems to me more important that we get the right lecturer than that we have the lectures on this particular subject.

Personally I have long felt that a presentation of Christianity from the historical point of view might be desirable. Dr. Hume is inclined to feel that Orientals have little interest in questions of historical origin. My impression is that if Professor Moore can be induced to accept the appointment, we could safely leave the selection of the subject to him.

Dr. Hume also suggests that when the lecturer is sent out the management of the lectureship be entrusted, not to an individual, as in one former case it was to his father and on another occasion to him, but to the "National Representative Council of Missions in India", which was established year before last in connection with Dr. John R. Mott's visit to the country. This Council is organically related to eight Provincial Councils and has thus the machinery already in existence for the easy and effective management of such a lectureship. The Secretary of
The nature of the opinion that can be very far complicated

The present situation with the method of study and education

I must respectfully point out that the opinion is not shared by all.

In any situation, something must be learned about how to express oneself.

It also seems to me that it is important that we have the right
to express ourselves.

As far as I have the assurance on the particular subject

Empirically, I have found that a discussion of compatibility

I have been able to show that it is not very clear how to express

The present situation is not very clear, and it may be necessary
to express oneself in order to express oneself.

To express oneself, we can refer to a discussion of the topic

To express oneself, we can refer to a discussion of the topic.
H.P.J. - 3.

the National Council is Edward C. Carter, Esq., 86 College Street, Calcutta. I know Mr. Carter personally and should have all confidence in his intelligence and skill in such a matter.

Very truly yours,

[Signature]

President H. P. Judson,

The University of Chicago.

EDB-S
the National Council for Promoting C. Culture and 20 College Examiners.

I know the matter personally and expect none of conflict.

To the President and Council of Chicago.

Very truly yours,

[Signature]

President H. J. Lubbock,

The University of Chicago.
Chicago, May 14, 1915

Dear Mr. Burton:—

Yours of the 11th inst. transmitting Dr. Hume's suggestions about the next Barrows lectures is duly received, and of course will have careful attention.

Very truly yours,

H.P.J. - L.

Director E. D. Burton,
The University of Chicago.
Dear Mr. President:

Yours of the 15th instant transmitting
Dr. Wrong's suggestion that the next President's lecture
be given at noon and not at 12:30. Have certain
satisfaction.

Very truly yours,

H. T. L.

[Signature]

Director H. T. Llull
The University of Chicago
June 26, 1916.

My dear Mr. President:

May I inquire whether any Barrows lecturer is, at present, under appointment and, if so, when are the lectures to be delivered? If no one is under appointment, may I raise the question whether it would be possible at an early day to select a lecturer in the hope that he may deliver the lectures in the year 1917-18. I am not acquainted with the condition of the fund, but I have been under the impression that lecturers could be sent out, at least, once in every three or four years.

If the matter is open for consideration, may I recall my letter of May 11, 1915, in which I suggested the name of Edward C. Moore as lecturer and the possibility of the matter of the details of arrangements for India being handled by the National Representative Council of Missions in India. I have not been able to think of any one better adapted for the task than Professor Moore.

Very sincerely yours,

President Harry Pratt Judson
The University of Chicago.

EDB-K
June 26, 1974

Mr. John M. Presbrey,

Chairman of the Board of Trustees,

University of Chicago,

May I take this opportunity of expressing my appreciation of the

distinguished service you have so ably rendered and of the

exemplary leadership you have so characteristically
demonstrated in the University.

It is my hope that you may continue to serve the University in the

future as well as in the past, and that your influence may be
even more effective at an earlier day to shape the future to the

same end that you have so clearly and so effectively

influenced and betaken the course of the past.

I have heard with the greatest of pleasure that I have been named as

Professor Emeritus of the University, and that I am to be

honored at the dedication of the new building in your name.

With every wish of health and welfare,

Very sincerely yours,

[Signature]

President, Board of Trustees

The University of Chicago
Chicago, June 30, 1916

My dear Mr. Burton:—

Yours of the 26th inst. is at hand. There is no Barrows Lecturer at present under appointment. It has seemed to me inexpedient to consider that matter until the close of the present war. I note your suggestions, and they will be held for consideration when the matter is taken up again.

Very truly yours,

H. F. J. — L.

Director E. D. Burton,
The University of Chicago.
My dear Mr. Parent:

Yours of the 26th Inst. is at

hand. There is no particular reason at present of

appointment. It is due to me independently to

consider that matter until the action of the board next.

I note your suggestion, and am now writing to you on

the suggestion when the matter is taken up again.

Very truly yours,

R.P.T. M.

Director of University

Of Virginia
My dear Chief:

Referring to the Committee on the Haskell Lectures, I shall be happy to serve in any way possible. It occurs to me that I have often wondered whether the policy that has been followed thus far is the one which should prevail in the future, namely, the policy of sending men who are beyond middle life. It seems to me that while this plan presents to the Oriental people some of our most impressive thinkers, on the other hand, it does not enable us fully to capitalize the assets which the Haskell Foundation places at our disposal. I mean this not in the narrow university sense, but it strikes me that if we sent younger men, men who have perhaps the best part of their working life in prospect, those men might use their observations so as to be for a longer time a higher grade of intellectual force in this country after their return than the representatives thus far have been able to be. It seems to me that the Haskell Foundation puts in our hands a means of building up promising young men for the work of helping to teach their fellow citizens how to think internationally. I would, therefore, submit the inquiry whether, all things considered, we might not do better, both for the Orient and for all our civilization, if we tried the plan of sending such men as Harry Fosdick, Gilkey, and Coffin, of the Madison Avenue Presbyterian Church, New York. They would certainly have a vital message for the Orient and they would be responsive to impressions received in the Orient that would have force to their teachings in this country. Very likely the names that I have suggested would not prove to be on consideration the best for applying my main idea, but they will at all events serve as illustrations.

Sincerely,

[Signature]

Dean.

President H. P. Judson
Faculty Exchange
Chicago, December 21, 1917

Dear Mr. Small:

I have your note of the 18th inst. with regard to the committee on the Haskell Lectures. Evidently you are confusing the Haskell Lectures with the Barrows Lectures. The Barrows Lectures are the oriental course, which during the war has been held in entire abeyance. The Haskell Lectures are continued here. I will see that a copy of the plans is sent to each member of the committee. Meanwhile I am interested in your suggestions on the Barrows Lectureship.

Very truly yours,

H. P. J. - L.

Dean A. W. Small
The University of Chicago
Mr. Smith:

I have your note of the 16th inst. with regard to the committee on the雕刻式图案，

you are continuing the雕刻式图案 with the Bakewell process. The Bakewell process is a very important process. I will see that a copy of the plan is sent to each member of the committee. Meanwhile I am interested in your suggestion on the雕刻式图案.

Very truly yours,

[Signature]

Department of Office

[Stamp]
With the writer’s compliments.

THE WAR AND CHRISTIAN PRINCIPLES*

By the Rev. R. A. Hume, M. A., D. D.
reprinted from the DNYANODAYA.

The highest values of life are invisible and intangible. Such conviction was the best element in the once religious ideals of India. It is implied in the condensed formula of Pantheism ekameva advitiyam, i.e., there is nothing but spirit. A conviction of the inestimable value of the Spirit above all else is the pearl of priceless value in all thought and life. The subtle, worst injury of war is its tendency to make the safe-guarding of some visible, immediate, outward good so supreme that men shall fail to realize that their highest, their permanent, good is something spiritual. The spiritual Master of all time well warned men of the awful danger of losing their real life, while trying to save what seems their life.

The physical, economic losses of the Western world through the present war are so colossal that the dullest and blindest can enumerate only some of them, though even the best-informed cannot see them all. How horrible is even a partial catalogue:—Countless wealth worse than wasted; the burden of gigantic debts piled on to innocent unborn generations; noble architectural structures destroyed; fair, fertile lands turned into deserts; helpful toil in field, factory and mart wiped out; noble educational institutions interrupted and broken up; happy homes annihilated; millions of the finest lives cruelly killed; millions of strong bodies mangled and mutilated; millions on millions of sad widows, mothers and sisters weeping; tens of millions of helpless orphans deprived of fathers and guardians!! It is hopeless even to try to enumerate the fearful losses of our world through this war.

Yet life is more than meat, than raiment, than

* Partly due to an American pamphlet.
money, than anything and everything external. The most demoralizing of this war's results to individual and to national life are the injuries to their spirits—Spiritual blindness that values physical power above moral character; imagining that all dangers come from others, and none from our own lower selves; seeing external enemies everywhere; intolerance that would suppress the expression of differences of opinion; greed that would make profit out of the needs and even the devotion of others; pride that over-estimates our own national attainments, and looks down on others; hatred that drives out charity. What can protect a country and a world against such insidious, internal foes? True, vital religion alone.

However, the saddest loss to mankind in this war has been serious loss of faith and hope in religion—that very power which we claim to be the main bulwark of man's highest, because his spiritual, life. What shall we say about this? The first point to be noticed is the instructive paradox that, while multitudes who bemoan the war do not accuse science, or progress, or law or education as having failed because they did not prevent the war, they do loudly accuse religion as impotent. This is the finest testimony that religion is truly mankind's chief source of power and refuge, because in every crisis men instinctively turn to nothing but religion; and now they accuse it for not saving them from the injury of war. In this war unavoidably the religion which has been discounted was the one which appeared to be the religion of most of the warring nations, the religion which those nations outwardly professed, but which unhappily too many of them did not themselves adequately understand, and which too many of them did not follow, even to the extent which they did understand. No one anywhere is saying anything in criticism of the Mohamedan religion because the Turks are in the war, since unquestionably Islam approves of war, especially against non-Mohamedans.

However, it has been a serious and wide-spread discredit, not only to Christianity so-called, but to religion generically that it did not prevent this awful war, and that during the war it has not had power to prevent the worst features of this conflict.

Why has this been so? Is the failure due to Christianity itself, or to the ordinary interpretation of it, or to the blindness of its adherents? If real Christianity were truly to blame and were defective, then a better religion must be found. But, if the fault lies in an inadequate interpretation and in an inadequate compliance with Christian principles, then the interpretation must be enlarged, and better obedience secured.

Now the first thing to be observed is that the criticisms (often misplaced) which Christianity has had to endure reveal the high estimate in which the world really holds this religion. Very great things are rightly demanded of it because men consider it fitted to accomplish great things. Men have rightly tested it by its own ideals. The judgment which they are passing on it is the most striking proof of its influence. But it now needs to be freed from misinterpretation and from misuse. The traditional apologetic of its advocates was to show that Christianity is true. What men now ask and need is evidence that it is good and workable.

Start with the Christian doctrine of God. For centuries the Jews professed to believe in one God who was the God of the whole world. Essentially they did not believe in one such God. To an undue degree far too many persons in so-called Christendom and too many leaders in the Church have believed in a tribal deity. Witness the bombastic claims of the German Emperor, and doubtless to some extent of people in other so-called Christian nations. But there is no tribal God. According to Christ and according to sound theology, there is and can be only one God, the impartial God of every individual and of every nation. Take the too limited interpretation of the Fatherhood of God. That has been interpreted too meagrely as if it were only a doctrine, instead of a program for our All-Father; as if it referred mainly to man's origin instead of to their destiny. The doctrine of human brotherhood must be clearly seen to be more than a theory; that it is an urgent problem as to how a better, a
more sympathetic, relation can be secured among all men. The doctrine of the Atonement has been read as an historical, rather than as a prophetic, explanation of the aim and work of Christ.

Theoretically forgiveness is universally recognized as a basal Christian virtue. But the war has begun to show the necessity of a fuller interpretation of its meaning and of its relation to other virtues. Does or does not Christ give the power needed for living up to this basal requirement for His disciples? Christ does direct me to forgive every one that wrongs me, to forgive seventy times seven. But He did not tell me not to mind if anyone trespasses against others. Meekness under one's own injuries is a Christian virtue; but not meekness toward those who injure others. Christ flamed with indignation toward all who wronged little children, who desecrated His Father's house of prayer.

The war is showing that one important and fundamental modification must be made in the traditional claim of most Christian advocates. These have sometimes made the exaggerated claim that apart from Christianity in particular or from religion in general mankind had few, if any, moral ideals, and that the primary task of Christianity is to create such ideals. But millions of men who made no religions profession, and not a few who openly scoffed at what they supposed to be religion, have in this awful conflict shown themselves moral heroes, and have given by dauntless, unselfish self-sacrifice even unto death, the full measure of evidence that they were moral heroes. In truth it never was the claim or aim of the Christian standard that the acceptance of certain intellectual statements or connection with any ecclesiastical organizations, or compliance with any religious rites constituted anyone a Christian. Christ and all His clear-eyed followers have always declared that only and sufficiently noble character commends anyone to God; that this was so everywhere before Christ came to reinforce the wills of men, and is so everywhere now. What the war is emphasizing is that Christ's aim and effort is not mainly to create new moral ideals, but to strengthen men in living up to ideals which more or less men everywhere always have known.

In particular the war has focussed the attention of the world on two great universal needs, democracy and internationalism. The anarchy in Russia, the growingly insistent claims of Labour in all countries, the clarion voice of President Wilson expressing the one chief reason why the Great Republic of the West has resolutely cast all its colossal resources into the struggle is "to make the world safe for democracy"; i.e. to make even-handed justice and equal opportunity in all lines of endeavour possible everywhere for men of all classes and all conditions. All these emphasize the world's conviction that the brotherhood of men must be an experience, not a doctrine. In the first century in the Roman empire, because Paul supposed that the end of the world was at hand, he contented himself with urging Christians to sweeten social and governmental relations which he assumed to be unchangeable and all soon wholly to pass away. Similarly simply by limiting the range of the application of the Christian principle of the obligation and the privilege of due regard for the weak and the depressed, it has been practicable for even leaders in the Christian Church to get on comfortably with manifold autocracies and aristocracies. If the range of the application of Christian principles is sufficiently limited, it is possible for so-called Christianity to get on with many things which are alien to its spirit.

But a changed world is now to face Christianity, and this war itself is showing the Church and showing the world that democracy essentially means brotherhood, and that brotherhood must mould every sphere of human interest. "Democracy only gives every man his chance; Christianity helps him to improve it." How much this stupendous conflict is both vindicating the basal principle of Christ's moral order, and also is clearing the ground for His true followers in applying and practising His principles!

A second need which the war is forcing upon
the attention of men is the need of a larger and a better internationalism. This awful conflict is increasing a horror of war and a recognition of the anachronism of such ways of dealing between nations. Internationalism is simply the application to the relations of nations of the Christian principle of brotherhood between individuals.

Some narrow men have assumed that because Christ Himself said nothing about international relations therefore Christianity has nothing to say about them. It has been this errant understanding of Christian principles which has hindered the Church from trying to exert influence about this war. But what Christ did was to state His principles for the true Moral Order and increasingly to show His power to help men when they begin to live up to His principles. Hereafter men will more and more become His disciples by applying His principles to international relations.

In the lower orders of animal life it is the ordinary practice that the weakest simply have to succumb to the strongest. So too often it has been assumed that the same relation should obtain among nations. It is believed that the leaders of Germany unhesitatingly hold to the propriety of what they call 

machpolitik, viz., that might makes right. Hence it was quite right for Austria to devour Serbia and Montenegro and Albania, and for Germany to pounce on little Belgium because those great nations needed to extinguish these weak nations in order to secure for themselves their proper place “in the sun”. Is it not the basal Christian principle of brotherhood applied to internationalism which is inspiring the Allied nations to continue the war until the Central Powers and the whole world recognize that the rights of the smallest and weakest nation must be made as sacred and inviolable as the rights of the strongest? Instead of lessening, the war is enlarging, the interpretation and the application of the most fundamental Christian principle through the enlarging scope and urgency of internationalism.

The finest feature of the new and increased patriotism, in America at least, is one which

make one’s own country strong and become that it may better serve the world, an internationalism in which every nation by being made more just and more generous through the patriotic devotion of its citizens, shall thereby live more righteously and more brotherly with the one great family of all nations.

One inadequate interpretation and consequently inadequate program of Christianity has been that the aim of Christians should be to save individuals from their sins instead of to Christianize every single relation and phase of life everywhere; not to stop war, but to make it needless and impossible by the promotion of mutual sympathy and helpfulness. Christianity means not peace, but service. The Christian ideal of mutual service of nations by nations may even require war in an extreme emergency, to protect a weak nation from the violence of the strong, as in the case of Belgium.

But what is the clearest expression of Christian international brotherhood? For a century what has been to our own India a vivid exhibition of the growing consciousness of the world-wide significance of true Christianity? Who have leaped the boundaries of nations, without summons and for the most part without appreciation or acclaim? Have they not been those messengers of the One who so loved the world that He came to sacrifice Himself to help men to recognize that there is but one Family, one Kingdom of God, and to help all men gladly to enrol themselves in that one Family? Too many Christian missionaries have had a too narrow interpretation of their Master’s aim and of their own vocation. The war is widening the vision of us all. Take one of the youngest and most virile of out-and-out missionary organizations, the Young Men’s Christian Association, with its aim to serve the triple needs of men—the physical, the social and the spiritual. What but the power of inspiration from and of devotion to the Greatest of Spiritual Masters could develop its noble internationalism?

Let us sum it up. The war is plainly showing the unsatisfactoriness of some inadequate interpre-
tations of and some very inadequate larger and a
the principles of the Lord Jesus Christ. This is in-
also clarifying the meaning of His purpose, en-
abling the applicability of His principles, and showing
how some who never took His name upon them have
still unwittingly been His followers. Above all, as
never before He is seen to be the One who has the
largest, the best, program for us all; and so He
still leads His brethren everywhere. The follow-
ing is His word on human destiny:—"Then shall
the King say unto them on His right hand, Come,
ye blessed of my Father, inherit the kingdom pre-
pared for you from the foundation of the world:
for I was hungry, and ye gave me to eat; I was
thirsty, and ye gave me drink; I was a stranger,
and ye took me in; naked, and ye clothed me; I
was sick, and ye visited me; I was in prison, and
ye came unto me. Verily I say unto you, Inasmuch
as ye did it unto one of these my brethren, even
these least, ye did it unto me."

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