Chicago, April 6, 1897.

My dear Mr. President:

In reply to your request concerning the six best books for the use of a ministers' institute in Comparative Religion, I send you the following:

**Philosophy**

**Introduction**

**History**

**Theology**

Yours truly,

[Signature]

J. G. Goodspeed
Rev. Dr. Harper,
Chicago, Ill.

My Dear Sir:

I am interested in plans to promote the study of the great religions of the world, their history, doctrines, usages, languages, and whatever else might be germane to such study. Of course the purpose is to show that Christianity is the World-Religion; that Christ is the Master among many Masters.

We are considering the use of the term "Comparative Religions" or "Comparative Religion". The former seems to me correct, the latter as not critically explanatory of the study. The more I think of it the less I am satisfied with the singulare form. There are many "religions" but only one which fills human needs.

Will you, can you take time to give me your opinion?

Yours for the Kingdom,

J. Ellen Foster

P.S. How this old world of ours does tremble with the birth throws of new nations into the Kingdom. In the midst of the horrors of the hour, I have a deep down holy joy that the setting up of His Kingdom hastens.

Yours
My Dear Sir:

I am interested to plan for the study of the Great Question of the world's political, social, and economic conditions and the great social and political issues of our day. Of course the purpose is to show that Christianity is the world religion.

Christian is the nearest word many writers use to "Cooperative Re-Union" or "Church of co-operative Belief." The most seems to me this term, which is not so commonly used, seems to be satisfactory.

One of the main "doctrines" put only one which I like best needs.

Will you, can you take time to give me your opinion?

Yours for the Kingdom.

[Signature]

[Handwritten note: "This is only worth of your good opinion. In the light of the portion of the world's work in the Kingdom. In the light of the portion of the world's work in the Kingdom.

The point I have a deep concern for]
My Dear Mr. President:

In order to have something definite before us in our coming consideration of the work of the Dept. of Comparative Religion, I submit to you the following suggestions:

1. This Department should be the center for all the studies of Religion in its various forms and fields which the University offers. I should except from this, perhaps, the studies in Christianity as this is a special discipline with its own methods, standards and a long history of special investigations for specific purposes—e.g. the training of the clergy and the like.

2. But it should itself be strong enough to form such a center i.e. it should not be a mere element in the various elements that make up the study but should dominate them, furnish the organic nucleus and give direction and order to the various parts. It should be able to hold and guide students who wish to study the subject by indicating to them the proper order and emphasis of the various lines of work and directing their specialization in particular fields subject to the dominating influence of the vital and essential subjects.

3. These vital and essential elements in the study of Religion are, I take it, at least three in number.

   a. The History of Religion—the study of the phenomena of the Religious Life as forming part of an organic process of historical development. These appear for historical purposes in the great religious systems, either national or universal, that have been developed through the centuries. To know in general the course of this development or to study specially some one of these religious systems in its life, its thought, its cult—is all-important.
My Dear Mr. President:

In order to have something satisfactory to offer us in our coming consideration of the work of the Department of Comparative Religion, I submit to you the following suggestions:

1. The Department should be the center for all the studies of Religion in the various forms and ideals within the University.

I would expect from this Department, the study of the various elements that compose the nature of Religion. The study of the nature and the type of the various forms of Religion and the nature of its development and growth. The study of the nature and the type of the various forms of Religion and the nature of its development and growth.

It should be the place to hold and engage students who wish to study the various types of Religion and their development. It should be the place to hold and engage students who wish to study the various types of Religion and their development.

These studies should be the foundation of the study of Religion.

The History of Religion—the study of the phenomena of the Religion as forming part of an organic process of history. These should be part of the Praetorian process of history.

Great religions systems, different methods of universal, that have been developed through the centuries. To know in general the course of the development of study especially some of the great religions systems in the life, the thought, the cults...

Yours truly,
b. The psychology of Religion—the study of the phenomena of religion as the outgrowth of psychological action, how the mind works in religion, the organization of the facts of the religious life wherever found under the laws of mental activity, their explanation by recognized principles of psychological activity and the investigation of new principles as these facts disclose them.

c. The philosophy of Religion—the search for the essential facts underlying the phenomena, the elucidation of the reality beneath them and the validity of the principles out of which they have sprung—the various explanations of these essential truths and their place in the universe and the search for an ultimate in which these rest and wherein they are permanently valid.

d. Associated with these essential elements, forming perhaps with (b) a larger whole is the organization and relation of the phenomena of religion in an ordered system apart from their psychological explanation (what I would call Comparative Theology)—the investigation of the ideas and forms which the religious spirit has produced throughout the ages and their morphological organization on historical-psychological principles, the combination of historical development and psychological principles in a synthesis of phenomena. Such investigations would result e.g. in a history of the idea of God, of the church, of sacred scripture etc.

4. The department of Comparative Religion should make these elements central and preeminent. In order to do so, it should have at least three men giving their time to these subjects in the department and belonging to it. They should work together to this end. Students should be permitted to work on fragments of the general subject in any other departments where such work is offered but should return to the department itself for coordination and direction of their studies. There should be in the department a specialist
The philosophy of Religion--the search for the essential.

Associated with these essential elements, certain patterns may be with (p) a larger whole in the organization and relation of the parts--with some of the principles and attributes of that larger whole from their point of view.

Homer's view on the relation of an aesthetic aspect from that point of view.

Is that a constitutional theorem? Must I trust only this theological spirit but also the content of the idea and those who express the relations spirit in practice?

Questions of the type and form and the logical and metaphysical organization of these theorems and principles, the composition of the theorem.

The department of Comparative Religion--the search for these elements, centesimal and recurrent. In order to do so it would have at least three main things to these subjects in the department.

They would work together to this end.

Students should be permitted to work on the statement of the general subject in any one department where such work is offered to obtain a return to the department's real or comparative and a direction of their studies.
able to guide them in the one or the other of these main directions in which they may choose to specialize. Otherwise, they will inevitably be drawn off into other fields or obtain a one-sided and inadequate training. A department like that of Religion, so many-sided and so interlocked with other departments, while it must get much of its work done by other departments, cannot depend on them for the proper coordination of the various elements nor can it be represented alone by a specialist in one or the other of its main branches. It must be strong enough in its own right to dominate the various students who seek its guidance and who only thus will return to it for that higher coordination of their work which is an indispensable requisite of proper training in the study of religion.

5. If these positions are correct, I am inclined to add further that such a department can be established in the University with little if any additional cost. Readjustment of the present forces available in the several departments will, I hope, accomplish it.

(a) My own work would be in the history of religion and comparative Theology.

(b) If Mr. Foster is to be transferred to the University he could be assigned to the Philosophy of Religion in this department.

(c) If Mr. Ames is primarily interested in the Psychology of Religion, he could be transferred to the Department for the direction of that branch of it. Of course, if Prof. Coe is at all likely to be called to the University he would be an ideal man for this branch of the work and Mr. Ames could be left where he is.

(d) The departments of Semitic Languages, New Testament, Greek and Latin, Germanic and Romance Languages are giving a number of courses in special religious subjects which could be accepted by the department of Comparative Religion and to which its students could be sent for special historical work. The departments of
spe to guide them in the one or the other of these main directions.

Otherwise, they will be trapped by the various elements of the religious experience, such as
and inseparable from one another.

A department like that of Religion should not
be merged into the curricula of other departments, with which it must
be connected. Its work may be split into various elements, but the
proper coordination of these elements cannot be
for the study of Religion, and the separate elements of this study may be
represented in a special manner in one of the various departments. It is
necessary to make provision for the study of Religion in the various
departments of the university.

* * *

II. If these positions are correct, it is imposing on us to
consider that such a department can be established in the university
without little in the way of additional cost.

It is evident that several departments should
be established in the university for the study of Religion, and the
work of the same will be complemented by the various departments of
the university.

* * *

II. If it is true that Religion is the foundation of the
philosophy of Religion, then the study of Religion is inseparable from the

philosophy of Religion. The study of Religion, as was previously
mentioned, is a fundamental part of the study of Religion, and must be
a part of the work of the university. It is the province of the study of Religion to
be concerned with the various elements of the study of Religion, and to
make provision for the study of Religion in the various departments of
the university. Therefore, the various elements of the study of Religion
should be included in the curriculum of the university.
Theology, Philosophy, Psychology and Sociology afford opportunities for similar work on the theoretic side of the subject. From all this a rich and varied programme could be made up.

It is essential, however, in my judgment, that the Department itself should be manned in the general way suggested in order that the best results may be secured.

I remain

Yours very truly

[Signature]
Theorien, Philosophie, Psychologie und Soziologie stehen auf der Agenda. From its side the
similarity work on the theoretical side of the subject
a step and research programme could be made up.

It is essential, however, in my judgment, that the Department
itself should be manned by the Researcher who succeeds in order that
the best results may be secured.
1. Research

Yours very truly,
Jan 25 1905

My dear Dr. Harper,

I am hereby making a formal request to be transferred to the department of Companionship Religion to teach the philosophy of religion there. I trust you may see your way to make this transfer.

If there be matters about which you would like to talk with me or with Prof. Goodspeed, please name some date to suit your convenience.

Geo. Burman Foster
Courses Proposed.
1. Outline History of Religions.
3. Indian and Persian Religions.
4. Greek, Roman, and Teutonic Religions.
5. The Science of Religion.
6. The Philosophy of Religion.

Personal Items.
I am a Congregationalist of the liberal wing, and have engaged in various voluntary religious activities throughout my life.

President N. P. Juden,
The University of Chicago,
Chicago, Ill.

Dear Sir: I beg to present myself as a candidate for the Chair of Comparative Religion at the University of Chicago and in support thereof, to address the following facts:

Professional Record.
at the University of Chicago, 1893–4.
Graduated Ph. D. at the same university, 1894. Doctor in comparative religion at the same university, 1894–9.
Author and lecturer on religion and art in Chicago, 1900–8. Travel for a second time around the world, 1912–3. Lecturer on ethnology, art, and religion at the Museum of Antiquity, Athens, Dec., 1908–18.

Contributions on Religion


2. Notes on Japanese, Chinese, and Indian religions, and on the


3. Editor of the same work. Among the other contributors to the work were three from the University of Chicago, namely, Professors C. E. Goode, N. H. Tollett, and C. P. Tatum. The work is inferior to all other histories of religion by (a) the number of contributors, (b) Completeness of topics, (c) Extent of excerpts from the ancient scriptures, (d) Number and beauty of illustrations.

4. This article, "Religion" is the "Encyclopaedia Americana."

Collection on Religion

The Buckley Loan collection of cultus implements in the Haskell Mu

I am sixty-three years of age, in good health, and unmarried, having secured a divorce from my wife, on ground of abandonment, in May 1916.

Finally, permit me to direct attention to the fact that I am the only person in America available as an instructor in Comparative Religion (Hierology or History and Science of Religion) who could use
Let his own text book and his own collection.
I can commence instruction on a few days' notice at any time. I believe that the books mentioned above; the "Heilbruch der Religionsgeschichte" and the "Universal Religion" are available in the theological library at the University of Chicago. Otherwise I shall be glad to furnish copies for examination.

I beg to remain very respectfully,

[Signature]

Edmund Buckley
Kramer, Ind.
March 29, 1924

Memorandum to the President:

My failure to enter an increase and promotion for Haydon in Comparative Religion was not due to any positive judgment that he ought not to be promoted, but was due to the fact that I did not have sufficient information. Mr. Small is Chairman of the committee on that Department. I am also a member, but so far as I know, the committee has never met. In the pressure of other things, I had not obtained sufficient information to make the case clear.
March 26, 1924.

My dear Mr. Tufts:

I notice that although Mr. Small as Chairman of the Department of Comparative Religion recommended that Hayden's salary be increased to $3500, and that he be promoted to an Associate Professorship, you did not enter this on the budget sheet. Is this a record of a judgment on your part that Hayden ought not to be promoted, or salary increased.

Very truly yours,

Mr. J. H. Tufts,
The University of Chicago.

EJB:03
May 8th, 1934

Mr. J. H. Turner

I notice that the position of Chairman of the Department of Comparative Religion recommended for promotion to £8000 is not to be filled by someone who has not been recommended for promotion to £9500. I am sure this is a matter of some importance.

Yours sincerely,

[Signature]

The University of Glasgow

E.B. 03