Manuscript of

Dean John Gordon,

Temple University

Philadelphia
October 3rd, 1903.

My dear Dr. Hulbert:

I did not like the last part of Foster's address this (Friday) afternoon. The first part was excellent. I can easily understand why the Harvard people enjoyed it. I do not believe that Foster himself meant what he said. The statements were entirely misleading and confusing. When he used the term "modern man" in many instances he contrasted it with the Christian man; in every case he put the word "we" after it. The effect of this could not have been good. I shall be glad to talk with you about it for I think I must talk with him.

Yours very truly,

W. R. Harper
I did not like the last part of the letter.

The literal part was excellent. I

see exactly what you mean by the intriguing people analogy. I do not

see exactly what you mean by the phrase "who are we". The

statement "who are we" seems to refer to a certain way of

thinking about ourselves and our society. When we reach the term "modern"

we are talking about a period in history and culture. The word "modern"

is used to refer to the time after the Enlightenment and the Scientific

Revolution. The concept of "modern" is not fixed but rather evolving.

The effect of this is that each person defines the word "modern" in their

own way. I agree to try to talk with you about it.

For I think I must talk with him,

Yours very truly,

W. R. Harper
Chicago, August 9, 1900.

My dear Dr. Harper:

I have not forgotten that I engaged to write you a letter concerning matters pertaining to the Department of Systematic Theology. If it should prove to be a long one, I do you to wit that it is a subject upon which I have not yet said much. It is the reorganization of the Department which I hope is imminent, about which I confess to some anxiety. The problem is a fresh illustration of an old difficulty: How to maintain and serve the ideal and yet adopt the policy of adaptation to actual conditions,—the combination of ideality and adaptability, that is our problem. I trust that I may count on your willingness to let me say a word on both these points.

And first as to the ideal:

1) Like every science, Theology has first of all its own theoretical self-end of knowledge. The first and greatest commandment here is: The truth above all things! One must not allow popular clamor, with its arbitrary power and authority, to tempt one to sin against this commandment, which would indeed be in this region like sinning against the Holy Ghost in the moral region. Moreover, failure to serve the end of knowledge on the part of a science means that it cannot render to the practical life itself the service which it is called upon to give in that direction. I hold that science serves life itself most truly and most permanently when it keeps strictly in line the ascertainment of the truth without shying to the right
I hereby report to you that I have been sick and unable to attend to my duties. I have been suffering from a severe cold and am unable to work. I request leave of absence for a few days to recover my health. If you need anything done, please let me know. I will do my best to help.

[Signature]

[Date]
hand or to the left. And I would like to have you think of the special application of this to theological science, for which the danger of temptation to unfaithfulness to itself is always at the door.

2) But Theology must not only be pure, free science; it must also have a practical end: the service of the church. This does not mean that the church is to dictate what Theology shall teach, but that she is to furnish the material of the science and that Theology through the scientific elaboration of this material shall serve the church in fulfilling her practical task. But no anxiety to be accepted by the church as her theology, certainly no mere considerations of sagacity, should be allowed to mislead the science to unfaithfulness to its first, its scientific duty, of investigation of the truth. Indeed, the practical aim of Theology is to teach the purer, more truthful nurture of religion, of religious knowledge and religious life, by means of the theological knowledge of objective religious truth. It is only in the fulfillment of this aim that it becomes indispensable to the church. What now precisely is the practical ecclesiastical end of Theology? I answer: To serve the pure preaching of the Gospel, to preserve the church in the full possession and self-consciousness of her truth, to protect that truth from human corruption and depotentiation, to keep in good condition the weapons of offense and defense against the spirit of the world which estranges the very church itself from God. It were difficult to conceive of a nobler practical service than this. But it cannot be rendered if free inquiry is to be limited by a norm which does
And I wanted to have you know of the great importance of the teaching of science. It is not
so much the content of science itself that we are concerned with, but the
process of thinking and observing that goes with it. Science is not just
about facts, it is about the way we think about facts. It is about the
way we ask questions and seek answers. It is about the way we
think critically and creatively. It is about the way we understand
and interact with the world around us. It is about the way we
think about ourselves and our place in the world. It is about the
way we understand the universe and our role in it. It is about the
way we think about the future and how we can shape it. Science is
about the way we think, not just what we think.

Science also has a profound effect on the way we live. It has led to
mankind's greatest achievements and to our greatest challenges.
Science has given us the tools to create new technologies and to
solve old problems. It has allowed us to understand the world in
ways that were once impossible. It has allowed us to see the
universe in ways that were once hidden. It has allowed us to
understand the human mind in ways that were once unknown.

But science is not just about the past. It is also about the future.
It is about what we will be able to achieve with the tools and
understanding we have today. It is about what we will be able to
create with the knowledge we gain tomorrow. It is about what we
will be able to understand with the insights we discover next.

Science is not just about what we know. It is also about what we
will learn. It is about the process of learning, not just the
content of learning. It is about the way we acquire knowledge,
not just the knowledge we acquire. It is about the way we
思考, not just the thoughts we think. It is about the way we
understand, not just the understanding we have. It is about the way
we create, not just the creation we make. It is about the way we
live, not just the life we lead.
not lie in the subject matter itself, but in some kind of human au-
authority, under whatever pretext of serving practical ends. In every
other region of science it has become evident that science renders
humanity far better service now in its freedom than it did in the old
days of slavery. It will not be otherwise with the science of
Theology.

3) Because Theology has its own theoretical self-end, it has a
constitutive place in that unity of sciences which makes a university.
The serious point here is— I confess that there is nothing else in
our situation which gives me so much concern—that it is only in
connection with a university that the Protestant theologian can
maintain the social equality of his culture; not in those isolated
seminaries over the country that tend to grow lazy and provincial.
But even so, it were better not to be connected with a university
than to be connected with it and yet fail to conquer the ever-re-
luctant confession of our social equality, as to intellectual culture.
In our own case, what would render more needed service to the denomi-
ation, to our students for the ministry, to the fulfillment of our
bounden duty to the nurture of the religious life on this campus,
and therefore nurture in manifold ways of the religious life to the ends
of the world, than the recognition on all sides that each de-
partment of the Divinity School (and I think I could show that of
Theology in particular) is on a par in efficiency and honor with
all the great departments of the University? But it cannot be on a
par in honor if it be not in efficiency. This social equality in
culture of a department cannot be won and retained unless its pro-
fessors cope in ability and scholarship with those of the other de-
partments. I trust above all things that this grave consideration
may have great weight with you as you reorganize the Department of
Systematic Theology.

4) Of necessity, Systematic Theology must take on larger dimen-
sions and confront new difficulties today. The old atomistic proof
text method is gone for good, and that means that the whole work must
now be done from a new point of view and in the use of a different
method. The very foundations must be laid anew.

The work of the Department falls naturally into three parts:
Apologetics, History of Theology, and Constructive Dogmatics and
Ethics.

Now that the old rational theology is discredited, I would like
to have you think how different the apologetic task has become.
It is of course concerned with the essence and truth of the Chris-
tian religion. But to understand the essence of religion one must
acquaint himself necessarily with Comparative Religion, the Psychol-
ogy and Philosophy of Religion, to understand the essence of the
Christian religion one must know in addition the history and theology
of our biblical religion. These are indispensable prerequisites
for professor and student alike. Again, to make out the truth of the
Christian religion, one must be a master of philosophy, especially
theory of knowledge as it is taught today, and of the results of crit-
icism in Bible and dogma. But all this means a new, vastly important
task, to which a specialist should be expected to devote his whole time. Philosophy of religion and psychology of religion should be taught in this connection.

As to the second part, it is a scandal that one should teach Theology in ignorance of the History of Theology, just as it would most certainly be considered a scandal for one to teach Philosophy in ignorance of the History of Philosophy. Besides, in what way could a student be put on his own feet save by the critical study of some of the master-pieces of Theology like that of Aquinas or Calvin or Schleiermacher, or Ritschl? Here again you need a specialist for all his time.

There remains the constructive work in Dogmatics and Ethics. There can be no doubt that this must be done anew. All over the land thoughtful men are saying that this is the crying need of the hour. I would like to call your attention to an article in a recent number of the North American Review by a distinguished man of science who says that the intellectual and spiritual life of today needs nothing so much as that this constructive task should be got under headway. But for this you need another specialist.

And it is moreover not enough that these three professors should be teachers; they should have ability and training and time to be producers as well. So only can they maintain that social equality in a university like ours.

I have taken so much of your time that I must refrain from saying more than a few words on the second matter: the principle of accommodation. This has to do with the ecclesiastical zeitgeist and with our students. Accommodation, yes, but it should mean suitability and not servility. It should mean that the teacher teach
There remains the consideration: work in Domination and Integration:

There is no correct path that this must be done where. All over the land, the American Review of Anthropology may be seen a young student, who wants to put your attention to an article of a recent number, "I want to tell you that I want you to read another event, and it is beyond our only. But then you need another experience."

And it is because for another that these three passions:

(1) Having been a carpenter, that some have facilities and potentialities to be humans as we are.

(2) The people can find satisfaction that may not be satisfied, and the word of the American Review of Anthropology will say, "I want to tell you that it is more than once the same sentence that I want you to repeat.

The more you see a man as the same sentence, the principle of integration will say, "I want to tell you that it is more than once the same sentence that I want you to repeat."

Equality and naturalness. If equality means the same person,
from his vantage ground of knowledge and breadth and not from the point of view of the zeitgeist's ignorance and narrowness. But just because such men as yourself have been doing that is it true that this same Zeitgeist is beginning to yearn to know the truth as was not the case a few years ago. It has come to the pass that the honoring, not the compromising, of our ideals is rapidly on the way to being the true adaptation. Moreover, the die is cast so far as we here are concerned. Not that we have ceased to be conservatives, I claim that we are the true conservatives, and for myself, I dislike exceedingly to be called a radical. But we are recognized as standing for freedom and progress in the knowledge of the truth, and it would be disastrous for us to do anything that would look like repudiating our contention. Ours is a good confession, and we must maintain it at any price, for if we wobble we are damned with that growing public that is looking to us for light and leading. I have heard some remarks about our tendency to diplomatic ambiguity that were very painful to me.

As to the students, I grant their crudity and lack of scholarship in so many cases. But we must not allow that to make us victims of the passion for immediacy of results. Two things can be done a) encourage them to go into the university and make amend for their poor training by pertinent study there,- not as substitute for, but as preparation for, Divinity School work; b) in my own department, outline work in Comparative Religion and Biblical History and Theology on the one hand, and in Philosophy, Psychology, and Ethics on the other, should be specified in the calendar as prerequisites to the work in Systematic Theology.
The subject of our discussion today is the integration of knowledge and practice. At the heart of this discussion lies the question of how to bridge the gap between theory and practice.

Just because one segment of the community has been active in this area, it does not mean that the rest of the community is not equally committed. The key is to ensure that everyone is on the same page, regardless of their background or expertise.

In order to achieve this, it is essential to foster an environment where knowledge and practice can coexist. This requires a commitment to continuous learning and adaptation. The challenge is to create a space where ideas can be shared and debated, and where everyone has the opportunity to contribute.

As we move forward, it is crucial to remember that education is not just about imparting knowledge, but also about fostering critical thinking and problem-solving skills. The goal is to equip young people with the tools they need to navigate the complexities of the world around them.

In conclusion, the integration of knowledge and practice is a complex and ongoing process. It requires dedication, commitment, and a willingness to learn from one another. By working together, we can create a more just and equitable society.
This would reduce the number of students in the department, as perhaps the former would reduce them in the Divinity School in general. But it would be only a temporary reduction. In the history of education, is it not true that the raising of standards has resulted in the increase and not the decrease of numbers in the long run?

But the main thing is the terrible need of a better quality of preaching today. Are you not impressed that the finer, higher spirits among us, both men and women, do not care to go to church? And will not the advancement of the high schools of our country soon make the kind of preaching which the average even of our own graduates are doing even in country places impotent, if not impossible in the near future? Where do you hear a sermon today which stirs your conscience and heart, and lifts you to higher things? But there is a multitudinous cry going up from the best souls today: for preachers with some spark of religious genius, some clear grasp of the message, some cultured strength to meet their unbelief and bewilderment, as well as to feed their aspirations.

It is for this reason that I am hoping we may be increasingly able to take a larger view of adaptability than has hitherto prevailed, and adapt ourselves to the higher demands rather than the lower ones which are being made upon us today. I for one see no hope for the future of the church unless we win back the enthusiasm and loyalty of the best spirits to its mission and work.

From a previous remark you perceive that I think the Department of Theology needs three strong and trained men. I am willing to confess unfeignedly to you that I myself do not feel equal to the burden thus imposed upon me. But I study very hard and
think much, and mean to do my best. I wish to say, further, that I would have no consideration for my success or welfare to block the way of organizing the department. To be sure, due regard must be had for that which is necessary to enable me to do my duty to my family and to society.

Finally, I must apologize for writing so long a letter. You observe that I have been discussing principles mostly, knowing very well that you are peculiarly responsible for policy. But somehow the burden of this matter has been upon me for a long time, and I have felt that sooner or later I must speak to you in this way. What I have said must not be construed into opposition to your own plans, not even to the matter which you mentioned to me a few days ago, uncertain as I am as to the wisdom of it. It has seemed to me that I could not be true to my convictions nor discharge my duty to the Divinity School did I not say so much to you concerning the serious problem which confronts us. For the rest, I am perfectly willing to leave the issue in your own hands.

Yours very truly,

G.B. Foster
I saw your note and was very surprised by the news of your intention to leave the university. I understand that you have been working hard to prepare for this decision, and I respect your decision. However, I must express my concern for your future plans. I believe that higher education is important for personal growth and development, and I hope you will reconsider your decision.

I have been involved in many activities and have made important connections throughout my time at the university. I value the relationships I have made and the experiences I have had. I hope you will consider these factors when making your decision.

I have also been involved in several extracurricular activities and have been a part of the university community. I hope you will consider the impact your decision will have on these relationships.

Finally, I want to express my concern for your future. I believe that higher education is important for personal growth and development, and I hope you will consider the advantages of continuing your education.

I understand that you have made this decision based on your own personal circumstances, and I respect your autonomy. However, I hope you will consider the impact your decision will have on your future.

I wish you all the best in your future endeavors.

Sincerely,
[Your Name]
Dec. 8, 1900

My dear Professor Manly:—

I am very interested in your letter of December 5th, concerning English Literature work for Divinity Students, and I should be glad to take up the matter with you.

Yours very truly,
Dec. 8, 1900

My Dear Professor Manly:

I am very interested in your letter of December 6th concerning English literature work for divinity students and I should be glad to take up the matter with you.

Yours very truly,
Chicago, December 5, 1900.

President Harper.

Dear Sir:-

I thank you very much for your letter in regard to the appointment of Dr. Gunsaulus as Professorial Lecturer of English in the Divinity School. I suppose this may prepare the way for the plan which Dr. Parker of the Board of Trustees and I discussed slightly at a meeting of the Ministers' Conference some two or three months ago. It seemed to both of us highly desirable that courses in English Literature specially adapted to the cultivation of taste and acquaintance with literature among the Divinity students should be established. Exactly what should be the nature of such courses to make them most beneficial neither of us was able at the moment to determine, but he feels very strongly, and I entirely agree with him, that few subjects would be more beneficial or contribute more to the influence and usefulness of the Divinity students in after life than proper courses in this subject. Dr. Parker promised to take up the matter with me at some later time and discuss what should be the nature of such courses, but we have not met since that date.

Yours very truly,

[Signature]
President Harper

Dear Sir:

I have just been made acquainted with the announcement of your appointment as President of the Divinity School. I suppose this may indicate the

Professor Watten

same thing that it is the general opinion of the Board of Trustees and the faculty of the school.

I have been invited to be present at a meeting of the Trustees' Committee some time ago, some weeks ago, and I feel that I am in a position to

President Harper

express the opinion of the Trustees and the Faculty, that your appointment is a matter of pride and satisfaction to the whole group.

I have been made to feel that the position of President of the Divinity School is one that is not to be filled lightly, and I believe that your appointment

Professor Watten

will be a source of great satisfaction to the whole group.

Yours very truly,

[Signature]
Mr. President: 

Thurs. had my visit at Indianapolis and in half an hour start for Evanston. Last evening Rev. Butler took me to a meeting of the Indianapolis Literary Club when Dr. Edison read in Creed and Creed Revised. The discussion was unanimous in favor, especially as the opinion of Mr. Layman that so long established the need of more instruction and Biblical teaching in the hero ministry. They were unanimous men, and declared — at least some of them — that men didn't lost church because it was cripson. A Catholic priest made a speech in emphasizing how thoroughly Catholic children are trained. The entire discussion contained one in the belief that
we should need work on the Cabin Crew.

for Sunday School. Only the question as
are pending are too high up for the 16-21
months we are aiming at. With Britain
I found the issue very open indeed. The
student body is good and although
hybrid power has been lumbering them, I
had quite an audience at chapel. After-
wards I had a sort of luncheon
with the ministerial students - a very
promising looking lot - men. Second
week will come to us.

While it would be a good idea
to use Forest in some way in the
summers.

After being at Britain I called
in Villers. He may join the Palestine
class - whatever? Had a good talk.
With him and told him we should warn him to speak for us some day. Mrs. Atkiss seemed to blame him. She seems successful, but Mr. Atkiss dreams like him.

I took lunch with the Atkisses. Mr. Atkiss is very quiet, but Mrs. Atkiss is as active as ever.

Now I must go to the train. Sam is landing in 18 names. I think they were our addressers who really want our letter.

We are exciting an influence here clearly enough.

The University of Indianapolis has sent many Earlyday Dangers, seeming to have made a big hit.
Dear [Name],

I hope this letter finds you well. I am writing to express my gratitude for your kind words and support in [Context]. Your encouragement has been invaluable, and I am grateful for your understanding and patience.

I am currently working on [Project/Task], and I am finding it to be a challenging but rewarding experience. I am learning a great deal from this project, and I am confident that I will be able to deliver quality results.

I am also looking forward to [Event/Opportunity], and I am excited about the opportunities it will bring. I believe that this will be a great opportunity for [Your Goals/Aspirations].

Please let me know if there is anything I can do to assist you in your [Area of Interest]. I am always here to support you and help in any way I can.

Thank you again for your kind words and support. I look forward to hearing from you soon.

Best regards,

[Your Name]
November 30th, 1901.

My dear Dr. Hubert:

I am sending you extracts from "The Outlook." Foster must call a halt. Such stuff as this is ridiculous and makes the whole University ridiculous. This is worse than Triggs.

Very truly yours,

W. R. Harper

W. R. Harper
November 30th, 1901

My dear Dr. Humphreys:

I am sending you extracts from "The Outlook." Porter went off a year ago and made the speech which went to the rhythm and made the whole audience laugh. There is more than that.

Yours,

W. E. Hubbes

[Signature]

W. E. Hubbes
MEMORANDUM OF AGREEMENT BETWEEN THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO AND THE SECOND BAPTIST CHURCH OF CHICAGO.

It is hereby agreed between the University of Chicago and the Second Baptist Church of Chicago, that, beginning October 1st, 1911, and continuing while the Agreement remains in force, they shall cooperate together according to the methods and conditions hereafter stated, for the carrying forward of missionary, sociological and philanthropic work in the portions of the city of Chicago adjacent to the Second Baptist Church. In fulfillment of this agreement, it is stipulated:

First. That the work undertaken under this agreement shall aim at the accomplishment of three results: (1) The betterment in all respects of the condition of the residence of this region; (2) the development of intelligent methods of philanthropic and religious work, and (3) the training of Christian workers in these departments of activity. Provided, however, that all the work done shall be avowedly and distinctly religious and evangelistic in its ultimate aim.

Second. That the particular forms of work to be undertaken from time to time shall be determined by a Board of five members, consisting of the Pastor of the Second Baptist Church, two additional members of the Church, and members of the Divinity Faculty, of the University of Chicago, elected by said faculty, it being understood that general administration of the work shall be in the hands of this Board, that it shall be carried forward under the immediate
oversight of the Pastor of the Church, and subject to any instruction which the Church may address to the Board.

Third. That the Pastor of the Second Baptist Church shall be elected a member of the Divinity Faculty of the University of Chicago.

Third. That the Second Baptist Church shall provide and furnish a home for Christian workers at such place in the vicinity of the Second Baptist Church as shall be agreed upon by the Board; provided, however, that if it shall be deemed by the Board more expedient for the time being to place the workers in groups of two at separate points in the region above mentioned, this arrangement may be substituted temporarily for that of a single home.

Fourth. That all the expense of rent, care, and food for the maintenance of this home, or of any substitute for it, shall be borne by the Second Baptist Church.

Second. That an annual appointment for such purpose be made. That the University of Chicago shall select in each quarter of each year two or more men from among its students for missionary and philanthropic service in the above named region, each such student to give his entire time to such service during the period for which he is appointed, and to reside in the home above named, or at the expense of the Church, at such place as the Church may provide in lieu of such home.

Sixth. That if it be deemed advisable at any time, additional students from the University may also be sent out to engage in missionary work during a portion of the week, especially on Saturday and Sunday. Such students to be provided for while on the field, in
The purpose of the present appeal is to ensure that all workers at the factory of the Second Report Group as well as those at the Foreman's House, Bravington, however, that if it fails to be reached by the Board, none of the benefits provided in the regions mentioned in the statement can be applied temporarily for the last of a single day.
that this arrangement may be terminated at the end of any given year by giving three months' notice. Such notice to be given in writing.

That all work undertaken in pursuance of this agreement shall be performed after consultation with the representatives of the Chicago Baptist Mission Society, and that any and all the said work shall be placed under the supervision of the said Mission Society; that the said work shall receive a like credit in the University and the field.

That each student, who, in accordance with the previous provisions, devotes three months of his entire time to practical work, and then spends either two or three months towards the requirements of the Divinity School, shall, upon the approval of his work by the Board, receive credit of three months towards the requirements of the school.

And that it is agreed that the Board of Directors of this University shall have power to make all rules and regulations necessary for the efficient management of the same.
My dear Mr. President

I have read the contract with Secord.

Baptist Church as modified by Mr. Holden, and see nothing to object to in the modifications. The contract as originally written provides no compensation to the student; this may make us some difficulty in getting men, but I suppose they can be got, especially the

Armstrong Church has been paying a salary under similar circumstances; if I understand the case. This is the only point which seems to me to require consideration.

Yours truly

Ernest DeWitt Burton

My dear Dr. Parker:

In Burton's absence for a few days I have improved my chance to say to you that I am quite well. The weather is very pleasant and we are in a happy frame of mind. I have been see a good deal of the city and the countryside. While in London last week I was in contact with the publishers, but since we reached Oxford we have been in quietness and peace. It is possible that when we are under pressure after the sick show meeting that I do not care for it. We are hearing some of the great ones who cannot compare with a Teacher Town at home. We have and dined with Lady yesterday. He just past and took us to shield football. Tomorrow—Everything goes well with me.
Then we came for Cambridge, then to spend a week, and then to London. The last part I can stay at these last, city abroad in the north of France.

Cordially,

[Signature]

[Address]
Nashville, Sept. 3, 1901

My dear President Hurburth,

Mr. N. Dale, 35 Carroll St.

Nashville, Tenn., will come to the University this summer provided she can get a certificate in Education.

I have promised to write you that she may be informed as to whether the University would give such a certificate.

I have never heard of such a scheme— which seems to me, not knowing anything about it, impractical.

The Methodists are doing this in Vanderbilt more to modernize the school theoretically than any denomination. Whereas Linnville is one hand and foot, Vanderbilt is as far as possible caution and prudence bound. So...
out at a club last evening when a talk was read on a religious topic. The men were totally uninterested and unresponsive to the city. And I think might have been in Chicago for the frankness as to the Bible and social questions. I talked a good deal with different men and believe the churches in the next ten years, and the U.C. is losing in Vanderbilt. You wouldn't want more loyalty and appreciation than in famed Line in both institutions. If any the Beetons would realize what a honor they might become! They remind me of the Vanderbils.

is our best connection with the big movement everyone tells one and I can see is rising in Tennessee.
The church was under heavy pressure.

The vitality of the church born of economic apathy is not here, and even in the slums.

One tells me, every family is in some way connected with a church. The new industrialism is trying to change this, but the Vanderbills are aware of the need.

It is difficult to realize how the barrier down here both resembles and differs from that we have to deal with.

I haven't much variety, there is no variety to offer. I struck Peabody Island on a Saturday.

Our new social worker. Miss Andrews, the Social Work School is one of {Association} and gives from 8 a.m. to 6 p.m. work. Together with another year's work. Their requirements for
admission are not very high, however. It is what would regarding this my professor thought we were fitting. Such requirements rather stick. I have a feeling that when we can offer summer work in medicine and shall it as a remedy doctors from this region.

They are talking Whitsitt for Chancellor.

Chancellor Payne is going to Un. Mich.

We have a great hold in Peabody. Such something could be done by the way of affiliation if such a thing were possible. It has a great need in education, and under the pedagogical scheme goes through to the big thing you spoke of. I believe we could sneak the South every summer.

Of course this would come about from any affiliation. The A.B. go work in the Un. Mich.

Rush (Peabody Normal College) is now first-class, but it
could be traced up or made to lead from Semin College.
But this doesn't quite meet the need,
both. We ought to have some institution
with. The church is very thin which we could affect
from here through which we could affect
the Baptists. Preachers are very to the point
in the South and no ought to get hold of
in this South and no ought to get hold of
them. As preaching the Baptists are very
them. I'm sure the Baptists are very
them. I'm sure the Baptists are very

When McGarvey dies the Chritians are going
to come one way sure. There's nothing to keep
them away. The Disciple's name is all they
unknown in Lexington, Jackson, and Willett
and especially McClintock. He born it
at the Congress. 7 Disciples in Lexington
Next month.

Our strategic points seem thus far, Denmark, which is starting on the way of a certain (perhaps modest) typewriter. Two students at least are found and probably other (thus) London, which seems need support to take advanced steps (and this nation to be done). I suggested London for their Comp. works. Strong's to locate the second small library to 10. The college is with a thousand of Steiner, Vandecur in theology, Dubois Normal (Univ. Back) for senior college work. They plan a degree of Licentiate as end.

With all these institutions, I am sure we can cooperate, and thus have our better share in the remaking of the South. Already the South appreciates us in a most gratifying way, etc., the Sarsman tract. Now is the time to do further and give all we
more suffer to the inquisitive resolve again.

There is no other tradition in the present. There is no other institution until one uniting in the same

breath with Chicago in this connection.

They progressed more than I had ever dreamed.

But all this is excluding the Battier's

as a core, among the Big, for they have vision

and wealth, all our life. It is important to help

them, all of us. Perhaps we can hold them

in our union. Perhaps we can hold them

in our union. Perhaps we can hold them

in our union. If they come, we

come to see this Union. If they come, we

must send them back - improved!

Somebody lost a house, Washington

and all here. I really believe it is big and even

more capabilities in some ways as well as in

the Northwest when the Battier's are less...
Chicago, Nov. 21, 1904.

Pres. William R. Harper,

University of Chicago.

My dear President Harper:

I notified Professor G. B. Smith that he would be expected to look after the entertainment of the Committee of One Hundred. He sought out Mr. Soares to ascertain how many members of the Committee had signified their intention to be present in response to the call issued by Mr. Soares. In the course of a conversation Smith told Soares that a tentative program had been prepared. Thereupon Soares expressed the opinion quite decidedly that the Committee would be better pleased if the wish that they themselves express at the June meeting could be carried out, a wish printed in the Minutes as follows: "A motion was carried that the officers of the Committee act as Committee of Arrangements for the December meeting in consultation with the Deans of the Divinity School." I myself think this petty and trivial, but perhaps the end Soares has in mind could be accomplished by adding a postscript to your letter saying that it is sent with the concurrence of the officers of the Committee, and in fulfilment of the motion passed at the June meeting. I have just ascertained that a proof has been sent to you and I have ordered MacFarland to hold the matter up until you are heard from. Perhaps you will phone your instruction in the morning to Chandler. I will thereupon immediately get the consent by phone of McLeish and Soares, and if possible of Hobbs.

E.B.H.

Very truly yours,

E. B. Hulbert
Mr. William K. Herber,

University of Chicago,

My dear President Herber,

I notified Professor C. E. Smith that he would be expected to take after the retirement of the Committee of One Hundred. He sought out M. R. Brown to ascertain how many members of the Committee had resigned their membership and to be present in response to the call issued by the Board. In the course of a conversation, Smith told Brown that a canteen program had been prepared. Therefore, Bower expressed his opinion during the meeting that the Committee would do better if the minutes and their transcription were held at the same meeting, to be read at the same meeting of the Committee. A motion was carried that the December meeting in consultation with the Board be the meeting.

In the minutes as follows: "I desire to thank the board and the faculty and staff for their cooperation in the preparation of the minutes," I have not mentioned that a draft has been sent to you and I have attached material to help the matter.

In the morning of December 11, I will forward immediately a copy of the minutes.
My dear President Harper:

Since writing the above I have seen a printed copy of your letter and think that Soares' quibble can be entirely met by correcting the second paragraph in your letter so that it shall read "I am writing with their approval to announce," etc."

I have just called Soares up on the phone and he says that with the slight change in the second paragraph, which I suggested above, everything will be perfectly satisfactory. He is to write to Hobbs tonight and I am to call McLeish up tomorrow morning.

Very truly yours,

E.B.H.
My dear President Heber:

Since writing the above I have seen a printed copy of your letter and think your statement of the present situation can be adequately met by

conveying the necessary particulars in your letter or part of it as follows:

"Read in my written to your hospital to announce, etc.

I have just called Green up on the phone and he says

that with the slight change in the present situation

suggested above, amply with the possibility of our

He is to write to Hoppa tonight and I am to call Mr. B. at

tomorrow morning.

Very truly yours,

[Handwritten Signature]
Chicago, April 19, 1901

My dear President Parker,

May I on my own responsibility add a word or two of interpretation to Parker’s telegram, though it
is, I presume, clear enough as far as it goes. It raises exactly
the question:

The first point is not touch the question whether
shall be transferred to the hands of the Board, or remaining in the hands
of the Univ. Board be designated for the Div.Sch. The Faculty
did not feel that they ought to enter into that question. However,
Mr. Parker did not feel strongly the need of either, but the vote was
unanimous. I stated this because I knew any fear of what would
happen while the present Board are in office and the present
President in the chair — both have too thoroughly from their
interest in theological education to make this possible —
but because I am that thing of the time when — twenty five years
hence — the personnel of the Board and the President’s office
might be very different, and because it seemed to me that
the wish of the donor of the fund now supporting
the Div. Sch. should go on record now, while this matter is
up. If to be said why not let theology take its chance
with all other sciences, my answer is that the very exist-
ce of a contract between the Theological School
and the Univ. suggests it so some day may occasion
a falling back on the letter of the contract at leaving the
Second. Amended with no funds save those of the Union,
and that first the then - no unpropriety in designating
preference for medicine or those in need in designating
funds for theology; and that that theology is somewhat
more in danger from hostile prejudice than other-
departments.

The second proposition does not enter into the question
of how to modify the contract, and the feeling of some - I
think of all - was that the necessary modification
would be slight in formal, and that this being the case
it was desireable not to endanger the character of
the Union. Not a new contract, but modification of
the old is what was desired. Mr. Parham disapproved the
suggestion of opening the door for other divinity schools
and the element of this plan was therefore practically
eliminated from the discussion. Personally I do not see
why the contract should not simply provide for receipt
and disbursement of funds by the UnionReserves
directly and by arrangement between the two bodies
instead of indirectly as now, for and for a slightly
different procedure in the matter of degree.
لا يمكنني قراءة النصوص من الصورة المقدمة.
The third proposition was fully discussed and unanimously approved. It is to be taken for all that it says. Indeed, I interpret the whole sentence as meaning "Continue the policy of the last ten years, and (by the action suggested in the first two propositions) guard against any serious modification of the policy in the future. Dr. Anderson at first opposed the third resolution on the ground that it was unnecessary, but after explanation voted for it heartily."

I have tried only to illuminate a little the report given in the telegram. But I am solely responsible for that letter.

I hope you will return rested and refreshed.

Sincerely yours,

[Signature]

[Name]
REPORT OF E. M. STEPHENSON

for three months ending November 30, 1902.

Associations and Conventions:

I have represented the University and the Divinity School at four associations and two state conventions, held at the following places:

Goodland, Indiana
Beloit, Wisconsin
Quincy, Illinois
Elgin, Illinois
Detroit, Michigan
Alton, Illinois

delivering eleven addresses, traveling 2235 miles. Expense account, $31.56.

Lecture Work:

I have held meetings in eleven churches, nine Sunday Schools, meeting forty five separate classes (teacher present), have held seventy one public meetings, and made in all 147 addresses, distributed 2500 circulars, traveling 2116 miles. Expenses provided for.

Secretarial Work:

Letters written, 1177, most of these in connection with the Decennial catalogue. A large amount of correspondence necessitated has given some excellent results. Of 437 alumni addressed, 76% responded. The whereabouts of all but 10% is known. Of the 166 partial-course students, 25% responded, 25% of the letters were returned unclaimed, leaving 50% of addresses still unknown. This reveals the value of thorough preparation on the part of Ministerial
RECEIVED AND EXAMINED

For free or nominal charges. November 12, 1930.

Associate in the General Court:

I have, representation, University and love, minor.

These words at the following places:

Goodland, Indiana

Peru, Indiana

Schererville, Indiana

Michigan, Michigan

Alton, Illinois

Gettysburg, Pennsylvania, Traveling Salesman

Wife's Business Record: $7,49.99

Less for

I have held positions in the following places, mine store.

Cheques, meats, forty-five separate checks.

Teacher, teacher, have held several other positions.

mates, and make in my home. The balance, which

receives 800 statement, traveling. The balance, which

beneath staying for

Secretary's Work:

Recapitulation: I now at ease in connection

with the December catalogue. A large amount

of work done, no mistakes. The mistakes have

been few, but made.

For. Required. The mistakes of all kind

I was known of the few, personal and

genuinely mistake. Learning is more or fewer.

Entire unknown. The reverse the name of

Improper preparation on the part of Ministério


students. Another excellent item brought out is that while many of the graduates have become leaders and prominent ministers in the denomination, the very large majority of them have sought pastorates in the country towns and villages, often enduring privation and making sacrifices worthy of the martyrs they are. A very small per cent of the regular graduates have turned aside from their chosen profession, and a still smaller per cent have lapsed from a high standard of Christian character, or have departed to communions of liberal faith.

The remaining portion of the correspondence relates to the fund for the Memorial Hall. Twenty response have come, bearing thirteen definite pledges and several conditional pledges, in all amounting to $500.

Some Other Valuable Information I Have Picked Up.

The condition of the churches is even worse religiously than I had thought possible. Most pastors seem bewildered and know not what to do. Some are sceptical about the Sunday School work and hesitate to put their strength into it for fear they will lose caste as preachers. Quite a number, however, have decided to undertake a thorough reconstruction of the Sunday School work of the Church and make it the center of church activity.

In one church of 385 members gathered up in a history of fifty two years, the church record shows 670
xx baptisms, but the Sunday School records that we could get at show an average number of new scholars annually of forty. This clearly reveals a want of harvesting where supposedly there had been quite a considerable sowing. So far as I am able to ascertain, the record of this church is above the average.

In another church I examined twelve classes, aggregating 72 scholars above ten years old. Only 12% reported any kind of regularity in Bible reading. Only 8% reported family prayers, and only 6% reported ever having had any talk on the subject of religion with father or mother.

In another school, representing 60 scholars, not one single one could report family prayers in their homes. These were mostly of other denominations than Baptists. In the same school two classes, mostly Baptists, reported family prayers on Sunday in every family. It is next to impossible to get statistics accurately on account of the destruction of Sunday School and church records, very few churches having records going back beyond the last pastorate.

Prejudice against the District School:

I am coming to think that the Briton who keep stirring things up are doing so to give vent to a feeling of dissatisfaction with things in general. They do not understand things, are not in touch with interests and begin to feel it. Of course write them. The other fellow is wrong.
I refer to the Handbook where it is said:

"The General Secretary of the County Council, on learning that a case of non-payment of rates has come to his notice, notifies the local authority."

The County Council, therefore, is the proper authority to carry out this part of the work. It is the County Council that is responsible for collecting rates, and it is the County Council that should take action in cases of non-payment.

To make this work effective, the County Council must have the co-operation of local authorities and the public. They must be informed of the cases of non-payment, and they must be willing to co-operate in the collection of rates.

In conclusion, I would like to say that the work of collecting rates is not an easy one, but it is a necessary one. It is the responsibility of the County Council to see that the work is done properly, and that the public co-operates in it.

G. W. JONES

Chairman
County Council
<table>
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<tr>
<th>Receiver's No.</th>
<th>Time Filed</th>
<th>Check</th>
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SEND the following message subject to the terms on back hereof, which are hereby agreed to.

April 19th, 1902.

President William R. Harper,

Hotel Manhattan, New York City.

After statements by Parker and Baldwin, Divinity Faculty voted unanimously Foster and Moncrief only absent, that it is desirable that action be taken securing in perpetuity to Divinity School, income of funds from which it now receives support. That contract between Theological Union and University be so far modified as to secure charter of Theological Union against risk of forfeiture. That it is inadvisable that any action be taken tending to isolate Divinity School from life of University at large.

A. K. Parker

Prepay and charge to President's Office.

READ THE NOTICE AND AGREEMENT ON BACK.
ALL MESSAGES TAKEN BY THIS COMPANY ARE SUBJECT TO THE FOLLOWING TERMS:

To guard against mistakes or delays, the sender of a message should order it REPEATED; that is, telegraphed back to the originating office for comparison. For this, one-half the regular rate is charged in addition. It is agreed between the sender of the following message and this Company, that said Company shall not be liable for mistakes or delays in the transmission or delivery, or for non-delivery of any unrepeated message, beyond the amount received for sending the same; nor for mistakes or delays in the transmission or delivery, or for non-delivery of any repeated message, beyond fifty times the sum received for sending the same, unless specially insured, nor in any case for delays arising from unavoidable interruption in the working of its lines, or for errors in cipher or obscure messages. And this Company is hereby made the agent of the sender, without liability, to forward any message over the lines of any other Company when necessary to reach its destination.

Correctness in the transmission of a message to any point on the lines of this Company can be insured by contract in writing, stating agreed amount of risk, and payment of premium thereon, at the following rates, in addition to the usual charge for repeated messages, viz, one per cent, for any distance not exceeding 1,000 miles, and two per cent, for any greater distance. No employee of the Company is authorized to vary the foregoing.

No responsibility regarding messages attaches to this Company until the same are presented and accepted at one of its transmitting offices; and if a message is sent to such office by one of the Company's messengers, he acts for that purpose as the agent of the sender.

Messages will be delivered free within the established free delivery limits of the terminal office. For delivery at a greater distance, a special charge will be made to cover the cost of such delivery.

The Company will not be liable for damages or statutory penalties in any case where the claim is not presented in writing within sixty days after the message is filed with the Company for transmission.

THOS. T. ECKERT, President and General Manager.
Pres. William R. Harper,

Chicago.

My dear W. A. Buzzell,

I was in receipt of yours of yesterday in reference to the proposed portrait of Dr. Anderson. I have been trying for a day or two

since I heard of your return to the City, to get in communication with you, either directly or through Mr. Messrs., to determine what we are doing in the way of a testimonial, and thank you for the full statement which it contains.

The Committee decided upon a portrait after consulting with the various members of Dr. Anderson's family, who were unanimous in their preference for a portrait rather than a bust.

Yours very truly,

W. R. Harper

The son Fltridge, at my request, considered carefully the question of the choice of the artist to paint the portrait, and finally decided that Darius Cobb of Boston would be the man to do the work. To this the Committee agreed. Dr. Anderson as you doubtless know is now in Boston, and the reputation of Darius Cobb as a portrait painter is sufficient warranty for the quality of the work to be done. We want a life size full length portrait, and Mr. Cobb has offered to paint the same for $1,000, and have it delivered in Chicago by the 8th of June, which will enable us to present the same in connection with our Alumni gathering at the time of the June convocation.

We have no fear of raising the money, as we propose to have the portrait a testimonial from the friends of Dr. Anderson, and those who have been associated with him not only in the old University, the Seminary and the Divinity School, but also at Denison, Newton and the various churches and Societies with which he has been connected.
I am in receipt of your letter of, 20th May.

I hope you had your work finished.

Yours very truly,

W. Huber
Chicago, Feb. 25, 1904.

Pres. William R. Harper,
Chicago.

My dear Dr. Harper:—

I am just in receipt of yours of yesterday in reference to the proposed portrait of Dr. Anderson. I have been trying for a day or two since I heard of your return to the City, to get in communication with you, either directly or through Dr. Henderson, to let you know what we are doing in the way of the testimonial.

The Committee decided upon a portrait after consulting with the various members of Dr. Anderson's family, who were unanimous in their preference for a portrait rather than a bust.

The son Elbridge, at my request, considered carefully the question of the choice of the artist to paint the portrait, and finally decided that Darius Cobb of Boston would be the man to do the work. To this the Committee agreed. Dr. Anderson as you doubtless know is now in Boston, and the reputation of Darius Cobb as a portrait painter is sufficient guaranty for the quality of the work to be done. We want a life size full length portrait, and Mr. Cobb has offered to paint the same for $2000, and have it delivered in Chicago by the 8th of June, which will enable us to present the same in connection with our Alumni gathering at the time of the June convocation.

We have no fear of raising the money, as we propose to have the portrait a testimonial from the friends of Dr. Anderson, and those who have been associated with him not only in the old University, the Seminary and the Divinity School, but also at Denison, Newton and the various churches and Societies with which he has been connected.
Dr. Henderson has undertaken to handle the matter at the University and in this has the active assistance and co-operation of Mr. Bestor, our Secretary. I am quite anxious that the trustees of the University should have an opportunity to contribute, and would like very much if you could have a personal interview with either Dr. Henderson or Mr. Bestor, as to the best way to approach them in this matter. Either one would be glad to meet you at your convenience, if you would make an appointment and send for him.

I expect to leave for the East tomorrow or next day and shall be in Boston next week when I hope to conclude arrangements with Mr. Cobb for the painting of this portrait, unless for some reason which I cannot foresee, the project should not meet with your approval, in which event I should be glad if you would let me know at once. It is the desire of the Committee to do that which is most suitable and worthy of the man, and at the same time we desire to do that which will meet with your approval and the approval of Dr. Anderson's associates upon the Divinity faculty. I understand indirectly that Dean Hulburt had had some thought of a marble bust, but since he knows it is the desire of the family that it should be a portrait rather than a bust, he has agreed very heartily, and will doubtless render material aid in securing contributions for the purpose.

I have been anxious for some time to have this matter brought to your attention, but your recent illness, and since then your absence from the City, has prevented until now. I trust that you will be able to communicate to me either directly or through Dr. Henderson or Mr. Bestor,
In conclusion, the committee must determine the fate of the matter.

If, therefore, you have any suggestions or recommendations, please let me know at your earliest convenience. I look forward to meeting with you at the earliest opportunity.

Sincerely,

[Signature]
Chicago

-3-

your approval or disapproval of our determination, and any suggestion that you may desire to make, before I shall reach Boston, so that I may feel sure in what I do there that it has your hearty and cordial approval.

Yours very truly,

E. A. Buzzell
Your application on behalf of our predecessor, and my suggestion that you may have to make before I shall need your permission, so that I may feel sure in what I propose to do as your nearest and confidential agent.

Yours very truly,

[Signature]
Chicago, March 31, 1905.

Pres. William R. Harper,
Lakewood, New Jersey.

My dear Dr. Harper:

Clara has not been well for three or four weeks and my plans for sending her to Charlie at Albuquerque had been perfected. My anxiety was for her physical well-being. I had no suspicion whatever of mental aberration. I could not bring myself to permit someone else to talk at the funeral. It was a hard strain, but not harder than Louisa's interview and mine yesterday at the hospital.

Your telegram was received, for which I am truly grateful. I was necessarily absent Monday and Tuesday from the Ministers' Institute. My first paper was read by Mr. Gates. My second paper I read myself on Wednesday morning. In the afternoon Dr. Anderson acquitted himself nobly. Several things conspired to diminish the effectiveness of the Institute. No professors put in an appearance except to discharge a specific assigned duty. Smith and Henderson were on their way to Europe. Foster was meeting an engagement at the University of West Virginia, Burton did not return until the last day.

Very truly yours,

Sunday, April 2nd, I am to preach the dedication sermon at Jackson, Michigan. Monday, April 3rd, I read a paper before the Jackson Ministers' Conference. Tuesday evening, April 4th, I lecture at Ann Arbor, a reception by the Baptist students to follow.
any Tarawa; I am not a 1911 and back. I am to be at Galapagos, April 9-15, February, April 12-22.


I have been in Europe and never been much lettered as such before a chance.

I am writing to see how you are on your return, and if possible, the best of the letters, I am not a 1911, August 22, 1911. I have been in Europe and never been much lettered as such before.

I hope you got to see how you are on your return, and if possible, the best of the letters, I am not a 1911, August 22, 1911. I have been in Europe and never been much lettered as such before.
and Thursday, Wednesday, the 5th and 6th, I am to be at Kalamazoo. Thereafter my appointments are as follows: Butler, April 9-15; Ewing, April 16-22; Eureka and Shurtleff, April 23-29; Ottawa, April 30-May 6; Grand Island, May 7-13; Central, May 14-20; Drake, May 28-June 3; Des Moines, June 4-10. I am hoping to get two days at the May Meetings. I am also hoping to spend a day at Cedar Valley and another day at Sioux Falls. During my absence I shall keep in close touch with my office and answer such letters as ought perhaps to receive personal replies from me.

I shall be sorry not to see you on your return, but my appointments are fixed and I am anxious to accomplish as much as possible at the several institutions named above.

I hope your stay at Lakewood and the X-ray treatments are meeting your expectations. Of late I have been carrying some rather heavy burdens, but nothing would delight my soul more than to serve you in any way in my power.

Burton seems to be in good health and spirits, and everything is in good shape for the opening of the Spring Quarter. I have already looked after the details connected with the graduating of the men at the end of the quarter. I have notified Dr. Small of my college appointments.

Very truly yours,

E.B.H.

E.B. Hilbert
and Thursday, the 22nd and 29th of March, 1918, I am to be of the Reference Committee, and will be present at the time of the Reference Committee's meeting, 2:15, April 16th.

Your sincerely,

[Signature]

[Handwritten note at the bottom]
Englewood Presbyterian Church
One Way Ave. and 56th St.
William H. Robinson, Pastor
6530 Lafayette Ave.

Chicago, February 18, 1907.

Mr. Willard H. Robinson,
6530 Lafayette Avenue, Chicago.

May I, dear Mr. Robinson:

Your favor of the 18th inst. expressing your appreciation of our honored and lamented friend, Dr. Judson, is a comfort. No one could know him in any degree of intimacy without learning love and respect. We appreciate these tributes from his friends.

Very truly yours,

E. P. Judson

February 19th, 1907.

Dear Sir:

Some years ago I occupied the same tent with Dr. Judson on a long camping tour in Syria and Palestine. There were days when the two of us, in the heat of the sun, had to ask each other for help and imagination, and the results of personal comfort which arose from such efforts in the Lebanon Mountains and the hot days under the Syrian sun are always a source of pleasure to me when I think of him.

My boy, too, studied in the University a few years ago. Dr. Judson took a wise interest not only in his intellectual progress, as might be natural, but very distinctly and definitely also in his spiritual development. Would we had more men like-minded.

Of tributes to Dr. Judson's great powers and great work there will be many in University circles, but I should be glad to add one of a sad heart. This autderate word as to his charitable, unselfish care for the physical comfort and spiritual state of those who had no claim of any sort upon him.

Sincerely yours

William H. Robinson
Mr. William H. Roosevelt
620 Lafayette Avenue, Chicago

My dear Mr. Roosevelt:

Your letter of the 12th

I take pleasure in your congratulations and commend any reference that Mr. Roosevelt has made

I am not aware what the reference of information without reference to your request. We have

with your permission to the address.

very truly yours,

H. I. Judson
Chicago, February 18, 1907.

Rev. President Judson
University of Chicago

My Dear Sir:

Some years ago I occupied the same tent with Dean Harburt on a long camping tour in Syria and Palestine. Here were only the two of us in the tent. But such a thoughtful fellowship as a Tent. Dr. Harburt's generosity and consideration in those matters of personal comfort which arose on cold nights in the Lebanon Mountains and on hot days under the Syrian Sun are always a tribute to me when I think of him. My boy, too, studied in the University a few years ago. Dean Harburt took a wise interest not only in his intellectual progress, as ought to natural, but very distinctly and definitely also in his spiritual development. Would we had more men like-minded.

Of tribute to Dr. Harburt's great powers and great work there will be many in University circles, but I should be glad to add out of a sad heart, this outside word as to his trustworthy, unselfish care for the physical comfort and spiritual state of those who had no claim of any sort upon him.

Sincerely yours,

Millard H. Robinson.
totally different ideas. As I said at the meeting of
the commission, if the Baptists of the North West are
not satisfied with the Divinity School and want it back,
I should judge that the trustees of the University would
not hesitate to give their consent to the cancellation of
the contract. I judge also by the action of the Committee
March 13th, 1908.

By dear Dr. Burton:

In thinking over the matter of
the alternatives to be presented by the commission, it
seems to me after all there are two and only two. All
others are merely variations on these.

A. The contract may be cancelled or modified by
mutual consent. In that case the University restores
the Divinity School to the Baptists of the North West
to do what they please with it. Of course they become
responsible thereafter for its finances and may or may
not at their pleasure make any new contract involving
affiliation with the University.

B. Contract remains as it is— the school remaining
a part of the University. If that is the case the
University controls it and must control it in accordance
with university ideals. There must in that case, as
in every professional school, for example, law and medicine,
be entire freedom of investigation accompanied also of
course by suitable training for a given profession.

There can be no compromise so far as I can see between
these two radically different possibilities, based on
In thinking over the matter of the contract, I have made an inspection of the records of the Committee to learn what is the status of the contract. I also wish to have a more detailed consideration of the details of the contract.

My views on the subject are as follows:

1. The contract, as it stands, is not satisfactory to the Committee.
2. The contract, as it stands, is not satisfactory to the University.
3. The contract, as it stands, is not satisfactory to the University.

The contract is not satisfactory to the University because it does not provide for the necessary changes that are needed. The contract must be revised and the University must have a say in the changes that are to be made.

I believe that the University must have a say in the changes that are to be made, and that the contract must be revised to meet the needs of the University.

I, therefore, recommend that the contract be revised and that the University have a say in the changes that are to be made.

Very truly yours,

[Signature]

Walter Upham
totally different ideas. As I said at the meeting of
the commission, if the Baptists of the North West are
not satisfied with the Divinity School and want it back,
I should judge that the trustees of the University would
not hesitate to give their consent to the cancellation of
the contract. I judge also by the action of the Committee
of One Hundred that they do not wish to cancel the contract.

I rather infer that some of the others would be willing
to have the contract so far modified that there may be an
outside control of the school, while the University pays
the bills. This is obviously out of the question.

A. The contract may be suspended or amended by
mutual consent. In that case the University restores
the Divinity School to the Baptists of the North West
to do what they please with it. Of course they become
responsible thereafter for its finances and may or may
not at their pleasure make any new contract involving
affiliation with the University.

B. Contract remains as it is— the school remaining
a part of the University. If that is the case the
University controls it and must control it in accordance
with university ideals. There must in that case, as
in every professional school, for example, law and medicine,
be entire freedom of investigation accompanied also of
course by suitable training for a given profession.

There can be no compromise so far as I can see between
these two radically different possibilities, based on
As I said at the meeting of the commission to the president of the University and then to the Faculty of the University, I strongly urge that the trustees of the University, the Committee of the Faculty, and the president of the University, to give their consent to the conclusion of the contract. I judge also that the action of the Committee of the Faculty would be in one hundred percent of the opinion and advice of the University, which there are no better than the opinions of the Committee.

The contract is the only solution to the question of the question. The contract can be concluded as a matter of law.

The contract is a part of the University. If it is a part of the University, it must be concluded as soon as possible with University faculty. This means that some of the University's departments, for example, law and medicine, do not have a right to conclude the contract with the University, which is a matter of law and which must be concluded as soon as possible with University faculty. Therefore, the conclusion of the contract must be concluded for a given purpose.

There can be no compromise on this as I can see no reason for any contract.
Boston, Aug. 28, 1865

My dear Dr. Parker:

I see by the papers you are
flushing things with all your old time
zeal. I was amused at an editorial
in the Boston Globe which announced that
you had $6,000,000 secure enough under your
fingertip (so you told The Good. Clerk) but did
not disclose where you got it. It makes
me to say that Pres. of Harvard was certainly a
back (Confounded it, the vice has stuck in my
head) member so far as money getting goes.

Well, I hope your Cleveland visit did
you good and that you are making progress.

I hope, too, that quarter ends you will
give yourself an honest chance to
make a complete recovery.

I have been from home now
just four weeks. The first two I spent
to Louisiana and explored her all over
Eastern Maine. The train went to her.
husband and tity in Pa. and I needed down to nurse. For the last two
weeks I have given myself undividedly to reading and it is wonderful how much
one can accomplish when entirely free from interruption. In my own special lines
in view of a new course to begin in the
Autumn I have read Crosby, Evans, Hornby,
Talace, and Knight. Along the historic lines
in which I have some interest, I have
read Lutbuck and Englundot. On these
questions which are now concerning scholars
in Mr. J. and Theo. I have read Hannock,
Kochs, Wernle, Kelch, Biggs, Oberschutz,
Offlerden, Saunders of Oxford and others.

At noon I sailed for St. John and then
to Halifax and on up the St. Lawrence to
Quebec, Montreal, Toronto and so home.
I sailed from Pictou Sept. 4. and landed for a while
at Quebec and Montreal. I shall spend the last
two weeks of life at home getting ready for my
Autumn Courses. I think of you many times
Every day.
DEAN HULBERT GIVES UP LONG STRUGGLE FOR LIFE

(Continued from page 1)

Guard of Honor

A guard of honor, consisting of members of the Divinity School, has watched over the body of the late Dean Hulbert from the time of his death on Sunday morning. The guard is divided into the following watches:

First Watch: 10 a.m.-11 a.m. — R. L. Kelley, Y. V. Phelps; 11 a.m.-12 m. — E. S. Cox, T. C. McCigram, S. A. Elsey, E. A. Atley, L. F. Schoolcraft; 12 m.-1 p.m. — A. H. Horsch, S. N. Wright, J. H. Lasson, H. E. Schiebel.


At the grave Dr. Thomas W. Goodwin will conduct the service, assisted by two other clergymen. Pastor of the Morgan Park Church, the church in which Dr. Hulbert was a life member of the membership. Interment will be at Mount Hope.

Dean Hulbert’s Life

Always actively interested in all educational work, Dr. Hulbert was the founder and president of the University. Dean Hulbert has been one of the most prominent members of the University since its organization. He was a preceptor and scholar of church history, he was known throughout the country.

He is the man of the people who helped to build the University of Chicago and the Divinity School. The Divinity School holds a degree to his administration as senior dean since the merger of the old Baptist Theological seminary with the University of Chicago in 1822. Dean Hulbert has been a member of the University faculty and of the Board of Trustees for many years, and has been a valuable asset to the university in all its departments.

In addition to his regular work as a dean of the Divinity School and as head of the Department of Church History, he has been the president of the University Senate, the University Council and the Board of Physical Cultural and Athletics. He has also been an associate editor of the American Journals of Theology and of the University of Chicago Press, and has been in active interest in student affairs, especially in athletics.

Dean Hulbert was born in Chicago, July 15, 1814. His undergraduate work he took at Union college, New York, and was graduated with the degree of A.B. in 1846. He was graduated from Hamilton Theological Seminary in 1849, and was visiting professor of Church History in Graff College, New York, for one year preceding his ordination to the Baptist church at Manhattan, N. Y., in 1855, and was engaged in the work of the Baptist church at Manchester, N. H. From here he was called to the Baptist church at Chicago, where he was ordained in 1864. Four years later he was transferred to the city of Chicago, where he has been a faithful and zealous worker in his faith and city to take charge of the Rolling Mill in the city of Chicago. At this time he was married to Miss Rose R. L. Spencer, of Troy, N. Y. This mission he organized into a church and was a successful work that he received a call from the First Baptist church of Chicago in 1872. From St. Paul, Minn., he went to San Francisco in 1876, where he served a long time in the Baptist church of Chicago brought him home again in 1878. Receiving his degree of D.D. from the Baptist Theological Seminary of Morgan Park in 1880, the following year he gave up his duties as a clergyman and became a teacher. In 1890 he was appointed professor of church history in the Baptist University where he has served as president of the University since 1891. It is his duty of the Divinity School. It has been the head of the Divinity School since that time and has also been a co-worker in the department of church history and dean of the Divinity School he held continuously until his death.

Morgan Hall Entertains

Morgan Hall, at Morgan Park Academy, entertained its friends last week as a reception given to Dr. Harry Pott Judson, acting president of the University, and Mrs. Judson and the members of the Academy faculty. It was the seventh annual open house. The boys of Morgan Hall entertained early in the evening, Miss Marian Chase also contributed to the program, which was followed by dancing.
TELL OF DEAN HULBERT'S SERVICES IN UNIVERSITY

By Dr. T. W. Goodspeed

(Continued from page 1)

votion remitted snatches and his prices of character and goodness re

"In my last conversation with him was a recent Monday, Dr. Hulbert's it was not agreeable to us, with and my own mind the doctrine of the Tri-

orge in connection with a question we were

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women were the most significant of his characteristics. He always looked on the bright side of things, and maintained a confident and the principal order of conditions was harmonious and that anything that was inharmonious did not reflect good should not rightfully exist. With this high view of the late Herbert was always cheerful and reflected his cheerful spirit, and hope to all who were fortunate enough to know him.

UNIVERSITY WINS AGAIN FROM CENTRAL Y. M. C. A.

Fast Contest Goes to Varsity Team by Score of Twenty-seven to Fifteen.

In one of the fastest games of the season, the team which will meet Thursday the University in the A. A. U. basketball championships, defeated Central Y. M. C. A. in the LaSalle street gym last Saturday afternoon; the score being 32 to 15. Being rather than the previous score made by the Varsity against the Central team in the Paddock gym last Saturday was the playing, that only five minutes of the first half remained, when "Long John" Schummer made the first field basket of the game, a shot from the center of the field. All through the game, the members of the University made five field baskets, which, with ordinary luck, would have been another baskets, which varied along the field basket and dropped outside.

McKegg and Page took the honors for Chicago, and Connell and Reineke for the Y. M. C. A. team. At the close of the first half, Falls received a high bump which resulted in charity form, the disposition of which he hopes to escape in a couple of days. When of Central, likewise, got into bad collision, and was forced to surrender his place to Moore.

The scores:

Chicago—27

Central—15


FRESHMEN TO MEET ILLINOIS

First Year Basketball Players Will Go to Urbana With Varsity Saturday

A strictly freshman by-hall team will join the Varsity when the Ma- nooo five leaves for Urbana Saturday morning, and will meet the Illinois freshmen on floor and in a particular game before the rival teams clash. The freshmen, after their star work so far this season, anticipate a rather easy victory over the Illini's first year men.

Learn of League in Other Colleges

The Inter-Collegiate department of the Young Women's Christian League in the University will have charge of the weekly meeting tomorrow evening at 7 o'clock. Reports of work in other colleges and universities will be given by Misses Morton, Lavin, Good, and Preston.

FOWNES GLOVES

WILL BE WORN LONGER THIS SEASON THAN THOSE OF "THAN OTHER GLOVES"

SWIMMERS TO MEET Y.M.C.A.

Varsity to Meet Central Water Men Wednesday Night in Barrett Tank.

The scheduling of a water polo game and swimmers of the Central Y. M. C. A. in Barrett Natatorium according to the basketball games scheduled for the western Wednesday night was announced yesterday by Dr. Raycroft, Swimming Director Hansen of the LaSalle street association has a bulky crowd of water men, and to prevent of making the Maroons battle, the other hand, Captain Robe's men received invitations to receive their team defeated at the hands of the Evans- ton Y. M. C. A. and several of the crowd who were out of Friday night's contest will be in Wednesday night.

The water-polo team was invited to the Chicago Athletic Association for a practice game on Saturday evening. Captain Robe, Hul- grove, Goff, Schott, Ferguson, Bannister and Haring were lined up over the A. A. U. champions in their final practice, before starting up their Eastern trip, to win all of the city wins the contest, both Chicago and Illinois declare that the polo game should be a victory for the Chicago team in the meet with the champandroid team next Saturday evening, February 25, at Chicago.

Captain Robe is much disappointed by the defeat which the Evanston, Y. M. C. A. administered to the Varmont swimming team Saturday. In the home meet with the Evanston swimmers the Varsity team had little difficulty in winning by a comfortable margin. But on account of the fact that such men as Walker, Lindsey, McKnight, Hunt, Moore, Spence, Schott, and others, failed to show up, the possibility of the Evanstonians to win the return meet.

HEBBARD AND HARRIS WIN BILLIARD SERIES

Semifinals in Inter-fraternity Bowling Tournaments Will Close Tonight.

The second set of games in the pool and billiard tournament at the Reynolds Club was held last night, and Hebbard and Harris won out at billiards, while Hinter and Fowles were successful at pool. Hebbard, a scratch man, averaged 141, with high runs of 9 and 17. Harris' high score was 15, and average of 1.7, is the best work to date.

The semifinals in the inter-fraternity bowling tournament will be completed tonight, when the Alpha Delta and Delta Upsilon teams meet. The winner will play the Deke's for the championship.

Debaters Settle Dispute

The dispute between the Philo- 
thesis and Literature societies has finally been settled by the action of Mr. T. Robertson, president of the society. They chose a common and picked the sides for the two teams, Philosophy having al- 
d to Literature, and Literature debaters will op- pose the proposition, "That municipal officers should be nominated by direct petition only." This debate is looked upon as one of the most important in the series of debates of the year.

Good Judgment

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FELLOW WORKERS OF DR. ERI B. HULBERT TELL OF HIS GREAT SERVICE FOR STUDENTS AND UNIVERSITY

By Dean Albion W. Small

"Although we have had time to prepare for a formal termination of Dr. Hulbert's connection with the University, the exact date is not yet determined. There is a general desire that the occasion should be made a fitting one for a public expression of esteem and grateful appreciation of his past services. It is fitting that we should look back and review the career of this beloved and esteemed member of our educational family. He was a true and faithful servant, a devoted and devoted teacher, and a model of Christian character. His influence has been felt far and wide, and his memory will long be treasured by those who knew and loved him."

By Dr. T. W. Goodspeed

"My acquaintance with Dr. Hulbert began in 1871, when he became pastor of the Church at Philo. We were on friendly terms from the first, and he was always a steady and faithful friend. He was a great reader and had a wide knowledge of literature. He was a man of fine character and a true Christian."

DEAN HULBERT GIVES UP LONG STRUGGLE FOR LIFE

End Comes Sunday Morning After Remarkable Uplift Battle Against Sickness.

FUNERAL FROM MANDEL TODAY

Services to be Held at Half Past One. Afternoon Class Exercises Suspended.

Dr. Eri B. Hulbert, professor of Biblical Literature, was taken ill late Friday morning. After a short illness he passed away Tuesday morning at 9:30 o'clock. The funeral service will be held at the University Chapel at 2:30 o'clock. The body will be removed to the residence of Mrs. George B. Goodspeed, 357 Lexington Avenue. The service will be held at the house at 7:30 o'clock. Dr. Goodspeed, the Rector of the University, will charge the service of this.

At the service in Mandel Hall at 7:30 o'clock addresses will be made by a number of Dr. Hulbert's associates in the University. There will be but one musical number on the program: a selection on the organ by Mr. Goodspeed.

Decoration: the Trustees, the University Senate, the University and Faculties.

Ritual: the University and Faculties.

Selection on Organ: The March of the Dwarfs, Hymn of Christianity, and Hymn of the University.

The funeral service will be conducted by the Rev. Dr. Goodspeed, the Rector of the University, and will be attended by the entire University community.

The University will be closed on Friday and Saturday.

(Continued on page 4.)