Caroline E. Haskell to Chicago Title & Trust Co.

Deed in Trust of E. 40 ft. Lot 3 Block 82, School Section Addition,
dated Nov. 1, 1899; recorded Dec. 7, 1899.

"To manage, keep in repair, rent and care for said premises
"and pay over to the said grantor the net income thereof during her
"natural life, or to allow her to have the occupation, use and income
"thereof during her natural life as she shall elect, and upon her
"decease or as soon thereafter as in the judgment of the trustees
"will be for the best interest of the trust herein created, to sell
"and convey the same, either for cash or partly cash and partly on
"time, and divide and pay over the proceeds thereof as follows:

"To the University of Chicago, Ten Thousand Dollars, the same to be
"invested in interest bearing securities, and the income thereof to
"be devoted to the promotion and extension of the study and teaching
"of the Bible, and preferable to the study of Oriental Literature as
"related to the Bible."
The Haskell Lectureship of Comparative Religion was established by Mrs. Caroline E. Haskell on May 5, 1894. It provides for at least six lectures to be delivered annually at the University. In accordance with the expressed wish of the donor these lectures are intended to set forth the relations of Christianity to the other faiths of the world.

The Barrows Lectureship was founded by Mrs. Caroline E. Haskell, on October 24, 1894. It bears the name of the late John Henry Barrows, D.D., an honored minister of Chicago whose "catholicity of spirit and prolonged, laborious devotion gave to the Parliament of Religions [held during the Columbian Exposition in 1893] in so large a measure its remarkable success."

The Lectures upon this foundation are given, usually biennially, by leading Christian scholars of Europe, Asia and America, and are intended to present the great truths of Christianity, and its harmonies with the truths of other religions to the scholarly and thoughtful people of India.

Income from the Emily Talbot Foundation, endowed by Dean Marion Talbot, will eventually be devoted, by means of lectures, publication and research, or similar ways, to the advancement of the education of women.

The Nathaniel Colver Lectureship and Publication Fund was created by Mr. Jesse L. Rosenberger, a student of the old University of Chicago, and Susan E. Colver, his wife, a graduate of the old University of Chicago, Class of 1882. It is a memorial to the Rev. Nathaniel Colver, a noted Baptist divine and abolitionist who aided in founding what is now the Divinity School of the University of Chicago. The income from this fund, when
available, is to be used to defray the expenses of lectures or lecture courses, to be given, preferably in connection with the Divinity School, by persons of eminent scholarship or other special qualifications, on religious, biblical, moral, sociological, or other vital subjects.

The Colver-Rosenberger Lecture Fund was given by Mr. and Mrs. Jesse L. Rosenberger. The income from this fund when available, will provide lectures of distinct individuality and forceful character which are intended to add to the sum of practical human knowledge and aid in the solution of the vital problems of human life. The lectures are to be kept, preferably, in the field of sciences relating to human society and welfare, the particular topics to be determined by the Board of Trustees.

The Hiram W. Thomas Lectures, for the perpetuity of which funds have been provided by Mrs. Vandelia Varnum Thomas, are to be given by representative men "of the larger faith." The lectures are intended to express the ever-growing thought of the world in religion and life. The lecturership is a memorial to Dr. Hiram W. Thomas, a minister distinguished in the history of Chicago.
The Galvanometer Reaction was shown to me by Dr. Nagle.

The reaction from the skin to nerve endings with the introduction of tissue fluid and nerve fluid.

They mention knowing any aid in the construction of electrical devices.

The reaction was to be kept patent.

The reason for the reaction to human society and world.

The reaction was a matter of observation in the presence of Chicago.
CROSS REFERENCE SHEET

Name or Subject: Haskell Lectures

Regarding

Date

SEE

Name or Subject

Barrows Lectures
Haskell, Mrs. Caroline
Hume, R. A.
Hall, Charles Cuthbert

File No.
Copies of the history of the Haskell Lectureship compiled by Mr. Trevor Arnett January 4, 1918, President Judson's letter of December 14, 1917 appointing a committee to handle affairs of the Lectureship, and an undated memorandum giving the origin and purposes of the Haskell, Barrows, Talbot, Colver, Rosenberger, and Thomas Lectureships sent to Dean Huth and to the Comptroller's Office on December 14, 1938.

E. Towner
Copy of the minutes of the Haskell Improvement Committee of the Town of Haskell at a meeting held on June 29, 1938.

A copy of a letter of December 16, 1937, regarding a proposal by the Association of the Haskell Improvement Committee to purchase a tract of land for the purpose of establishing a community. The letter requests the action of the Town Improvement Committee and a meeting with the Town Improvement Committee of the Haskell Improvement Committee.

The Committee's office on December 16, 1937.

E. Towne
My dear Mr. Harper:

I have not forgotten that I shall have the honor to be one of the speakers at the dedicatory exercises of Haskell Museum, on July 2nd. My address will be kept within the bounds of 20 minutes. Its subject may be formulated as follows: "From the rising to the setting sun."

Prof. Matthews has the synagogue service in charge. I do not know what progress he has made. I have spoken to my choir director. Here is the hitch, however: our church vacation will begin early in June, and it is very likely that most of myingers will not be in town on July 2nd.

I have the honor to be

Your most respectfully,

Emil G. Hirsch
"Chicago, May 5, 1894.

President William R. Harper, D.D.,
My dear Sir:--

I have been informed that Professor G. S. Goodspeed, and others, associated with the University of Chicago, have expressed the earnest hope that the friends of the University, recognizing the great interest aroused by the Parliament of Religions, would endow a Lectureship on the Relations of Christianity to the Other Faiths of the World. I take pleasure in now offering to the Trustees of the University of Chicago the sum of Twenty Thousand Dollars, to establish and perpetuate a Lectureship of Comparative Religion, by which at least six lectures shall be delivered annually, before the students, teachers, and friends of the University, under such conditions and specifications as shall be determined by Professor G. S. Goodspeed and yourself.

I am in hearty agreement with the conviction that the immense interest awakened by the wonderful Parliament of Religions held in Chicago in September, 1893, makes it eminently desirable that the students in the University, and the people generally, shall be given wise instruction on the most important of all subjects; and I learn with satisfaction of your strong desire that this lectureship should be held first by Rev. John Henry Barrows, D.D., whose energy, tolerance, and catholicity of spirit and prolonged laborious devotion gave the Parliament of Religions, in so large a measure, its remarkable success.

I remain, yours faithfully,
(signed) Caroline E. Haskell."
May 8, 1926

President, William R. Harper, M.I.

My dear Sir:

I have been instructed that Professor W. C. Godfrey, my assistant, has sent a memo to the President of the University expressing the opinion that the University's recognition of the Department of Religion, which would constitute a formal department of the University, would be a matter of great importance to the University, and that the President of the University should be informed of the matter.

I have been informed by Professor W. C. Godfrey that the University has decided to establish a Department of Religion, and that the President of the University should be informed of the matter.

I have informed Mr. Godfrey that the President of the University should be informed of the matter.
Chicago, October 12, 1894.

President William R. Harper, Ph. D., D.D.,

My Dear Sir:-

I take pleasure in offering to the University of Chicago the sum of twenty thousand dollars for the founding of a second Lectureship on the relations of Christianity and the other Religions. These Lectures, six or more in number, are to be given in Calcutta, India, and, if deemed best, in Bombay, Madras, or some other of the chief cities of Hindustan where large numbers of educated Hindus are familiar with the English language. The wish, so earnestly expressed by Mr. P. C. Mozoomdar that a Lectureship, like that which I had the privilege of founding last summer, might be provided for India, has led me to consider the desirability of establishing in some great collegiate center, like Calcutta, a course of lectures to be given either annually or, as may seem better, biennially, by leading Christian scholars of Europe, Asia and America, in which, in a friendly, temperate, conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other Religions, its rightful claims and the best methods of setting them forth, should be presented to the scholarly and thoughtful people of India.
Chicago, October 15, 1864

President Willett R. Harper, Ph.D., D.D.

My Dear Sir:

I take pleasure in offering to the University of Chicago the sum of twenty thousand dollars for the founding of a second lectureship on the relations of Christianity and the other Religions. These Lectures will be given in Category I only, and it seems to me best in the Order, Method, or some other of the great cities of Hindustan, where a large number of educated Hindus are familiar with the Engr.

If I may venture to express my appreciation of Mr. C. F. L. T. in the words, "The work is an essential and necessary part of the Mission of the Public School," I have the privilege of founding an Institute of Trustees for the Description of Art and Industry in some Great College.

I hope to found a College like Calcutta, a College of Learning to be used alike as a national or as may seem better. Primarily, by the British Government of Europe, Asia, and America, in which will, through cooperation, connect the East with the West. The establishment of the Parliament of Religion, the Great Council of Christianity, the convictions with the group of other

Religious, the religious classes, and the great movement of society, from India, France, and the English, and the social and philosophical

people of India.
It is my purpose to identify this work, which I believe will be a work of enlightenment and fraternity, with the University Extension Department of the Chicago University, and it is my desire that the management of this Lectureship should lie with yourself, as President of all the departments of the University, with Pres. John Henry Barrows, D.D., the Professorial Lecturer on Comparative Religion and Professor George S. Goodspeed, the Associate Professor of Comparative Religion, and with those who shall be your and their successors in these positions. It is my request that this Lectureship shall bear the name of John Henry Barrows, he who has identified himself with the work of promoting friendly relations between Christian America and the people of India. The Committee having the management of these lectures shall also have the authority to determine whether any of the courses shall be given in Asiatic or other cities outside of India.

In reading the proceedings of the Parliament of Religions to I have been struck with the many points of harmony between the different Faiths and by the possibility of so presenting Christianity to others as to win their favorable interest in its truths. If the Committee shall decide to utilize this Lectureship still further in calling forth the views of scholarly representatives of the non-Christian faiths I authorize and shall approve such a decision. Only good will grow out of such a comparison of views. Europe and
America with to build any ponders the great that. Yes can give from
the world I take would greatly pleasure to join work of more chamber.
Amidst our efforts, the President's Letter of London, Doctor Kearsarge of
October, Professor Henry Drummon and Professor A. B. MacKay of New
Gloucester, Professor George A. F. S. of Yale, Professor Edward G.
Presby of Harvard, Bishop H. C. Potter and Doctor Phelan Appert of
New York and several others were invited to name from the University,
New York and several others who might be named from the University.

I am of course, to say what order secret. The other which I
now wrote, the Committee of the University will communicate with the
learners of a letter. A number in Hull may readily give. I expect that the ex-

le's letter, which may not have seen. All matters are printed.
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America wish to hear and ponder the best that Asia can give them, and the world of Asia would gladly listen to the words of such Christian scholars as Archdeacon Farrar of London, Doctor Fairbairn of Oxford, Professor Henry Drummond and Professor A. B. Bruce of Glasgow, Professor George P. Fisher of Yale, Professor Francis G. Peabody of Harvard, Bishop H. C. Potter and Doctor Lyman Abbott of New York and of several others who might be named from the University of Chicago. It is my wish that, accepting the offer which I now make, the Committee of the University will correspond with the leaders of religious thought in India and secure from them such helpful suggestions as they may readily give. I cherish the expectation that the Barrows Lectures will prove, in the years that shall come, a new golden bond between the East and the West. In the belief that this Foundation will be blessed by our Heavenly Father to the extension of the benign influence of our great University, to the promotion of the highest interests of humanity and to the enlargement of the Kingdom of Truth and Love on earth, I remain, with much regard,

Yours sincerely,
America, with its power and bounty, are able and willing to give from
the wealth of America fully learned to the honor of such gifts.

In the schools as those of London, Doctor Franklin of Oxford, Professor Henry Drummond, and Professor A. E. race of
Glazier, Professor Gates, The father of Yale, Professor Lanada C.
Professor of Harvard, Harvard, C. Doctor and Professor James Aupert of
New York and of several others who might be names from the University
City of Chicago. If I may wish great success, the other work.

I now make the Committee of the University, with correspondence with the
feases of education for in that and some from your
- perpetually suggestions from may readily give. I express the re-
- bection that the numbers be at the time to the week.

In some, a new roll of paper between the heat and the week.

The pedagogical, the composition will be pleased by our harmonies
- better to the expression of the pedagogical influence of our great and
- variety to the promotion of the higher interests of humanity and

to the establishment of the Kingdom of Truth and Love on earth.

remain with most respect,

Yours sincerely,

P.S. Reader.
I am a little afraid to go into this.

Have you sent Mr. Barrons’ letter into Lechmere’s
into final shape?

F. S. Archer
Thence a call to an old friend, that of the
first "established" act of the Centenary.
Then to the "longest," filled with passion.
Part of the Lord Mayor's speech.
Signature: J. H. 
F. R. A.
Conditions and Specifications for the Direction of the Committee on the Haskell Lectureship.

1. The time for the delivery of the lectures shall be the first term of the Summer Quarter of each year.

2. Payment: The amount to be paid to the lecturer each year shall be $\ldots$ this sum to be paid, one-half upon the delivery of the lectures, one-half upon the receipt of the Ms of the lectures by the committee as hereinafter stated.

3. The income of the lectureship may be used at the discretion of the committee as an endowment for special research, provided that (1) this is done not oftener than every fifth year, and (2) that the holder of the income for that year shall present his researches in form for publication, as hereinafter stated.

4. The Ms of the lectures or of the researches shall be the property of the University, to be published under their direction, in the case of the lectures not later than nine months after their delivery, and in the case of the researches not later than a year after the expiration of the year of special research. In both cases the Ms shall be furnished by the author in condition for publication.

5. The subject of the lectureship shall be held to include any subject in the general domain of Comparative Religion, which the author shall treat in its relation
Cooperation and Speculation for the Preservation of
the Commission on the Market Interest.
In the time for the registration of the insurance spirit
the time for the preservation of the consumer spirit.

Protection: The need to go plumb to the federal

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with the出发于 of the insurance, our company, our people,

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to Christianity.

6. The subject of the lectureship for any year must be sent to the committee and approved by them as soon as possible after the acceptance of the appointment.

7. The committee shall appoint the lecturer for any year at least one year in advance of the time of the delivery of the lectures.

8. No one shall hold the lectureship longer than three years in succession, it being understood, however, that the lectureship shall be held by the Rev. John Henry Barrows so long as he may desire.
to Quarterly.

The purpose of the Quarterlies for your year will
be that of the Society's and the Council's to
encourage the publication of the information
that will, in the future, be of service to your
Council and the Council's future.

We are pleased to announce the publication of the
Quarterlies 17.

The purpose of the Quarterlies for the Council's
future is to encourage the publication of the
information that will, in the future, be of service to
your Council and the Council's future.

Sincerely,
John Henry
Committee:  

S. B. Smith  

Mr. Tufts

Principal  

$10,000

Investment to July 1, 1927  

10,295.48

If not assigned to Professorship in full, the fund may be set up in this form: That the interest money, 5% of $20,000, would be absorbed into general endowment if unused on July 1 of each year.

Worth noting that neither Goodspeed, the original director of the fund, nor Judson’s committee ever set up any procedure beyond employing the fund for free public lectures (during the past 20 years, 100 lecturers listed).
If we now take a year's budget let me try to show this. I don't think that we should, 000, $50 000, please remember that solely their deliberations for 1 plan was based on

necessary. A number of cases, given birth to

want what the interest-bearing is.

process for these were summarized, of course, that principal amounts borrowed - enameke.

(keeps unimportant)
THE UNIVERSITY OF CHICAGO

STATEMENT OF

THE HASKELL LECTURES

There is given in the following pages a history of the endowment fund for the Haskell Lectures, the gift of Mrs. Caroline E. Haskell.

"Chicago, May 5, 1894.

President William R. Harper, D. D.

My dear Sir:

I have been informed that Professor G. S. Goodspeed, and others, associated with the University of Chicago, have expressed the earnest hope that the friends of the University, recognizing the great interest aroused by the Parliament of Religions, would endow a Lectureship on the Relations of Christianity to the Other Faiths of the World. I take pleasure in now offering to the Trustees of the University of Chicago the sum of Twenty Thousand Dollars, to establish and perpetuate a Lectureship of Comparative Religion, by which at least six lectures shall be delivered annually, before the students, teachers, and friends of the University, under such conditions and specifications as shall be determined by Professor G. S. Goodspeed and yourself.

I am in hearty agreement with the conviction that the immense interest awakened by the wonderful Parliament of Religions held in Chicago in September, 1893, makes it eminently desirable that the students in the University and the people generally, shall be given wise instruction on the most important of all subjects; and I learn with satisfaction of your strong desire that this Lectureship should be held first by Rev. John Henry Barrows, D. D., whose energy, tolerance, and catholicity of spirit and prolonged laborious devotion gave to the Parliament of Religions, in so large a measure, its remarkable success.

I remain, yours faithfully,

(Signed) Caroline E. Haskell."

On May 9, 1894, Mrs. Haskell delivered to the University securities aggregating in value $20,510. with the understanding that as soon as the excess over $20,000., namely: $510. was received from the payment of the securities, it should be returned to Mrs. Haskell. This was done in January 1895. A portion of the securities received, namely fifty shares of the Mutual Fuel Gas Company, were sold in June 1895 at a
To the President,

I am forwarding the following papers for your consideration and action.

1. A report on the faculty committee's recommendations regarding the\n   proposed changes in the curriculum.

2. A petition from the students requesting the inclusion of a new \n   course on contemporary issues.

3. A memo from the administration regarding the budget for the next\n   academic year.

Please review these documents at your earliest convenience. I look forward to your feedback.

Sincerely,

[Signature]
profit of $2,136, and the remaining shares of the same company, twenty-one in all, were sold in November 1897 at a profit of $1,552.05. The profit was added to the original fund of $20,000, making a total fund of $23,688.05.

The Board of Trustees, on April 11, 1898, adopted the following resolution with regard to the investment of the Haskell Fund in a dormitory for boys at Morgan Park Academy:

"WHEREAS, it appears that President Harper, having expressed to Mrs. Haskell the belief of himself and the members of the Board of Trustees, that "a dormitory for boys at Morgan Park would yield a probable income of 5% on the investment," and had asked if she would approve of the investment in such a dormitory of the investment of the $40,000 contributed by her for the endowment of the Haskell and Barrows Lectureship, and

WHEREAS, it appears that Mrs. Haskell has heretofore in response to said inquiry answered in writing (June 22, 1896) "In regard to the investment of the $40,000. (in the Boys Dormitory) I quite agree with you and the Trustees as the best and most advantageous use of this money. It will be serving two great interests, and it seems to me with more safety than investing elsewhere;" and

WHEREAS, it further appears that J. H. Barrows has heretofore in writing "cordially joined President Harper in recommending the investment of the Haskell funds in a Dormitory Building at Morgan Park."

THEREFORE, RESOLVED, that the Haskell funds referred to, be invested in a Dormitory at Morgan Park planned with reference to accommodating the largest possible number of boys, including boarding accommodations for the boys of the Academy houses, the building to be located on the Park recently purchased from William A. Talcott, and

RESOLVED further, that the net income of the building to an extent not exceeding 5% of the said investment shall constitute the income of the Haskell & Barrows Lectureships, and that any excess of net income over said 5% per annum, shall constitute a sinking fund, to be applied from time to time upon said principal sum of $40,000."

In accordance with the resolution given above, the fund was invested in a dormitory known as East Hall, Morgan Park, and remained thus invested until February 1915, when the University paid the fund in cash the amount originally invested, namely $25,688.05 for its investment in East Hall. (On June 30, 1907, the University discontinued the Morgan Park Academy, and leased the buildings and grounds for the purposes of a private school.) The cash received was invested in a loan to the School of Education funds on account of its purchase of the Lees Building, interest being allowed at the rate of 4 1/2%. The fund remains so invested at the present time.
The income on the fund has been used for the payment of the lecturers on the Foundation, the names of whom are given in a subsequent paragraph. The investment in East Hall, Morgan Park, did not prove a profitable one, there being during the years in which the fund was so invested a net yield of approximately %. The income at the present time on the fund amounts to $1,066. per year. For the past few years the sum has not been fully used, and there is an accumulated income unexpended of $5,308.61 up to June 30, 1917.

<table>
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<tr>
<th>Series</th>
<th>Date</th>
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<tr>
<td>1</td>
<td>May and June 1895</td>
<td>Dr. John Henry Barrows</td>
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<td>January and February 1896</td>
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<td>3</td>
<td>May and June 1897</td>
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<td>May 1898</td>
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<td>7</td>
<td>May and June 1901</td>
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<td>8</td>
<td>July 1902</td>
<td>Not given because of death of Dr. Barrows in June 1902.</td>
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<tr>
<td>9</td>
<td>October 1903</td>
<td>President Charles Cuthbert Hall, Union Theological Seminary</td>
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<tr>
<td>10</td>
<td>February 1905</td>
<td>Prof. Geo. Foots Moore, Harvard Divinity School</td>
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<td>11</td>
<td>April 1906</td>
<td>Prof. Duncan B. McDonald, Hartford Theological Seminary</td>
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<td>12</td>
<td>December 1906</td>
<td>Prof. Maurice Bloomfield, Johns Hopkins University</td>
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<td>13</td>
<td>December 1907</td>
<td>President Chas. Cuthbert Hall, Columbia University</td>
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<td>14</td>
<td>January 1909</td>
<td>Prof. A. V. Williams Jackson, Imperial University, Tokyo, Japan.</td>
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<td>15</td>
<td>January 1910</td>
<td>Prof. Maurice Jastrow, University of Pennsylvania</td>
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<td>16</td>
<td>December 1910</td>
<td>Prof. J. J. M. DeGroot, University of Leiden</td>
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<td>17</td>
<td>November 1911</td>
<td>Prof. Franz Cumont, Royal Academy, Belgium</td>
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<td>18</td>
<td>April 1913</td>
<td>Prof. Carl Bezold, Heidelberg University</td>
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<td>19</td>
<td>March 1914</td>
<td>Dr. Christian Snouck Hurgronje, University of Leiden</td>
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<td>20</td>
<td>January and February 1915</td>
<td>Prof. Massaharu Anesaki, Imperial University, Tokyo, Japan.</td>
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It will be observed from the above that there have been twenty series of lectures announced, one of which, namely that which was to be given in July 1902, was not given because of the death of Dr. Barrows in June 1902. There should have been twenty-three annual series of lectures given in accordance with the terms of the gift.
<table>
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<tr>
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<td>16th September</td>
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Note: The information on the document is not clear and may not be fully legible or complete.
Under the terms of the letter of May 5, 1894, the lectures were to be given under such conditions and specifications as shall be determined by Prof. G. S. Goodspeed and President Harper. President Judson succeeds President Harper, but inasmuch as since the death of Prof. Goodspeed no successor has been appointed to his position, President Judson has appointed a presidential committee to take Prof. Goodspeed's place, consisting of Professors J. M. Coulter, J. H. Tufts, A. W. Small, E. D. Burton, G. H. Smith, and D. A. Robertson.

Respectfully submitted,

(Signed) Trevor Arnett

January 4, 1918.
CHICAGO, June 28, 1897.

My dear Mr. Fairbairn:

Perhaps I may take it for granted that you are familiar in a general way with the fact of the foundation of a lectureship by Mrs. Caroline E. Haskell in The University of Chicago, which has for its purpose the friendly comparison of Christianity with the non-Christian religions, to be attained through a series of lectures, not less than six, delivered in cities in India. I send you herewith the letter of Mrs. Haskell definitely establishing the lectureship. The income of the lectureship is one thousand dollars a year, and as a lecturer is appointed only every two or three years, the remuneration to the lecturer will be from two to three thousand dollars. The lectureship is under the general supervision of Prof. J. H. Barrows, Associate Professor Goodspeed, and the President of The University. Prof. Barrows was the first occupant of the lectureship, and reports which have come to us indicate that no small amount of good was accomplished by his lectures.

The committee has the honor to recommend your name to the Board of Trustees of The University as the second lecturer on this foundation, and, in doing so, leaves you free to decide whether you would deliver the lectures in 1898-9 (December to February) or in 1899-1900. We are especially desirous of your acceptance of this appointment, not merely because we believe it will be regarded with great satisfaction by all in our own country, but also because missionaries and friends in India have expressed to us the conviction that you possess just those qualities which would make your service there of the greatest value and significance. We may also add that your way would
CHICAGO,

be made comparatively easy for you in India because of the interest aroused by the first course of lectures and the earnest desire of missionaries and others to accord to the lecturer the largest possible field and opportunity.

With the hope that you may give this invitation favorable consideration, and holding ourselves in readiness to give you further information which may help you to a favorable decision, we remain

Yours very truly,

W. R. Harper
Chicago,

To whom it may concern,

In reference to the recent issuance of the Circular No. of the United States Bureau of Education, I wish to bring to your attention the importance of maintaining a high standard of academic and vocational instruction in our schools.

The present educational system offers many opportunities for students to develop their skills and abilities. With the hope that you may give this information serious consideration, I would like to encourage you to take advantage of the various educational opportunities available.

Yours very truly,

[Signature]

W.H. [Last Name]
July 24, 1897

My dear Principal Harper,

I have to thank you very cordially for your letter of the honour which your Trustees have done me in appointing me Second Haskell Lecturer. But before accepting the appointment there are two or three points on which I desire fuller information.

You will excuse me if in this I err, for the simple reason...
that I have not found the record of the institution enclosed, as may be asking questions that hand I found it would have been thereby unnecessary.

First, would the copyright include or exclude allowance for references to India and back again in India? E. g., do the Trustees simply pay or pay them allow the lectures to defray all his own expenses?

Thirdly, would it be necessary that they appear as lectures rather than as a distinct and independent book?
purpose of information. But I will not conceal from you my doubt as to whether it will be possible for me to be absent for so long a time as this involves from Oxford. On that score I would have to consult my Council which I cannot do before the month of October.

Meanwhile I assure you of my high personal esteem and sense of honour I have for this generous proposal.

With best personal regards & esteem to Mr Harpers I remain sincerely yours

A. M. P. T.-E.
November 3, 1897

My President: Harper,

I have not yet had an answer to the letter which I wrote to you immediately on receipt of your letter touching the Haskell Fellowship. I feel that the time has now come when it ought to be decided, and should like some of the points before parceled to be quite specifically settled.

To understand the remuneration to be three
Thousands of dollars ($2000) with all the expenses to be borne out of that by myself. Do I further understand that the copyright of the lectures remains absolutely my own? If you kindly answer these two points I shall not keep you waiting much longer.

I was very sorry to miss you while you were here. I hope you got the telegram which I sent from Scotland giving my address and saying that I should have been so pleased to have seen you.

We have just had Sir Pymee here and found him with all his usual energy unaltered & his humour as bright as of old.

With best regards to
Mrs. Harper,

Believe me,

Ever sincerely yours,

A. M. Frick
President Harper,  
Haskell Museum  

My dear Dr. Harper:—

Dr. Barrows was in the other day and stated that we were still indebted to him $1500. I find that he was appointed Haskell Lecturer for the years 1894-5, 1895-6 and 1897-8 but not for 1896-7 however it may be that he was understood to be the Haskell Lecturer for that year and is to receive pay for it. Please advise me on this point. He was appointed Barrows Lecturer for India for the years 1894-5, 1895-6, 1896-7. We have paid him up to this date $4500. What sum do we now owe him?

Yours truly,  

[Signature]

Secretary  

[Handwritten note:]

He was lecturer for 96-97 — if this was an April  
I was an oversight. We owe him  
$1000 for each Haskell course =  
$2000 for India course =  
(If the fund begins as early as 1894 just)  
Powe  
Balace 1800

Of this is another $500 in this year,  
The whole of this is last year's account,  
and should not be taken from this year's income.
January 18, 1928

CHICAGO

Dear Mr. Harper,

I have the honor to submit the enclosed letter from Mr. Johnson, Director of the Bureau of Education for the State of Illinois, who has been engaged in the investigation of the conditions existing in the public schools of this State. Mr. Johnson is a well-qualified and experienced educator, and his report is based on a careful and thorough investigation.

I am very much interested in the welfare of the schools in this State and believe that the suggestions made by Mr. Johnson will be of great value in improving the educational system.

Yours truly,

[Signature]
Lectureship.

Meanwhile, I hope you will not deem me long if I ask you kindly to transmit to my account at the Metropolitan Bank of England &c. London, Cash Department.

Oxford.

the balance of the Honorarium.

I ask this as my expenses have turned out unexpected large. My wife, who is with me, has been seriously ill. I was thus moved to employ a nurse as well as a doctor for her.

With best regards,

Sincerely yours,

A. K. Faisal.

P.S. The Manager of Allonex Bank can full power to act for me in financial matters.

Please return

M. H. K. No.

21 Oct 1925

My dear President Harper,

I have now concluded all my lectures in Bombay & Calcutta. The audiences have been large, they have been large beyond any precedent. Of course so to that I cannot speak, but I assure you that the audiences, having listened to few audiences, I gave lectures addressed to ours done. On the whole, I am entirely satisfied with the way in which the hotel community came to meet me. Yet, I shall on my return come send you a report of the formal Character I offered. As to the future conduct of the
Dear President Harper,

I am now returned from India having completed all engagements in connection with the Haskell lectureship. The Lectures were delivered in Bombay, Calcutta and Madras. One or more lectures were also delivered in Allahabad, Lucknow, Agra, Delhi, Amritsar, Lahore, Jaffore and Poona. The audiences have been very large in the great centres where they rose above a thousand. In the Provinces they also continued considerable, and have been everywhere distinguished by attention, interest and courtesy.

What the outcome may be, of course, I do not know but I can speak from my own point of view, and say that I have seldom spoken to more appreciative audiences, and that as a whole the work has been as agreeably congenial as it has ever been my good fortune to attempt to do. I wish also to express my gratitude for the help received from the Missionaries. Without them the lectures would not have been as admirably organised or as happily received, and they have apparently grudged no labour to secure a large and a friendly hearing for the lecturer. It is also an auspicious fact to state that the work has been done without reference to denomination or none.

It has been my good fortune to experience hospitality at the hands of missionaries connected with all the Presbyterian Churches of Scotland, and the Presbyterian Church of Canada, the Baptists, the Wesleyan and Episcopal Methodists, the Church of England and the Independents. The lecture has indeed made at once for Catholicity and for unity. I wish also to express my gratitude for the cordiality of the reception received from the native gentlemen. They have indeed shown that they are distinguished by courtesy, by love of truth, and by a fine readiness to hear even where they do not agree.
Montfort College

October 18th

Mr. Frank Anderson

Dear Mr. Anderson,

I am writing to you from France regarding some matters. The government in connection with the Montfort College in Ireland. Our aim is to ensure that the educational standards are maintained and improved. We feel that more can be done in the area of education and we would like to work towards this goal.

I believe that the provision of education is of great importance, and I am confident that we can make a difference. The application of new technologies and methodologies could enhance the educational experience for students.

What do you think? I would be interested to hear your thoughts on this matter. I look forward to your response.

Yours sincerely,

[Signature]
For my own part I could never wish to have a warmer or more generous reception than it has been my lot to experience in all the cities we visited in India, and from men of all the religions and the creeds.

As to the future conduct of the lectureship may I be allowed a word or two. Firstly, I do not think it desirable that too many cities should be visited or that many single lectures should be delivered. In the circumstances single lectures are most unsatisfactory both to the lecturer and to the audiences. They convey no adequate sense of what is intended or attempted. They produce only as it were only hints at a larger subject than they can discover; or they disappoint us by being narrowed to a single issue, and that perhaps not the issue whose discussion is most desired. I also think that it is an exceeding danger to the health to the health of any man to travel so much in a state to which he is unaccustomed and to speak under circumstances of peculiar difficulty and after very fatiguing journeys.

It seems to me as if this were, as it were, laboring the lecturer without securing the highest profit for the hearers or the greatest efficiency for the lectureship. Of course I know that so wide an extent of lecturing is not required by the deed of foundation, but it would be well were it distinctly stated that the lecturer should confine himself to two or three cities delivering in the two or three the whole course he has prepared, making a different selection for each lecturer. Secondly, I am doubtful whether once in three years is not too frequent. It would be better were the period made once in five years. This would also allow the honorarium to be made more adequate than it now is to the expense. For the expenditure connected with the lectureship may involve serious loss to the lecturer as it now stands. If he be a married man, he has not only the expenses of travel to meet out of it, but also those of the home which has to be maintained in his absence as in his presence, and when the two expenditures are put together he is certain to find himself out of pocket.

Of course, you must not think I am looking at the matter from a more commercial or financial point of view. I have learned
too much and have enjoyed too much. The friendly hospitality of
India to think of the lectureship under this light as far as I personally
am concerned. But I think of men coming after me who may
be less able to live the strain. In any case, I feel that the University
of Chicago has in the Huxley lectureship a great trust and a great
opportunity. I humbly pray that it may continue to exercise this
trust in full wisdom and with the best results.

With best respects,

The University personal courtesy,

E. S. Huxley

A. W. Eds. Eas.

[Handwritten text with some legibility issues]
Union Theological Seminary
No. 700 Park Avenue.
New York 17 March 1899

President William A. Harper LL.D

The University of Chicago.
My Dear President Harper:

I have the honor to acknowledge your communication of 13 March 1899, conveying to me, at the request of the Committee having in charge the appointment of Harbottle Lecturer, an invitation to serve as the next Lecturer upon the Harbottle Foundation. I have also to acknowledge the receipt of a copy of the rules governing the administration of the said lectureship.

I beg to say that I am deeply impressed with the importance of the proposition contained in your letter, as well as with the kind and generous manner in which the proposition is set forth. I shall give the matter immediate and thorough consideration, and I shall communicate further with you at the earliest practicable time. With very grateful and sincere acknowledgments: I am

Your obedient servant,

First Presbytery.

[Signature]
March 27, 1907

My dear Dr. Harper:

I have just been into Mrs. Haskell for a few moments, and delivered to her your message of Sunday. She seemed much touched by your wish to see her again, but seems to feel quite unequal to the exertion of receiving you. She is so weak that the little effort of preparation she feels it necessary to make before receiving a visitor tires her greatly. She is a little brighter and stronger this morning, and the physician says she may still bid her farewell, while on the
At this hour she may drop away at any moment. She herself feels she will not live through the week.

Mrs. Haskell says, "Tell Dr. Harper to come to my burial." I think she feels that death will come soon, and that she has not strength to see you again, but it would be a real comfort to her to know that you will come at the last for her burial. If you come before she passes away, it must be without her knowledge, and I fear that, even under those circumstances, she might be unable to see you. I regret that I am unable to write a different message.

Very truly yours, Marilla W. Freeman
Dear President Harper,

There was no need to raise your question; it has been my purpose from the beginning to make mention of Chicago.

But I cannot allow that there has been so far inadequate recognition of the Lectureship. Before I went out to India there was far more acknowledgment made of it than of the highest honour of the kind which ever came to me - the Gifford Lectureship. In India the Mission...
anes and the Missionary bodies did, as a matter of fact, in the labour of organizing the Meetings, in the expenditure on Halls and advertisements, and on hospitality contribute, on the aggregate, much more to the lectureship than did the University of Chicago; and I did my best to express my gratitude for these otherwise unacknowledged services. And I believed and still believe that in so doing I was serving the lectureship in the most efficient way.

*May I add that neither myself nor my banker has, as yet, heard from the Board of Trustees?

Sincerely yours,

[Signature]

*This was sent.

[Signature]
April 28th, 1903.

Dr. R. A. Hume,
Ahmednagar, India.

My dear Dr. Hume:—

We have read with extreme interest and satisfaction your letter of March 21st giving us a description of the lectures of Professor Hall. I cannot imagine anything more definite or satisfactory than your statement. I wish to express on behalf of the University our great appreciation of the service rendered by yourself and the Rev. Mr. Chamberlin. We should be glad to receive from you suggestions with reference to the next lecturer. Is there anything that we can do at this end of the line to make the next course even stronger? Will you be good enough to be perfectly frank in the matter? We shall be exceedingly glad for the suggestions.

Yours very truly,

W. R. Harper

W. R. Harper
April 30th 1934
My dear Mr. Home

With extreme interest and satisfaction your letter of March 29th giving me a generation of the features of Professor Smith I cannot imagine anything more gratifying on the part of the University and great appreciation of the services rendered by your department and the Hon. Mr. Chamberlain. We expect to have the opportunity to receive your suggestions with reference to the next session. I am sure that we can get at the best way of the line to make the next course even more satisfactory. With your good number to be particularly thanked in this matter we are pleased unanimously glad for the suggestion.

Yours very truly,

W.R. Hunter

W. R. Harker
In 1863 the Parliament of Religion was held in Chicago and awakened in America the interest of the East. Soon afterwards an American Board was formed. Mr. Holmes, a Baptist, was placed at the head of a missionary society in connection with the Chinese, and the Englishmen were to visit India once in three years to attend a Conference. The object was to make the business of Christianity to other religions. The first lectures of the society were given by the Rev. Henry Barrows D. D., who had been a professor of Religion at the University of Calcutta. In his honour all lectures on the subject were named the Barrows's Lectures. The subject was the cultivation of six lectures in the cold season of 1866-1877, the penetrating qualities of the mind of the college, Oxford, gave the second access to the religion and the Philosophy of Religion. These lectures were not, however, published in an inexcusable manner, but were later elaborated in a book entitled "The Gospel and the Christian Religion," published by Hodder and Stoughton, London. The second year, the College Hall, DD, of New York City, who is to give a series of lectures on this topic, has delivered in Oveton Hall, President Hall is a member of Union Theological Seminary, but is also one of the students of Columbia University, the principal University in the West Indies and Yale Universities, and is a member of the faculty of the University at the recent celebration of the University of the South in the Spring. He is one of the most sympathetic of students, and brings with him into intimate contact with all phases of life in the United States. The Universities of Oxford, Cambridge, and Dublin have representatives to live in Calcutta, Delhi, and Haripur. These three Universities are the pillars of the University of Chicago. University has endowed a lectureship, which is the second of the three to every three years to deliver a course to the students of different Universities, it is a fine line of illustration in the way in which the University, quite unquiet and promote fraternal relations among the Indian and the Chinese. The University of Chicago in the young, has more liberal advantages and a more advantageous situation in D. Rockeister, and incorporated in 1857. In 1859, the University has been opened for students. It has twenty massive buildings, and has ten thousand students, twenty-six hundred resident university, forty-five hundred students, and more students in less developed affiliated colleges. The University of Chicago has brought it many advantages, and it has had the goodwill of the people of the State, it has received nothing from Government, but it has the access to its existence it has received, from benevolent foreign, and the Press. In annual expenditure for administration. Administration of the University of Chicago has introduced new terms and methods in education. One of the chief is to have its opportuni- ties free and open to the student, the whole year in four quarters of twelve weeks each, which may enter at the time of any quarter, and withdraw at its close, (temporarily or permanently), to those students who wish to continue their studies. As soon as is feasible, though without abridgment or break, they may enter from the first quarter to quarters of every year, and so in three years complete the course, or as often as it requires four years. The summer quarter is a term of three months, and is a term in which students receive their exam. The exam. of the University, foreign and from other American and from European University, is an exam. to the added to the staff of instructors, and when the student has a vacation anywhere at sea, the study and instruction the course under eminent instructors from many distant countries. The spring quarter is a large number of the instruc- tors, and their annual leave of absence. The University has a staff of ten instructors, and a staff of ten instructors. The University gives leaching by its own staff instructors, the student cannot go to Chicago, and after rigid examination, to be qualified for work done through correspondence. The Press and Public, and all the American and other most productive press in America. For ex- ample, the student has to take the study of the faculty, are regularly issued by the Press. Administration of the University of Chicago is that from the outset as an institution had equal terms to both men and women. It is a remarkable feature of this school whom Calcutta is now well. In President Charles Curtis爬上 D. D.
POLO IN CALCUTTA.

THE MONSUN TOURNAMENT.

33rd HIGHLANDERS VS. MIXED MILITARY.

[SPECIAL FOR THE "INDIAN DAILY NEWS &"

Yesterday’s match between the 33rd Highlanders and the mixed military in the 3rd Battalion Tournament was an exciting one, with both teams displaying their skills and strategies. The Highlanders were represented by Tandy, Kennedy, and Stewart, who were all in their regular form. The mixed military team, on the other hand, was led by Captain Harvey and Lieutenant Kennedy.

The game started with a 10-year old boy playing in the center, who kicked the ball to his fellow teammates. The Highlanders were well-prepared for the match, and they managed to score two goals in the first half. However, the mixed military team was not to be underestimated, and they managed to score two goals as well.

The second half of the game was equally exciting, with both teams giving their best to win. The Highlanders were ahead by one goal, but the mixed military team managed to tie the score with a successful shot from Captain Harvey. The match ended in a tie, with the score being 3-3.

In the final round of the tournament, the 33rd Highlanders successfully defended their title, and they were declared the winners. The team was led by Lieutenant Kennedy, and they were accompanied by Captain Harvey and Lieutenant Kennedy.

The victory was well-deserved, and the team was congratulated by the other participants in the tournament. The match was a great display of sportsmanship and was enjoyed by all those present.

Score: 33rd Highlanders, 2 goals; Mixed Military, 2 goals.
Ahmednagar, India.
21 March, 1903.

The Rev. William R. Harper, D.D., L.L.D.,
President of Chicago University,

Reverend and Dear Sir,

Since at your request, communicated to me through the late Rev. J. H. Barrows, D.D., I made in connection with the Rev. W. I. Chamberlain Ph.D. of Vellore, the general arrangements for the itinerary and lectures in India, of the Rev. Charles Cuthbert Hall, D.D. on the Barrows Lectureship of the Chicago University, I beg to make a brief statement about the extent, the character and the influence of Dr. Hall's services. He landed in Colombo, Ceylon, on November 1st 1902, and sailed for Japan from the same port on February 8th 1903. In the interval he rivaled Dr. Barrows' incessant activity in constant travel, lecturing, making addresses, preaching, and holding personal interviews with leaders of all sections of the Indian Community. He did such service in Colombo, Kandy, Vellore, Calcutta, Darjiling, Benares, Lahore, Amritsar, Allahabad, Cawnpore, Delhi, Agra, Jaipur, Udaipur, Ahmednagar, Bombay, Poona, Madras and Madura. He received marked attentions from all sections of the community, including Government officials, and Indian and European gentlemen.

Through his prestige as President of the Chicago Parliament of Religions and as the first lecturer of this foundation Dr. Barrows had a unique opportunity which he magnificently utilized, and commended himself and his message to all varieties of religious thought as a conspicuously large-minded, sympathetic, scholarly, eloquent man. Principal Fairbairn, who delivered the second series of Barrows' Lectures, possessed a great advantage in being the head of an Oxford College and having an international reputation as a thinker. His lectures are recalled as based on a large philosophy and informed by a broad and acute knowledge of Indian thought. Since the Indian public has come to think of this Lectureship as one seeking to commend the Christian faith in a large way by eminent men from the West, and since Dr. Hall's reputation had not widely extended in this country, less interest was felt in advance in regard to the visit of the third lecturer. Moreover since the Hindus are in a high degree idealists, supposed to care little for the authority of experience, both missionaries and others felt that probably the educated classes here would feel comparatively little attraction to the subject chosen by Dr. Hall, viz "Christian Belief interpreted by Christian Experience." Despite these disadvantages I feel certain that Dr. Hall was enabled to do a larger and more permanent service to India than his predecessors. This seems to me due to the following reasons:-

First, The combination in Dr. Hall in a very unusual degree of genuine, outspoken respect for Indian men, Indian thought, and Indian aspirations with a most matured and loyal conviction that the Lord Jesus Christ is the Saviour Whom the whole world needs.

Second, the avoidance of too abstract or philosophical matter, tact in presenting his convictions as the witness of life, felicity of diction, grace in delivery, and apostolic union.
The Rev. Willis R. Harper, D.D., LL.D.
President of Chicago University.

Chairman.

In August, 1908.

Rev. Dr. Roosevelt, D.D., LL.D.

Since the last meeting of the Council with the Rev. Dr. Harper, President of the University, I have been in connection with various organizations, the most important of which have been the American Association for the Advancement of Science, the society for the Promotion of Science, and the American Society for the Advancement of Science. I have also been appointed a member of the Board of Directors of the Chicago University Press, and have been active in promoting the interests of the University.

I am therefore writing to inform you of my arrival in Chicago, and to request that the meeting be held as soon as possible.

I have been busy with various projects, including the organization of a new society for the advancement of science. I am also working on a book on the history of science, which I hope to publish in the near future.

I am looking forward to the meeting and to the opportunity to discuss the various projects and interests that we have in common.

Yours sincerely,

[Signature]

PS: I am enclosing a copy of the preliminary report of the Council's recent meeting.
Third, the prompt circulation in an advantageous and inexpensive form of his printed lectures which have had an exceptionally large sale.

The following quotation from THE VOICE OF INDIA, a Bombay paper edited by the eminent Mr. R.N. Malabari, illustrates the opinion which has just been expressed.

"The third Haskell lecturer has just finished his course of lectures in Bombay. Of all the Haskell lecturers, he has treated Hindu thought with the deepest sympathy, the greatest veneration, and the keenest insight. Dr. Barrows spoke like a Christian imperialist: he had a true American eye for grandeur, and he seemed to be pre-occupied more with the thought of the religion of Christ conquering and overspreading the whole world than of its transforming humanity from within. Dr. Faircairn was a man of commanding abilities and had a wonderful grasp of the most important teachings of the East. With a minimum of words—those accurate, graceful, and effective—he could present a substantially correct view of the most mysterious Indian doctrine—its content and its limitations. But, while the intellect was in it, his heart seemed to stand aloof: he seemed almost to say that Eastern and Western thought shall not travel in the same compartment. This aloofness is bridged over by Dr. Cuthbert Hall. Not a word escapes his lips which is consciously derogatory of other religions: he not only professes veneration for the highest religious aspirations of the Indian mind, but every word of his rings with the genuineness of that profession. His Christian experience takes Indian experience cordially by the hand, and seems to delight in its company, if only to invite the on-looker to compare, and to comment, and to choose. He is a diligent reader of Indian papers, and in his last lecture referred to the articles on Mental Seclusion that had appeared in "East and West," from the pen of the Bishop of Bombay, and in the "Hindu" of Madras. He does not expect India to humble herself before any Western cult, and wishes that India should interpret Christ in her own way. Indeed, in listening to his last lecture one felt that the time had come to revise Kipling and exclaim that East is West, and West is East, and the twain shall ever meet."

The Pioneer of Allahabad, the particular organ of the European community in India, said;—"Dr. Cuthbert Hall's elocution comes so near perfection that it would be a pleasure to hear him read a Blue Book."

Aside from the services rendered by Dr. Hall to Non-Christians, I believe he did a valuable service to missionaries both by his intense sympathy with them and appreciation of their work, and also by the striking illustration in his own person and speech of how prompt and deep may be the response of educated Indians to a wise Christian preacher's message. It was something of a revelation to some that the more sympathetic a man's attitude toward Indian thought, the more cordial and immediate the response to his Christian interpretation of truth; that the frank admission of the conviction that, Christianity as illustrated in Western lands and by its worthy and unworthy followers from the West in this land is colored and biased by something which is not essential Christianity, does not make Indians less drawn to the Lord Jesus Christ; rather the reverse: and that educated Indians are more ready than was often supposed to give sympathetic attention to a sympathetic testimony from life.
"The following declaration from the Vokter of India, a Bombay本报, was delivered by the Secretary of the Mission M. R. M. Harley. It illustrates the opinion of the following.

"The first Hauli was held at the President's House, and a large number of local and foreign representatives were present. The President, in his opening speech, expressed his appreciation of the efforts made by the delegates to promote the cause of India in the South Asian region. He emphasized the need for cooperation between the local and foreign communities to address the challenges facing the region. The President also highlighted the importance of education and the need for continued efforts to improve the quality of education in the region.

The President further stated that the time had come to address the economic and social challenges facing the region. He called for increased investments in infrastructure and development projects to improve the living standards of the people. The President also urged the delegates to work towards promoting peace and stability in the region.

In conclusion, the President thanked the delegates for their contributions and expressed his confidence in the ability of the community to work together towards a better future for the region."
Also it gives me pleasure to say that in connection with these lectures the Indian public has come to understand more than before how the Chicago University is rendering a real service to this country. More than before India has learned something about the phenomenal development, resources and ideals of your University. In addition to the religious value of the Barrows' Lectureship, through it the University of Chicago renders a unique service to the circle of letters in India such as no other University in Europe or in America does, and promotes fraternal relations between such widely separated countries as America and India. And this in turn exerts a helpful influence even on political relations between the United States and the British Empire. I enclose an Article which I sent to all the principal papers of Calcutta just before Dr. Hall began his work in that city. This Article was quoted in the papers of other cities.

At the close of Dr. Hall's lectures in all places, eminent gentlemen in those cities, representatives of various faiths, gave expression to genuine gratitude for his services. Therefore I am confident that I am authorized to express in behalf of the general body of educated Indians and of the missionary body here very warm thanks to the University of Chicago for the important services which it is rendering to this country. And through you I desire also to send our sincere thanks to Dr. Hall for his visit, his arduous unceasing labors, beautiful spirit, and his helpful presentation of the Lord Jesus Christ.

With great respect,
I beg to remain,
Very sincerely yours,

R. A. [Signature]
A short distance from the University of Chicago, the University of Illinois at Urbana-Champaign is the only state institution of higher education that has a comprehensive research program in the fields of science, engineering, and health. The University of Illinois is one of the few public institutions in the United States that provides opportunities for advanced study and research in the sciences and engineering.

I am writing to express my pleasure in the recent development of our institution, the University of Illinois, and to request that you consider the possibility of a joint project. I believe that a joint project could provide many benefits to both institutions, including increased opportunities for faculty and students to collaborate and to share resources.

I am confident that a joint project would be beneficial to both institutions, and I look forward to the opportunity to discuss this idea further with you.

Thank you for your consideration of this proposal.

With best regards,

[Signature]
A STATEMENT

about a

NEW CHURCH AT AHMEDNAGAR, INDIA,

for the FIRST CHURCH of the

MARATHI MISSION OF THE AMERICAN BOARD.
A New Church Building for Ahmednagar.

In 1902 the first Church of the American Board Mission in Ahmednagar, India, received 196 persons on profession of faith, having at the close 644 communicants in its membership. During the year 220 catechumens were received on a covenant for catechumens. 330 baptized children are in its connection. Including previous catechumens, there were 1,244 names on its roll on January first, 1903. Besides enrolled members a considerable community connected with the Church enters into its life and services. The Indian Christian community of Ahmednagar city numbers over 2,100, or six per cent. of the population. Because the present place of worship is entirely inadequate, it is impossible for all the members and the congregation ever to come together for worship. In the busy part of the year they meet in four sections. Its Sunday School of 1,139 members meets in three sections. These statements illustrate the need of a new place of worship.
In the early part of 1902 the foundations were completed for a new building to accommodate 1,300 persons, as people in India can be seated. In addition to the main room for worship the plan includes a large room for the Infant Sunday School and week-day meetings, and small rooms for other purposes. It is the definite plan to make the new edifice an oriental one, and a structure fitted externally and internally to illustrate both to Christians and non-Christians the power and grace of Christian worship and the Christian Church. The cuts show what the plan is for the front and side elevations.

In May and June of 1902 about $5,000 were obtained for this building from kind friends in America. But at least $12,000 more must be secured to build it at all adequately. The Rev. James L. Barton, D.D., Secretary of the American Board, has written:—"For three or four years it has been apparent that there was a crying need at Ahmednagar for a new Church building in order to accommodate the rapidly increasing constituency connected with the first Church. * * * I am glad to bear, on behalf of the Prudential Committee, our testimony to the need of the building, and to express our approval of the plans as set forth in your circular. * * * I hope the money for the Church will be forthcoming, for it certainly needs it, and needs it sorely." The following statement from President Charles Cuthbert Hall of New York, who has just been delivering the Barrows Lectures in India, was written by him after he had left India, and was thinking over his experiences in India:—"After a careful inspection of the operations of the American Mission in the city of Ahmednagar, I am glad to express my sense of the wise and far-sighted way in which the ground is being covered. The present leaders of the Mission enjoy the respect and confidence of the non-Christian community, and are using that advantage in a statesmanlike manner. They may be said not merely to be conducting a mission in the heart of a populous city, but to have 'occupied' the city with a system of Christian institutions, industrial, educational, and sanitary whereby various and continuous modes of influence are being brought to bear upon native thought and opinion. One is astonished and gratified to observe the number of points of contact, and to perceive the force of the influences generated at those points of contact. Another generation of such work, and, with God’s blessing, the city shall be conquered for Christ. But never for a moment does the Mission lose sight of the Church with its ordinances and preaching as the centre and heart of this far-reaching
system of operations. The existing Church accommodation is pitifully inadequate. There is no place where the great host of worshippers can gather beneath one roof. And so it is with great joy that I note how Dr. Robert Hume has found in the very heart of the native city, just where the currents of its life flow most vigorously, a commanding site whereon to build a great House of Worship. Already the foundations of that much longed for edifice are laid in, and as I stood with Dr. Hume within the enclosure marked out by those foundations, I prayed that the day may soon come when the walls of a Church shall arise there, which for architectural dignity, for spaciousness, for beauty shall be not only a crowning blessing to Ahmednagar, but an object-lesson for all India! Never was there more splendid opportunity for a great Church to do a great work! The providential opportunity has arrived to vindicate before a great non-Christian community the sweetness and the power of Christian Worship and Christian Preaching. Is there not somewhere in the West some man or woman of wealth who will build this Church and build it now? Let it be built not grudgingly or of necessity; nor with parsimony or poverty of design. Let it be built nobly, generously, worthily! Happy the man, happy the woman, to whose lot shall fall the honour and the privilege of building this Church as it ought to be built!

Ch. Cuthbert Hall.

Penang, February 14th, 1903.

The Senior Missionary in Ahmednagar, who has led in this effort for the new Church, should go on furlough in the Spring of 1904. It is of great urgency to the community and to him that the work be soon taken in hand, and the Church finished before he goes away. With a prayer that Dr. Hall’s very strong commendation of the importance and privilege of securing a worthy and early completion of the new Church may meet with such a response as shall soon crown the effort with success this statement is now sent forth.

Ahmednagar, India, 2nd March 1903.

R. A. Hume.

After May 1st, correspondence in America about this Church may be had with my son R. E. Hume, Ph. D., who accompanied Dr. Hall on his visit to India. His address is Union Theological Seminary, 41 East 69th St., New York City.

R. A. H.
November 17th, 1903.

Professor George P. Moore,
Cambridge, Mass.

My dear Professor Moore:-

I am writing to ask whether you will consent to consider the question of giving the next course of Haskell lectures at the University of Chicago on some subject connected with Comparative Religion or Christianity in its relation to other religions. The course calls for six lectures and the compensation will be $600. We should be glad to adjust the time of giving these lectures to your convenience, understanding that it should fall within the period October 1st, 1904 and July 1st, 1905. We should like to have the lectures so arranged that they can be given two each week for three weeks.

Hoping that you will be willing to consider this suggestion,

I remain

Yours very truly,

W. R. Harper
I am writing to say that you will

comply with the University of Chicago on some subject connected with

the University of Chicago in the relation to other institutions.

The purpose of this letter is to request any cooperation with us on

the matter of changing the time of giving these lectures to your

convenience. It is hoped that you will give these lectures so

that they will not interfere with your research or your

work.

I am sure you will be willing to consider this matter.

Yours very truly,

W.R. Harper
January 19th, 1904.

Professor George F. Moore,
Cambridge, Mass.

My dear Professor Moore:

I am writing to say that I understand that the arrangement is completed in accordance with which you are to give the Haskell lectures at the University of Chicago, and that they are to be given in the last week of January and the first two weeks of February.

With pleasant recollections of the brief meeting in New York,

I remain

Yours very truly,

W. R. Harper
My dear Professor Moore:

I am writing to ask that I be allowed to complete the requirements in connection with which I was to give the necessary lectures at the University of Chicago, and that the two weeks of leave of absence at the end of January and the first two weeks of February may be granted.

With pleasure, I accept the request of the Admissions Committee in New York.

I remain

W. H. Hayter

Your truly,
Pres. Harper invites Prof. Moore of Harvard to deliver Haskell lectures at the University.

1904
Harvard University
Cambridge

November 25th, 1904.

Commentary on Amos and Hosea is now practically finished, the manuscript having all gone to the printer.
University of Chicago.
Yours very truly,
Professor George E. Moore.

My dear President:
Harvard University, Cambridge, Mass.

My dear Professor Moore:

In reply to your letter of November 4th permit me to say that after consultation with Mr. Goodspeed I would suggest Wednesday and Thursday as the two days of the week on which the lectures might be delivered, the hour four to five. This would make the dates Wednesday and Thursday January 25th and 26th, Wednesday and Thursday February 1st and 2nd and Wednesday and Thursday February 8th and 9th, reserving this request to you that I have been invited. I am hoping that we may have the pleasure while you are here of having a special meeting of our Semitic Club at which you will perhaps consent either to read a paper or give us a talk.

I desire also to have the privilege at some time during your visit to invite you to dine with a few members of the Faculty.

I hope therefore that you will give me at least these two evenings.

We are looking forward with great pleasure to your coming. May I ask you to send me at your earliest convenience the titles of the separate lectures, in order that we may make proper announcement of the same.

Please accept also my thanks for your kind words concerning the structure of the text of the Book of Amos. I am happy to say that the
My dear Professor Meeker,

I am happy to have the privilege of some time at Harvard.

I am writing to you to give you an account of our coming with the hope that you will give me an account of your coming.

We are looking forward to your presence.

I hope that you will give me at least some notice.

Please accept my thanks for your kind words concerning the book of poems. I am happy to see that you accept the

Harvard University
Cambridge, Mass.

February 18th, 1938
commentary on Amos and Hosea is now practically finished, the
manuscript having all gone to the printer.

Yours very truly,

W. R. Harper
community of the Americas and its areas have developed new patterns of living and working.

Yours very truly,

W.R. Humber
November 4, 1904.

President William R. Harper,
University of Chicago,
Chicago, Ill.

My dear President Harper,

You will remember that in our former correspondence on the subject it was decided that I should give the Haskell Lectures between January 24th and February 9th, both dates inclusive, the understanding being that there should be two lectures in each of these three weeks. May I ask now whether it has been determined on what days of the week the lectures are to be given, and if not, would it be possible to have this question settled soon? The immediate reason for making this request is that I have been invited to give an address or two in Detroit during my visit to the west, and I cannot answer this invitation until I know what days have been appointed for the lectures in Chicago.

Allow me to take the occasion of this writing to thank you for the copy of "The Structure of the Text of the Book of Amos" which you kindly sent me a month or two ago. I have been giving recently some popular lectures on the Prophets, or rather upon the lessons of the prophetic teaching for our own time, and have found both interest and profit in going through your monograph.

Sincerely yours,

George J. Moore
Dr. Duncan B. Macdonald,
50 Windsor Ave., Hartford, Conn.

My dear Dr. Macdonald:

Your letter of March 29th has been received. There is no reason why there should be any change in the plans in connection with the Haskell Lectureship. We understand that you will go forward and that we are to have the pleasure of these lectures next autumn. Will you kindly indicate whether dates were fixed for the lectures, if so what dates?

Yours very truly,

W. R. Harper
Dr. Dumas & McGeough,

80 Wilmot Ave., Harford, Conn.

My dear Dr. McGeough:

Your letter of March 8th has been

received. There is no reason why events should be any different

in the future in connection with the latest developments. He

understands that you will be forwarding your notes and that we are to have the

pleasure of giving those lectures next session. With your kind interest

weatter grace were 1ixed for the lecture. As we were calegen

Yours very truly,

W. R. Harper
March 29th, 1868.

My dear President Harper,

More than two months ago the lamented Rev. Goodspeed wrote to me asking if I would accept the Harvard lectureship on the relations of Christianity to other faiths for 1865-6. I at once replied accepting.

Now that has come his very sad death and I am compelled to turn to you—the other member of the committee for the further details of the appointment. As I shall have to write the lectures this summer I must get my
I fear straightened out very soon. Only such a necessity could compel me to break in upon you now with business. I shall direct this however to the University so that if such matters are being taken care of by some one for you, you need not be troubled by me.

With very full sympathy, admiration and confidence;

Your most sincerely,

Duncan B. Macdonald
May 1st, 1905.

Dr. Duncan B. Macdonald,

50 Windsor Ave., Hartford, Conn.

My dear Dr. Macdonald:-

Your letter of April 15th was duly received. We all feel that the subject is an excellent one and we shall be very glad to have you go forward with it. We shall be glad to have you put off the matter until June 1906. I can easily see that you are greatly crowded. I am glad that the Nation is so fortunate as to have you as one of its reviewers. I think we might even make it the latter part of June or the first of July 1906. Please let me hear from you in reference to this matter.

Yours very truly,

W. R. Harper
May 17th, 1928

My dear Dr. Mechanics:

Your letter of April 1st was only
received. We will look into the matter as soon as we can.

I am sorry to know of your position at this time, but I am glad to know that you are not in the position to lose your health. I think we will not be able to give you a position.

Please let me hear from you in reference to this matter.

Yours very truly,

W.R. Harper
My dear President Harper,

Your letter of the twelfth has reached me. Let me throw in a word to express the pleasure it gives me to know that you are again in charge. As to the Haskell lectureship, there were two points left unsettled. First, of subject. I would suggest Religious life and experience in Islam, in a sense, and at a distance, a pendant to Mr. William James's 'Varieties'. I do not think that this subject has yet been touched by any one who was in contact with first-hand sources. I could use parallels from Christendom for illustration and elucidation. Should there be any difficulty about this subject, I will try to think of something else.

Second, the time. No dates were fixed, and I fear this autumn is too near for me. Dr. Goodspeed gave me until June 1906. Let me explain how I am situated. Besides the Seminary grind, running up to thirteen and more hours a week and administrative tasks, I am editor of the Syrian concordance being made at Urumia, and of the Muhammadan section of Hastings' 'Dictionary of Religions'. For the last I have also some articles to write, and the Leyden 'Encyclopädie des Islams' has come upon me for some others. Then I have a mass of reviewing which haunts me all the time; I do not mind saying to you, between us, that it is with the Nation and of a kind which I cannot well drop. Again, the backbone of my Seminary work which cannot at all be shifted is the elementary Hebrew teaching of the Juniors. That I cannot break into until some way on in the year. I am therefore compelled to ask you whether the time cannot be pushed until well after the New Year. As I said above, I understood from Dr. Goodspeed that the limit was not reached until June 1906.

Sincerely yours,

[Duncan B. W. Maclean]
To your President, 

I am pleased to reply to your letter of the twelfth and received on the fourteenth day of March. I have been informed of the decision to shut down the University. As to the disaster itself, I have no personal knowledge. However, I do not think that it is necessary to mention it in my letter, as it is an affair of national importance.

In conclusion, I have the honor to remain, yours truly,

[Signature]
50 Wincasa Ave.  Hartford Conn.
30th. 1905.

My dear Mr. Goodspeed,

Your note dated Jan.
21st did not reach me till
the 28th. I have taken a
day to consider and now—

I am honored by yours
invitations to deliver the
Horeshall lectures for 1905–6
and have much pleasure in
accepting. My subject is still
somewhat vague to me but
it will be more or less an
exposition of some phases of
law, developed and illustrated
by comparison and contrast
with similar phases in
Christianity. Whether I should
treat these phases as clearly as we develop them concerning
as in typical personalities.
is not yet clear to me.
I am ready and glad therefore to enter with you
on whatever action details
of arrangement may be
necessary. As the time is
short, I fear I must push the date of delivery well
on in 1906. I remain,

Yours very truly,

Duncan B. Woodruff
May 31st, 1905.

Professor Duncan B. Macdonald,
50 Windsor Ave., Hartford, Conn.

My dear Professor Macdonald:

It has been customary for the lecturer, as in the case of Professor Moore last year, to spend three weeks at the University giving two lectures a week. It has not been thought wise to introduce the lectures more frequently than this.

The dates you indicate, March 4th - 12th, are not very good dates since they come exactly at the end of the Winter Quarter, and during a large portion of the time the students will be engaged in examinations. Under these circumstances will you be good enough to consider the matter again?

Yours very truly,

W. R. Harper
May 30th, 1908

Professor Director of Mechanical

29 Winter Ave, New York, N.Y.

My dear Professor Macomber:

I have been contacts for

the lectures, as in the case of Professor Moore last year.

to send three weeks at the University giving two lectures

each. It has not been found possible to introduce the

lecture more conveniently than this.

The lecture you indicate, March 4th, I think is not very

good because those who come especially for the one on the Winter

Garden and having a large portion of the time the students

will be engaged in examinations. Under these circumstances

will you do good enough to consider the matter again?

Yours very truly,

W.B. Harper
May 23rd, 1905.

My dear President Harper,

Thank you very much for your most kind note accepting my subject for the Haskell Lecture.

I have been compelled to delay writing to you as to an exact date because I have had to omit the fixing of our next year's calendar. In it I now find that our Spring Vacation will fall between March 4th and March 16th.

Would it be possible to work a synchronism between the lecture date and this? I do not know how much time will
tolerably sure that I can adjust myself to any date you will suggest—will a preference for the inclusion of March 4–16, and for the exclusion of June 1st, following.

With most thanks, again, for all your consideration and care.

Very unit Gracious,

Duncan B. Woodlands
be required in Chicago, but
the less time I am away from
the juniors here the better
for their Hebrew.
After the first I fear I would
rather not have it, as I hope
then to be able to start on
a year's leave from the Seminary.
Of course, also, if your calendar
requires another date I can
manage it. I would turn
the juniors out to grass for
a time or get another company
yes! The matter is complicated
for me. Further, by uncertainty
how long a time — how many
days — the lectures will take.
But please do not let me
embarrass you and your
calendar in any way. I am
Memorandum.

From
S. C. Mukerji, M.A. B.L.
Secretary,
Bengal Christian Conference,
81, Chuckerbere Road, Ballygunj,
Calcutta, the 24th Dec 1906.

To
The Trustees,
Harwell, Harwell College,
Chicago University

Dear Sirs,

The following Minute was passed on at the
Student's Hall, Harwell Harwell College, on the
Bengal Christian Conference at a special Meeting
held on Monday the 17th Dec. last. You have
directly by the Conference to send you a Copy.
Dear Sir,

Yours truly,

S.C. Mukerji

Secy, M. C. Pulp.

"The Bengal Christian Conference ful doth duty praise
for the Providence which has secured the Barron
Harwell Lectures for India, and, in particular, for
the lecture delivered in Calcutta, last month, by St.
Cuttist Hall. Never had a cultured non-Christian
audience been so marvelously drawn to a class
of Christian lectures."
mission in the spiritual instrument of the West, and to point out that, in order to be equipped for the discharge of the mission, the East to needs to become a Christian East. The employment of this method, with effect, involves a rare combination of gifts, especially of the heart, and Dr. Hall possessed it in a pre-eminent degree. His love and sympathy for our people have evoked an uncommon response, and already we see signs of an awakening for a responsible and sympathetic duty of the Christian faith, and for an approach not from a mere formal point of view. The Conference pray that Dr. Hall’s labours may be richly blessed, and that the work done may produce abundant fruit to the Lord.
Memorandum.

From
S. G. Mukerji, M.A., B.L.
Secretary,
Bengal Christian Conference.
91. CUCCEREHRE ROAD, BALLYGUNJ.
Calcutta, the

To

Dr. Hall's dictums rigorously illustrate how an uncompromising presentation of the truth, as it is in Jesus, will be made to appeal with power, to the Eastern heart. This method is, to recognize, without reservation, the sublime elements in the Oriental consciousness, and to show how for the fulfillment of their aims, they require of the Christians and be implemented by Christianity, to show that the East has, by virtue of its characteristics...
November 20th, 1905.

President Charles Cuthbert Hall,
Union Theological Seminary, New York City.

My dear Dr. Hall:-

I appreciate very much indeed your kind letter of November 18th and the comforting words which it contains. It will give me the greatest possible pleasure to accept one of the six large paper copies of your first Barrows lectures. This is a great honor you do me. I will place it in the library of the University so that it will be forever preserved.

I thank you for the information you give me concerning Principal Fairbairn. We shall certainly desire to have him come to the University.

Hoping that it may not be a long time until we shall meet, I remain

Yours very truly,

H. P. Judson
November 20th, 1905

President Charles G. Winter Hall
Union Theological Seminary, New York City

My dear Mr. Hall:

I appreciate very much the very kind letter of November 18th. May the committee who were with you at the meeting which preceded the decision to scoop one of the six large papers of your choice please believe me to express one of the six large papers of your choice.

This is a copy of the University so that it will be forever impressed on the University for that it will be forever impressed, I believe.

I thank you for the information you gave me concerning President Van Rensselaar's problem and I am certain you have come to the University. I am certain you have come to the University.

Hope that it may not be long time until we meet.

Meet I remain

H.P. Judson

Yours very truly,

H.P. Judson
My dear friend

It is a great joy to comfort to hear that you are feeling stronger. You can hardly realize how constant I think of you, nor how often I pray for you. I am about to send you the list of my subjects for the next course of Barrone Lectures. I hope for your personal and official approval of the same. The prospect of again attempting to discharge this high duty grows more wonderful as the time approaches. I have had six large paper copies of my first Barrone Lecture prepared. One has been given to my wife, one to the President of the United States, one to the Century Club, and I beg to ask your acceptance of one, shortly to be sent. I hope to receive your benediction upon an effort in which much of my life has become involved.

It is quite time that Portia had Fairbanks in coming to this Country. He is due to arrive about January 15th. He preached here in the Adams Chapel on January 7th and 14th. He is coming on some lecture tour shortly.
New York University.

Once more accept my loving and
faithful remembrance. I feel that
the most immeasurable benefits are

Ever yours,

W. Dwight Hoke

President William H. Harper, L.D.
November 28th, 1906.

Dr. Charles Cuthbert Hall,
700 Park Ave., New York City.

My dear Dr. Hall:

Accept my thanks for your kindness in sending me one of the beautiful copies of the lectures. I have placed it in the library of the University where it will be forever preserved.

I have received and read with great interest the general title and sub titles of the lectures for 1906-7. I am quite sure that this is the natural development of the line of thought of which your soul is so full, and you have my most profound belief that in your hands it will be worked out with great satisfaction.

This is the first letter I have dictated in several days. You will therefore pardon the brevity. I am just recovering from another set-back, but I trust that now I may be able to move forward more rapidly.
My dear Mr. Hetti:

Accept my thanks for your kindness in sending me one of the corrected copies of the lectures. I have been impressed by the interest of the University and will do whatever possible to encourage the Council in obtaining a new edition of these lectures for the benefit of students and others of interest to the University. I am sure we can do some work that will be of great interest to you.

This is the third letter I have dictated to you and I will not prolong the painful session. I am quite recovered from stomach upset, but I trust that now I may be able to work for some time.
Looking forward to the pleasure of seeing you
and with kind regards to Mrs. Hull, I remain

Yours very sincerely,

H. P. Judson
Looking forward to the pleasure of seeing you
and with kind regards to the Hilt. I remain
Yours very sincerely,

H.P. Jabez
My dear Dr. Judson:--

Herewith I send you a copy of Mrs. Haskell's letter of May 5th, 1904, establishing the Haskell lectureship.

You will notice that there are no conditions as to the administering of the fund to the successors of Dr. Harper and Dr. G.S. Goodspeed.

"Chicago, May 5, 1904.

President William R. Harper, D.D.,

My dear Sir:--

I have been informed that Professor G.S. Goodspeed, and others, associated with the University of Chicago, have expressed the earnest hope that the friends of the University, recognizing the great interest aroused by the Parliament of Religions, would endow a lectureship on the relations of Christianity to the Other Faiths of the World. I take pleasure in now offering to the Trustees of the University of Chicago the sum of Twenty Thousand Dollars, to establish and perpetuate a lectureship of Comparative Religion, by which at least six lectures shall be delivered annually, before the students, teachers, and friends of the University, under such conditions and specifications as shall be determined by Professor G.S. Goodspeed and yourself.

I am in hearty agreement with the conviction that the immense interest awakened by the wonderful Parliament of Religions held in Chicago in September, 1893, makes it eminently desirable that the students in the University, and the people generally, shall be given wise instruction on the most important of all subjects; and I learn with satisfaction of your strong desire that this lectureship should be held first by Rev. John Henry Barrows, D.D., whose energy, tolerance, and catholicity of spirit and prolonged laborious devotion gave the Parliament of Religions, in so large a measure, its remarkable success.

I remain, yours faithfully,

(signed) Caroline E. Haskell.

Yours truly,

[Signature]
CHICAGO

To: Dear Mr. Chairman,

I have just returned from a trip to the University of Chicago and have attended the annual meeting of the Educational Policies Commission on the campus of the university. I am pleased to report that the meeting was a great success and that the Commission is making good progress on its各项工作.

I have also attended the annual meeting of the American Association of University Professors, where I was pleased to see such a strong showing of support for the Commission's work.

I hope that you will be able to attend the next meeting of the Commission, which will be held in Chicago in May. Please let me know if you will be able to attend.

Sincerely,

[Signature]

[Name]
February 6th, 1908.

Mrs. Mary M. VanVliet,
214 Forest Ave., Oak Park, Ill.

My dear Mrs. Van Vliet:-

Your favor of the 15th of January is received. It would have been answered sooner but for my absence from the city. We have no printed matter bearing on this subject which would be of service to you. In connection with the World's Parliament of Religions in Chicago at the time of the World's Fair, a distinguished Bengali, Mr. Moszoomdar, a member of the Brahma-Samaj expressed to Dr. Barrows a desire shared by many Indians that a lectureship be established in the University of Chicago upon which, from time to time, persons might be sent, either from Europe or America, to discuss in a broad and ironic spirit fundamental ideas of the Christian religion. Dr. Barrows presented the matter to the attention of Mrs. Haskell who made the endowment. I enclose a copy of Mrs. Haskell's letter. Under the terms of Mrs. Haskell's gift lectures have been given in
Dear Mrs. Vassell,

We have been receiving many letters from people who have written to us about the matter of the World Parliament of Religion in Chicago at the time of the World's Fair. As a member of the American-Canadian Parliament, I have been asked to express my opinion on the matter.

I believe that a lecture series on the subject of the World Parliament of Religion would be of great interest to many people and could stimulate considerable discussion. However, I feel that the American-Canadian Parliament should not be the sole organization responsible for such an undertaking.

I therefore suggest that a committee be formed consisting of representatives from various religious organizations, including the American-Canadian Parliament, to plan and organize the event. Such a committee could include representatives from various denominations and could work towards the establishment of a permanent world parliament of religion.

I enclose a copy of my letter to Mr. Haskell, who has agreed to make the announcement.

Under the terms of Mr. Haskell's letter, I have been given the opportunity to address this matter to you.

Yours sincerely,

[Signature]
India by Dr. Barrows and by the Rev. Dr. Charles Cuthbert Hall. It would be difficult to give any adequate statement bearing on the results attained. I have heard from India many expressions of warm interest in the recent visit of Dr. Hall, and of high appreciation of him and of the manner in which he presented his subject. This however would be simply the expression of opinions and that from individual sources. I am convinced that the adequate presentation of western thought to untrained mind cannot fail to lead to a clearer understanding on both sides.

Very truly yours,
In the words of Dr. Berrym and the Rev. Mr. Charles Cutler, it would be difficult to give any adequate estimate of the recent events at the meeting in which the presentation of opinions and the expression of opinion in simple and frank form are essential elements. I am convinced that the course of events at the recent gathering of Western front to attend a special understanding on which cannot fail to lead to a greater understanding on both sides.

Very truly yours,
Dec. 214 Forest Ave. Oak Park
Jan 15th 1908

Dr. Harry Pratt Judson

Dear Sir

I am in need of data bearing on Mrs. Haskell's Endowment for Fellowship in India. Are there any leaflets or is there literature giving general but definite information regarding the purpose of the work and if possible, its tentative results?

I recall that when Dr. Barrows returned, the
Apparent results were insufficient to justify the outlay of time and money. But for purposes of debate, I need facts if they are accessible. I enclose stamps for any small matter and will gladly send more if necessary.

P.S. Sincerely yours.

Mary, N. Van Thiel
My dear President Judson:—

I have yours enclosing the letter of Mrs. Van Vliet which I return. All I can suggest is that she be informed as follows---In connection with the World’s Parliament of Religions in Chicago (a distinguished Bengali, Mr. Moshoomdar, a member of the Brahma-Samaj expressed to Dr. Barrows a desire shared by many Indians that a Lectureship be established in the University of Chicago upon which, from time to time, persons might be sent, either from Europe or America, to discuss in a broad and irenic spirit fundamental ideas of the Christian religion. Dr. Barrows presented the matter to the attention of Mrs. Haskell who made the endowment. Mrs. Haskell’s deed of gift must be readily accessible at the University. I think you will find it printed in the introduction to Dr. Barrows’ course of lectures on the foundation. This is all the material that I can suggest for Mrs. Van Vliet.

Sincerely yours,

[Signature]

President Harry Pratt Judson.
My dear President Judson:

I have your enclosure the letter of Mr. Van Alst which I return. All I can suggest in that case is that further steps be taken as follows: In connection with the world's pupils, a committee of religious in Chicago, a graduate of the Princeton Seminary, expresses to Dr. Barrett a desire to start a study in the University of Chicago upon which time to time persons might be sent either from Boston or America in a course of lectures and intercultural studies of the Christian religion. Dr. Barrett pressed the matter to the attention of Mr. Healy who make the engagement. He will, I think, you will find in the introduction to the work, some excuse of the importance of the foundation. This is all the material that I can suggest for Mr. Van Alst.

Sincerely yours,

[Signature]
March 13th, 1906.

Dr. Charles Cuthbert Hall,
Union Seminary, New York City.

My dear Dr. Hall:-

Your favor of the 8th inst. is at hand. It is certainly a strange fatality that the three who had official charge of the Barrows Lectureship, Dr. Barrows, Professor Goodspeed and Dr. Harper, have all been taken away. I need not say how keenly I sympathize with you in your feelings with regard to President Harper. To me too the loss is beyond repair and beyond words. However, it is for us both to take up the duties that come to us and carry thrm through to the best of our ability.

I am pleased to see your plan for the India course and am looking forward to your carrying it on with entire satisfaction. I am sure that you know my profound confidence in yourself personally and in your ability to stand for the great truths of our common Christian faith in the far East.

The Auditor will be instructed to send you a draft
March 15th, 1900

My dear Mr. Hell,

I am pleased to see your plan for the Indian course and am looking forward to your coming to New York.

May I suggest that you take advantage of the opportunity of your presence to make a speech in my behalf and in your behalf to the people of the United States? You have had your opportunity during the years Dr. Hill has been in charge of the Mission to express your views on the subject of Indian education. I am sure that you will not fail to see the great good that may come to our country and to us all by this movement. The Mission has been so long a part of our history that it is natural for us to feel a great interest in it.

The Author will be interested to see you a great deal more.
for $500. on the lectureship stipend as requested.
I am hoping that your Oxford experience will be profitable
and it will give me great pleasure to hear from you at
any time. I will see that the note which you suggest
is put in the proper form.

With sincere regards and best wishes,

Yours

H. P. Judson
for £800 on the recommendation as requested. I am hoping that your Oxford experience will be priceless and it will give me great pleasure to hear from you at any time. I will see that the note which you suggest to put in the proper form.

With sincere regards and best wishes,

Your,

H. P. Judge
My dear Professor,

The death of President Harper has removed the last of the three friends with whom I was closely associated in my former tenure of the Barrow's Lectureship: Dr. Barrow, Professor Godspeed and Dr. Harper all bowed the Godspeed when I went away before, now they are all in their graves — and I go forth a second time in much loneliness.

Shortly before his death President Harper most approvingly approved the Scheme of my approaching Course of Lectures, which I submitted to him. The main title is "The Witness of the Oriental Consciousness to Jesus Christ." I am sailing from this Country on 20 March for Oxford, where I shall go with residence at the Bodleian, for the completion of my Indian preparations. I hope to return to the Country in June for a few weeks, before my final departure for India. It seems to me convenient if I may now make a first draft of 500 on the Lectures I depend in connection with my Oxford expenses. This will be in the former form of a Service, when I also prepare at Oxford. If this is deemed proper, will you kindly instruct the Treasurer of the Fund to send me £200, that I may receive it by 15 March? May
May I take occasion to express to you and your colleagues my personal sorrow at the loss of our esteemed friend through the death of Dr. Harper, for whom I have sustained an intense devotion. He was a wonderful influence in my life, and the world, for many is altered permanently by his going away.

Sam. Dear Professor

F. W. Harrow

C. H. C. H.

To Acting President

P.S. As a matter of interest to the University, perhaps you will think it wise to make known in some suitable publication that I am actively engaged in preparation for my second term of service.
June 13th, 1906.

Dr. Charles Cuthbert Hall,
700 Park Ave., New York City.

My dear Dr. Hall:—

I am much pleased with your kind favor of the 7th inst. While it does not surprise me that the missionaries sympathize entirely with the work, it certainly is gratifying that the non-Christian Indian papers are also cordial. I believe that you enter on the course of lectures under very encouraging auspices and am looking forward with very much interest to its progress. I shall be glad to hear from you from time to time at your convenience from the field, although I know how busy you will be and do not wish you to take any time which might be better used than in merely writing letters.

With cordial regards and best wishes,

Yours,

H. P. Judson
June 15th, 1920

Dr. Charles Cutler Hall

400 Park Ave., New York City

My dear Mr. Hall:

I am much pleased with your kind letter of the 4th inst. While it does not surprise me that the missionaries sympathize entirely with the work it certainly is gratifying that the non-Christian Indians prepare for also carry forward on the course of teaching, many accomplish much as I am looking forward with very much interest to the progress. I shall be glad to hear from you from time to time of your correspondence from the field.

With cordial regards and best wishes,

Yours,

H.P. Judge
My dear Mr. Judson:—

I am very grateful for your kind favour of May 26th. Since then I have received from the Auditor a cheque for $100. I understand that this will be charged to the special gift of Mr. James constituting the Supplementary Fund. The amount sent is somewhat in excess of my actual expenditures under this fund. I shall keep the balance to be used in India on account of supplementary expenses.

You will be glad to know that letters are constantly coming to me indicating the enthusiasm of Missionaries of all denominations in anticipation of the Barrows Lectures. It is gratifying I think to the University to feel that its Lectureship has the hearty endorsement of the whole Missionary community, but it is much more gratifying to me to be able to say that the Indian newspapers (non-Christian) are commenting with equal cordiality.

I leave this country on July 5th and, in accordance with your suggestion, shall notify you later of amounts which I wish to draw from the Lecturer's salary account in covering my steamship charges to the Far East.

Very faithfully yours,

[Signature]

Acting President Harry Pratt Judson.
My dear Mr. Johnson:

I am very grateful for your kind favor of

May 3rd

since then I have been away from the University

and have not had the pleasure of seeing you.

The amount was to some extent a surprise to me, but I will keep the balance to be

necessary. Your follow up letter was quite

neat in lines on account of supplementary experience.

You will be glad to know that I am

continuing to make improvement in the study of Hebrew.

I am still working on the Hebrew Testament

and am beginning to look into the New Testament.

I am quite impressed with the beauty and

seriousness of Hebrew.

I am sure we have come a long way and

in accordance with your suggestion, apply whereby you letter of

earnest which I write to draw from the Board's earnest.

In connection with my earnest efforts to the latter,

Very truly yours,

[Signature]
Mr. Hauger

My dear Sir,

Yours of the 20th of September was duly received. I wish to say I have 26 shares of Michigan National Bank Stock. I have been ambitious to hold this Stock, until it reached 1,400e before selling it, and when it did reach 12,600 besides, there are one or two Premiums. On the first
day of January there will be
260 dollars interest, this will
raise the sum to 13,360 then
to their wanting 140 dollars, this
the premium may cover, of

course this may or may not.
I cannot say, first I am
anxious to do all I can for
the progress of the Museum.

Aged brevity my note at
while, I am in insufficient
health to do so, should I be
taken away. Suddenly this
thought would go into the

Will you kindly
advise me what to do
on this matter.

Sincerely yours
Caroline E. Haskell
March 21, 1907.

Dr. R. A. Hume,
Ahmednagar, India.

My dear Dr. Hume:

Your favor of the 20th of February with enclosed data relating to Dr. Hall's lectures in India has just come to hand. I am greatly interested in your statement of the case. Dr. Hall we consider a rarely endowed man and I know the deep interest he has in the Indian peoples.

I am surprised at the statement you make with regard to the money. The enclosed report made by the University Auditor, under date of January 30th, will explain the matter. Dr. Hall requested a first remittance of fifty pounds to be made to the Treasurer of the American Board of Foreign Missions in Boston. The Treasurer acknowledged receipt of the draft in question and cabled it as requested. It was cabled afterward to the Treasurer of the American Board at Bombay and a letter of instruction was sent to pay the money to Dr. Hume. Likewise, in accordance with Dr. Hall's request twenty pounds were cabled directly by our Auditor to yourself. I cannot understand why the draft should not have received payment, or why this last payment should not have reached you.
I trust that by this time the matter has been rectified.

Thank you for your report. I am

Very truly yours,

H. P. Judson
I must first pay her time the matter has been left

Thank you for your report. I am

Very truly yours,

H.P. [illegible]
Ahmednagar, India.
20th February 1907.

The President of the University of Chicago,
Chicago, Ill.

Reverend and dear Sir:

I have the honor to send the following report of my connection with the recent series of Lectures by the Rev. Charles Cuthbert Hall D. D., LL.D., as Barrows Lecturer of the University of Chicago.

Satisfactory arrangements were made for Dr. Hall’s entire course of Lectures in the University cities of Lahore, Allahabad, Calcutta, Madras, Bombay and Bangalore. He also gave some lectures and addresses at Ahmednagar, Simla, Lucknow, Benares, Hyderabad, Vellore, Dharwar, Wai, Calicut, Cochin, Ernakulam, Colombo and perhaps other places. In ninety days, besides incessant travelling for long distances, often at night, and with an immense number of personal interviews and large correspondence, he made one hundred and six lectures and addresses. Few men could have endured such a strain. Only once at Bombay, did physical inability due to a very heavy cold, interfere with the delivery of a single advertised lecture. This was largely on account of a good physique, but also of a poise of mind and of a systematic and masterly use of time and opportunities.

The arrangements at the various cities included careful previous planning; much use of the Press by notices communications, reports etc; securing of the best halls and of eminent chairmen; social receptions under the patronage of distinguished persons etc etc. Eminent Christian and non-Christian Indians and Europeans were glad to show respect and appreciation of Dr. Hall personally and as the representative of the University of Chicago and as its Barrows Lecturer.
Dear President,

I have the honor to send the following report of my connection with

the recent session of Teachers of the University of Chicago,

as Associate Professor of the University of Chicago.

I have been associated with the University for a number of years, and have observed many changes in the organization and administration of the institution. During the past year, I have been occupied with the development of the School of Education, and I am pleased to report that great progress has been made in this direction.

The School of Education has expanded considerably in recent years, and is now one of the largest and most respected institutions of its kind in the country. The faculty has been strengthened, and new programs have been introduced to meet the needs of the rapidly changing educational landscape.

I am confident that the future of the University of Chicago is bright, and I am optimistic about the continued growth of the School of Education. I am grateful for the opportunity to serve as a member of the faculty, and I look forward to contributing to the continued success of the institution.

Sincerely,

[Signature]
The welcome given to Dr. Hall everywhere was most hearty, and the
attention given to his message was serious. At present in some parts of
India there is serious disaffection with not only some elements of the British
administration of this immense empire, but also with men and thought and
suggestions from the entire West. It was a kind providence that at this
juncture it was an American, who is himself a most sympathetic and tactful
Christian gentleman, and who had previously endeared himself to many in this
country who came as Barrows Lecturer. God enabled Dr. Hall so to win the
respect and confidence, and to some degree the affection, of Indian leaders
that the prevailing disaffection toward the West proved in some respects a
help in his case. Apart from the attention paid to his public utterances,
he had numerous intimate personal interviews with not a few of the choicest
spirits in various callings, including Rajahs, Prime Ministers of Indian
States, Justices of High Courts, Leaders in various professions, Social
Reformers, popular political leaders, and some of the more deeply religious
men.

Without presuming to characterize these Lectures I will simply say
that they appeared to me and to others the most valuable course of Lectures
which India has ever had on the Barrows or on any other foundation. I enclose
a copy of a letter which I am sending to the Outlook of New York.

Also I have much pleasure in enclosing a communication from the
Bengali Christian Conference of Calcutta signed by its Secretary.

This Conference is composed entirely of Indian Christians. Their
hearty appreciation and commendation of Dr. Hall's Lectures is significant.
I hope that you will see your way to give this communication wide circulation
in the American Press.

Perhaps I should say that some missionaries and Indian Christians have
criticized Dr. Hall's Lectures.
The welcome given to Dr. H. L. Ganery was most hearty, and the attention given to the assembled was courteous. At present in some parts of Latin America is a sense of division, not only of some elements of the church, but also of the people in general. The invitation to the convocation of this mission, which includes both Latin and English, is a kind expression of this feeling. It was a kind invitation that I received from the convocation. The importance of this mission, which is primarily a mission of education and formation, is the foundation of the Church's work in the countries where it has come to be. So much so that the convocation and the dean's, and to some extent the bishop, of the diocese of the city of the convocation, had to be in the convocation. In the schools of various Dioceses, in the training colleges, in the universities, I have been in various dioceses, and in various training colleges, and in various schools. I have had the pleasure of associating with some of the people, and I will simply say that without reservations, I would endorse this communication from the General Convocation of Schools and Colleges by the Secretary.

The convocation is composed of the bishop of Latin America and the universities. I am sure that you will hear many good things about the convocation, and on my other Convocation.

I hope that you will see your way to give this communication with appreciation in the American Press.

Perhaps I should say that some associations and Latin Convocations have
I do not know how much of such criticism may get into the American Press. But it seems prudent to say that the criticism here is because the Lectures make practically no reference to the abounding superstition and unsatisfactoriness of thought and life in India; because references to Christianity and Christian institutions in the West are largely in the way of showing their weaknesses; because no reference is made to missionaries except by implication, as it is thought, to suggest that their presentations of Christ may not have been sympathetic and complete, etc. To me it seems enough to say in answer that a wise advocate helps his cause by frankly and generously conceding in advance the reality and seriousness of defects which his hearers are sure mentally to consider and present. And the supreme object of these Lectures was solely to lead Indians thoughtfully to ponder the greatness of the Lord Jesus Christ, and their privilege and responsibility of interpreting Him in fullest measure for themselves and the world.

Soon after his arrival Dr. Hall asked me later to secure memorandums of expenses connected with all arrangements for his Lectures in every place, and to pay these expenses from a sum which he had asked to cable to me. Just before his departure when I told him that such money had not been received, he was surprised and pained, and said that he would take further steps to see that the money was soon sent. From Penang under date of 7th February 1907 he wrote "I hope that by this time you have received the remittance of Rupees one thousand from Chicago University. If it has not come, I think I would advise you to cable President Judson, Chicago University, signing my name, and asking instant remittance to yourself. Charge the cable to your account." I have not received any money which I know to have come for this purpose, though a few days ago the Chartered Bank of India, Australia and China informed me that £20, equivalent in Indian money to Rs295, had been received by cable for me from London. But they did not know from whom it had come. Therefore I
will wait a few days more before cabling or taking other steps. However, in order not to inconvenience many persons who have incurred expense in arranging for these Lectures, I have personally paid nearly one thousand rupees. If you receive a cable from me you will understand what it means.

In closing may I say that through this Barrows Lectureship the University of Chicago is gaining deserved estimation and reputation in India. I hope that eventually Indian students may avail themselves of some of the superior opportunities which your distinguished and enterprising University offers.

My main suggestion for the future of this Lectureship is that, if possible, the Lecturers may spend more time in India. Not a little of complaint and disappointment has come upon me personally, because it was impossible for me to arrange that Dr. Hall should lecture in one half of the important cities to which he was urgently invited.

Thanking the University of Chicago for permitting me to be its servant in arranging for Dr. Hall's most helpful service to my beloved land of India,

I am,

Very respectfully yours,

R. Afzal Khan
DR. CHARLES CUTHBERT HALL'S SERVICE IN INDIA.

The Outlook has asked me to send a statement of the reception of Dr. Hall in India, of his treatment of his theme, and an estimate of the results of his service. His reception has been unparalleled. Everywhere he has received the most cordial welcome, and serious attention. The critics have been mainly those who think he misleads by not noting the great mass of unsatisfactory thought and life in India, and expressing most ardent admiration of Eastern thought and potentiality. But Dr. Hall is not a friend of India: he is her ardent lover. Of course he won her love. What he shall report on his return to the West should be interpreted as the outpouring of a lover's heart. Four years ago when he first touched India's shores he said, "From the days of my boyhood my heart has turned toward India with tender and respectful attention." And thus he introduces his second series, "To thoughtful Indians of all faiths these Lectures are dedicated respectfully by a citizen of the West who believes in the unity of the human race, and who looks with reverence on the East, with affection on the India of the Present, and with ardent expectation on the India of the Future."

In his first series of Lectures on Christian Belief Interpreted by Christian Experience he attempted to separate the essence of the Christian Religion from ascensions occurring in the West; and to present for consideration upon its merits as intrinsically applicable to human consciousness. It was an attempt to lead the East to take more of Christianity by emphasizing those universal elements of thought and life which East and West measurably share. When choosing the subject for a second course of lectures a friend might naturally have taken the contrasts between thought and life in the East and West, with a view to showing what deficiencies in the East Christianity is fitted to correct. This has been the common method of most missionaries. The lover's way is different. Instead of thinking of defects in his beloved, and intimating how he would like to add something with which to correct what some might think her defects, this lover of India rises from warm to warmer avowals of admiration and love, and tells her what she can do for him and his, and for this reason entreats her to enrich his life and theirs by joining hers to it. This has been Dr. Hall's spirit in his second series, entitled "The Witness Of the Oriental Consciousness to Jesus Christ." His method in treating this theme has been "first; to analyse the Oriental Consciousness from the point of view of an outside observer in sympathy with his object: secondly; to unfold certain metaphysical aspects of the Christian Religion which are characteristic of it; and thirdly; to exhibit the significance for the world of this correspondence between the sublime elements of Oriental Consciousness and the profoundly mystical aspects of the Christian Religion." The significance which he tried to show from such correspondence was that "the sublime elements of the Oriental Consciousness lend themselves to the most profound interpretation of the
The success of our efforts to improve the reception of Dr. Hall's lectures and to enhance the quality of our presentations has been widely recognized. The听众 have been particularly appreciative of the excellence of the visual aids and the clarity of the explanations provided. Our efforts have not gone unnoticed, and we are grateful for the positive feedback we have received from our colleagues and attendees. We will continue to refine our methods and to incorporate new technologies to further enhance the learning experience for all participants.

In conclusion, the presentation of Dr. Hall's lecture was a resounding success, and we look forward to future opportunities to offer similar sessions. We are committed to providing the highest level of service and to ensuring that our presentations meet the expectations of our audience.

We thank you for your participation and look forward to seeing you at our next event.
divinity of Christ;" that the Pantheism of the higher Hinduism requires as a supplement the teaching of Christianity on the character of God; and above all else, the West and the world needs a re-interpretation of the Christian Religion by the mystical East. Hence " he appeals to the East to confer an inestimable good upon the world by becoming the champion of a higher Christian thinking, conceived in terms of Oriental mentality, but universally applicable as a corrective of over-developed materialism." This purpose shows that Dr. Hall is trying to render a service to the spiritual welfare not only of the East but also of the West and the whole world. Nor should his aim expect less, for, since foreign missions are the main business of the Church, their reflex influence should be large.

In analyzing the Oriental Consciousness Dr. Hall specified four elements which peculiarly qualify the East to interpret Christianity, viz. The Contemplative Life; The Presence of the Unseen; Aspiration toward Ultimate Being; and Reverence for the Sanctions of the Past. These are the characteristics of the best types of Indians; they are not the characteristics of the West; and unquestionably they are the powers which are needed for the deepest interpretation of the mysteries of the Christian faith. Dr. Hall was searching and correct in characterizing "Progress" as the ideal of the West, and "Faith" as the ideal of the East. With such an analysis Dr. Hall's first proposition was to delineate the mystical element in the Christian Religion as that which is specially attractive to the Oriental mind, and which needs Oriental appreciation and interpretation. By Christian mysticism he means the experience of God's presence fulfilled and verified in the sanctuary of the inner consciousness." Immediate access to God is the center of the Christian Religion." The higher Christian thinking lays a basis in reason for the claim of mysticism that the soul has this right of mediatatorial aid has been said to be the center of the Christian Religion. In this connection the Haurow Lecturer plainly pointed out the weakness and danger of the West through "the overshadowing prominence of ecclesiastical institutions." In this connection he also plainly expounded his own philosophy as that of a true Monism, and then sought to show how Christian Monism is not at variance with the essence of the better Indian monistic philosophy.

The most recent science and philosophy appear to assert at once a real pluralism or individualism in the world of beings, but at the same time a deeper Monism." Finite beings are only partially individual, because remaining by necessity in vital union with the Common Ground of life." The life of the Christian is not a dual life, the soul and God living side by side within the human personality: finite plus Infinite. It is oneness of being; it is Monism which continues no more a philosophical speculation, but becomes a blessed experience." Such interpretation of ontology and of spiritual truth is acceptable to the Indian.

From such interpretation of the mystical element in Christianity
Dr. Hall elaborated "The Witness of God in the Soul" as the Christian, yet rational, solution of the mystery of a thinking world," and therefore not foreign to the Indian conception of a self-existing Brahma. "The higher Christian thinking acknowledges that in the quest for God we must pass beyond attributes, qualities and all notes of Personality. "Beyond these remains his unsearchableness." The American reader will find similar thought in Rufus Jones' *Soul and Law in the Spiritual World*.

The next lecture was on "The Witness of the Soul to God." Since the soul lives with God in God, even as God lives in the soul, "the witness of the soul to God is a proposition acceptable to those holding a Monistic Philosophy," and "the Oriental consciousness is qualified to discharge for the world a deepened and spiritualized recovery of the soul's witness to God." Dr. Hall holds that "the aspiration toward Ultimate Being is the most fundamental form of soul longing;" that it is this that gives power to pantheism, but that Christianity in its highest realm of thinking supplements Indian pantheism in an important and essential way. "Pantheism deals with the facts and sanctions of the Pure Reason: Christianity with the facts and sanctions of the Practical Reason." Hence "the Mission of Pantheism is to assert the Being of God; that He is. The Mission of Christianity is to assert the character of God; what He is." This lecture has called forth criticism. While Dr. Hall may have read into the characteristic, prevalent type of Indian pantheism too much recognition of a personal God, yet the important thing is that, like his Master, he came not to destroy, but to fill fuller with spiritual truth the vague thought and longing of Indians for union with the Absolute and Infinite, of which Pantheism is the inadequate expression.

From such preparatory stages of exposition Dr. Hall rose to his distinctively Christian message and appeal in his last two lectures. The Christian Religion "may be said to introduce a new element into the thought of the world." "The distinctive moral grandeur of the Christian Religion is that it is a Religion of Character," and "its practical value for the world is found in the fact that it exists for the purpose of dealing with moral evil and moral good." It does this through the person and work of the Lord Jesus Christ. As a mystic religion "it deepens the sense of sin and the reality of penitence as no other religion can." "It finds in Holy Love the highest ideal of Moral Consciousness, and in the Fact of Jesus Christ the answer to the soul's longing for confirmation of its instinctive perception of the Best."

In his final lecture Dr. Hall "viewing with concern tendencies developing in the West toward the spirit of aggression, externalism and the love of pleasure," and believing that "the only correction of these tendencies must be a re-interpretation of the Christian Religion, especially of those truths and values that lie chiefly in the mystical realm," he "appeals to the East to confer an inestimable good.
upon the world by becoming the champion of a higher Christian thinking, conceived in terms of Oriental mentality, but universally applicable as a corrective of over-developed materialism." Recalling the influence of the Person of Christ on the Oriental thought of the second century, he predicts that fuller and mature meditation on the Lord Jesus Christ will lead the Oriental Consciousness to recognize in Christ's Passion and Sacrifice such a revelation of the heart of God that it will re-interpret Him in the terms of the highest and essential divinity.

It is too early to say much on the large results of Dr. Hall's service. Every Indian who heard him, and especially every of the many choice spirits, who had personal interviews with him, admires and reveres him, and for this reason is more ready to consider his message. Some are admitting that he has helped them to see as never before that they themselves need and that India needs the help of the Lord Jesus Christ for thought and especially for life. There is reason to hope that these lectures may be thoughtfully pondered. Unless they are thoughtfully pondered as a whole, and not only in their appreciation of the truth in the higher Hinduism, but also in showing India's essential need of the Lord Jesus to supplement and to fulfill that truth and to give them His life, they will make Indians self-satisfied. Personal interviews with leaders of all classes in a Presidency city where the lectures were received with the most marked cordiality—by an Indian judge of the High Court who presided at one lecture, with the Hindu leader of the Bar, with a distinguished Indian Professor of a Government College, with the editors of the leading Indian newspapers, and others—showed that the universal attitude is one of grateful respect or affection for Dr. Hall, of a disposition to think upon his message, if the rush of life does not sweep them along too fast, of conviction that the East must be helped by the thought of the West and the West by the East, but that the present impression of all those Indians is that the East will continue to interpret Christ only as one of the greatest religious guides of the world. However, the Lord Jesus Christ is more and more influencing India; He will still more and more do so; and He will be "His own interpreter." Dr. Hall has twice given India a most reverent, inspiring and loving message about that Master whose he is. Every Non-Christian Indian, most Indian Christians, and many, many missionaries long to have him live in India and serve her long. Where should a lover live except with his beloved

Ahmednagar, India, 20 Feb. 1907.

R. F. M. Haverne
April 19, 1907.

My dear Dr. Hall:

Your favor of the 11th inst. is at hand. I am delighted to welcome you back to this country but very sorry that I am not able to see you in Chicago on your way east. Of course I fully understand the reasons. Your sketch of your trip is exceedingly interesting. I shall wish to hear all the details later. It was too bad that you were prevented from carrying out the work in Japan and still more distressing that you were ill at that time. I trust that you will feel no bad effects either of the strain of the entire campaign or of this particular illness.

The Auditor has been instructed to send you a draft for the amount due, as per your statement. I trust you have already received it.

We shall of course wish to have your lectures delivered before the University as the Haskell Lectures on Comparative Religion. On the details of this I will confer with you later.

I wish now to express, although inadequately, the appreciation of the University for the great work which
My dear Dr. Hatte:

Your letter of the 11th inst. is at hand. I am delighted to welcome you back to the country but much sorry that I am not able to see you in Choiseul on your way east. Of course I fully understand the necessity. Your letter of your trip is interesting.

I shall write to keep till theelta later. I was too bad that you were prevented from certifying out the work in Japan and still more glaciers will keep no pay unless instead of the table of the entire comparison of this particular illness.

The author has been instructed to send you a draft for the amount due as per your statement. I trust you have already received it.

We shall of course wish to have your lecture delivered before the University as the Herkell Lectures on Chemistry.

I shall write later. On the helpline of this I will continue with you later.

I wish you to express my sincerest appreciation of the University for the great work which
you have accomplished by this visit to India. I have heard from it from various sources and feel that in many ways it is a landmark in the great field of thought and life which it covered.

With sincere regards and best wishes, and looking forward later to seeing you here, I am

Very truly yours,

H. P. Judson

Dr. Chas. Cuthbert Hall,
Union Theological Seminary,
700 Poole Avenue, New York.
you have accomplished by this visit to India. I have
heard from it from various sources and feel that it
may have it as a landmark in the great fight of
thought and life which it contains.

With sincere regards and best wishes and looking
forward I hope to see you here. I am
very truly yours,
H. L. Jackson

Mr. General Curtis, Rt. Hon.
Union Theological Seminary,
100 Worth Avenue, New York.
President B. P. La Follette, M. D.
University of Chicago:

My dear Mr. President:

I am returning to America from my work as Darrow Lecturer in India and the Far East. My duties in India and Ceylon were accomplished fully, so I shall take occasion to offer a detailed report to the University on that subject. I paid a visit to the Philippines, which I believe I have not addressed there. I then proceeded to Hong Kong, Canton, Shanghai, and Chefoo before I landed in Japan. My work in Japan opened unexpectedly to my Tokyo lectures were delivered to large audiences. I was proceeding from Tokyo to lecture in other parts of the Empire when I was struck down with sharp and sudden illness. Congestion of the bowels was epidemic in Tokyo and this attacked me. I was followed by pleurisy and congestion of the liver. It became evident that I must cancel my remaining appointments and take the first available steamer to America. This I am now doing. I shall pass through Chicago on my way East and would greatly like to see you; but the time is uncertain at the present state
April 29, 1908

My dear Mr. Hall:—

Your favor of the 26th inst. is received.

I am much interested in your suggestions and will give them early and careful attention. It is of course extremely desirable that the lectures should be in the best possible form, so as to represent very closely your father's style as well as his thought. He did not say anything to me when last here about the matter of the introduction. I think it would be desirable to have one, and the selection of the writer is of course a matter of great importance.

You may not know that your father and I were students together and friends in Williams College. It is therefore with especial interest that I receive your letter on this subject.

With sincere regards,

Yours,

H. P. Judson

Mr. Basil Douglas Hall,
Westport Point, Massachusetts.
April 26, 1908

My dear Mr. Hall,

I am much interested in your suggestion and will give them
serious and careful attention. I am in complete sympathy
with your views and am doing all that is possible in the case of the
insurance company to stimulate the public to a desire to buy
provisions. I am also doing everything to make the public aware of
the necessity of the insurance company. I think it would be remiss
of me not to mention the matter to you in one, and the matter of the
matter is, of course, a matter of great importance.

You may not know that your father and I were extremely
concerned at the Willims College. I am therefore with
everest interest that I receive your letter on this subject.

With sincere regards,

Yours,

H. J. Johnson

Mr. Hartley, Partner
Westbrook's Point, Massachusetts.
Westport Point,
Massachusetts,
April 26th 1908.

President Judson,
University of Chicago,
Chicago, Illinois.

My dear Dr. Judson,

Through the Secretary your
message in regard to the publishing of the
Barrows Lectures, delivered by my father
last year, has been brought to me. At once,
therefore, I wish to let you know what father's
desire was in regard to this matter, in order that
you may be able to say and for it would
coincide with the desire of the University.

You may remember that the first time
lectures, having been carefully corrected, were sent to the University Press, and that, prevented by illness from doing further corrections, my father asked that they should be returned until more could be completed. Later in speaking of what should be done in case of his death, he advised that someone, very familiar with his style, should study the changes made in the first two lectures and carry out those same "stiffening up of the style." My mother's preference is that I should do this, being assisted by Mr. Wicker, the Seminary student, who accompanied father on his last trip, and whose father himself suggested as capable for the task. We would finish this correction during the summer, so that the lectures would be ready for print early in the autumn.

I do not, of course, bind here this...
would meet your approval, but I feel sure you will be glad to learn what was Faller's respect. He hoped that they would be published in October. Will you kindly return these when the first copy would be required and in line close succession the later lectures followed. I cannot begin the work until the close of the term in Harvard in June. My address in Cambridge is 48 Mt. Auburn Street.

I imagine that all other points had been arranged. Do you know if Faller had made any plan for the writing of an introductory, such as was written for the first course by Principal Mackieian of Bombay?

Very truly yours,

Basil Douglas Hall.
November 14, 1922.

My dear Professor Fleming:

You are familiar, I think, with the distinction between the Barrows Lectures and the Haskell Lectures of the University of Chicago. The former are delivered in India and sometimes repeated in other Oriental countries. The latter are given at the University of Chicago. The committee on the Haskell Lectures has recently been giving serious attention to the question of the lecturers for the near future. Their thought is that such lecturers ought now to be selected for several years in advance and that each of them should be asked to prepare such a course of lectures as may not only be delivered with profit at the University, but may afterwards be published and constitute a real and valuable addition to the literature on the subject. Among the subjects which have been proposed is "Religion in Modern China." Our thought is that the lecturer shall be asked not to expound the religion of the classical books nor to enter into the philosophy of China's religion as, for example, Professor DeGroot has done, but to set forth what is happening in the field of religion in China today: for example, what does Buddhism actually mean in the life of the common people, what is the thought of the educated men and women of China concerning it, what is the Buddhism of the monastery, what actual influence is Buddhism exerting on the life of the various classes of people in China today; similarly, for what does Confucianism stand in the thought and life of the people of China today; again, what does Christianity mean
...
to those who have accepted it, not what is the Christianity of the Book or of America, but what is the Christianity of the Chinese Christian of today; still again, what is the thought about religion that is associated with the New Thought Movement and how is that thought influencing life and conduct.

I have myself proposed for this lectureship Professor T. T. Lew, but I am not altogether sure that he is fitted to do the task. Having some personal acquaintance with him, I know that he is an extraordinary and brilliant man. But, of course, he is still somewhat young, and the question that there is in our minds is whether he has sufficient maturity to undertake so serious a task. We should of course be able to give him a year or two in which to prepare, and our intention is to pay a very substantial sum for the lectures.

I should be very grateful to you if you would give me your frank judgment with reference to Dr. Lew's qualification. I should be glad also if you would pass this letter on, when you have answered it, to Professor Lucius Porter with the request that he also will be kind enough to give me his opinion.

Very sincerely yours,

Professor D. J. Fleming, Ph.D.,

Union Theological Seminary,

New York City.
I have many questions for the Telemarket's President of T. New.

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I have many questions for the Telemarket's President T. New.
November 24, 1922.

My dear Dr. Fleming:

Accept my thanks for your letter of November 16th, I am glad you feel as I do about Mr. Lew.

Cordially yours,

Professor D. J. Fleming, Ph.D.,

Union Theological Seminary,

New York City.

EDB-N

Dictated by Mr. Burton, but signed in his absence.
Hovemper 24, 1933

My dear Mr. Johnson,

I accept my thanks for your letter of November 6th. I am glad you look so

forward to Italian

Europe Keneven.

Professor D. L. Princeton, Ph.D.

Union Theological Seminary

New York City

[Signature]

Director of the Barlow

put struggle in this space.
Check for 15000 to ret 
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Gen.
My dear Dr. Butler:

In answer to your letter of October 17 with reference to the various lecture funds, I beg to report in order:

1) **The Moody Lecture Fund.** Your statement with respect to that fund is all right.

2) **The Harris Foundation.** The unused income on June 30 was $1,746, and the estimated income for the year 1923-24 is approximately $8,200. The chairman of the committee is the President of the University.

3) **Haskell Lectureship.** The income for the current year is estimated at $1,184. The number of lectures is stated to be "at least six". Under the original conditions lectures should be given under such conditions and specifications as should be determined by Dr. Harper and Prof. G. S. Goodspeed; naturally, the President of the University would be Chairman of this committee.

4) **The Barrows Lectureship for lectures in India.** "These lectures, six or more in number, are to be given in Calcutta, India, and if deemed best, in Bombay, Madras, or some other of the chief cities of Hindustan, either annually, or as may seem better, biennially, by leading Christian scholars of Europe, Asia and America." The letter of gift placed the management in the hands of Dr. Harper as President of all departments of the University, Rev. John Henry Barrows, Professorial Lecturer, and Prof. George S. Goodspeed. I assume that the President of
October 15, 1933.

My dear Dr. President:

In answer to your letter of October 17, with reference to the various lectures given in the Poor Law Institute, I beg to report in detail:

1. The Poor Law Institute.

Your statement with respect to the amount of the income for June 30 was $7,000. The estimated income for the year 1932-33 is approximately $6,000. The opinion of the committee in the President of the University.

2. The income for the current year is estimated at $1,750. The number of subscribers has reached 60, one of whom is the President of the University. The amount of subscriptions is about $10 per annum for subscribers, and $5 for correspondents.

In conclusion, the President of the University would be obliged to the committee.

3. The need for further efforts in the Poor Law Institute.

I am, etc.

[Signature]

The committee.

[Signature]
the University would be the chairman of the committee.  

5) **Emily Talbot Foundation.** Under the terms of the gift, the income from the securities is payable to Miss Talbot during her lifetime. Later, at the time the income was augmented, a provision was made to pay the income after the death of the donor to Miss Breckinridge or her order during her life. "In the event of the death of myself and Miss Breckinridge before the children of my brother, Winthrop T. Talbot, the youngest of whom is now just twelve years old (December 15, 1917) reach their majority, I wish such part of the income as may be needed for their education made payable to their legal guardian, the sum to be devoted to any one child not to exceed $400. per annum". Under the terms of the gift, I presume in any event there will be no income available for the purposes of the fund, that is, "lectures, publication and research, or in a similar way, for the advancement of the education of women" until after December 15, 1926, and not thereafter until the death of Miss Talbot or Miss Breckinridge.

6) **Nathaniel Colver Lectureship and Publication Fund.** The income is used to defray the expenses of lectures or lecture courses to be known as the "Nathaniel Colver Lectures", to be given from time to time by persons of eminent scholarship or other special qualifications, on religious, biblical, moral, sociological, or other vital subjects, and to be delivered preferably in, or in connection with the Divinity School of the University of Chicago, but at the direction of your Board in or in connection with any department of the University; or portions of such available income, instead of being used to pay for lectures, may, from time to time, be used, when deemed best,
The University would be open to the application of the Committee.

(2) The University would be open to the application of the Committee.

Under the terms of the Bill, if the income from the University's investments is not sufficient to pay the income after the deduction of the appropriate expenses, the University would be open to the suggestion of the Committee.

In the event of the necessity of granting any further assistance to the University, the power of the University to do so would be necessary for the continuation of the University's operations.

For the above reason, I have pleasure in the decision to grant the amount of £50,000, as stated above.
to publish or assist in the publication in book form of any of said lectures previously delivered. This fund was given in the form of real estate valued at $4,000. Since 1915 the carrying charges have depleted the assets of the fund to $2,430.75. It is the University's practice to apply income as received to the restoration of the original fund, consequently it will be necessary to add in excess of $1,500. to the amount of the assets of the fund as it now stands. This will take at least twelve years. I do not recall that any committee has ever been appointed to carry out the conditions of the fund.

7) Colver-Rosenberger Lecture Fund. Under the terms of the gift the income on this fund is payable to Mr. Jesse L. Rosenberger during the period of his life. Under the conditions of the gift,

"it is desired that the 'Colver-Rosenberger Lectures' shall be of as distinct an individuality and forceful a character as they may practicably be made, and, above all, as beneficial as possible to the University, and through it, to the world, especially adding to the sum of practical human knowledge and aiding with the more vital problems of human life. To this end, they would perhaps best be kept in the field of sciences relating to human society and welfare, the particular topics to be determined by the Board of Trustees from time to time. To give the lectures persons of eminence in scholarship or other respects making them authorities on their respective subjects should be chosen."

8) Hiram W. Thomas Lecture Fund. The assets of this fund were presented to the University in the form of real estate, the amount of the fund being valued at $2,500. Some of the property was vacant and the carrying charges consumed a portion of the assets which on June 30, 1923, stood at $2,436.52. During the current year, therefore, the fund will need to be replenished. I presume later we could count on an annual income of $125. per year for the purposes of this fund. I have no knowledge as to the appointment of the committee or its chairman.
9) **Summer Quarter Lectures.** During the year 1922-23 the receipts for Summer Quarter lectures were considerably in excess of the expenditures and allowed for the beginning of general lectures during the course of the academic year. During the Summer of 1923 the receipts were not so large as during the previous year, and the expenses were heavier. At the present time the account shows an overdraft with no possibility of increasing the income for the year; therefore, no funds are available for such general lectures during the current year.

If you wish to examine the various trust fund reports concerning these funds, I shall be glad to have you call at my office.

Yours very truly,

Dr. Nathaniel Butler,
Faculty Exchange.
Dear Sir,

Thank you for your prompt action regarding the Summer Theater Festival which are our regular at this year. I understand the importance of the opportunity and I would like to assure you that we will make the necessary arrangements for the performance to take place successfully.

Please feel free to contact me if you have any comments or suggestions.

Yours sincerely,

[Signature]
September 20, 1923.

My dear Doctor Butler:

With reference to the matter of funds for lectures, may I say that the income available under the Moody Lecture Fund for the current year is approximately $1,300. The income from the Harris Foundation is approximately $8,200. During the latter part of the year 1922-23 there was accumulated $1,746, which is also available. I believe the arrangements in connection with this fund are in the hands of a special committee. The University also has in the budget an item for Public Lectures and Concerts. The income from this source during the Summer Quarter was $7,271. The expenditures have been approximately the same amount, therefore only to a very limited degree would it be possible for us to finance lectures such as mentioned by you. As soon as our books are balanced it will be possible for me to give you a more definite figure in this connection.

Yours very truly,

Dr. Nathaniel Butler,
Faculty Exchange.
Given: September 30, 1929.

Do you Doctor Cotton?

With reference to the matter of June 1st, the record sent for your information, I now have the paragraph which the board approved and feel the conditions have changed since you returned to the office. I have therefore forwarded it to you along with the rest of the records.

I am in the process of arranging for a meeting to discuss the matter further. The board has been informed of the situation and is awaiting your return.

Yours truly,

[Signature]

[Address]
January 11, 1924.

My dear Dr. Butler:

In answer to your letter of January 10, may I say that the Haskell Lectureship was donated "to establish and perpetuate a Lectureship of Comparative Religion, by which at least six lectures shall be delivered annually, before the students, teachers, and friends of the University, under such conditions and specifications as shall be determined by Professor G. S. Goodspeed and yourself (Dr. Harper)". Undoubtedly the President of the University is the officer Chairman of the Committee.

Yours very truly,

Dr. Nathaniel Butler,
Faculty Exchange.
to your notice:

In response to your letter of January 10th

I am happy to inform the President that I am attending a conference to support the management of the University of Chicago's New York office.

I will be available for all consultations and appointments on this matter.

Yours truly,

[Signature]

[Date]
Mr. N. C. Plimpton
The University of Chicago

My dear Mr. Plimpton:

Some time ago you were good enough to send me, in response to my inquiry, some information as to the funds available from the various lectureships at the disposal of the University. I am in need of a little further information in order to proceed intelligently when suggestions are made to me as to the engagements of lecturers. I have listed below the various lectureships as I understand they exist, and have added a little comment in each case. You will easily see where I need further information. I shall be greatly obliged if I may have it at your convenience, provided it is available.

1. The Moody Lecture Fund. The amount available for the current year is approximately $1,300, and a good deal of liberty is allowed as to the types of lectures which may be provided for under this fund. Chairman of the Committee, Professor McLaughlin.

2. The Harris Foundation. The available income is approximately $5,200 with an additional $1,746 accumulated in the year 1922-23. Chairman of the Committee, the President of the University.

3. The Haskell Lectureship of Comparative Religion. The amount available for the current year is ______. Six lectures are to be delivered annually at the University, the lectures to set forth the relations of Christianity to the other faiths of the world. Chairman of the Committee, the President of the University.

4. The Barrows Lectureship for Lectures in India. Chairman _________.

5. The Daily Talbot Foundation. The amount available is ______. The income is to be devoted, by means of lectures, publication, and research, to the
advancement of women. Chairman, (?) Dean Marion Talbot.

6. The Nathaniel Colver Lectureship. Amount available ______. The income to be used to defray the expenses of lectures or lecture courses, to be given, preferably, in connection with the Divinity School, by persons of eminent scholarship or other special qualifications, on religious, biblical, moral, sociological, or other vital subjects. Chairman________________________.

7. The Colver-Rosenberger Lecture Fund. Amount available for the current year ______. The lectures are to be kept, preferably, in the field of sciences relating to human society and welfare, the particular topics to be determined by the Board of Trustees. Committee, presumably Board of Trustees.

8. The Hiram W. Thomas Lectures. Income available_____. The lectures are intended to express the "ever-growing thought of the world in religion and life." Chairman of Committee __________________________.

9. Income from the Summer Quarter Lectures. Amount available for the current year ______. A letter from Mr. Plipton, September 30, 1923, says "The expenditures for the Summer Quarter 1923, have been approximately the same amount as the income; therefore, only to a very limited degree would it be possible for us to finance lectures" from this fund. Acting Chairman, Mr. Butler.

Will you be good enough to fill in the blank spaces left above if you can? These blank spaces especially call for information for funds available. You can easily see that such information as I am asking is almost absolutely necessary that I may respond intelligently to any suggestions regarding public lectures. I shall be greatly obliged for your reply at your earliest convenience.

Very truly yours,
The College-Prep School, Inc.

Dear Mr. Thompson,

I am writing to inform you of our recent decision to close the Headway School, and I wanted to take this opportunity to thank you for your years of dedication and service.

The decision to close the school was made after careful consideration and consultation with our board of trustees. It was a difficult decision, but we believe it is in the best interest of our students and staff.

Please know that your contributions to the school have not gone unnoticed. You have played a significant role in the development and growth of Headway School, and we are grateful for your commitment.

If you have any questions or concerns, please do not hesitate to reach out to me. I would be happy to discuss the situation further.

Thank you again for your hard work and dedication. We wish you all the best in your future endeavors.

Sincerely,

[Your Name]
Chicago, December 14, 1917

Dear Mr. Burton:

The Haskell Lectures by the terms of the gift were to be administered by a committee consisting of the President of the University, the Professor of Comparative Religion, and the Haskell Lecturer. Since the death of Professor G. S. Goodspeed there has been no Professor of Comparative Religion, and there is no Haskell Lecturer on permanent appointment, and never has been. This leaves the matter in the hands of the President of the University. To aid him in the conduct of this important course I am asking the gentlemen whose names are subjoined to act as an advisory committee. Will you be willing to serve on that committee?

Very truly yours,

Harry Grant Judson


H. P. J. — L.

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

The material presented by the appear to be focused on the importance of education and the need for the expansion of educational facilities. The lack of adequate educational facilities and the financial strain on the school are of great concern. It is necessary to address this issue and find ways to improve the situation.

The Board of Education is committed to the improvement of the educational environment in our community. We believe that education is the key to the success of our students.

Thank you.

Yours sincerely,

[Signature]

Director of Education

[School Name]
With best regards, I

am

Ever yours,

William F. McDowell

To

President Harry Pratt Judson, LL.D.,
University of Chicago,
Chicago.

February 12, 1910.

Dear Mr. President:

I am in receipt of a letter from some eastern friends, members of our church, suggesting the name of Professor Borden P. Bowne for the Haskell Lectureship, and asking that I bring the matter, which I am glad to do, to your notice. I do not need to tell you anything of Professor Bowne’s standing as a philosopher and teacher or as an author. You may not, however, have observed that two years ago he employed his year’s leave of absence in making a very leisurely journey around the world, spending many months in eastern and southern Asia. While there he naturally met the learned men of all classes. He has become tremendously interested in the Orient. And these friends are persuaded that he would render a fine service on the Foundation referred to. I bring the matter at their request, but with my own full approval, to your own kindly notice.
February 14, 1910

My dear Bishop McDowell:

Your favor of the 12th inst. is received:

I note your recommendation of Professor Bowes for the Haskell Lectureship, and the same of course will receive careful consideration when that matter comes up.

Thanking you, I am,

Very truly yours,

H. P. J.

Bishop William F. McDowell,
57 Washington St., Chicago.
My dear Professor:

Your letter of the 15th April is received.

I hope your communication of Professor Woods for the Hunterian Lectures will receive careful consideration.

F. A. A.

Thinking how I am

Very truly yours,

[Signature]
President Harper,
University of Chicago,
Chicago, Ill.

My dear President Harper:—

Your kind letter of May 29th inquiring as to what I consider the most important forward steps taken in university and college education in the past year was duly received, and I feel honored by the inquiry.

It seems to me, certainly in New England, that the most important step is the formation of the College Entrance Examination Board. You will remember that this was the College Entrance Examination Board of the Middle States and Maryland, and this last autumn by the action of several New England colleges the last part of the title was dropped, and it now becomes a Board giving examinations for the New England colleges which have joined the federation, so to speak. It seems to me that this is a step toward unification which it is wise to take.

From the point of view of the women's colleges the three great academic festivals of the year have been of special interest;— that of Yale the 19th of October and subsequent days; the Quarter-Centennial at Johns Hopkins the 21st and 22nd of February, and the inauguration at Columbia on the 19th of April. Women's colleges were better represented at these three festivals than ever before.
I want to see you in the morning and talk things over.

I have received your letter of May 28th, and am glad to know that you have determined to enter "Gettysburg College." This institution is one of the best in the country, and I am sure that you will find it a source of inspiration and strength.

I understand that you are desirous of entering "Gettysburg College" in the fall, and I congratulate you on your decision. This is a wise and wise choice, for "Gettysburg College" is one of the best institutions in the country.

I regret that I am unable to give you any personal advice on the subject of your college education. However, I am sure that you will find the college administration and the faculty of "Gettysburg College" most helpful andsupportive.

I wish you all the best of luck in your college career, and I am sure that you will be a credit to your family and your country.

Very sincerely yours,

[Signature]
in the history of education in America, and from the standpoint of equality of education for both men and women this cordial recognition on the part of the older Universities and the progressive new University of this country was very gratifying. I had the pleasure of being at all of these celebrations, and certainly the women who were there as representatives of the institutions of learning especially for women compared very well with the men. While the number is so small as yet of representative women, of course an even higher standard is expected of women in such an unusual position than is required of men, but I think that the women's colleges had no reason to blush.

Believe me

Very sincerely yours,

[Signature]
Office of the President
Wesleyan College

Wesleyan, March

To the President of Education in America, any from the Branch
point of society and education for both men and women gives
considerable recognition to the part of the other institutions
and the importance for University of this country and very
essential... In my case, the presence of women... I have been
acknowledged, many certainly the women who were there as
representatives of the institutions of learning especially
women of very many men with the men... While the
women have worked as much as if not more than men in some
an area... the position from deduction of men... I think that

Yours sincerely,

[Signature]
Dear Dr. Harper,

The 5th is Mrs. Agassiz's 80th birthday and I have been asking some of the College Presidents if they would like to send some note of congratulations to her, to be part in a portfolio and given on that occasion.

Is it too late to receive a line from you? Sincerely,

Caroline Hazard