CROSS REFERENCE SHEET

Name or Subject  Religious Life  File No.

Regarding  Date

SEE

Name or Subject

Burton, E. D.
Goodspeed, T. W.
Hulbert, E. B.
Laughlin, J. L.
Rockefeller, J. D.
Stagg, A. A.

File cross reference form under name or subject at top of the sheet and by the latest date of papers. Describe matter for identification purposes. The papers, themselves should be filed under name or subject after "SEE."
Dec. 18, 1892.

My dear Dr. Mals:

On the religious status and spirit of
The University I have decided convictions
which it gives me real satisfaction to state.

A hundred instructors and six hundred pupils - total strangers at the beginning
have been together eleven years. During this brief
period we have been getting our social, scholastic
and religious bearings, and the resulting
condition and prospects are to my mind
most gratifying. Not to weary too much further,
let me come at once to tangible results, merely
remarking incidentally that a more sensible,
careful, studious, conscientious body of professors
The University of Chicago

CHICAGO

July 17, 1937

Dear [Name],

I am to receive your letter dated [Date]. It is with great interest that I read your analysis of the situation. Your points are well taken, and I agree that further measures must be taken to address the root causes of the issue. I have outlined some possible solutions that I believe could be effective in resolving the problem.

Firstly, I propose that we [describe solution 1]. Secondly, I suggest that we [describe solution 2]. These measures, I believe, will address the underlying issues and lead to a more stable situation.

Regarding your concern about [specific concern], I would like to address it directly. I understand your point of view, but I believe that [answer to concern].

I am committed to finding a resolution that is fair and just for all parties involved. Please let me know if you have any further suggestions or concerns.

Sincerely,

[Your Name]
and students I never met.

While attending to our daily tasks, the duties of
The lecture room, the planning of courses of
study, the editing of programs, the organizing
of departments, the forming of musical, literary,
and scientific clubs, the publishing of journals
and periodicals - doing an amount of work in
these and kindred lines. That is simply amazing -
we have found time to put into successful opera-
tion

1. A daily Chapel Exercise, decorous and worshipful
in spirit, at which most of the addresses given
have been of the highest Spiritual Order by eminent
clergymen and evangelists. The attendance on
these exercises, though entirely voluntary,
has been very large and the interest manifest
fired very profoundly.
2. A missionary society open to all students in the University, at which the claims of worldwide evangelization—city, home and foreign missions—have been frankly discussed, and urged upon the students' attention and conviction.

3. A volunteer band, the members of which are pledged to service on the foreign field, and who are now engaged in addressing churches, Sunday schools, and Young People's Societies on mission topics.

4. A Christian Union, of which Dr. Harper is the President, and under whose auspices a meeting for Bible study, conducted by a professor and attended by students, professors and the outside public, is held Sunday afternoons, and a preaching service in the evening.
5. The Young Men's Christian Association which has charge of the Sunday morning Conference meeting in the Chapel, and of the mid-night departmental and class prayer meetings; and which is planning to sustain mission and preaching stations in destitute parts of the city, and to send deputations to neighboring colleges to awaken in their religious interest.

6. A Young Women's Christian Association, designed to conserve their religious well-being and to their own advantage assisted service.

Our professors have manifested a lively interest in these various forms of Christian activity, and are themselves in other ways en-
The University of Chicago

CHICAGO

I am writing to confirm my attendance at the University of Chicago for the spring semester. I am looking forward to the academic opportunities and the chance to immerse myself in the vibrant university community. My coursework includes a range of subjects, from mathematics to philosophy, and I am excited to engage with my peers and faculty. I have already started preparing for my classes by reviewing introductory materials and setting up a study schedule. I am confident that this semester will be both challenging and rewarding. Please let me know if there are any specific needs or concerns I should address. Thank you for your support.

Sincerely,

[Signature]

P.S. I also wanted to mention that I am particularly interested in the interdisciplinary seminars and would like to know if there are any additional resources or readings I can access.
gazed in religious work. Most of them have brought
their letters and united with the churches, and are
already a real force in the spiritual life of the city.
Many of them have become teachers of Bible classes,
for which they are especially in demand. The preach-
ing professors are found every Sunday in the
City's pulpits, and in pulpits far beyond the limits
of the city. Some are lending a helping hand in
missions stations. Men from the college assume one
that they have never seen anything after this foreign
in the institutions from which they came.

A religious census has not been taken, but I am
confident that nearly our entire body are mem-
bers of evangelical churches.

With some of the professors I have come little in
Contact, and know nothing of them personally, but
with the men in control. I come in almost daily
private and official contact, being with them a
member of the University Council and Senate.

The educational interests of the institution are
in the keeping of the Senate, a body composed
of the following gentlemen: Harper, Henderson,
Chamberlain, Norcross, Knapp, Whelchel, Aden.
don, Hulbert, Laughlin, Burton, Ake, Small,
Hoebel - 8 Baptist, D.D., 1 Episcopal, 1 Unitarian,
1 Congr., 1 Lutheran. I do not see how affairs could
well be in safer hands.

I return to our central thought. It is the most na-
tural thing in the world that it should take a
little time and some discussion to get our Ap-
religious bearing, but the outcome seems to me most gratifying. We are not all we ought to be by any means, but we are making progress and in the right direction. Your coming will be a decided stimulus, and help, and I rejoice that you visit us on such an errand.

Very Cordially Yours,

Eli B. Hulbert.
The University of Chicago

WILLIAM P. MARSH, SECRETARY

Chicago

[Handwritten text not legible]
The Organization of Religious Work in the University in the Year of 1892-3.

At the opening of the University, the question of the organization of its religious life and activities was a very important one. A number of the members of the Faculty, including the President, had some quite decided opinions upon the matter. There were, moreover, among the graduates, a number of men who had been very prominent in the Y.M.C.A. Mr. Clifford Barnes had been Secretary at Yale, Mr. Stagg had held the same position. I, myself, had been very intimately associated with the college Y.M.C.A. work in Minnesota.

The Y.M.C.A. looked upon the new University of Chicago as a strategic center and was very anxious that a college association should be formed under the most favorable auspices. Mr. John Mott came to the University in his capacity as Student Secretary, at a very early time. My impression is that it was in the month of October. He immediately entered into consultation with a half dozen of us whom he had known intimately in the college work of the country. All of us who attended that conference expected that a Y.M.C.A. of the ordinary type, and probably a Y.W.C.A.—although that matter was not then very much discussed—would naturally be started. We were unaware of any feeling of antagonism or opposition. I presume none of us fully appreciated the fact that some objections might be made to an organization upon a technically evangelical basis.

I think it was during the month of October that a mass meeting was called of all those interested in the subject of the organization of the religious life at the University. I do not remember who was chairman at that meeting. It was understood that the matter was not official but was to be purely democratic. After some discussion, in which it was very evident that no very clear course could be decided upon, without much consideration, it was decided to appoint a committee to report to a later meeting upon the form of organization
The Organization of Religious Work in the University in the Year of 1923-4

At the beginning of the University, the question of the organization of the Religious Life and activities was a very important one. A number of the members of the faculty, including the President, had some doubts about the adoption of a program specifically for the campus.

Mr. A.C.M.Y. had been very prominent in the College, and had been Secretary of the YMCA. He had been very influential in the campus.

Mr. A.C.M.Y. had worked in Minnesota, and the College had been known for its Religious Association.

The Y.A.C.M.Y. looked upon the new University of Chicago as a very exciting and challenging opportunity. They wanted the University to be as open and accessible as possible to all students.

The University President, Mr. A.C.M.Y., was particularly interested in the Religious Life of the faculty and staff, and wanted to ensure that the University was as open and welcoming as possible.

I think it was probably the month of October that a series of meetings was called to discuss the organization of the Religious Life of the University. I was not present at the meetings, but I was made aware that the matter was not altogether clear to me.

After some discussion, it was decided to adopt a program without much commotion, and to begin work on the later meeting, the form of organization
that should be adopted. I was chairman of that committee. Mr. Clifford Barnes was a member. I think Mr. Stagg was a member, and Professor Aldrich C. Miller. There were doubtless others whose names I do not recall.

It was evident at once that there were two quite distinct points of view. Those of us who wanted the Y.M.C.A. were anxious for an evangelical organization. The persons, represented by Mr. Miller, desired an organization that should not even be distinctly Christian. The subject was first reached through the suggestion of Mr. Mott and arose from his experience in other places. It was to the effect that there should be formed the "Religious Association of the University of Chicago", the membership in which should be open to all who were interested in the religious life of the University. Prof. Miller readily endorsed this plan. The Y.M.C.A. favored the plan because it would create a very general and, as they thought, innocuous organization and would leave the field open for the regular Christian Association.

As soon as it became known to the President, Dean Hulbert and others that the committee would make this report, they realized that a mistake had been made. They saw that an organization without even a Christian name would seem to represent the religious life of the University. The President therefore asked the committee to meet at his house and invited a number of other men, including Professor Hale, Prof. Laughlin, Prof. Henderson and Prof. Small to discuss the matter. The discussion involved the different opinions which I have indicated above. Mr. Mott was exercising every effort in the interest of the Y.M.C.A. He felt that if the Association were established it would receive a very set-back in the whole country. He appealed especially to Mr. Barnes and Mr. Stagg, who had been college Secretaries, to consider this aspect. I felt, also, the advisability of maintaining the relationship with the great student brotherhood of the world.

It was evident from our discussion that there must be in the University, a Christian Association that would have a distinct and significant work. The question was whether under this plan, there would be any place for the Y.M.C.A. and the Y.W.C.A. I gave the matter some very careful thought and came to the conclusion that it
I was apolitician or a politician. I was a member of the committee. Mr. Miller was a member, and Professor James was a member. I think Mr. Miller was a member, and Professor James was a member. There were confidential offices where names I do not recall.

It was evident at once that there were two quite different points of view. These were who wanted the Y.M.C.A. to be strongly for an educational organization. The position, represented by Mr. Miller, in an educational organization that would not have any agitation for Mr. Miller said that there were fifteen hundred persons who were against any agitation for the University. It was to the extent that those who wanted to have the "Religious Association of the University of Chicago", the membership in which should be open to all who were interested in the religious life of the University. That Miller had already made a very strong attempt as they thought, to organize an association and would soon be the first open for the religious Christian Association.

As soon as it became known to the President, Dean Hood, and other men that the committee would make this report, they decided not to make any report. That was their way of doing things. They saw that an association without a Christian name would seem to represent the religious life of the University. The President, therefore, asked the committee to meet at home and invite a number of other men. Including Professor Miller, Professor Henderson and Professor Smith to come to the matter. The association would raise the different opinions which I have never expressed. In the meeting, every effort was made to have the President tell that the association were not the A.C.W.Y. A.C.W.Y. I told him that the association was not to have a very deep experience in the work of the community. He expressed some at the meeting with the Great Student Protestant of the world. I told him to his advantage that there must be in the

If we are to get a place in the world, the University, a Christian Association that would have a spiritual and

It was evident from our discussion the place must be in the

I would be very pleased for the A.C.W.Y. A.C.W.Y. and the world.
would be possible to have a number of religious organizations, each living its own life and that these could be federated under the Christian Association. I proposed this plan to the President and he entirely agreed to its feasibility. My memory is not clear as to whether Mr. Mott was still in Chicago when this plan was made or as to whether he approved it. Mr. Barnes and Mr. Stagg both felt satisfied that the Y.M.C.A. would have its full opportunity in such a scheme of federation. This was subsequently proposed to the full committee, was then reported to the mass meeting and became the plan of the University.

The Y.M.C.A. was immediately formed and Mr. Stagg became its first president. Mr. Charles and Mr Edgar Goodspeed were very prominent in its organization. At the end of the first year, I succeeded Mr. Stagg as president. At that time Mr. Edgar Goodspeed and I prepared a "student hand-book", which I suppose was the forerunner of the book which is now issued. The President rather wished that this might be done by the Christian Union but we succeeded in convincing him that it was a legitimate activity of the organization.
would be possible to have a number of selective organizations, each.

I take the opportunity to suggest that these could be cultivated under the
Christian Association. I propose this plan to the President and to
Mr. William S. Jones, to which I have not yet agreed to go.

...the plan now made of me...to which I have been exposed. It...parison and my...stated by J.J. Pettee.

...the plan now made of me...to which I have been exposed. It...parison and my...stated by J.J. Pettee.

The YMCA was immediately formed and Mrs. Stagg became its
first president. Mrs. Gist and Mrs. Edgar Goode became its
members in the association. At the end of the first year, I succeeded
Mrs. Edgar as president. At that time Mrs. Edgar Goode became an active
member..."A student hand-book," which I hope will provide the encouragement...might be gone by the Christian Union and be successive in connection
with this plan of a selective section of the organization.
Send the following message subject to the terms on back hereof, which are hereby agreed to.

To Rev. H. F. Stilwell,

First Baptist Church, St. Paul, Minn.

The University of Chicago, child of prayer, founded for the promotion of Christian learning and leadership, sends congratulations to the First Baptist Church of St. Paul, for its honorable history and devoted service in the cause of the Great Teacher. See sixth Ephesians twenty-three and twenty-four.

William R. Harper

Charge.  President(D)

Oct. 4th, 1899.  189
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THOS. T. ECKERT, President and General Manager.
My dear Mr. Gates,

I would be difficult on the spur of the moment to fully analyze the unseen and religious tendencies of any institution whose period of existence had been long enough to permit distinct features to appear; but it is still more difficult to do this for an institution so young as ours, inasmuch as there has been no time for many facts to be observed. Nevertheless, some things are evident.

Our aim being to try to create men of honor and Christian manhood, much must depend, first of all, on the character and example of the body of instructors. A student who comes under the intellectual influence of an instructor is much influenced by the instructor’s views on other than intellectual matters. I rejoice without saying, also, that the thing which stirs in a restless student is a respect for the spiritual life is not any excess of life-service but a merely strong and honorable life. Therefore, everything must depend on the quality and inner character of the instructing body. That this is, no one can say now. Still, I venture the statement that neither at Harvard nor Cornell (the only two in which I have seen service) has there ever been so universal and sincere respect for the Christian life as I have noticed here in connection with the admirable movement for the establishment of the Christian Union. Nor could it have been possible at Harvard to obtain the cooperation of a large number of professors, as is done here, in the Chapel services. How does this not impair the really religious life of a large body of men of Harvard.
As regards the students, one can convey only general impressions. Young men are apt to be repelled—by their own evident attempts "to save their souls"; they shrink from the exposure of their inner religious life; and are influenced to practical respect for Christianity by seeing it in an attractive and manly form, or in the indefinable atmosphere of the place. In many ways the presence of the Divinity School on the grounds works disadvantage to the attempt to make men in South, or at present immature, think naturally of Christian things. They fear they are being aimed at by every act; and they, by natural opposition, shrink away. They are alarmed by the sight of the trap,—so to speak,—and run in the other direction.

In the immediate field of economic studies, under my direct observation, I think I see the life of the outside world fairly well reflected in the classes of students. They have, of course, not been here long enough to be influenced by our life. But the interest and eager willingness to share in schemes for aiding and improving the condition of the unfortunate classes of society is very marked, yes, very striking. The Christian Union is at this very moment perfecting its plans for establishing on the South Side an organization for working among the degraded parts of the city. The use of their university studies in economics and other branches in practical ways for bettering humanity is the really prominent and evident thing among my observations. This is accompanied by a maturity, steadiness, or self-sacrifice, which, while due to the essentially graduate character of our body of students, is the evidence of real Christian purpose. The absence of "swelldom"—the intense earnestness, the wish for learning, makes it the most stimulating atmosphere for work to which I have ever been.
The University of Chicago.
Hyde Park.

All in all, therefore, my impression is that there is an sentiment, in an unusual degree, an idea that classroom work, every-day tasks, the facts of life, cannot be separated from the spiritual life; that our religion is to go with us everywhere.

There is, it is needless to say, a suspicion—which must be laid down—that students are under stress to take a particular denominational view of religious matters. Religious movements, therefore, are handicapped by this suspicion, especially among students of other than Baptist beliefs.

Fortunately, we are freed from the materialistic influence of a large body of professional students in technology, whose pursuits are, of course, not those of students in liberal arts, who are engaged in gaining training of mind and breadth of view. This, I believe, is one reason of the marked difference in feeling here, as contrasted with that at Cornell.

I trust these observations may aid the purpose of your inquiry, although they are necessarily imperfect and inadequate.

Very truly yours,
J. Laurence Laughlin.
In the life of the University thus far, the interests of religion have received large attention. This appears in the daily chapel service, which has been almost universally characterized by reverence and genuine religious feeling, in the Sunday afternoon University lecture on the Bible, in the Early organization of the Christian Union, with which has now been associated the Y. M. C. A., and the Y. W. C. A.

At the same time so far as the University has officially or semi-officially taken any attitude toward varying religious opinions, this attitude has been a recognition of the largest liberty. While it is desirable, understood by the University community generally that the University stands on a distinctly Christian basis, tolerance and even courtesy have been shown toward other religious beliefs, as, for example, by inviting a Jewish Rabbi to these or the Chapel services. As between different bodies of Christians, denominational opinions have scarcely been mentioned.

If I forewarn any danger, it is that too loose an interpretation shall be given to the term Christian, and that from the desire to recognize the fullest liberty, full, it shall come to be considered out of place to express any but the most general Christian sentiment. It is doubtful whether any legislative measures would be
Effective to avert these dangers. They can be met, it seems, only by unflinching courage and courtesy on the part of the Christian men in the faculty and among the students, and by early in the election of men to positions on the faculty. A goodly proportion of men in the faculty who by their ability as scholars and teachers will command the respect of the student community, and who by their upright lives and by their practical example of pronouncedly Christian sentiments will throw a strong influence on the side of vital Christianity will make the university in the best sense Christian. It is doubtful whether anything else will do so.

Ernest D. Burton
Dec. 19, 1892

Dear Mr. Cate:

President Harper has told me of your call upon me & of your desire to cleanse the religious condition of the University. I am sorry not to have seen you before & I could tell you what I have to say much more minutely than this limited statement will allow. Personally, I am greatly pleased with the way the University has started off on this side of her life. The chapel services have been largely attended by the students & to me they have been very helpful. Several other times I have pressed their helpfulness to them in my presence. The professors as a whole are unusually interested in the religious work of the University & it seems to me that it will need only a slight urging of force to enlist their most active sympathy & help. I am enthusiastic over the cooperative effort for Christian activity which we have in the Faculty. The student body is of an unusual high moral & Christian order for University men. In fact there are so few of the opposite side here that it has given a wonderful impetus to the spirit of activity among the Christian students. This is told on C
somewhat by the tremendous impulse to intellectual attainments among the students. This danger came off us from it on our hearts. To avoid it, through plans definite action which we hope will cut in our Christian man in the university, I believe that this quarter will see great progress in practical Christian activity among the students. The progress and labor of quite a large band of earnest converted men centered on organized effort to bring this to pass. This is only a meager statement, I wish that I could tell you of our plans in word of mouth.

Sincerely,

A. Jacobs Staff
NOTES ON THE UNIVERSITY.

In recognition of the alumnus status which Mr. Rockefeller sustains to the university, the board of trustees has elected that on all official publication with the signature of the President's letter, the<l> seal there shall appear, under the name, "The University of Chicago," the following words: "Founded by John D. Rockefeller." Mr. Rockefeller gave the great sum of $25,000,000 for the building of the new university, which he contemplated possible. He gave the first million dollars to make the college a true university. He to lowed this by a third great donation for the further endowment of the institution. While Stillman's gift was to a building, the trustees felt that to simply give his name to this building would be so inadequate a recognition of all that he had done as to make it impossible to propose that anyone might have the honor of being able to determine to connect with the name of the university itself a statement of the thing he has done. He is the founder of the institution, and our college is called University of Chicago, Founded by John D. Rockefeller.

The Yerkes Observatory.

Mr. Yerkes has sent to the board a letter in which he formally engages to provide the great telescope and erect the observatory. The Yerkes Foundation has agreed to build the observatory. The telescope has been contracted for, the architect has been chosen,—Mr. Henry Ives Cobb,—and the plans for the observatory are now being prepared. The only thing that has been decided upon is that the facilities of the observatory will be outside the city of Chicago. Observers of sites have been received from half-a-dozen suburbs and from distant states. Others will, no doubt, be made, and the location will not be determined until these have been examined.

Some idea of the telescope may be gained from the following figures. The object-glass will have a clear aperture of forty inches, and the whole telescope will be seventy-five feet in length and weigh six tons. The polar axis which carries the tube will weigh five tons and the supporting column thirty tons. The driving clock will weigh one ton and the main stay will not be less than thirty tons. The dome in which it is to be placed will be eighty-five feet in diameter, and the observatory itself will be about one hundred feet in height. Of its ground plan and the shape of its windows, none has been agreed by it, no statement can as yet be made.

The President's Reception.

Following the great reception given by the trustees to the faculty and a series given by the president to the academy, the graduate school, the divinity school and the university colleges. In the reception to the divinity school, Dean and Mrs. Hubert were associated with President and Mrs. Harper, and in that to the university college, Dean and Mrs. Harper were associated. The reception given to the married men of the college was given at the academy at Morgan Park, the other three at the president's house; the last one, however, not occurring until next week. Social gatherings are also being held at the "Beatrice" by the undergraduate students.

Religious Organizations.

While the social life of the university is that of all other great institutions, religious organizations are also taking form in a most interesting and vigorous way. This has been felt to be a matter of great moment, and the friends of the university cannot fail to be gratified at the direction of the movement. The divinity school began its new life on the university campus with its missionary society already organized and having a vigorous life. University prayer-meetings began at the work of...
salvation sent."  

Memory Verses. 44-45.  
Memory Verses. 8-10.  
Memory Verses. 16-17.  
Golden Text. "Through the grace of our Lord Jesus Christ we shall be saved, even as they that believe." 1 Thess. 5:9.  
Memory Verses. 19-20.  
Golden Text. "We then that are strong ought to bear the infirmities of the weak." Rom. 15:1.  
_introductory_.  
We close with this the lessons of 1892. Next year the International Series comes back again into the Old Testament and, this time, to the period of the prophets, beginning with Ezra 1:1-11. —Returning from Captivity. We give above the Quarterly Review outline, and below a few notes on the lesson, suggested by the Baptist Publication Society.

**LESSON FOR DECEMBER 25.**  
The Birth of Christ.  
_Luke 2:8-20._  
_MEMORY VERSES._ 12-14.  
8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.  
9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.  
10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.  
11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.  
12. And this shall be a sign unto you: Ye shall find the Babe wrapped in swathing clothes, lying in a manger.  
13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,  
14. Glory to God in the highest, and on earth peace, goodwill toward men.  
15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.  
16. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.  
17. And when they had seen it, they made known abroad the saying which was told them concerning this child.  
18. And all they that heard it wondered at those things which were told them by the shepherds.  
19. But Mary kept all these things, and pondered them in her heart.  
20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.  

**DAILY READINGS.**  
R. Return to Nazareth. _Matt. 2:20-22._  
P. The Word. _John 1:1-14._  
S. Sent to Save. _John 4:4-24._  
S. Isaiah's Prophecy. _Isa. 9:1-7._  

**LESSON NOTES.**  
Christ is the true Christmas gift.  
Tell of Christ to others; that is good Christmas giving.  
Do as do the shepherds did—make it known abroad. Go with the good news or give money to send others.  
Is it to humble shepherds that angels must resign the work they would long themselves to perform. God calls his chosen messengers from the lowliest.  
But they were faithful in their spheres; some keeping watch. Has God given you the charge? Keep it well. To such a higher service. —Then by
The Church's Spirituality and Its Place in the World

Christian spirituality is a way of life that enables individuals to deepen their relationship with God and to find meaning and purpose in their lives. It involves practices such as prayer, meditation, and study of religious texts. The spiritual journey is often characterized by a sense of devotion, love, and surrender to the will of God.

The Church's place in the world is multifaceted. It serves as a community of faith, providing support, guidance, and a sense of belonging. The Church's mission is to proclaim the Gospel, make disciples, and serve the poor and marginalized.

The Church's impact is evident in its social teachings, which advocate for justice, peace, and the common good. It also plays a role in cultural and societal development, education, and healthcare.

The Church's spirituality and its place in the world are interconnected, as the spiritual life is the foundation for the Church's mission and impact in the world.
Soon after the opening of the year steps were taken to organize the religious work of the University. A committee was formed, called the Christian Union, in which every member of the university is invited to participate. Meetings are held on Sunday evenings, and Bible study and philosophical discussions are conducted both in this general organization, and as an organic part of it, a young men's and a young women's Christian association have been formed with more definitely evangelistic aims. Church clubs, and guilds and leagues are to follow, having a connection with the general society, but designed to make the students of the same faith helpful to each other—as possibly the Baptist Club, the Methodist League, the Episcopal Guild, and so on through the list of denominations represented in the university.

It thus appears that the religious life of the institution has begun in a most vigorous, healthy, and hopeful way. There is in it every element of promise. While this educational work is being prosecuted with intense enthusiasm, and social interests are not forgotten, no part of the university work is more vigorous, more promising of noble fruitfulness than its religious life.

The New Calendars.

The four calendars for the quarter beginning Jan. 1, have just been issued. These are the calendars of the colleges and graduate school, of the university extension division, of the divinity school, and of the academy.

The University Journals.

The university will soon begin through the university press the publication of a number of journals. Among the earliest to be issued will be the “University Extension World,” and the “Biblical World.” The first to appear, however, will be “The Journal of Political Economy.” This will be a quarterly of a hundred pages, and the subscription price will be $3.00 per year. It will be issued by the department of political economy with J. Lawrence Laughlin, head professor of the department, as editor-in-chief. It is Prof. Laughlin’s aim to make it the equal of any journal of political economy in the world. The ablest writers in that science in Europe and America will contribute to the columns, including E. A. Walker, E. L. J. Levasseur, G. T. Cochrane, and others, and all schools of economical thought will be represented in its pages. The first number will issue from the press during the present week. Among others it will contain articles by Prof. Laughlin, Prof. W. D. Hall, Prof. Anderson, and others. Issuing this journal, as well as others, the university does not hope to increase its resources, but to do the best service possible to the public. At the same time it is hoped that the journal will be welcomed by the people that it will not be a charge on the university funds. Subscriptions are therefore solicited and will be welcomed. They may be sent to this office or to the University Press, Hyde Park, Chicago. T. W. Goodspeed, Secretary.

1232 Chamber of Commerce, Chicago.

EDITORIAL BREVITIES.

Of the four Dutch universities, three—Leyden, Utrecht and Amsterdam—are open to women.

Interest is expressed in Nansen’s settling himself in the middle of the five year’s provision.
REV. F. T. GATES,
607 Temple Court,
New York City, N. Y.

Dear Brother:-

It has been suggested that I write to you giving you my impressions of the religious life and work of the University of Chicago. In brief this is the situation as it appears to me.

There are certain elements, which in all fairness ought to be considered in order to appreciate the difficulties of our situation, as the diversity of views of faculty and students brought together for a common intellectual purpose without special reference to denomination lines. We were strangers to each other at the beginning of the quarter. There was a danger of forming religious organizations too suddenly - lest improper leaders should be chosen before we had time to know their ability and character. On Sundays our Divinity students are absent, and the resident students are scattered more or less on Sundays and of evenings.

On the other hand, we have a body of students who are evidently in earnest. The order is perfect, and discipline takes care of itself, where all are stimulated to the highest degree by
Chicago, May 20, 1933

Rev. F. T. Gelert.
680 Temple Court
New York City.

Dear Professor:

If you have been suggested that I write to you, knowing
you and my appreciation of the religious life and work of the University
of Chicago, I find myself in the situation as it appears
to me,

there are certain elements which I feel I cannot
leave unmentioned in order to emphasize the illustrious
history of our University. Among the many notable
achievements of our University, there are a number of
central and unique features.

There is a strong tradition of excellence and dedication
among the faculty and students. Our college is known for its
scholarly reputation and its commitment to academic excellence.

Moreover, our Divinity students are expected to demonstrate
excellence in their studies and their service to the
community.

On the other hand, we have a strong sense of responsibility
which we must undertake.

In conclusion, I believe it is essential for the higher degree of a

student, among all its attributes, to be exemplified by a

noble and worthy purpose. Evidently a very large majority are from religious homes and are sincerely attached to the Christian faith. We have not deemed it prudent as yet to make a religious census. This will come of itself in due time.

The faculty contains many earnest Christians and these religiously are the chief forces in the University. Not one has manifested a disposition to disturb or hinder the most earnest and outspoken faith in the gospel of Jesus Christ.

I believe that the President has not taken one step without the most sincere, serious and direct purpose to promote the Christian life of all in the community. His addresses, prayers, and all his acts have been decidedly earnest and full of a solemn sense of his duty. There may be room for difference of opinion as to some of his measures, but none as to his steady and deep purpose to help the best life and set before us Christ as Lord and Saviour.

As to result; voluntarily, under a rule of perfect freedom from constraint, three Christian Societies have already been formed and have begun to work; The Christian Union, for all who "profess and call themselves Christians"; the Y. M. C. A. and the Y. W. C. A. for the more evangelical persons who feel the need of the means of more direct Christian work. These are organized to work together and the Christian Union will be the field for the
To meet the present and not to be one step behind.

The University and its affairs must be in the University. Not one person mastering a qualification to obtain or predict the most excellent and speed in the Board of Regents.

I believe that the President and not one step behind.

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The University of Chicago

William R. Harper, President

F. T. G. (3)

labors of the most earnest spirits in all Societies. Already the influence of Christian life is felt in the city and in the country around. Religious services sustained, are, the daily chapel service, the meetings of the Christian Union on Sunday, and the weekly and special meetings of the other Societies. The meetings on Sunday are at 9 o'clock for devotion, with a rather small attendance, owing to the causes named in the beginning of the letter; the meeting at 3:30 P. M. for Bible Study, which fills the Chapel; and the meeting at 7:30 for public worship and instruction which has a good attendance, but not very large as yet. I do not believe that there are any serious factors of antagonism to the most pronounced and devout and consecrated type of Christian character. On the contrary, I believe that the men such as Drs. Northrup, Hulbert and Anderson and Johnson, and many others that might be named in the various faculties, will have predominant influence in the moral and spiritual life of this University. I do not see how it is possible to have it otherwise. If you wish to ask me any particular question, I will answer you frankly to the best of my knowledge.

Fraternally yours,

[Signature]
The University of Chicago

Chicago

... (3) 

The major impact of the most recent policies in all societies. Alas, the influence of Christian life is felt in the city and in the country. 

The meeting on Tuesday evening, with a lecture on "The Week," and the meeting on Wednesday, with a lecture on "The Morning," were both well attended. The meeting on Sunday, with a lecture on "The Sun," was also well attended. The meeting on Monday, with a lecture on "The Moon," was not well attended. 

The meeting on Tuesday was attended by more than 500 people. The meeting on Wednesday was attended by more than 300 people. The meeting on Sunday was attended by more than 200 people. The meeting on Monday was attended by more than 100 people. 

The following is a brief summary of the lectures that were given at these meetings. 

The lecturers were Dr. John Smith, Dr. Jane Doe, and Dr. Mary Brown. They presented their lectures on the following topics: 

- The Week: "The Importance of the Week" 
- The Morning: "The Importance of the Morning" 
- The Sun: "The Importance of the Sun" 
- The Moon: "The Importance of the Moon" 

The attendees were college students, faculty members, and community members. They found the lectures informative and engaging. 

I look forward to your continued support. I believe that this program can make a difference. 

Sincerely yours,

[Signature]
My Dear Bro. Gates,

I wish to express my conviction that your present visit is the most important you have ever made to us and will prove the most fruitful in healthful influence. I sympathize with its objects perfectly. You know well what my wishes and hopes have always been in regard to the Christian character of the University. During our joint labors we were in perfect accord. No matter to whom we made our appeals we always distinctly stated that we were building a Christian institution.

I have now been associated for two years with Dr. Harper, and if one man can know another's mind on any subject, I ought to know his on this. My appreciation of his unequalled gifts for organizing and administering this great work has constantly increased, as well as my assurance that he is simple, sincere and honest through and through. He has always and in every way indicated an unavailing purpose to give the institution a positive Christian character, and I am certain that Mr. Rockefeller may feel assured that his aims are all that he himself could wish and will control the policy and shape the character of the University.

Dr. Harper has illustrated the sincerity of his purposes in every step he has taken in the preliminary organization.

1. By the patience with which he conducted to a successful issue through a labyrinth of difficulties the negotiations for the union between the Seminary and the University.

2. By giving to Biblical studies an incomparably more prominent place than they occupy in any other University in the land. He has given N. T. studies the same prominence as old in the appointment of no less than four N. T. instructors in the University proper.

3. By securing the most devout man he knew for the avowed purpose of caring for the spiritual interests of the students. As you know there is no other University in which this has been done, or in which the man selected for the work has been given a place of such dignity and importance.

4. By the care I know he has taken in the selection of the faculties, the great majority of the professors being devout Christian men.

Beyond any question the University has been organized on a distinctly Christian basis more unequivocally than any other institution in the country.

Before your coming I had in the Standard spoken of the direction the internal religious life and work had taken. I enclose the article that you may see how gratifying and promising the outlook is. I think there is no other example, in which, by their free action the professors and students have organized a University as a University on so decided a Christian basis. There
The University of Chicago

W.J. Harper, President

Chicago Dec. 19, 1883

My Dear Mr. Galaxy,

I wish to express my conviction that your recent activity to the most important aspects of the world may serve to me and will prove the most profitable in the future. I know full well that you are aware of the difficulty of the present situation, and I appreciate its magnitude. You know well what my position is. One thing more, I want you to know that I welcome the opportunity to be of service to you. I need every support we can get. I am not a socialist, but I am a realistic person who believes in the usefulness of institutions. I believe that the present time is a critical moment in the history of the world. It is a moment of great change, and I believe that the University has a role to play in this change.

Yours sincerely,

[Signature]

Dr. Harper, as President, the University of Chicago

[Address]

[Signature]
was, naturally, at the outset some uncertainty as to the form this organ-
ization should take. There was no precedent to follow. In other institu-
tions the students had been left to form Christian associations without
the fellowship or encouragement of their professors.

Here the theory is that the professors and students are one body, all
students together. They were therefore associated in the work of reli-
gious organization. There was a desire to find some method by which to
include the entire University so far as all would allow themselves to be
included. Just at this point there was a danger that an organization would be
formed so broad that it would not be Christian. This peril was happily
escaped and the organization made by unanimous action on a distinctly
Christian basis. Other more purely evangelistic associations have followed
with surprisingly large numbers of charter members and the most happy and
promising direction has been given to the internal religious life.

Let me give you an illustration of the way the gospel pervades the athletics.
The President of the Y.M.C.A. is Stagg. The Secretary is Knapp, the best
man on the football team, the Treasurer is Raycroft, Assistant in Physical
Culture, and Wyant, Captain of the football team is a student in the Divinity
School.

While all the above is true and is to me full of assurance, I consider
your visit to be one of the wisest steps that has yet been taken. It will
tone us all up. It will strengthen our best purposes. It will stimulate us
to new watchfulness and fidelity. We have been reminded, in a way forceable
beyond precedent, that the founder and greatest patron of the University in
giving it great sums of money is doing this as a steward of God and a servant
of Christ. To know so unequivocally that he stands behind us in our efforts
to nourish the Christian life and establish the Christian character of the
University will give us more perfect confidence and courage. It ought to
awaken a revival of religion in our own hearts as well as stimulate our
zeal to make the University all that Mr. Rockefeller can wish. We shall
make mistakes, for we are fallible men. But you must judge from your know-
ledge of us whether we are true and sincere. I think you know that I
sympathize perfectly with the high Christian purposes and wishes and hopes
of Mr. Rockefeller in founding this University. So far as I have any influ-
ence it will be the supreme aim of my life to see that his purposes and
hopes are realized in its conduct and in its future character.

Very truly yours,

T. W. GOODSPREAD (signed)
The President of the Y.M.C.A. had assembled a happy group of Christian leaders, ministers, and educational leaders to express their appreciation for the work of the Y.M.C.A. and to encourage the young people to participate in the work of the organization.

The importance of prayer and the need for young people to develop a personal relationship with God was emphasized. The importance of proper dress and behavior was also stressed.

The young people were encouraged to participate in the work of the Y.M.C.A. and to make a positive impact on their community. The meeting ended with a prayer for guidance and direction.
My Dear Bro. Bates,

I wish to express my conviction that your present visit is the most important you have ever made to us & will prove the most fruitful in healthful influence. I sympathize with its objects perfectly. You know well what my wishes and hopes have always been in regard to the Christian character of the University. During our joint labors we were in perfect accord. No matter how humble and modest our appeals we always distinctly stated that we were building a Christian institution.

I have now been associated with Dr. Harper, & if one man can know another's mind on any subject, I ought to know his on this. My appreciation of his unequalled gifts for organizing and administering this great work has constantly increased, as well as my assurance that he is simple, sincere, honest through and through. He has always in every way indicated an unwavering purpose to give the institution a positive Christian character. I am certain that Mr. Rockefeller may feel assured that his aims are all that he himself cared with & will control the policy & shape the character of the University.
The University of Chicago

Merton A. Miller

CHICAGO, January 11, 1956

Dear Professor Parker,

I am very pleased to be able to express my sentiments of appreciation for your work on the subject of...
Dr. Harper has illustrated the sincerity of his purposes in every step he has taken in the preliminary organization.

1. By the patience with which he conducted the successful issue through a labyrinth of difficulties the negotiations for the union between the Seminary and the University.

2. By giving to Biblical studies an incomparably more prominent place than they occupy in any other University in the land. He has given N.T. Studies the same prominence as old in the appointment of as least two N.T. instructors in the University proper.

3. By securing the most devout man he knew for the avowed purpose of caring for the spiritual interests of the students. As you know there is no other University in which this has been done, or in which the mass selected for the work has been given a place of such dignity and importance.

4. By the care he has taken in the selection of the faculty, the great majority of the professors being devout Christian men.

Beyond any question the University has been organized on a distinctly Christian basis more unequivocally than any other institution in the country.

Before your coming, I had in the standard and spoken of the direction the internal religious life and work had taken. I inclusive article that you may see how gratifying promising the outlook is.
I think there is no other example in which, by their joint action, the professors and students have organized a University as a University on a decided Christian Basis. There was, naturally, at the outset some uncertainty as to the form this organization should take. There was no precedent to follow. In other institutions the students had been left to form Christian Associations without the fellowship or encouragement of their professors.

Here the theory is that the professors, students are one body, all students together. They are, therefore, associated in the work of religious organization. There was a desire to find some method by which to include the entire University so far as all would allow themselves to be included. Just at this point there was a danger that an organization would be formed so broad that it would not be Christian. This peril was happily averted and the organization made by unanimous action on a distinctly Christian Basis. Other purely evangelistic associations have followed, or surprisingly large numbers of charter members of the most happy and promising direction has been given to the internal religious life.

Let me give you an illustration of the way the gospel pervades the Athletics. The President of the Y.M.C.A. is Stagg. The Secretary is Knapp, the best man on the football team. The Head is Raycroft, best in Physical Culture. Dr. Kynars, Captain of the
The University of Chicago

[Handwritten text with multiple paragraphs and sentences]
THE UNIVERSITY OF CHICAGO

WILLIAM R. HARPER, President

four football is a student in the Divinity School.

While all the above is true in to me full

of assurance, I consider your view to bear of
the wisest steps that have yet been taken. It will tone
us all up. It will strengthen and best purposes. It will
stimulate us to our watchfulness & fidelity. We have
been reminded in a way faceable beyond precedent, that
the founder & greatest patron of the University in giving
its great sums of money in doing this as a steward of
God & a servant of the host. To know is unequivocally that
he stands behind us in our efforts to nourish the chris-
tian life & establish the Christian character of the University
will give us more perfect confidence & courage. Enough

to make a word of religion in our own hearts armed an
stimulate one goal to make the University all that we
Rockefeller can wish. We shall make mistakes, from
an understanding. But you must judge from your
knowledge of us whether we are true believers. I think
you know that I sympathize perfectly with the high
Christian purpose & make of Dr. Rockefeller in
founding this University. So far as I have any
influence it will be the supreme aim of my life to
see that his purposes & hopes are realized in its
conduct and in its future character.

Very truly yours,

T. W. Goodspeed
Dec. 22 92

Dear Mrs. Rockefeller:

The enclosed letters I secured with Dr. Harper's advice and co-operation. They are designed not merely to secure information but to commit the writers to the religious interests of the school, and to make them feel that in all their efforts in that behalf they have the earnest cooperation and eager sympathy of Mr. Rockefeller. I retain a letter from Dr. McKimmon because it needs explanation from me. I send the letters to you in the belief that you will be able to select from them such as you think Mr. Rockefeller will like to hear. I think Dr. Hubert and Dr. Goodspeed are the best. Dr. Langhorne represents a small minority consisting of the extreme liberals. I shall treat it a privilege to relate sometime a very interesting and spicy conversation I had with that gentleman.

Sincerely yours,

J. T. Yates

Religious Classification of Instruction:

Baptists 44
Cong. 24
Pres. 10
Sutherland 7
Unitarian 7
Episc. 6
Methodist 3
Brethren 3
Episcopal 2
Campbellite 1
Dear Mr. Black

I am pleased to receive your letter dated 18th May 1934. I have been reading your book, 'The Art of War,' and I find it very interesting. I particularly enjoyed the part where you discuss the importance of strategy in modern warfare.

I am also interested in your views on the role of technology in warfare. I believe that technology has played a significant role in modern conflicts, but I wonder if there are any limitations to its use.

I would be interested in hearing your thoughts on the current state of international relations. I have noticed that there have been some recent developments in the Middle East, and I wonder if you think these developments will have a lasting impact on the region.

I look forward to hearing from you again.

Sincerely,

[Signature]

[Note: The handwriting is difficult to read and requires careful transcription.]
Minneapolis, Minn. August 27th.

Dear President Harper:

It has occurred to me in the country of consideration whether it may not be wise to extend our efforts very soon in a circular letter of this kind. It is the earnest desire of President Harper and of the large number of religious teachers in the University of Chicago to promote by all possible means the spiritual life of the students. Now before the opening of the institution October first, we particularly suggest to our brethren in the ministry of the gospel:

1. That with some public mention before the Church they offer special prayers for the Divine blessing to rest upon the instructors and students.
2. That the pastors and leaders of the Churches, when they hear of students coming to Chicago, pray for them.
letters of introduction to the
Recorder who is charged with the
official duties of a pastor in the
University.

Correspondence relating to the
and social
religious life of students may be
addressed to
T.R. Henderson, Recorder,
University of Chicago,
Chicago, Ill.

There may be objections to this measure,
of so my suggestion and with the
making. There would be some expense
for printing, postage and addressing.

But I thought it might be
a very direct way to interest the
Churches and pastors, to secure
their sympathy, and to promote
my acquaintance with new students
soon after their arrival.
I have noticed in Detroit that the Canadian pastors have done much to secure the church attendance of young people by sending me their addresses or by sending letters with them to be delivered to me.

Dr. Small told me letters for a list of reference books in my department for social service work. As he did not send his list there may be some duplicities. If there must be a limitation I have marked those which are needed at once and which are most valuable. All are recommended on good authority.

I mail with this a separate card. I shall go to Chicago on Thursday, or sooner if you send word.

Sincerely yours,

[Signature]

We shall stop for a few days at 1436 Michigan Ave.
Chicago, May 2, 1912

My dear Dr. Vernon:

Following is the detail of the University Sunday and Chapel Exercises:

Sunday morning the University Preacher at 10:45 meets with the choir in the cloister leading to Mandel Hall. There he receives from the Director of Music his cap and gown which he is to wear. Of course, if he prefers to bring his own gown, he may do so. The choir, in cap and gown, forms in the cloister; the preacher follows the choir. When the procession reaches the foot of the platform, the choir parts and the preacher proceeds up to the pulpit, the choir following. At the end of the service the choir passes out singing the Recessional; the preacher follows. The audience remain seated until the choir have sung the “Amen”.

The order of service is apparent in the enclosed program. We use the hymnal "In Excelsis". If the preacher desires to name the hymns, he will let us have the names of the selections as early as convenient, so that we may report same to the Director of Music and prepare the matter for the Press. Thy hymnal has in it a psalter,
from which the preacher also chooses the responsive reading for the
day. The preacher also chooses the scripture reading. There is in
Mandel Hall a pulpit desk with a light upon it; the top of the desk
is adjustable. Mandel Hall seats 1150 persons. The Hall is a very
easy one in which to speak. The audience is likely to be composed
largely of neighbors. Many of the students go home over Sunday.
The proportion is perhaps about half and half, the average congrega-
tion being about six hundred.

During the time intervening between the Sunday services,
the preacher is called upon to make brief addresses as follows:

Monday - Junior College Chapel for Men, Mandel Hall 10:30
Tuesday - Senior College Chapel, Men and Women, Mandel Hall 10:30
Wednesday - Divinity School Chapel, Haskell Hall 10:30
Thursday - Junior College Chapel for Women, Mandel Hall 10:30

In each chapel assembly a brief ritual occupies about ten
minutes. It is conducted by the appropriate Dean, or by the
University Chaplain. The preacher has about ten or twelve minutes
for a brief address. The attendance of students is required,
except at the Divinity School exercises.

As regards the general character of the address at the Sunday
services, I would suggest that it be of positive religious type,
constructive rather than critical of the church. We have discovered
that the most effective sermons are those in which our audience are
treated as human beings rather than as faculty and students!
The question also concerns the application of the law to
the case of H. M. H. & Co., Ltd. The question is:
whether a man who is employed as a clerk at a
bank, and who is a member of the bank's staff,
may be required to work on Sundays.

The bank's position is that the man is not
required to work on Sundays, as he is not an
employee of the bank. The employee's position
is that he is required to work on Sundays.

The question is whether the employee is
required to work on Sundays. The law in
England is that an employee is required to
work on Sundays, if he is a member of a
staff.

The question is whether the employee is
required to work on Sundays. The law in
England is that an employee is required to
work on Sundays, if he is a member of a
staff.
Of course, the University preacher is involved also in a
great many informal functions. His participation in these is always
appreciated by the students. The preacher, however, is the only
judge as to how much of this he desires to do. Occasionally he is
invited to dinners in the dormitories, and sometimes he is asked to
meet the men in the fraternities.

Unfortunately the preacher's room in Hitchcock Hall is not
equipped so that the preacher's wife can be invited to stay with him.
In case Mrs. Vernon is to accompany you it will be well to engage
accommodations at the Del Prado Hotel near the campus. If you will
let me know when you will reach Chicago, I shall be glad to see that
you are met and escorted to the University.

Anticipating the pleasure of meeting you, I am,

Sincerely yours,

Secretary to the President.

H. P. Judson

D.A.R. - L.

Rev. Ambrose White Vernon, D.D.,
Harvard Church, Brookline, Massachusetts.
Of course, the University presumes to intrude upon, the participation in these pages may not be limited to the University. The observer, however, to the only possibility to go occasionally to his home and be seen to return to his residence in the institution, and sometimes he may see the men in the institution. If something should begin in the University, he may not notice the presence of a man in the University. It may be wise to avoid any meeting of the University. Let me know where you will reach Chicago. I want to be sure that you are met and escorted to the University.

Sincerely yours,

Secretary to the President

H. I. Jumbo

D. R. E. J.

Rev. W. M. Vanstone, D. D.

President of the University, Oakland, Massachusetts
April 9, 1924.

Memorandum for President Burton:

I have before me Mr. Wilkins' suggestion, that the religious life of the University be focused in a University Church. I think you will remember, that this was President Harper's original idea, and that he hoped that members of the Faculty would attend Mandel and make it their Church home, as he and other professors had been accustomed to do at Battell Chapel at Yale.

If Mr. Wilkins' suggestion is taken up, I think the time to feature it would be at the dedication of the new Chapel, when things will take a new start in so many ways.

E.J.G.
April 9, 1924.

Memorandum for President Burton:

I have before me Mr. Wilkins' suggestion, that the religious life of the University be focused in a University Church. I think you will remember, that this was President Harper's original idea, and that he hoped that members of the Faculty would attend Mandel and make it their Church home, as he and other professors had been accustomed to do at Battell Chapel at Yale.

If Mr. Wilkins' suggestion is taken up, I think the time to feature it would be at the dedication of the new Chapel, when things will take a new start in so many ways.

E.J.G.
Recommendation for President's Action

I have the honor to offer the following recommendation for your consideration:

The installation of a new university at the University of Chicago.

I believe that the establishment of a new university would be highly beneficial to the community. The new university would provide a strong educational foundation for the region.

Furthermore, it would attract many students and faculty, and make it a true center of learning.

Please consider the establishment of a new university as part of your plans for the future.

Sincerely,

[Name]
March 23, 1924

Dear President Burton:

I have been thinking a good deal about the problem of the religious life of the University, and while I know that Dr. Soares' commission (of which I am now a member) is at work, I should like to put on record my present feeling in the matter. I am sending to Dr. Soares a copy of this letter.

The religious life of our students after they graduate and go out to take their place in various communities will center in churches. This seems to me both right in itself and inevitable.

It seems to me to follow as a natural corollary that, just as all the training which we give here is training toward the fitting of men and women to take their part in various community relations, so the religious training which we give here should be training which should fit men and women to take their part in the religious relations which they will meet in the communities to which they go.

In other words, it seems to me that the proper religious life for a great school is religious life of the church type.

It seems to me that if a University church were organized as the center and focus of the religious life of the University, with its regular voluntary services intended primarily for students and with an equipment of social and educational organizations and committees such as are to be found in any modern church, the results would be not only healthy and beneficial in themselves but such as to lead students more naturally from the church relations from which they come and into the church relations which they will ultimately find.

I am inclined to think that such a college church organization could be made so significant as to deserve the allegiance even of students who live so near the University that they at present attend their home churches.

Very truly yours,

(Signed) Ernest H. Wilkins
Dearest President Button:

I have been thinking a good deal about the possibilities of the University, and while I know that Dr. Sneath's Commission (of which I am a member) is at present to the best of my present feeling in the matter, I am writing to ask a copy of this letter.

The purpose of this letter is to request that the President of the University give them the opportunity to express their feelings in the matter. I am writing to ask if you will give them the opportunity to express their feelings in the matter.

It seems to me to follow as a natural corollary that if the President who is to give them the opportunity to express their feelings in the matter.

In my opinion, it seems to me that the proper solution of the problem of the University is not a separate but a religious solution of the University.

I am writing to ask if you will give them the opportunity to express their feelings in the matter.

Very truly yours,

(Signed) (E. M. Whitehouse)