June 28th, 1902.

Mr. R. A. Hume,

73 Kenwood Park, Springfield, Massachusetts.

My dear Doctor Hume:

Your note of June twenty-third has reached me, and I am very much obliged to you for the full information which it contains. We had already been informed by Doctor Barrows of the responsibility you have consented to assume, and this was approved by Doctor Hall before he left. We appreciate more than I can tell you your interest in this work and we thank you for all that you are helping us to do. The lectures are to be known as the Haskell lectures.

If we can be of service in any way, please be sure to command us. Again thanking you, I remain

Very truly yours,

W. R. Harper

June 28th, 1902.

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W. R. Harper

ork, Springfield, Mass. 23 June 1902.

President W. R. Harper D.D.,
Chicago, Ill.

17

Dear President Harper,

I am on a very short visit to America, and on the 16th inst. am to sail from Boston for India.

Some months ago Dr. Barrows asked me to make arrangements in India for the lectures of Dr. Chas Cuthbert Hall on the Barrows-Haskell foundation, as I had arranged for him & for Principal Fairbairn's Lectures. I agreed to do this. Later when Dr. Barrows heard that I was to come to America he assumed that I should stay here a considerable length of time, and so wrote to Dr. W. J. Chamberlain of Vellore, India asking him to make those arrangements for Dr. Hall. But soon after the despatch of this letter to Dr. Chamberlain when he came to know that my visit to America would be short & that I could make the arrangements & had begun to do so, he again wrote to Dr. Chamberlain that I did carry the responsibility as at first planned. Dr. C. & I fully understand the matter and there will be no misunderstanding. He is temporarily acting. I shall assume responsibility when I am in India, as I hope to

...y to America I had long
...ith Dr. C.C. Hall in which sugges-
...ions were made and plans partly formed.
...my way back to India I expect to meet
him again in England.

I am writing this in order that the
death of Dr. Barrows may not leave
you in the dark as to what is being done.

But, if you have any wishes to express
or suggestions to make, I should be happy
to hear from you up to July 15th at 73
Kenwood Park, Springfield, Mass, or
thereafter at Ahmednagar, India.
May I ask whether the Lectures may be
spoken of in print as the Barrows Haskell
Lectures, or should be termed only the
Haskell Lectures. I have sometimes
used the former term which seems to
me the more appropriate considering
the large part Dr. Barrows had in
influencing Mrs. Haskell + in outlining
its features + in inaugurating the Lectures.

Yours Sincerely Yours
R.A. Hume

e 28th, 1902.

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Barrows Lectures

February 10,1904

Rev. Robert A. Hume, D. D.,
Ahmednagar, India.

My dear Dr. Hume:

Your letter was received while I was abroad I did not return until nearly the first of October. Since that time I have not been in good health. These facts will explain to you in part why your communication seems to have been neglected. As a matter of fact, the questions which it propounds have received very careful consideration by Mr. Goodspeed and myself. After this consideration we both agree with you that it would be better to appoint some eminent man from the west rather than to choose a Hindoo lecturer. I think we should recommend Mr. Hall if he would consider for a moment the question of going back, but so far as I can learn this would be impossible. I agree with you further that more time should be taken by the lecturer in India, and we will make an effort to bring this about. Your suggestion with reference to publication is also good and we will try to carry it out.

So far as Mr. Goodspeed and I myself can see, the next man to undertake this work, if he can be persuaded to do it, would

be George Adam
the spiritual

February 10, 1904

Rev. Robert A. Hume, D. D.,
Ahmednagar, India.

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to publication is also good and we will try to carry it out.
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to undertake this work, if he can be persuaded to do it, would

be George Adam Smith. He is a man of missionary lineage, has the spiritual qualities of Dr. Hall, and at the same time a larger and broader scholarship. We are expecting Dr. Smith to be with us this summer, and I am planning to lay the whole matter before him. Perhaps in the meanwhile you will express your own opinion.

Yours very truly,

W. R. Harper

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Yours very truly,

W. R. Harper

be interested in reading the
tter, which please return to me after

Very truly yours

William R. Harper

What shall I do
with it?

I wd. acknowledge it and
have it all WRH returns

THE

UNITED SOCIETY OF CHRISTIAN ENDEAVOUR

IN

INDIA, BURMA AND CEYLON.

President—Rev. Robert A. Hume, D.D., Ahmednagar. *Vice-President*—Rev. A. G. McGaw, Etawah. *Treasurer*—Rev. George Henderson, 46, Dharamtala, Calcutta. *General Secretary*—Rev. F. S. Hatch, M.A., Calcutta.

Office of the President,

Ahmednagar, 24 June 1902.

The Rev. W. R. Harper D.D., LL.D.
President Chicago University,

My dear Dr. Harper,

I thank you for your kind letter of April 28th. Since it had reference also to the Rev. N. J. Chamberlain Ph. d., I forwarded it to him. He has just returned it to me with some suggestions. I enclose his letter that you may see those suggestions. He and some missionary leaders suggest that an invitation to become the next Barrows Lecturer might be extended to Kalichurn Banerji Esq. B.A., LL.B. of Calcutta. Mr. Banerji is probably the most influential Indian Christian. He has excellent ability, and much Christian Earnestness. He is, I believe, the Registrar of the Calcutta University, and a barrister practising at the Calcutta Bar. He is highly respected by the Non Christian community of India. He was widely spoken of as a candidate for the Presidency of the Indian National Congress last Christmas. He is an eloquent speaker. Were he to receive such an invitation, not only the Indian Christian Community, but Educated Indians generally, would consider it a marked compliment to their country that an Indian gentleman should be invited by the University of Chicago to become a Barrows Lecturer. On the other hand Mr. Banerji is not in very good health,

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Office of the President,

Ahmednagar, 24 June 1902.

President W. R. Harper

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Ahmednagar, ... *1902.*

I estimate that his age is not under 65. I question if he has made a special study of Comparative Religion. As an intelligent and earnest Christian advocate of course he has some general knowledge of this subject. He is a conservative in theology.

(2) The second suggestion of Dr. Chamberlain's others is that Prof. Samuel Satthianadan, M. A., Ll. D. (Cambridge), Prof. in the Government Presidency College Madras might receive the invitation. Prof. Satthianadan is an acute minded, hard working, young gentleman, Professor of Logic & Philosophy, and an Earnest Christian - the most influential Indian Christian in the Madras Presidency. His Spiritual unction and force, and capacity as a speaker are below the similar gifts of Mr. Banurji. Were Dr. Satthianadan to receive an invitation to become the Barrows' Lecturer, educated Indians would consider it an honor to their country, but would not consider it so fitting as they would consider an invitation to Mr. Banurji. Dr. Chamberlain says that Dr. Satthianadan has invitations to lecture at Princeton & Hartford.

My personal impression is that the purpose of the Barrows' Lectureship would be better promoted by the appointment of an eminent and Spiritual scholar and speaker from the West.

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President W. R. Harper 3

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I enclose cuttings from an Article on How to reach the Educated Hindus by the Rev. T. E. Slater of Bangalore, which appeared in the June Harvest Field. He makes none too strong reference to the exceptionally high service rendered by President Hall. I am absolutely sure that nine tenths of the missionaries of India and all leaders of religious thought in India who have spiritual discernment would earnestly approve of the appointment of Mr. Hall to a second series of Lectures, if he could be induced to accept such a service. It has been said time again and again by missionaries from Great Britain and by non-Christian leaders, "We wish Dr. Hall would come again." Only fear his other duties might not permit his coming again. But I gratefully acknowledge that it has been a revelation to me - as to many - to see what a wide spread and deep impression was made by his refined and gracious spirit of Dr. Hall and by his spiritual unction. I feel Dr. Hall, than another man like him would be the ideal for the next Barrows' Lecturer.

My main suggestion is that the next Lecturer should spend more time in India, if possible. Important educational centers like Bangalore and Agra & Delhi & Nagpur, and Coimbatore & Ahmeda

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Ahmednagar, ... *1902.*

had greatly desire and deserve and have not received proper attention from a Barrows' Lecturer yet, simply from lack of time

My second suggestion is that publishing the Lectures at the right season, as was done by Brain dent Hall and hastily by Dr. Barrows adds greatly to the immediate and to the permanent influence of the Lectures.

With great respect

I am Sincerely Yours

R. A. Hume

THE

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Ahmednagar. Bijapur. 49, Dharamtala, Calcutta. Calcutta.

Office of the President,

Ahmednagar, ... 1902.

American Arcot Mission,

Kodaikanal ~~VELLORE~~, June 16th 1903

My dear Hume:

Many thanks for sending me Mrs. Harpur's letter which I return herewith.

I leave Sept 1st but I hope to return at first cold season of 1904 to consult with Mr. Harding Missions who go to Kodaikanal in March, April and May.

Yesterday I brought the work of the Committee of the Student Missionary Assn. to the presentation of Missionaries in South India, & it was received with much interest.

I feel that Mrs. Hall's proposal as well as Mrs. Harpur's of Christian Literature for Women in India. It was a wise choice and the object & foundation was splendidly carried out.

I. As to biography that it is now time for an Englishman to lead the Fellowship the following names have been suggested viz:

Bishop Gore.
Professor Patrick of the Divinity Chair of Aberdeen University.
Dr. Horton - of London.

II. If an American work succeeds Hall, the name of President King of Oberlin is suggested.

Dr Jones tells me that has name has already been formally proposed to Pres. Harper in connection with Engagements which Mr King has in Japan and visitations to India, somewhat on the ground of his name being enabled to come over under a B. M. appointment & on a single years income of the Foundation.

I understand also that it has been formally proposed that Mr. King remain a year in India, not lecturing, but studying Hinduism with a view to his lectures in America on his return. Dr. Harpis letter would seem to indicate that this last proposal has met with criticism & acceptance.

III. A third suggestion that has met with strongest support here, and especially by our S. V. M. A. Committee yesterday, was that a thoroughly equipped Indian Christian be appointed to the Fellowship with a view to visiting America and possibly England also. Two names are mentioned:

1. Professor Satthianadhan, LL.D (Cantab). who holds the Chair of Logic and Philosophy and the University of Madras, who has an invitation from Princeton and Hartford to deliver Courses of Indian Lectures during the Year 1904-1905.

2. Kali Charan Banerjea of Calcutta Registrar of the University. A man whose qualities of mind and heart and longer personal acquaintance fit him for such an appointment. He is our first choice.

Yours Truly, John R. Mott

This last suggestion (III) could be carried out by the appointment of the Foundation Fellowship

From The Harvest Field of June 1903
June 1903

By Rev. T. E. Slater, Bangalore.

II.

How then are they to be approached?

(1) First and foremost, *with sympathy, courtesy and love:* and from the standpoint, as far as possible, of their own religious books and systems, so as to discern, at the outset especially, points of agreement even more than doctrines of divergence. It is so much easier in our zeal to be hard than to be generous; to condemn and strike than to be appreciative and conciliatory. But anything like needless irritation and coarse wounding of cherished convictions, anything like abuse or ridicule of even popular superstitions, is harmful in its effects, and fatal to success. The kindly heart scores more than the quick wit.

Dr. Cuthbert Hall, in his recent Mission, has set an excellent example to all Christian advocates. No one could have been clearer and more impressive in his presentation of the truth, but it is evident that his main power lay in his refinement of feeling and manly graciousness: in not holding "the attitude of aggression as one who coming from the West would impose the opinions of his own sect on men of another tradition and another training:" but with "the ardour of a witness-bearer," and "the zeal of a truth-seeker, courting the fellowship and counsel of those who, by other paths, are seeking the things that are above." "I long not," he said, "for the triumph of any set of opinions because they are my opinions:" "I invite a rational investigation of the reasons for regarding Christianity as the Absolute Religion, not in the spirit of bigotry, but in the liberal spirit of brotherhood;" not by discrediting and exterminating, but by bringing in a clearer light, a larger truth. (See *Lectures*, pp. 149-155.) "Instead of bold ignorance of the path pursued by all the world's great seekers after God, except those of one's own household, in place of the daring dogmatism that could denounce as wholly false and unprofitable the attempts of generations of sages to deal with the problems of being and to construct a philosophy of life, there is deepening every day, in East and West, the desire to understand and to compare the fruits of our brother's thinking, the grounds of our brother's faith." (P. 152).

Whatever may have been the chosen methods in the past, surely this is the only wise and Christian spirit in which all successful aggressive work must be prosecuted in the present day. Properly understood it is far removed from any false principle of toleration, and is on the side of strictest fidelity to truth.

(2) Then, again, the Christian message should be stated, not in the stereotyped formulas of the 16th Century, which were the outcome

of long centuries of controversy, but in *one living language of to-day*, and in terms consistent with modern thought, and the ascertained results of Criticism and Science. It is useless fighting shy of this position; in the meantime the Church is losing hold on some of the best minds at home and abroad. As the *Indian Witness* observed not long since: "It is unwise and unfair to withhold knowledge of the mighty revolution in Biblical Criticism now proceeding in the West. There is sure to be a rude and injurious awakening on the subject, if anything like a 'conspiracy of silence' should be observed."

And silence is out of the question so far as the educated non-Christian is concerned. He is already acquainted with the Critical Method; and whereas in former years sceptical arguments were borrowed from or supported by Bradlaugh and Ingersoll or Spencer and Mill, they are now inspired by the higher criticism of a *Britannica* or *Biblica Encyclopædia*. We must be perfectly candid in our treatment of the Bible its composition and inspiration and of the Christian Faith; and neither thrust upon the Hindu teaching that has now become untenable, nor withhold from him those *proved* results in Biblical Criticism and Evolutionary Science which have been generally accepted by theological leaders at home. We must of course distinguish between the well-established conclusions of devout scholarship and the reckless guess-work of unbelieving and destructive criticism; but we must be prepared to answer clearly and convincingly questions unraised a few years ago, to face fearlessly those peculiar difficulties which the present age offers to faith.

(3) Above all, remembering that the end of the Scriptures is to testify of Christ, we must be intent on offering and pressing home for acceptance a *Person* rather than a *Book*; the greatness of whose character and the augustness of whose claims "do not stand or fall," as it has been well said, "with the Mosaic Authorship of the Pentateuch."

And in doing this, let us not rely on any external authority, but on a common human nature, which is at the bottom '*Christiana*,' on 'the Christ sleeping in the heart' of every one, on "the Light that lighteth every man coming into the world." Let us appeal more to the natural instincts of the human soul, and to the deeper thoughts and spiritual intuitions of the Indian peoples; "commending our message to every man's conscience in the sight of God." Thus may we enlarge the scope of our mental horizon; and come to see how truly universal our Christianity is; how it meets wants that we ourselves may have never felt, how it satisfies aspirations of which we may have never been conscious, how it may develope powers with which we are not endowed.

III.

Bearing then these primary and all important principles in mind, we may just glance in conclusion at some of the *practical methods used* for reaching the educated classes. There is nothing new in these; but experience would seem to show that they are the most suitable.

(1) They are to be reached *through the medium of English.* Their training and education and graduation have been through the English language; and for the most part they think and converse and write in English. It is evident therefore that they can best be reached *through English literature*; by means of some of the best works apologetical, theological, ethical—designed for the thoughtful classes at home, and recommended or lent by us to the men around us; or, better still, pointed and forceful books, scholarly and spiritual, or by tracts of a high class, prepared especially for their awakened and perplexed condition—largely along their own intellectual lines, with some acquaintance with Sanskrit literature—and dealing freshly with the various phases of religious and Biblical thought, so as to supply the much needed dynamic and inspiration to character and conduct. It is gratifying to note, in view of the increasing power of the Press, that literature is coming to be recognised as a special missionary department; and that steps have recently been taken in the direction of a high-class Journal for Educated India—a by no means easy undertaking; since no class in the country is more ripe for such effort, or stands more urgently in need of it.

(2) But we need to get nearer our friends than books can bring us. We need to *seek them out in their homes*, and let them see that we take a real interest in their welfare. Personal intercourse and individual dealing by means of friendly visits—paid for the most part in the early mornings before the official duties of the day begin—form the most important and fruitful branch of the work. Much has been said and written of late about visits between foreigners and Indians. There need be little difficulty in exchanging them, if the brotherly spirit of equality be present, and we are bent on making such visits pleasant and profitable. By these means, barriers of custom and conventionality are best broken down, and racial and religious prejudices overcome. There is all the difference in the world between lecturing Hindus behind the scenes, as it were, or even on the platform, and giving them the opportunity of flesh and blood acquaintance. We are then no longer concealed and hated opponents, stirring up strife and bitterness. The most rewarding conversations are those that arise out of the com-

mon ground of human sorrow and suffering; when with courtesy, tact and sympathetic insight, we come into touch with the circumstances and interests of others; and mind enters into mind, and heart speaks to heart.

Such friendships having been established, a larger circle may be formed by occasionally inviting some Indian and European friends to *spend an evening together* in social intercourse and entertainments.

(3) Then *classes* for Bible study and the reading together of suitable Christian books, carried on among college students, teachers to Mission Schools, and others, either on Sunday mornings or some week-evening, form a necessary part of the work. Those who continue to attend such classes will generally be found to be more or less seekers after truth. The best opportunities are thereby afforded for earnest religious talks, for correcting misconceptions, and for meeting objections and inquiries. At such times, and also when visiting the homes, the *purchase of the Revised Bible* or New Testament may well be recommended and urged.

(4) Young men's *Mutual Improvement Societies* may be usefully organised; and in Bangalore a *Hindu Literary Union* has served as an introduction to many Hindu gentlemen, and opened the way, through membership on the Executive Committee, for recommending certain periodicals for the Reading Room, and the purchase of Christian books for the Library, as well as for lectures and discussions on social and ethical questions of the day.

(5) But the most prominent branch of work is the delivering of public and distinctly religious *Lectures*, in some Central Hall, usually on Sunday evenings, when the greatest leisure is available. Good scope is here afforded for *Mission Comity* and co-operation, as members of different Societies are always ready to help in the carrying on of courses of lectures. These may cover a wide range of subjects—from discourses on the Upanishads and Comparative Religion to addresses on the Book of Job and the Parable of the Prodigal Son. Much more freedom may now be exercised in the handling of Christian themes and in personal appeal than was possible some years ago. The name of Christ has become familiar and is widely reverenced; and there is a more intelligent understanding of His teaching. A popular outline of some standard Christian work—such as Dr. Watson's "Mind of the Master," Balfour's "Foundations of Belief," Griffith-Jones's "Ascent through Christ"—given in the form of a lecture, is much appreciated.

In our Hall in Bangalore as many as from 300 to 400 and sometimes more usually assemble—students and older men—and form a most attentive audience; the greater part attending regularly for months together. Through the interchange of visits, we often have a sprinkling of the higher officials, one of whom, known to be sympathetic, frequently presides; thereby enlisting the confidence of the people, and forming a link between them and the lecturer. At the close of the address, questions and discussion are sometimes invited; though these have to be wisely guided and controlled. It is well, however, that such meetings do not assume a too autocratic and one-sided character; but come to be regarded as a people's gathering, in which they learn to take a lively and growing interest.

(6) To encourage this feeling, *Public Conferences* on religious subjects have been held and are very popular. Some topic previously agreed upon is introduced, either by a missionary or a Hindu, and is then thrown open for discussion; the whole evening—which sometimes means three hours—being given up to it. If wisely conducted, such meetings may prove very useful.

(7) *Evangelistic visits from the West*, as organised under the Haskell-Barrows Lectureship, and undertaken by eminent and selected teachers, for a ripe and scholarly exposition of Christian truth, have become during the last decade a conspicuous and most successful means for reaching the more thoughtful classes. The publication of these lectures is already beginning to supply, in the ablest manner possible, the special kind of literature that these classes require.

Finally, *all missionaries can do something* for the spiritual welfare of these men. And whether working directly amongst them or not, all can bear them on their hearts in prayer. From a missionary and from a political point of view, there is not a more interesting or more important class; and *prepared*, intellectually, as no other section of the community has been for Christian appeal, yet with great spiritual destitution, they claim our deepest sympathy and best efforts. Instead of despairing of their conversion, and turning aside impatiently from their need, a bold 'Forward Movement,' undertaken in strong faith and earnest prayer, is urgently required. Foreigners may do something; Indian Christians, cultured and sanctified, might do much more. But whoever may be the workers, and whatever the methods used, the constraining, and conquering force must ever be—the 'sweet reasonableness' and gracious winsomeness of Christ.

Literature.

Hindu Feasts, Fasts and Ceremonies by PANDIT S. M. NATESA SASTRI, B.A.: G. A. Natesan & Co., Price Rs. 1-8-0.

The average European in India knows of the chief Hindu festivals because of the general holidays that take place on those days. The book before us supplies a good deal of interesting information about these holidays, both as regards the way in which they are celebrated and as to the legends connected with them. The practice of the ceremonies connected with these holidays is deeply ingrained in the Hindu. The Pandit himself recognises that; for with regard to eclipses, he says, "Even the most educated Hindu who has taken his degree, with special distinction in astronomy probably, undergoes all the Hindu rites on the occasion," though of course such an one cannot but be aware of the legend with which the rites are associated. The powerful influence of Brahmans is seen very clearly in many ways, and it is not difficult to understand how a priestly caste obtained great temporal power. "Nearly 90 per cent. of the copper plate grants of the Vijayanagar period of the 15th and 16th centuries A.D., are donations of villages and of property to Brahmans by the Hindu Kings of Vijayanagar on the occasions of either a solar or lunar eclipse. Even now . . . the Brahmans are most munificently remunerated on eclipse occasions."

The derivation of the word '*Kalakshepa*' is interesting, but is the modern '*Kalakshepa*,' as held so frequently in Madras city, a real descendant of the ancient '*Kalakshepa*'? How far has the example of Christian services influenced the holding of these '*Kalakshepas*,' "invariably during the *rahukala* time of a Sunday evening"?

The chapter on the *Kaliyuga* reprinted from the '*Madras Mail*' of November 19th, 1896 is interesting when read in 1903, as showing the falseness of Hindu astrology and the inability of its followers to predict the end of the world. The glossary at the end will be found useful by those not well acquainted with Hindu terms, and for such readers it might have been a little more complete.

The Pandit has done a useful piece of work in producing this book. He would do a more useful work if he would write a similar vernacular work, devoid of all extravagant laudation of the many deities of Hinduism, so that the ignorant mass of his fellow countrymen might be led to see the absurdity of much that they practise in the name of religion. But if those beliefs are destroyed what is to take their place?

C. P.

73 Kenwood Park, Springfield, Mass.,
12 May 1904.

The Rev. W. R. Harper, D.D., LL.D.,
President Chicago University,

My dear President Harper,

A week ago I returned to the U.S. for a year's vacation after thirty years' missionary service in India. On meeting Dr. Gustav Hall in New York it seemed necessary that I should see you and Mr. Goodspeed in reference to the Barrows Lectures in India which he had undertaken to deliver. I have the heart of many things to say to you about the lectures but must defer them until I can visit Chicago again. I deliver another course of lectures. He said that he knew that it had been in mind to invite Geo. Adam Smith to undertake that service next, but that it seemed doubtful whether his health would permit his accepting such an invitation, even if made.

In view of this situation I venture again to communicate with you on the subject. Some months ago I wrote that I thought that

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Rev. R. A. Hume,
73 Kenwood Park, Springfield, Mass.

May 23rd, 1904.

My dear Dr. Hume:-

I have read with much interest your letter of May 12th and have conferred with Mr. Goodspeed about it. In addition to this I have myself had a talk with Dr. Hall. I am inclined to think that your suggestion is a good one. I will write to you more fully in reference to it within a short time. Meanwhile allow me to thank you for the great interest you take in the lectureship and for this most important suggestion.

Yours very truly,

W. R. Harper

The Rev.
Brai

May 23rd, 1904.

Rev. R. A. Hume,

73 Kenwood Park, Springfield, Mass.

My dear Dr. Hume:-

I have read with much interest your letter of May 12th and have conferred with Mr. Goodspeed about it. In addition to this I have myself had a talk with Dr. Hall. I am inclined to think that your suggestion is a good one. I will write to you more fully in reference to it within a short time. Meanwhile allow me to thank you for the great interest you take in the lectureship and for this most important suggestion.

Yours very truly,

W. R. Harper

73 Kenwood Park, Springfield, Mass.,

12 May 1904.

The Rev. W. R. Harper, D.D., LL.D.,
President Chicago University,

My dear President Harper,

A week ago I returned to the U.S. for a year's vacation after thirty years of missionary service in India. On meeting Dr. Cuthbert Hall in New York it seemed necessary to say to him how universal was the appreciation in India of the service which he had rendered as the Barrows lecturer, & how strong was the desire of many & the hope of some that he might visit India again to deliver another course of lectures. He said that he knew that it had been in mind to invite Geo. Adam Smith to undertake that service next, but that it seemed doubtful whether his health would permit his accepting such an invitation, were it made.

In view of this situation I venture again to communicate with you on the subject. Some months ago I wrote that I thought that

there are special reasons why Dr. Hall could do a peculiarly valuable service if he should visit India again as the Barrow lecturer. The knowledge and experience gained by his late visit, and the many acquaintances formed, and the very happy impression which he left would give him added fitness and power for service another time. My conviction is that the body of missionaries would be delighted; that the Indian Christian community would be pleased; but, even more important, that large and growing and sensitive section of the community which I suppose is the one most to be considered in the whole matter of the Barrow's lectureship, viz the Hindus of India, the spiritual minded ones who are drawn to the Lord Jesus, but who "for fear the Jews" associate themselves with Him largely in secret, and who are hindered even more from becoming His outspoken disciples because Christianity as too often presented is with conceptions which are not truly Christian and certainly not essential to an oriental Christian, would be most grateful, if Dr. Hall should soon come again.

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The most common criticism upon the value of the Barrows lectureship seems to be that the service is transient and the result somewhat evanescent. But a second service by the same lecturer would measurably meet this criticism.

Dr Dudeard had correspondence with Dr. J.C.R. Ewing, the leading Presbyterian missionary of the Panjab, with Dr. Lucas a prominent Presbg. missionary of Allahabad, about the wisdom of our storting an invitation to Dr. Hall. I will enclose the letter Wh. Dr. Ewing wrote in view of my letter to him. It is significant of the universality & heartiness of the satisfaction with Dr. Hall's service that Dr. Ewing could write that Bishop Lefroy of Lahore who has high church proclivities, & that the Rev. S.S. Allnutt, the head of the S.P.G. mission at Delhi, were ready to sign an invitation to Dr. Hall to come again to India. Three gentlemen would not sign an invitation to our lamented Dr. Barrows next to Principal Fairbairn.

Nothing whatever has been done in India toward actually inviting Dr. Hall, because we did not know whether it would be at all

sible for him to consider such a call
but I have reason now to think that plans for
Union Med. Sem. are in such a condition that
it would not be impossible for Dr. Hall to
consider the question of a second visit to
Dudley, if he were required to give it a con
sideration.

I trust I am not to forward in writing
thus. You may retain Dr. Ewing's letter, if
you wish to do so.

With great respect
I am
Sincerely Yours
R. A. Hume.

—

circumstances would you join with me in recommending to the Trustees Charles Cuthbert Hall's appointment for the next lecturer? Please return the enclosed letter.

Yours very truly,

July 15th, 1904.

Professor George S. Goodspeed,

Plum Lake, Sayner Co., Wis.

My dear Mr. Goodspeed:-

I am enclosing a letter of Dr. Charles Cuthbert Hall. I had a long interview with him in New York City week before last. Three things seem clear: 1) That Dr. Hall has stirred up both in this country and in India, a tremendous interest in the Barrows lectureship. 2) That his soul is in the work of this lectureship as it is in nothing else. He says that the experience has entirely transformed him. 3) That a second visit by him would in many ways accomplish more than the first visit of a stranger unless that stranger should be a very powerful person. I have not yet written to George Adam Smith. I am quite clear in my own mind that George Adam Smith would decline in view of the fact that he has just lost a year on account of his illness. Under those circumstances would you join with me in recommending to the Trustees Charles Cuthbert Hall's appointment for the next lecturer? Please return the enclosed letter.

Yours very truly,

W. R. Harper

W. R. Harper

Yours very truly,

Returning the enclosed letter.

Charles Chapman Hall's appointment for the next lecturer; Please

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Messrs Lake, Gaynor Co., Wis.

Professor George S. Goodspeed,

Yours very truly,

July 12th, 1901.

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Professor George S. Goodspeed,

Yours very truly,

W. R. Harper

UNION THEOLOGICAL SEMINARY

NO. 700 PARK AVENUE

NEW YORK

PRESIDENT'S ROOM

Aug. 3rd, 1904.

Dr. Charles Cuthbert Hall,

700 Park Ave., N.Y.

My dear Dr. Hall:-

I am in receipt of your kind letter of July 30th acknowledging the appointment to the next Barrows Lectureship.

We shall await the decision of your Board of Trustees with great interest.

Thanking you very cordially for your generous response, I remain

Yours very truly,

W. R. Harper

Aug. 3rd, 1904.

Dr. Charles Cuthbert Hall,

700 Park Ave., N.Y.

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W. R. Harper

UNION THEOLOGICAL SEMINARY
NO. 700 PARK AVENUE
NEW YORK

PRESIDENT'S ROOM

30 July 1904

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President William Rainey Harper LL.D
The University of Chicago.
My dear Mr President:

I have the honour to acknowledge your letter of 22 July 1904 informing me that, at a meeting of the Board of Trustees held on 19 July, it was voted unanimously to adopt the recommendation nominating me for the next Barrows Lectureship in India. I note also the kind assurance that you look forward with great satisfaction to the outcome of this second visit.

Through you, Sir, I beg to express to the Board of Trustees of the University of Chicago my appreciation of the honour thus conferred and my heartfelt gratitude for the action of the Board of Trustees as a mark of confidence in one who already has attempted to discharge the delicate and difficult mission of a Barrows Lecturer.

I feel unworthy to undertake this great duty, for which, as it seems to me, other men are better qualified. Yet the thought of once more attempting to serve the Kingdom of God by serving the University of Chicago in India and the Far East is a thought that makes my heart to burn within me with ardent desire. The present appears to be a time of critical significance in the religious evolution of the Orient, and if the issue of the present Russo-Japanese War be such as to maintain the prestige of the East, I believe that an unparalleled opportunity to present the fundamental propositions of the Christian Religion may arise two years hence.

I have the honour, Sir, to say that I shall take under careful consideration the proposition contained in your letter of 22 July and I shall as early lay the matter before the Board of Directors

of

UNION THEOLOGICAL SEMINARY

of the Union Theological Seminary for counsel, and, if the way be clear, for such action as may enable me to return an affirmative answer to the proposal of the University of Chicago.

I remain:

My dear Mr President

Very respectfully and truly

Yours:

H. Cuthbert Hall

THE RELIGIOUS EDUCATION ASSOCIATION

PRESIDENT
CHARLES CUTHBERT HALL
UNION THEOLOGICAL SEMINARY, NEW YORK

FIRST VICE-PRESIDENT
FRANCIS GREENWOOD PEABODY
HARVARD UNIVERSITY, CAMBRIDGE, MASS.

TREASURER
JAMES HERRON ECKELS
COMMERCIAL NATIONAL BANK, CHICAGO

CHAIRMAN EXECUTIVE BOARD
WILLIAM RAINEY HARPER
THE UNIVERSITY OF CHICAGO, CHICAGO

VICE-CHAIRMAN
LORING WILBUR MESSER
YOUNG MEN'S CHRISTIAN ASSOCIATION, CHICAGO

EXECUTIVE OFFICE
ASSOCIATION BUILDING, 153 LASALLE ST.

GENERAL SECRETARY
IRA LANDRITH
153 LASALLE ST., CHICAGO

EDITORIAL SECRETARY
CLYDE WEBER VOTAW
THE UNIVERSITY OF CHICAGO, CHICAGO

[illegible] SECRETARY
GEORGE ALBERT COE
NORTH-WESTERN UNIVERSITY, EVANSTON, ILL.

July 15th, 1904.

CHICAGO

Dr. Charles Cuthbert Hall,

700 Park Ave., New York City.

My dear Dr. Hall:-

I am in receipt of your letter of July 9th and write to say that the dates November 27th and December 4th will be very satisfactory. I have therefore put you down for these.

May I understand that you will assist us on Thanksgiving Day in the University Thanksgiving Day service?

I read with great interest what you say concerning Dr. Slator's statement. I have forwarded your letter to Professor Goodspeed and I think we will be able to reach a formal decision at an early date.

Yours very truly,

July 15th, 1904.

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700 Park Ave., New York City.

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RELIGIOU
ERT HALL
EMINARY, NEW YORK
CE-PRESIDENT
REENWOOD PEABODY
NIVERSITY, CAMBRIDGE, MASS.
TREASURER ECKELS
JAMES HERRON
COMMERCIAL NATIONAL BANK, CHICAGO

Dear President
I am
Of the Associ
Hawks. Lake

Dr. Gustave Gottheil

...LIGIOUS EDUCATION ASSOCIATION

...ERT HALL
...EMINARY, NEW YORK

...ICE-PRESIDENT
...REENWOOD PEABODY
...NIVERSITY, CAMBRIDGE, MASS.

TREASURER
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RECORDING SECRETARY
GEORGE ALBERT COE
NORTHWESTERN UNIVERSITY, EVANSTON, ILL.

Westport Point
Massachusetts
9 July 1904

~~CHICAGO~~

Dear President Harper

I am rejoiced to hear of the gift of Mr James; and, as President of the Association, I have deemed it proper to write him a letter of thanks. I shall be interested to seeing Mr James's letter, to which you refer. I hope you will try and interest Mr Rockefeller as I cannot do. Cannot Mr James's gift be used as a lever in Chicago to move a few of those gentlemen whom I met at luncheon there? If you think well of this & will get Mr Eckels to send me a list of the names and addresses of those who were at that luncheon I will write them the strongest & best letters I know how to write, taking Mr James for my text.

I am awaiting word of the approval by the Executive Board of the Convention Programme that I sent you, & of the speakers, with suggestions of other names. I am ready to push on the preparations for the Convention. I hope that

Our appeal to the public has been approved & will be issued.
I have a reassuring letter from Landrith. He will stand
squarely by the R E A if we can succeed in raising funds
to work on a larger scale

Fraternally yours

Ch Cuthbert Hall

President William Rainey Harper
LL D

D. WILLIS JAMES,
99 JOHN STREET.

New York, July 1st, 1904.

My dear Dr. Harper:

I have to acknowledge receipt of your favor of the 25th of June in reference to the claims of the Religious Education Association, and I have read the circular which you have sent me.

I am in hearty sympathy with the objects proposed and trust the Association may have great success.

At my age I cannot commit myself for any future years, but I enclose with pleasure, my check to your order for $1000. for the present year, and should I be spared to consider the matter another year, I will do so, but I cannot commit myself now, for any years in advance.

It would be a great pleasure for me to have an opportunity to meet you and discuss somewhat at length, the whole subject to which you allude, and also some other of the great interests connected with the religious welfare of the country, which are pressing upon me, and I should be very glad indeed to meet you at your convenience.

I note your remarks as to the visit of our mutual friend,

Dr. C. Cuthbert Hall, and of the effect of his lectures in India and Japan.

I cannot express to you my sense of the obligation the Christian world is under to the University of Chicago, and the Haskell lectures, for what has been accomplished by these lectures in the ~~old world~~ Orient, and I regard Dr. Charles Cuthbert Hall as the ideal man for the purpose, and as especially fitted at this juncture for the work he accomplished.

While I fully realize that you, more than any other man, can understand and appreciate to some extent the great results accomplished, I venture to think that even you fail to recognize the far reaching results of Dr. Hall's visit, and of these lectures. It seems to me an epoch in the Christian world, and one of the most important events that has occurred in my remembrance.

I look for the very largest fruits and results as the years go forward.

With kind regards to yourself personally, and hoping to have the pleasure of seeing you, I am,

Very sincerely yours,

D. Willis James

Rev. William R. Harper, D. D., ~~President~~,
University of Chicago.

Barrows Lectures

J. S. Goodspeed

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73 Kenwood Park, Springfield Mass.,
5 August 1904.

The Rev. W. R. Harper D.D., LL.D.,
President of Chicago University,

My dear President Harper,

I have heard with great satisfaction that Chicago University has formally invited Dr. Charles Cuthbert Hall to deliver another series of Barrows Haskell lectures in India. Fearing that the Directors and Faculty of Union Theological Seminary might offer

opposition to Dr. Hall's accepting the invitation, I have felt moved to write a letter to the President of the Director, and I enclose a copy of that letter that you may know what I have tried to do in a matter of so much importance to India.

With great respect
I am
Sincerely Yours
R. A. Hume.

73 Kenwood Park, Springfield, Mass., August 1,1904.

John Crosby Brown, Esq.,

President, Union Theological Seminary.

My dear Mr. Brown,

I have just heard that Chicago University has sent Dr. Charles Cuthbert Hall an invitation to deliver another course of lectures in India on the Barrows-Haskell foundation.

Since it was I who suggested to President Harper that Dr. Hall would be the best person to invite to this service, and since the Directors of the Union Seminary, with the Faculty, will now have to consider whether Dr. Hall can be spared for this service, I ventured to write you why I earnestly hope that the way may be open for Dr. Hall to accept the invitation, if he shall feel disposed to do so.

The fundamental weakness of the Barrows-Haskell lectureship is the transient character of its service. An eminent man will make a real impression for a time. But he stays only from three days to two weeks in a city which he never saw before, and, after just beginning to make personal acquaintance with its men and life and institutions, he leaves it perhaps never to return. Probably the first three lecturers- Dr. Barrows, Principal Fairbairn, and Dr. Hall- all felt at the close of their service in India that they had only <u>begun</u> to understand the people and their life, and they must have longed for an opportunity to render a fuller service which they knew they could even better give with their increased knowledge and experience.

Now, the need which thinking men in India have for more intimate intercourse with the best interpreters of Christian thought and life is urgent beyond my power of stating or exaggerating. As in Japan, so in India, the present is a critical time. The best work now done will turn the trend of the thinkers of India from irreligion or ecclecticism to understanding and accepting the spiritual leadership of

Christ.

At such a time, in the first place, Dr. Hall has commended himself to both the Christian and non-Christian leaders of India as no other man has done, and perhaps as no one else could do. In the second place, by this fact and by his past service he has qualified himself to render even more valuable service through a second course of lectures than by his first; and by another visit he could considerably lessen, in his case, the transiency of impression which is the weakness of such a lectureship.

So earnest has been the desire of many Christian leaders in India that Dr. Hall should return for added service that it was seriously proposed to send him a general invitation from very many quarters to come and <u>stay</u> in India for a period of years. Bishop Lefroy of Lahore, a churchman of High Church proclivities, the Rev. S. S. Allnutt, head of the Cambridge Mission in Delhi, and other leaders who ecclesiastically and theologically are far apart from Dr. Hall were ready to join in some invitation to Dr. Hall to return. Such an invitation could not have been secured for any one else. But, for various reasons I did not see my way to initiate such a movement. Otherwise it would have been attempted. I thought it better to suggest to President Harper the re-appointment of Dr. Hall as a Barrows-Haskell lecturer.

Of the greatest importance in this connection is the fact that the non-Christian leaders of India of varying degrees of a drawing to the acceptance of the Lord Jesus as their spiritual guide, would receive Dr. Hall as they would receive no one else. The pamphlet which I prepared on Dr. Hall's service in India somewhat shows this readiness on the part of India's non-Christian leaders.

It seems to me difficult to believe that Dr. Hall would not succeed as well as before, if not still better, in a second service. He now knows Indian life and thought more intimately, and the situation

more fully; he has more experience; and he has the same sympathetic spirit and tact.

Of course it would be difficult for Union Seminary to spare him. But the new plan to make it still more of a University institution would gain some enlargement and prestige by its President's receiving and accepting so distinguished an appointment and rendering such wide service. Throughout the world Union Seminary and Chicago University would be considered the representative American institutions which are giving to all nations the highest and most far-reaching helpfulness. But, what is more important, since Union Seminary exists for the highest service of the Universal Church, and since Missions are the most imperative branch of such service, should not the Seminary delight to spare its President for one more short season of service which it is thought he can render as no one else can?

I hope these considerations will lead the Directors and Faculty to favor Dr. Hall's accepting the invitation of Chicago University, if he can see his way to do so.

And, in order that I may influence him as well as you, I venture to send him a copy of this letter, that, if I rightly interpret providence, he and the Directors and Faculty may consider the invitation from Chicago University a clear and urgent call from God for another most inspiring service.

With great respect, I am

Very sincerely yours,

R. A. Hume.