

41

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK

January 16th, 1919

Reverend Professor Ernest D. Burton, D.D.
The University of Chicago,
Chicago, Illinois.

My dear Dr. Burton:

I duly received, in reply to my letter to you of December 10, your reply of the 13th acknowledging the receipt of my letter, and subsequently I have received yours of December 26th giving a direct answer to my communication. I note that the question of the appointment of another Barrows Lecturer must await the return to this country of President Judson from Persia.

On Monday we had here at the Seminary the first lecture which Dr. J. N. Farquhar, Literary Secretary of the Y.M.C.A. in India, delivered on the tour which he is now about to make in this country and Canada. Dr. Farquhar told me that he will be going to Chicago after a while, and I have expressed to him my earnest desire that, while he is in that city, he may get into personal contact with you and give you his own testimony and ideas concerning the Barrows Lectureship in India.

I write this to you to express the hope that you will succeed in having personal conversation with Dr. Farquhar, for he is one of the most eminent missionaries in India, especially well qualified both to give advice concerning the next subject and lecturer, and also later on to assist in the visit of the Barrows Lecturer to India. I do not know Dr. Farquhar's dates in Chicago, but I may tell you that he can be addressed care of the International Committee of the Y.M.C.A., 347 Madison Avenue, New York.

Sincerely yours,

Robert E. Hume

UNION THEOLOGICAL SEMINARY
150 WEST 10TH STREET
NEW YORK

January 18th, 1913

Reverend Professor Ernest B. Burton, D.D.,
The University of Chicago,
Chicago, Illinois.

My dear Dr. Burton:

I duly received, in reply to
my letter to you of December 10, your reply of the
13th acknowledging the receipt of my letter, and
subsequently I have received yours of December 28th
giving a direct answer to my communication. I
note that the question of the appointment of another
Barrows Lecturer must await the return to this coun-
try of President Judson from Persia.

On Monday we had here at the
Seminary the first lecture which Dr. J. W. Tardner,
Literary Secretary of the Y.M.C.A. in India, delivered
on the tour which he is now about to make in this
country and Canada. Dr. Tardner told me that he
will be going to Chicago after a while, and I have
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Sincerely yours,

Robert B. Burton

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Barrows

UNION THEOLOGICAL SEMINARY

BROADWAY AT 120TH STREET

NEW YORK

December 10, 1918.

The Reverend Professor E.D. Burton, D.D.,
The University of Chicago.

My dear Professor Burton,

It was in April 1914 that I arrived in this country after seven years missionary service in India. The very next month I went to Chicago, to present in person a report of my duties as manager in India of Professor Henderson's lecture-tour as Barrows Lecturer. Unfortunately on the single day when I was there in Chicago, President Judson was away, and you also. There was really nothing additional to submit, but I desired to give my personal testimony to the valuable service which had been rendered to the Kingdom of God in India through the Barrows Lecturers from the University of Chicago, and in particular by the last Lecturer with whom I was officially associated.

In December of that same year, 1914, I had the opportunity of personal conference with you here in New York City in connection with the Annual Meeting of the Board of Missionary Preparation; and I was glad of the opportunity for testimony and for the offering of suggestions concerning the next series of lectures.

Since then we have had some correspondence on the subject; and I have just read over my file of letters;-mine to you of March 19, 1915; yours to me of March 26, 1915; mine to you of March 29, 1915; yours to me of March 31, 1915; mine to you of April 2, 1915; and lastly yours to me of July 6, 1916, which concluded the correspondence with the following:-

"I have communicated with the President with reference to a Barrows Lecturer, and learned from him that it has seemed inadvisable to appoint another Lecturer on the Barrows Foundation until the present war is over. Whenever that happy consummation is reached, we should be glad to take up the matter again. Your suggestions will always be welcome."

The terminus ad quem which ~~was~~ there specified having now been reached, I venture to approach you with a fresh idea.

Wonderful, unpredictable events have transpired since the beginning of the war. India's loyalty to the British Raj has surpassed the highest expectations both of Indians and of Britishers. The Kaiser's keen expectation and effort to have rebellion occur in India have been notably unfulfilled. If Britian's administration of India had failed in any appreciable degree of justice and progressiveness, the present war would have furnished a superb opportunity to the malcontents to embarrass Britian. India's contribution to the maintenance of the British Empire has been marked, and has been highly appreciated by Britain. On August 20, 1917, the Secretary of State for India made in the House of Commons a momentous announcement, commencing with the following sentence:

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WHITNEY THEOLOGICAL SEMINARY
BROADWAY AT 15TH STREET
NEW YORK

December 10, 1913.

The Reverend Professor W.D. Burton, D.D.,
The University of Chicago.

My dear Professor Burton,

It was in April 1912 that I arrived in this country after seven years' missionary service in India. The very next month I went to Chicago, to present in person a report of my duties as manager in India of Professor Henderson's lecture-series as Barrows Lecturer. Unfortunately on the single day when I was there in Chicago, Professor Johnson was away, and you also. There was really nothing additional to say, but I hastened to give my personal testimony to the value of the service which had been rendered to the Kingdom of God in India through the Barrows Lectures from the University of Chicago, and in particular by the last lecturer with whom I was officially associated.

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UNION THEOLOGICAL SEMINARY

BROADWAY AT 120TH STREET

NEW YORK

"The policy of His Majesty's Government, with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realisation of responsible government in India as an integral part of the British Empire."

In fulfilment of that Announcement, the Secretary of State for India went from London, accompanied by three other Commissioners (viz. an English and an Indian Member of the Council of State, and an M.P.); these were joined in India by the Viceroy. Together they spent six months in all parts of India, conferring with representatives of every important organization affected; and in the very midst of the prosecution of the war the Secretary of State and the Viceroy of India have presented to Parliament a 300-page Report of proposed changes in the governance of India in the direction of a greater degree of self-determination (e.g. a bi-cameral national legislature in India, two new Councils, an Indian Privy Council and Council of Princes.) Mr. Montagu and Lord Chelmsford characterize their program as "the greatest political experiment ever undertaken in the world's history."

Immediately upon the announcement of the eagerly awaited "Indian Reform Proposals" of the two supreme individual authorities in the governance of India, the Indian National Congress (a voluntary association for discussion) has split apart into the camp of the Moderates who approve of the Proposals and the Extremists who deem them an insufficient return to India's contribution to Britain in this war.

Thus the post-bellum situation in India has already become parlous. The great issue is but the immediate application to India of the great problem over which the Great War itself has been fought, viz. the conflicting rights and responsibilities of nationalism and internationalism. Even Englishmen are divided in judgment, whether the concessions, granted by Britain even before the close of the European War, are sufficient, flagrantly insufficient, or perilously excessive. For good or for ill, India has already ~~passed~~ ^{passed} through the stage of the war (which began after I myself left India in 1914), and has entered upon a still later and more intricate stage of re-adjustment, both internally and in relation to the sovereign power of Great Britain.

In this dominant and acute situation it seems to me that India needs some very specific kind of wisdom and inspiration; and too I feel that, without entering into the arena of party politics, India can receive just exactly what is her most urgent immediate need from the Barrows Lectureship.

I have just heard Professor Shailer Matthews lecture before the Columbia University Institute of Arts and Sciences on the subject, "Can a Nation Be Moral?" At the close of that lecture I ventured to go up to Professor Matthews, and express to him that the message which he had there delivered in New York City was just the kind of message which India is now sorely needing, viz. the interpretation of the great ethical and social implications of the new era into which the whole world has entered.

"The policy of His Majesty's Government, with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the Administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible Government in India as an integral part of the British Empire."

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Thus the post-bellum situation in India has already become part of the great issue is but the immediate application to India of the great problem over which the Great War itself has been fought, viz. the conflicting rights and responsibilities of nationalism and internationalism. Even Englishmen are divided in judgment, whether the consequences, created by Britain even before the close of the European War, are sufficient, flagrant, inhumanities, to warrant withdrawal from India (which began after herself left India in 1914), and has entered upon a still later and more intricate stage of re-adjustment, both internally and in relation to the sovereign power of Great Britain.

In this dominant and acute situation it seems to me that India needs some very specific kind of wisdom and inspiration, and so I feel that, without entering into the arena of party politics, India can receive just exactly what is her most urgent immediate need from the Barrow Lectureship.

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UNION THEOLOGICAL SEMINARY

BROADWAY AT 120TH STREET

NEW YORK

I may mention that when I read Professor Matthews' Harvard Lectures on "The Spiritual Interpretation of History" I was minded to suggest his name for the next Barrows Lecturer to India, but the last communication from you estopped me from making any proposal at the time. But now that the condition which you had laid down has been happily fulfilled with the signing of the armistice less than a month ago, and especially with the hearing of this lecture from Professor Matthews, I am emboldened to make this suggestion to you. I realize that it is hazardous for a Westerner, unacquainted with the complexities of the situation in India, to go there at such a time and give them any advice on the most vexed problem of the day. Yet I recall that Professor Matthews has already been deputed by the Federal Council of Churches to the work of a Christian Ambassador in another difficult, delicate and urgent work viz. to go to Japan in company with Dr. Sidney L. Gulick, and there to endeavor to act as a timely mediator in an international problem. His specific success on that mission adds to his qualifications to be selected for the position of the paramount representative of the Christian educational institutions of the West to the educated circles of the East.

I believe that you will perceive my proposition. India has needed the religious, theological and social messages which have been delivered to her in the past by Dr. Barrows, Principal Fairbairn, President Hall, Professor Henderson. But the situation has changed markedly. And I believe that the finest possible theme for a Christian prophet going to India now would be "The Religious Bases of Nationalism and Internationalism." And I can think of no more eminently qualified representative to be sent from either Europe or America than one of your own Faculty, the Dean of the Divinity School of the University of Chicago, Dr. Shailer Matthews.

You will doubtless take counsel with others who are expert concerning the situation in India. However, as the private secretary of the Barrows Lecturer of 1902-1903, as the son of Dr. Robert A. Hume who was the Manager in India for the first four Barrows Lecturers, and finally as the manager for the last Lecturer from the University of Chicago, I feel moved by my past connection with this eminent service which has been rendered from the West to the land of my birth, to approach you again with the earnest desire that another Barrows Lecturer may be appointed soon and specifically to suggest a new subject and a new name.

As I indicated in my letter to you under date of March 19, 1915, there has come into existence, since my own period of service with this Lectureship, an organization which might well take over the task of management in India, viz. the Representative Council of Missions in India. Here again you are fortunate. The President of that organization is the individual who has already served the University of Chicago in connection with the first four series of lectures, and who now will be able to place at your disposal the allied forces of all the Missions constituting that Representative Council, viz. my father, Dr. Robert A. Hume of Ahmednagar. He will be leaving India on furlough in March of next year; so he will not be on hand to help the next Barrows Lecturer next cold season. But my father doubtless could set up the machinery for the managing of the lectures with more efficient backing than ever before.

UNION THEOLOGICAL SEMINARY
BRONXWAY AT 150TH STREET
NEW YORK

to E.D.R., Dec. 10, 1918, page 3.

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You will doubtless take counsel with others who are expert concerning the situation in India. However, as the anniversary of the Barrows lecture of 1903-1905, as the son of Dr. Robert A. Hall who was a student in India for the first four years of his life, and finally as the manager for the last lecturer from the University of Chicago, I feel moved by my past connection with this eminent service which has been rendered from the West to the land of my birth, to approach you again with the earnest desire that another Barrows lecturer may be appointed soon and specifically to suggest a new subject and a new name.

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H. to E.D.B., Dec. 10, 1918, page 4.

UNION THEOLOGICAL SEMINARY

BROADWAY AT 120TH STREET

NEW YORK

On the basis of my father's and my own experience in the management of these Lectures in India (which, by the way, covers the entire history of the Lectureship since first inception by Dr. Barrows) I venture to express the judgment that hereafter no individual should be charged with the work of managing the arrangements in India, but that the new unifying organization of the National Representative Council of Missions should be requested to undertake the work. The same would apply to the other countries of the East which the Lecturer might officially visit. If you are to avail yourself of any assistance from my father in his capacity as President of the National Representative Council of Missions of India, correspondence must be conducted promptly. Indeed, although mails will surely be speedier now than they were during the war, there may hardly be time for you to cable to him after receiving a written reply to a letter from you. Of course there will be available some other officer of the Representative Council; but the ante-bellum days will soon seem far remote, and the personal associations with the previous Barrows Lecturers (every one of whom now is dead) will quickly be perishing.

With a high appreciation of what Chicago University has done for India, and with the earnest hope that a new Lecturer from the University will resume those ambassadorial functions in less than twelve months, and too with most hearty appreciations of you, my dear Professor Burton,

I remain,

Sincerely yours,

Robert Ernest Hume.

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
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Sincerely yours,

Robert Ernest Hume

OFFICE OF THE DEAN

The University of Chicago

The Divinity School

March 12, 1920

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My dear President Judson:

You may perhaps recall that I was asked to make inquiries of the various secretaries and others for suggestions as to subjects and lecturers on the Barrows Foundation. I have had replies from J. L. Barton, R. A. Hume, (who has managed our lectureship in India several times,) R. E. Speer, J. H. Franklin, and Professor R. E. Hume of Union.

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Yours very sincerely,

Shailer Mathews

President Harry Pratt Judson
University of Chicago

The University of Chicago

The Evening School

March 12, 1930

Office of the Dean

My dear President Johnson:

You say perhaps recall that I was asked to
make inquiries of the various associations and others for suggestions
as to subjects and lecturers on the Harvard Foundation. I have had
inquiries from J. I. Berlin, E. A. House, (who has suggested our lecturers)
in India several times, E. E. Spence, J. W. Eustice, and Professor

E. E. House at Boston.

Yours very sincerely,

W. D.

President Harry Pratt Johnson
University of Chicago

W. D. Johnson

LECTURES ON BARROWS FOUNDATION

Advisor	Subjects	Nominations
J. L. Barton		H. C. King C. R. Brown R. E. Speer
R. E. Speer	Relation of Christianity to National Ideals and Social and Political Progress	W. D. Mackenzie C. R. Brown D. S. Cairns (Aberdeen) Hon. M. W. Rowell (Pres. Privy Council)
J. H. Franklin		H. E. Fosdick H. C. King C. R. Brown
R. E. Hume	What shall be the Ideal of Nat- ional Life for India?	Shailer Mathews H. E. Fosdick
R. A. Hume	Influence of Jesus on National Life Christianity and the Social Order Where and How Christianity Supplanted Non-Christians of Europe	Shailer Mathews D. S. Cairns

LECTURES ON BARROWS FOUNDATION

Adviser	Subjects	Nominations
J. L. Barton		H. E. Spear C. R. Brown H. C. King
R. E. Spear	Relation of Christianity to National Ideals and Social and Political Progress	W. D. Mackenzie C. R. Brown D. S. Cairns (Aberdeen) Hon. M. W. Rowell (Pres. Privy Council)
J. H. Franklin		H. E. Spear H. C. King C. R. Brown
R. E. Hume	What shall be the Ideal of Nat- ional Life for India?	Shallor Matthews H. E. Spear
R. A. Hume	Influence of Jesus on National Life Christianity and the Social Order D. S. Cairns Where and How Christianity Supplanted Non-Christians of Europe	Shallor Matthews

LECTURES ON BARROWS FOUNDATION

Lecturers

H. C. King

C. R. Brown

R. E. Speer

W. D. Mackenzie

D. S. Cairns

M. W. Rowell

H. E. Fosdick

Shailer Mathews

Nominated by:

J. L. Barton
J. H. Franklin

J. L. Barton
R. E. Speer
J. H. Franklin

J. L. Barton

R. E. Speer

R. E. Speer
R. A. Hume

R. E. Speer

J. H. Franklin
R. E. Hume

R. A. Hume
R. E. Hume

LECTURES ON BARROWS FOUNDATION

Nominating by:

J. I. Barton
J. H. Franklin

J. I. Barton
R. E. Spear
J. H. Franklin

J. I. Barton

R. E. Spear

R. E. Spear
R. A. Home

R. E. Spear

J. H. Franklin
R. E. Home

R. A. Home
R. E. Home

Lecturers

H. C. King

C. R. Brown

R. E. Spear

W. D. Mackenzie

D. S. Cairns

M. W. Howell

H. E. Fiedler

Shelley Matthews

LI
March 13, 1920

Dear Mr. Mathews:

Thanks for your suggestion with regard to
the Barrows Lectures. It is very interesting.

Very truly yours,

Dean Shailer Mathews,
Faculty Exchange.

HPJ:JN

March 13, 1930

Dear Mr. Matthews:

Thanks for your suggestion with regard to

the Barrows Lectures. It is very interesting.

Very truly yours,

Dean Shailer Matthews,
Faculty Exchange.

HFJ:JH

made a considerable study of Oriental religions, and is now preparing a book on the various ideals of life that have prevailed in the history of Christianity. He is a specially attractive personality, and a clear thinker and speaker.

I regret to report that the project of a union Christian university for Japan has at last been abandoned. I can not look upon it otherwise than as a great failure in the history of Christian work in Japan.

I hope you are remaining well and strong, and, with kindest regards, I remain

Yours very sincerely,

W. B. Schneider,
164 Higashi Sanbanchō,
Sendai, Japan.



NIPPON YUSEN KAISHA

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S. S. KATORI MARU

Aug. 27, 1920.

Prof. E. D. Burton, D. D.,
Chicago University,
Chicago, Ill.

Dear Dr. Burton,

I am just returning to Japan after a short trip to America. I am sorry that I could not stop in at Chicago University this time.

I write now to make inquiry about the Barrows Lectureship for the Orient. In what way is the appointment of lecturers made? I have in mind a man who I believe would fill the position well. It is Prof. Geo. W. Richards, D. D., who has just been elected president of Lancaster Theological Seminary of the Reformed Church. He is an able scholar, has

made a considerable study of
 united religions, and is now preparing
 a book on the various aspects of life
 that have furnished in the history of
 Christianity. He is a specially attractive
 personality, and a clear thinker and
 speaker.

I regret to report that the project
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 I hope you are remaining well and
 strong, and with kindest regards I remain

Yours very sincerely,
 W. A. Doane
 154 Michigan Boulevard
 Detroit, Japan

NIPPON YUSEN KAISHA

S. S. KATORI MARU

953



Aug. 27, 1920

Prof. E. A. Burton, D.D.
 Chicago University
 Chicago, Ill.
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 elected President of Cambridge The-
 ological Seminary of the Reformed
 Church. He is an able scholar, has

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October 4, 1920.

My dear Mr. Schneder:

I thank you for your letter of August 20th. I am sorry that I did not have the opportunity of seeing you on your way back to Japan.

The appointment of Barrows Lecturers is in the hands of a committee of the University of which the President is Chairman, more exactly it is in the hands of the President since the original deed of gift named for the committee the President and two others by name. These two being both dead the President is strictly speaking, the committee. He does, however, associate with himself other members of the faculty in an advisory capacity.

I should be glad to call the President's attention to your suggestion of Professor Richards. I know his work but do not know him personally.

I am sorry to learn that the project ~~work~~^a of ~~the~~ Union Christian University has been abandoned. I greatly wished that we could have united our forces in such an enterprise.

Very truly yours,

Dr. D. B. Schneder,

164 Higashi Sambancho,

Sendai, Japan.

FDB-JK

October 4, 1920.

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Very truly yours,

Dr. D. B. Schneider,

164 Higashi Sampancho,

Sendai, Japan.

KBB-JK

The University of Chicago

The University Libraries

October 4, 1920.

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Barrow

My dear Mr. President:

I hand you herewith a letter from Dr. Schneder, the President of a Christian College at Sendai, Japan. He has the reputation of being one of the most judicious men among the missionaries in Japan. Professor Richards whom he names is known to me by his writings as a broad minded and progressive man. I do not know him personally and cannot speak with confidence as to his fitness for the lectureship.

Very truly yours,

Ernest D. Burton

President H. P. Judson,

Faculty Exchange.

EDB-JK

The University of Chicago

The University of Chicago

October 1, 1920

Dear Mr. President:

I have your letter of the 27th.

Professor, the President of a Christian College

at Seoul, Japan. He has the reputation of

being one of the most judicious men among the

missionaries in Japan. Professor Richards

whose name is known to me by his writings

as a good minded and progressive man. I do

not know the person who has been in contact with

confidence as to his fitness for the position.

Very truly yours,

James D. Gifford

President of the University

of Chicago

41

The University of Chicago

CHICAGO, ILLINOIS

Office of the President

October 6, 1920

975

Dear Dr. Burton:

Yours of the 4th instant enclosing letter from Dr. Schneder is received. The letter is herewith returned to you. After you have answered it perhaps you will kindly send it to me for my file on the Barrows matter. Of course the Barrows lectures were primarily for India and under the present conditions in that country it would hardly seem advisable to proceed. I shall want a conference this autumn on the whole matter.

Very truly yours,

H. P. Judson

Dr. E. D. Burton,
Faculty Exchange.

HPJ:JN
encl.

The University of Chicago

CHICAGO, ILLINOIS

Office of the President

October 6, 1920

275

Dear Mr. Brewster:

Yours of the 4th instant enclosing letter from
Mr. Conacher is received. The letter is herewith returned to
you. After you have answered it perhaps you will kindly
send it to me for my file on the Barrows matter. Of course
the Barrows matter were primarily for India and under the
present conditions in that country it would hardly seem
advisable to proceed. I shall want a conference this autumn
on the whole matter.

Very truly yours,

J. P. Morgan

W. A. D. Brewster,
Secretary, American Museum of Natural History,
New York City.

10:15
encl.

41

The University of Chicago
The New Testament Department

October 20, 1920.

My dear Mr. President:

Pursuant to your request of October 6th,

I am returning to you herewith the letter of Dr.

D. B. Schneder with reference to the Barrows Lectureship.

Very truly yours,

Ernest D Burton

President H. P. Judson,

The University of Chicago.

EDE-LN

The University of Chicago
The Hebrew Testament Department

October 30, 1930.

My dear Mr. President:

Pursuant to your request of October 6th,

I am returning to you herewith the letter of Dr.

D. B. Schneider with reference to the Barrows Lectureship.

Very truly yours,

Frederick B. Schneider

President H. P. Johnson,

The University of Chicago.

EWB-LH

478

*Burton
Sect 2c*

Union Theological Seminary,
New York City,
April 4, 1921.

Professor E. D. Burton,
University of Chicago,
Chicago, Illinois.

Dear Professor Burton:

Your letter telling of the impossibility of sending a lecturer to China at the present time has been received. I want to thank you most sincerely for all the consideration you have given to the matter. I must confess that since I first took up the matter with you I have myself become more aware than I was then of the complexity of the undertaking. And I realize that if the University of Chicago does not have some already existing machinery through which it might act it would be impossible for you, with all the responsibilities of an early departure from the country upon you, to take up the task single-handed. You will no doubt visit Peking while you are in China, and can observe the activities of the "renaissance movement" close at hand. I have no doubt that the need and the opportunity will continue for some little time as yet. Just what we should do with them will become clearer as time advances.

I want to thank you also for forwarding the application blank for a scholarship to Mr. Liu.

You must be very busy these days preparing for your departure and the tasks abroad. Trusting that you may have a happy voyage and a very significant conference with the Chinese leaders for the welfare of that great people, I remain,

Very sincerely yours,

Clarence H. Hamilton.

Union Theological Seminary,
New York City,
April 4, 1931.

Professor H. D. Burton,
University of Chicago,
Chicago, Illinois.

Dear Professor Burton:

Your letter telling of the impossibility of sending
a lecturer to China at the present time has been received. I
want to thank you most sincerely for all the consideration you
have given to the matter. I must confess that since I first
took up the matter with you I have myself become more aware
than I was then of the complexity of the undertaking. And I
realize that if the University of Chicago does not have some
already existing machinery through which it might act it would
be impossible for you, with all the responsibilities of an early
departure from the country upon you, to take up the task single-
handed. You will no doubt visit Peking while you are in China,
and can observe the activities of the "renaissance movement" close
at hand. I have no doubt that the need and the opportunity will
continue for some little time as yet. Just what we should do with
them will become clearer as time advances.

I want to thank you also for forwarding the application
blank for a scholarship to Mr. Liu.

You must be very busy these days preparing for your
departure and the tasks abroad. Trusting that you may have
a happy voyage and a very significant conference with the Chinese
leaders for the welfare of that great people, I remain,

Very sincerely yours,

Charles K. Hamilton

166
MRS. J. H. BARROWS
THE NORTHGATE
BERKELEY, CALIFORNIA

April 19 1922

My Dear President Judson:

Will you kindly cause to be sent to me the names of the men who have lectured on the John Henry Barrows lectureship, with the dates of their course of lectures, and the titles and publishers of the books which have arisen from the lectureship?

And I should be grateful if you would give me your own judgment as to the usefulness, if

any, of his lectureship in con-
tributing to the spirit of ^{international} under-
standing and brotherliness — or
in fact — its usefulness in any way.

Mrs Haskell gave \$20000. to this
Foundation, I believe. In your judg-
ment is this lectureship of sufficient
value to justify the increasing of
this amount, and so enlarging
its scope? It will be 20 years,
June 8th, since my husband died,
and it is twenty-five years since he
gave this lectureship in India. After such
a lapse of time it seems to me one
can judge of Mrs Haskell's wisdom (or
rather of my husband's, since this two
lectureships — Haskell and Barrow,
were his thought and suggestion, which

21
The Haskell generously and af-

MRS. J. H. BARROWS
THE NORTHGATE
BERKELEY, CALIFORNIA

fectionately carried out. in
founding the Lectureship.

Will you also kindly give me
the correct title of the Lectureship?
Is it the "John Henry Barrows
Lectureship", or the "John Henry
Barrows Lectureship on the Haskell
Foundation"?

Hoping that I am not asking
too much of you, I am, my
Dear Mr. Furson,

Cordially Yours

S. Elana Barrows

with the provision that lectures may be given in other parts
of the Orient.

The title at the head of the list enclosed is the
correct one. At the same time we also announce that it is on
the Haskell Foundation.

Cordially yours,

Mrs. J. H. Barrows,
The Northgate,
Berkeley, Calif.

HPJ:CB

all personally out of

MRS. J. H. BARROWS
THE NORTHGATE
BERKELEY, CALIFORNIA

Just recently carried out for
found in the laboratory.
Will you also kindly give me
the correct title of the laboratory?
Is it the "Victor Thompson Laboratory"
or the "Victor Thompson Laboratory"
Thompson Laboratory or the "Victor Thompson Laboratory"?
Hoping that I am not asking
too much of you, I am, very
Respectfully,
Yours,
J. H. Barrows

April 25, 1922.

My dear Mrs. Barrows:-

Your favor of the 19th instant is received. Herewith I am enclosing a statement in regard to the John Henry Barrows Lectureship. I think this covers the ground. You will notice that the lectures in India have not been given annually. The funds made that quite impossible. In fact, the income from the funds in each case has had to be supplemented by additional gifts. You will also notice that since the War came on we have not tried to provide for the lectures. Until conditions in India are more nearly stable it seems impracticable.

That the lectures were exceptionally useful in various ways I cannot doubt. I should be glad to have the funds increased with the limitation to India removed, or with the provision that lectures may be given in other parts of the Orient.

The title at the head of the list enclosed is the correct one. At the same time we also announce that it is on the Haskell Foundation.

Cordially yours,

Mrs. J. H. Barrows,
The Northgate,
Berkeley, Calif.

HPJ:CB

April 25, 1932.

My dear Mrs. Barrows:-

Your favor of the 19th instant is received.

Herewith I am enclosing a statement in regard to the John Henry Barrows Lectureship. I think this covers the ground. You will notice that the lectures in India have not been given annually. The funds made that quite impossible. In fact, the income from the funds in each case has had to be supplemented by additional gifts. You will also notice that since the War came on we have not tried to provide for the lectures. Until conditions in India are more nearly stable it seems impracticable.

That the lectures were exceptionally useful in various ways I cannot doubt. I should be glad to have the funds increased with the limitation to India removed, or with the provision that lectures may be given in other parts of the Orient.

The title at the head of the list enclosed is the correct one. At the same time we also announce that it is on the Haskell Foundation.

Cordially yours,

Mrs. J. H. Barrows,
The Northgate,
Berkeley, Calif.

HPJ:CB

Professor R. E. Hume, Union Theological Seminary, New York City.

December 2, 1922.

Mr. K. T. Paul, National Secretary of the Y.M.C.A., 5 Russell Street, Calcutta.

Mr. S. K. Dutta (I do not seem to have an address for Mr. Dutta. Perhaps you can give it to me.)

My dear Mr. Jenkins:

I have today had an interview with President Judson with reference to the Barrows lectureship and have found him quite hospitable toward the ideas suggested in our conversation in New York. He has authorized me, without in any way committing ourselves to a decision, to enter into correspondence with the persons who were suggested in our conversation as desirable to be approached, not, I mean, as lecturers, but for opinions. I am enclosing a copy of a rough draft of a letter which I am planning to send to these persons, but on which I should like before I send it to have the benefit of your criticism. Will you kindly look it over and very freely suggest anything that occurs to you as likely to make it more comprehensible to those to whom we are sending it?

Will you also tell me whether you think the same letter should go to all the persons whom we named, or whether a somewhat different approach is necessary in the various cases.

As a memorandum both for you and for me, I set down here the names which I listed when talking with you and Mr. Slack:

Professor D. J. Fleming, Union Seminary, New York.
Bishop D. F. Azariah, Singam Collieries, Nizam's
Dominions, India.

Rt. Rev. J. H. Weller, Bishop of Madras, Madras, India.
Rev. William Miller, D.D., United Free Church House,
Edinburgh, Scotland.

Mr. J. H. Oldham, London.

Rev. J. C. R. Ewing, D.D., Princeton Theological Seminary,
Princeton, N. J.

December 2, 1932.

My dear Mr. Jenkins:

I have today had an interview with President Judson with reference to the Barrows lectureship and have found him quite hospitable toward the ideas suggested in our conversation in New York. He has authorized me, without in any way committing ourselves to a decision, to enter into correspondence with the persons who were suggested in our conversation as desirable to be approached, not, I mean, as lecturers, but for opinions. I am enclosing a copy of a rough draft of a letter which I am planning to send to these persons, but on which I should like before I send it to have the benefit of your criticism. Will you kindly look it over and very freely suggest anything that occurs to you as likely to make it more comprehensible to those to whom we are sending it?

Will you also tell me whether you think the same letter should

go to all the persons whom we named, or whether a somewhat different

approach is necessary in the various cases.

As a memorandum both for you and for me, I set down here the

names which I listed when talking with you and Mr. Slack:

Professor D. J. Fleming, Union Seminary, New York.
Bishop D. F. Asaph, St. John's College, New York.
Dominions, India.
Rev. J. H. Weller, Bishop of Madras, Madras, India.
Rev. William Miller, D.D., United Free Church House,
Edinburgh, Scotland.
Mr. J. H. Oldham, London.
Rev. J. C. R. Ewing, D.D., Princeton Theological Seminary,
Princeton, N. J.

E.C.J. - 2.

Professor R. E. Hume, Union Theological Seminary, New York City.
Mr. K. T. Paul, National Secretary of the Y.M.C.A., 5 Russell
Street, Calcutta.

My dear Professor Hume:
Mr. S. K. Dutta (I do not seem to have an address for
Mr. Dutta. Perhaps you can give it to me.)

It has been suggested to us at the University of Chicago that the
time is now ripe to send another Darrows lecturer to India. *has the thought*
With the further thought of making this letter a memorandum which
may serve as a basis of further correspondence, I include also your suggestions
as to lecturers:

it a considerable number of persons who are strongly attracted by the
Rev. William P. Merrill
Rev. Harry Emerson Fosdick
Rev. Charles W. Gilkey
Rev. Henry Sloane Coffin. *They are of the opinion*
Christ and his religion as we bring it to them in our books and in our oral
message. *It has been suggested* that in a series of lectures it could be

clearly set forth that in fact each nation and civilization to which the
message of Jesus has come has put upon him and that message its own inter-
pretation, and that He himself rather than any interpretation of it, is the
universal element in Christianity. Such an interpretation would not only
bring *of mind and freedom of spirit* to Christians who are now
troubled by the seeming, though perhaps unintentional, imposition upon them

of a type of interpretation which is by no means congenial to their minds
or to Indian civilization. *There are many non-Christians who are strongly*
attracted affected by the person of Christ, but who cannot see their way to avow them-
selves as Christians or to associate themselves with the Christian movement,
would have the obstacles to such a course removed.

I should be greatly obliged to you if you would tell me frankly
whether you think a course of lectures of this general type would be a help-
ful contribution to the thinking of India at this time and would contribute

My dear Prof.
to the str
delayed
C.I. - 2.

Professor R. E. Hume, Union Theological Seminary, New York City.
National Secretary of the Y.M.C.A., 2 Russell
Mr. K. T. Paul, Street, Calcutta.
Mr. S. K. Dutta (I do not seem to have an address for
Mr. Dutta. Perhaps you can give it to me.)

My dear Mr. Jenkins:

With the further thought of making this letter a memorandum which
may serve as a basis of further correspondence, I include also your suggestions
as to lecturers:

Rev. William P. Merrill
Rev. Harry Emerson Fosdick
Rev. Charles W. Gilkey
Rev. Henry Sloane Coffin
Very truly yours,

for opinions. I am enclosing a copy of a rough draft of a letter which
I am planning to send to these persons, but on which I should like before
I send it to have the benefit of your criticism. Will you kindly look it
over and very freely suggest anything that occurs to you as likely to make
it more comprehensible to those to whom we are sending it?

Will you also tell me whether you think the same letter should
go to all the persons named, or whether a somewhat different
New York City.

approach is necessary in the various cases.
EJB-N
as a memorandum both for you and for me, I set down here the
names which I listed when talking with you and Mr. Black:

Professor D. J. Fleming, Union Seminary, New York
Bishop D. F. Asaph, Birmingham, Alabama
Rev. J. H. Keller, Bishop of Madras, Madras, India
Rev. William Miller, D.D., United Free Church House,
Edinburgh, Scotland
Mr. J. H. Gifford, London
Rev. J. G. R. King, D.D., Princeton Theological Seminary,
Princeton, N. J.

December 4, 1922.

to the advancement of vital Christianity. The most acceptable to us at the University. We have
My dear Professor Fleming:

delayed. It has been suggested to us at the University of Chicago that the
time is now ripe to send another Barrows lecturer to India; ^{it is the thought} ~~It has been~~
^{of those who made this suggestion} ~~suggested to us~~ that there is both in the Christian church and outside of
it a considerable number of persons who are strongly attracted by the
character and ideals of Jesus as these are set forth in the New Testament,
but who are quite unfavorably disposed toward our Western interpretation of
Christ and his religion as we bring it to them in our books and in our oral
message. ^{They are of the opinion} ~~It has been suggested~~ that in a series of lectures it could be
clearly set forth that in fact each nation and civilization to which the
message of Jesus has come has put upon him and that message its own inter-
pretation, and that He himself rather than any interpretation of it, is the
universal element in Christianity. Such an interpretation would not only
bring great relief of mind and freedom of spirit to Christians who are now
troubled by the seeming, though perhaps unintentional, imposition upon them
of a type of interpretation which is by no means congenial to their minds
or to Indian civilization. ^{New York City} ~~There are~~ many non-Christians who are strongly
^{attracted} ~~affected~~ by the person of Christ, but who cannot see their way to avow them-
selves as Christians or to associate themselves with the Christian movement,
would have the obstacles to such a course removed.

I should be greatly obliged to you if you would tell me frankly
whether you think a course of lectures of this general type would be a help-
ful contribution to the thinking of India at this time and would contribute

1st contribution to the thinking of India at this time and would contribute whether you think a course of lectures of this general type would be a help- I should be greatly obliged to you if you would tell me frankly would have the obstacles to such a course removed.

themselves as Christians or to associate themselves with the Christian movement, affected by the person of Christ, but who cannot see their way to avow them- or to Indian civilization. There are many non-Christians who are strongly of a type of interpretation which is by no means congenial to their minds troubled by the seeming, though perhaps unintentional, imposition upon them bring great relief of mind and freedom of spirit to Christians who are now universal element in Christianity. Such an interpretation would not only

pretation, and that He himself rather than any interpretation of it, is the message of Jesus has come has put upon him and that message its own inter- clearly set forth that in fact each nation and civilization to which the

message. It has been suggested that in a series of lectures it could be

Christ and his religion as we bring it to them in our books and in our oral but who are quite unfavorably disposed toward our Western interpretation of

character and ideals of Jesus as these are set forth in the New Testament, it a considerable number of persons who are strongly attracted by the

suggested to us that there is both in the Christian church and outside of time is now ripe to send another Barrows lecturer to India; it has been suggested to us at the University of Chicago that the

My dear Professor Fleming:

to the advancement
of your thought
we did not
such know
sent

to the advancement of vital Christianity. The frankest possible expression of your thought will be most acceptable to us at the University. We have delayed sending a Barrows lecturer to India for some years, feeling that we did not thoroughly understand conditions there, but especially that from such knowledge as we could gain the time was not opportune for a representative of American Christianity to lecture in India. ^{The plan} ~~The suggestions~~ ^{now proposed} to which I refer above have, however, seemed to us less open to objection than any that have hitherto occurred to us. We earnestly crave the benefit of your advice.

Very truly yours,

Professor D. J. Fleming, Ph.D.,
Union Theological Seminary,
New York City.

EDB-N

to the advancement of vital Christianity. The frankest possible expression
of your thought will be most acceptable to us at the University. We have
delayed sending a Barrow lecturer to India for some years, feeling that
we did not thoroughly understand conditions there, but especially that from
such knowledge as we could gain the time was not opportune for a repre-
sentative of Western Christianity to lecture in India. The suggestions
to which I refer above have, however, seemed to us less open to objection
than any that have hitherto occurred to us. We earnestly crave the
benefit of your advice as we bring it to them in our books and in our oral
message. It has been suggested that the University is could be
clearly set forth that in each nation and civilization to which the
message of Jesus has come we put upon him and that message the own inter-
pretation, and that he himself rather than any interpretation of it, is the
universal element in Christianity. Such an interpretation would not only
bring about a belief of mind and freedom of spirit to Christians who are now
Professor D. J. Kennedy, Ph.D., perhaps unintentional, imposed upon them
of a type of Union Theological Seminary, no means congenial to their minds
or to Indian civilization. New York City. Many non-Christians who are strongly
attracted by the person of Jesus, but who cannot see their way to view them-
selves as Christians or to associate themselves with the Christian movement,
would have the obstacles to such a course removed.
I should be greatly obliged to you if you would tell me frankly
whether you think a course of lectures of this general type would be a help-
ful contribution to the thinking of India at this time and would contribute

ERNEST D. BURTON
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

LI

December 4, 1922.

My dear Professor Fleming:

It has been suggested to us at the University of Chicago that the time is now ripe to send another Barrows lecturer to India; ^{it is the thought of} ~~It has been~~ those who made this suggestion ~~suggested to us~~ that there is both in the Christian church and outside of it a considerable number of persons who are strongly attracted by the character and ideals of Jesus as these are set forth in the New Testament, but who are quite unfavorably disposed toward our Western interpretation of Christ and his religion as we bring it to them in our books and in our oral message. ^{They are of the opinion} ~~It has been suggested~~ that in a series of lectures it could be clearly set forth that in fact each nation and civilization to which the message of Jesus has come has put upon him and that message its own interpretation, and that He himself rather than any interpretation of it, is the universal element in Christianity. Such an interpretation would not only bring great relief of mind and freedom of spirit to Christians who are now troubled by the seeming, though perhaps unintentional, imposition upon them of a type of interpretation which is by no means congenial to their minds or to Indian civilization. ~~There are~~ Many non-Christians who are strongly attracted by the person of Christ, but who cannot see their way to avow themselves as Christians or to associate themselves with the Christian movement, would have the obstacles to such a course removed.

I should be greatly obliged to you if you would tell me frankly whether you think a course of lectures of this general type would be a helpful contribution to the thinking of India at this time and would contribute

December 1, 1933.

My dear Professor Hastings:

It has been suggested to me at the University of Chicago that the

time is now ripe to send another Harrow Lecturer to India. It has been

suggested to me that there is both in the Christian church and outside of

it a considerable number of persons who are strongly attracted by the

character and ideals of Jesus as these are set forth in the New Testament,

but who are quite unfavorably disposed toward our Western interpretation of

Christ and his religion as we bring it to them in our books and in our oral

message. They are of the opinion that in a series of lectures it could be

clearly set forth that in fact each nation and civilization to which the

message of Jesus has come has put upon it its own interpretation, and that He himself rather than any interpretation of it, is the

universal element in Christianity. Such an interpretation would not only

bring great relief of mind and freedom of spirit to Christians who are now

troubled by the seeming, though perhaps unintentional, imposition upon them

of a type of interpretation which is by no means congenial to their minds

or to Indian civilization. Therefore many non-Christians who are strongly

attracted by the person of Christ, but who cannot see their way to avow them-

selves as Christians try to associate themselves with the Christian movement,

would have the obstacles to such a course removed.

I should be greatly obliged to you if you would tell me frankly

whether you think a course of lectures of this general type would be a help-

ful contribution to the thinking of India at this time and would contribute

D.J.F. - 2.

to the advancement of vital Christianity. The frankest possible expression of your thought will be most acceptable to us at the University. We have delayed sending a Barrows lecturer to India for some years, feeling that we did not thoroughly understand conditions there, ^{and fearing that} but especially that from such knowledge as we could gain the time was not opportune for a representative of American Christianity to lecture in India. The ^{plan} suggestions now proposed to which I refer above have, however, seemed to us less open to objection

than any that have hitherto occurred to us. We earnestly crave the benefit of your advice *on this point as well as on the whole proposed*

Very truly yours,

Professor D. J. Fleming, Ph.D.,
Union Theological Seminary,
New York City.

EDB-N

B. L. F. - 2.

to the advancement of vital Christianity. The frankest possible expression
of your thought will be most acceptable to us at the University. We have
delayed sending a Barrow lecturer to India for some years, feeling that
we did not thoroughly understand conditions there, but especially that from
such knowledge as we could gain the time was not opportune for a repre-
sentative of American Christianity to lecture in India. The suggestions
now proposed to which I refer above have, however, seemed to us less open to objection
than any that have hitherto occurred to us. We earnestly crave the
benefit of your advice. In the future we will be in the habit
Very truly yours,
Prof. D. L. Fleming

Professor D. L. Fleming, Ph.D.,
Union Theological Seminary,
New York City.

EDB-H

The International Committee of Young Men's Christian Associations

347 Madison Avenue, New York.

FOREIGN DIVISION

December 7, 1922

1127

My dear Dr. Burton:

Mr. Slack and I have conferred regarding your proposed letter of December 4th, and we agree in having no suggestion to make except possibly under that clause on Page 2 which refers to the time not being opportune for a representative of American Christianity to lecture in India. Mr. Slack believes and I concur from my limited knowledge that there is no wide-spread sensitiveness among Indians, Europeans, or missionaries generally on this point, but as you emphasized it in our conversation, we recommend that you make the need for counsel on this particular matter a little more emphatic in your letter.

To the list of those we submitted to you we would like to add the name of the Rev. John McKenzie, Wilson College, Bombay.

As there were some errors in your list, I am giving below a complete list corrected with the full addresses.

Faithfully yours,

Edward C. Jenkins

Rev. Ernest D. Burton
University of Chicago
Chicago, Illinois

FC

Professor D. J. Fleming, Union Seminary, New York
Bishop V. S. Azariah, Singareni Collieries, Nizam's Dominions, India
Rt. Rev. J. H. Waller, Bishop of Madras, Madras, India
Rev. William Miller, D.D., United Free Church House, Edinburgh, Scotland
Mr. J. H. Oldham, Edinburgh House, 2 Eaton Gate, London, S.W.1, England
Rev. J. C. R. Ewing, D.D., Princeton Theological Seminary, Princeton, N.J.
Professor R. E. Hume, Union Theological Seminary, New York
Mr. K. T. Paul, 5 Russell Street, Calcutta, India
Dr. S. K. Datta, 5 Russell Street, Calcutta, India
Rev. John McKenzie, Wilson College, Bombay, India

President

The International Committee of Young Men's Christian Associations
317 Madison Avenue, New York

December 7, 1932

FOREIGN DIVISION

1137

My dear Dr. Burton:

Mr. Black and I have conferred regarding your proposed letter of December 4th, and we agree in having no suggestion to make except possibly under that clause on page 2 which refers to the time not being opportune for a representative of American Christianity to lecture in India. Mr. Black believes and I concur from my limited knowledge that there is no wide-spread sensitiveness among Indians, Europeans, or missionaries generally on this point, but as you emphasized it in our conversation, we recommend that you make the need for counsel on this particular matter a little more emphatic in your letter.

To the list of those we submitted to you we would like to add the name of the Rev. John McKeanie, Wilson College, Bombay.

As there were some errors in your list, I am giving below a complete list corrected with the full addresses.

Respectfully yours,

John R. Mott

Rev. Ernest D. Burton
University of Chicago
Chicago, Illinois

EO

Professor D. J. Fleming, Union Seminary, New York
Bishop V. S. Assar, Anglican College, Nizama Dominions, India
Rev. J. H. Walker, Bishop of Madras, Madras, India
Rev. William Miller, D.D., United Free Church House, Edinburgh, Scotland
Mr. J. H. Graham, Edinburgh House, 2 Weston Gate, London, E.W.I., England
Rev. L. O. R. Swind, D.D., Princeton Theological Seminary, Princeton, N.J.
Professor R. E. Hume, Union Theological Seminary, New York
Mr. E. T. Paul, 5 Russell Street, Calcutta, India
Dr. S. S. Bhatia, 5 Russell Street, Calcutta, India
Rev. John McKeanie, Wilson College, Bombay, India

41

December 11, 1922.

My dear Mr. Jenkins:

Accept my thanks for your letter of December 7th.

I will adopt your suggestion as to the form of my letter and immediately enter into correspondence with all the persons whom you name.

Sincerely yours,

Mr. E. C. Jenkins,

347 Madison Avenue,

New York.

EDE-W

11

December 11, 1933.

My dear Mr. Jenkins:

I accept my thanks for your letter of December 7th.

I will adopt your suggestion as to the form of

my letter and immediately enter into correspondence with

all the persons whom you name.

Sincerely yours,

Mr. E. C. Jenkins,

347 Madison Avenue,

New York.

EDS-M

I should be greatly obliged to you if you would tell me
December 12, 1922.

frankly whether you think a course of lectures of this general type

My dear Professor Fleming:

and would it has been suggested to us at the University of Chicago

that the time is now ripe to send another Barrows lecturer to India;

it is the thought of those who made this suggestion that there is both

in the Christian church and outside of it a considerable number of

persons who are strongly attracted by the character and ideals of

Jesus as these are set forth in the New Testament, but who are quite

unfavorably disposed toward our Western interpretation of Christ and

his religion as we bring it to them in our books and in our oral

message. They are of the opinion that in a series of lectures it

could be clearly set forth that in fact each nation and civilization

to which the message of Jesus has come has put upon him and that message

its own interpretation, and that He himself rather than any interpreta-

tion of it, is the universal element in Christianity. Such an inter-

pretation would not only bring great relief of mind and freedom of

spirit to Christians who are now troubled by the seeming, though perhaps

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

unintentional, imposition upon them of a type of interpretation which

Union Theological Seminary,

is by no means congenial to their minds or to Indian civilization. Many

New York City.

non-Christians who are strongly attracted by the person of Christ, but

EDS-W

who cannot see their way to avow themselves as Christians or to associate

themselves with the Christian movement, would have the obstacles to such

a course removed.

December 12, 1922.

My dear Professor Fleming:

It has been suggested to us at the University of Chicago that the time is now ripe to send another Harrows lecturer to India; it is the thought of those who made this suggestion that there is both in the Christian church and outside of it a considerable number of persons who are strongly attracted by the character and ideals of Jesus as these are set forth in the New Testament, but who are quite unfavorably disposed toward our Western interpretation of Christ and his religion as we bring it to them in our books and in our oral message. They are of the opinion that in a series of lectures it could be clearly set forth that in fact each nation and civilization to which the message of Jesus has come has put upon him and that message its own interpretation, and that He himself rather than any interpretation of it, is the universal element in Christianity. Such an interpretation would not only bring great relief of mind and freedom of spirit to Christians who are now troubled by the seeming, though perhaps unintentional, imposition upon them of a type of interpretation which is by no means congenial to their minds or to Indian civilization. Many non-Christians who are strongly attracted by the person of Christ, but who cannot see their way to avow themselves as Christians or to associate themselves with the Christian movement, would have the obstacles to such

a course removed.

I should be greatly obliged to you if you would tell me frankly whether you think a course of lectures of this general type would be a helpful contribution to the thinking of India at this time and would contribute to the advancement of vital Christianity. The frankest possible expression of your thought will be most acceptable to us at the University. We have delayed sending a Barrows lecturer to India for some years, feeling that we did not thoroughly understand conditions there, and fearing that the time was not opportune for a representative of American Christianity to lecture in India. The plan now proposed, however, seemed to us less open to objection than any that have hitherto occurred to us. We earnestly crave the benefit of your advice on this point, as well as on the whole proposal.

Very truly yours,

Professor D. J. Fleming, Ph.D.,
Union Theological Seminary,
New York City.

EDE-N

I should be greatly obliged to you if you would tell me frankly whether you think a course of lectures of this general type would be a helpful contribution to the thinking of India at this time and would contribute to the advancement of vital Christianity. The frankest possible expression of your thought will be most acceptable to us at the University. We have delayed sending a narrower lecture to India for some years, feeling that we did not thoroughly understand conditions there, and fearing that the time was not opportune for a representative of American Christianity to lecture in India. The plan now proposed, however, seemed to us less open to objection than any that have hitherto occurred to us. We earnestly crave the benefit of your advice on this point, as well as on the whole proposal.

Very truly yours,

It would be clearly set forth that the message of Jesus has come not upon him and that message is his own interpretation, and that he himself rather than any interpreter of it, is the universal element in Christianity. Such an interpretation would not only bring great relief of mind and freedom of spirit to Christians who are now troubled by the seeming, though perhaps unintentional, imposition upon them of a type of interpretation which is by no means congenial to their minds or to Indian civilization. Many non-Christians who are strongly attracted by the person of Christ, but who cannot see their way to view themselves as Christians or to associate themselves with the Christian movement, would have the obstacle to such a course removed.

7-11-
Acknowledge
Put in Barrows folder

4

UNION THEOLOGICAL SEMINARY

BROADWAY AT 120TH STREET

NEW YORK

December 19, 1922.

1199

Professor Ernest D. Burton,
The University of Chicago,
Chicago, Ill.

Dear Professor Burton:

I have your letter of December 12th
with reference to the Barrows lecturer to
India.

I have not been one of those who have
felt that an American Lecturer in India would
of necessity be an unwelcome guest. Certain-
ly such a lecturer could choose a subject which
would be malapropos and which might run across
sensibilities in either the British or the
Indians, but it has always seemed to me that
it would be possible to choose a subject which
would be of real help; for example, I should
think that such a subject as the last lecturer
took---I refer to the late Professor Charles
R. Henderson, could have no exception taken to
it. Inasmuch as I have felt this, even in the
more delicate years that have passed by, the
more do I now rejoice that you are taking de-
finite steps to send out another lecturer.

I have read with great interest the
proposal for a subject for the next lectureship.
It appears to me that this line would not vex
the national feelings of the Indians, nor the
political interests of the British, and there-
fore, from that standpoint would be satisfactory.

As a result of the great war, I think,
intelligent Indians have begun to make a dis-
tinction between the civilization of the West
and Christianity. Any one in the Orient intelli-
gent enough to use Western civilization as an
argument against Christianity is intelligent
to make this distinction. I do not however
believe that they have begun in any wide way
to make a distinction between Christianity and
The Way of Jesus.

UNION THEOLOGICAL SEMINARY

BROADWAY AT 150TH STREET

NEW YORK

1888

Professor Ernest D. Burton,
The University of Chicago,
Chicago, Ill.

Dear Professor Burton:

I have your letter of December 18th
with reference to the Barrows lecture to
India.

I have not been one of those who have
felt that an American lecturer in India would
of necessity be an unwelcome guest. Certain-
ly such a lecturer could choose a subject which
would be unobjectionable and which might even increase
sympathies in either the British or the
Indians, but it has always seemed to me that
it would be possible to choose a subject which
would be of real help; for example, I should
think that such a subject as the last lecture
looked--I refer to the late Professor Charles
H. Burdett, would have no exception taken to
it. Inasmuch as I have felt this, even in the
more delicate years that have passed by, the
more so I now rejoice that you are taking de-
finite steps to send out another lecturer.

I have read with great interest the
proposal for a subject for the next lecture.
It appears to me that this time would not yet
the national feelings of the Indians, nor the
political interests of the British, and there-
fore, from that standpoint would be satisfactory.

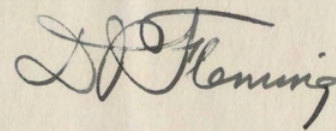
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tinction between the civilization of the West
and Christianity. Any one in the Orient intellig-
ent enough to see Western civilization as an
argument against Christianity is intelligent
to make this distinction. I do not however
believe that they have begun in any wise way
to make a distinction between Christianity and
the West or Germany.

I believe it is high time that an effort be made to bring together the Christian elements in the church with the Christian elements outside the church and make the line sharper between these and the ~~un~~-Christian elements within and without the Church.

This subject, I believe, would be fully justified by the needs in India. It would none the less be useful for Christians in this land and ought to make the public lectures a work of great influence.

In short, I believe that the outline of lectures, as given in your letter, would result in a real contribution to the coming of the Kingdom, not only in India, but in the world at large.

Sincerely,

A handwritten signature in cursive script, appearing to read "D. D. Fleming".

DJF*AK

I believe it is high time that an effort be made to bring together the Christian elements in the Church with the Christian elements outside the Church and make the line sharper between them and the un-Christian elements within and without the Church.

This subject, I believe, would be truly justified by the needs in India. It would none the less be useful for Christians in this land and ought to make the publication a work of great importance.

In short, I believe that the worldwide of lectures be given in your latter world will be a real contribution to the cause of the Church, not only in India, but in the world at large.

Sincerely,

W. P. M.

W. P. M.

December 27, 1922.

to the advancement of vital Christianity. The frankest possible

My dear Mr. Jones:

It has been suggested to us at the University of Chicago that the time is now ripe to send another Barrows lecturer to India; it is the thought of those who made this suggestion that there is both in the Christian church and outside of it a considerable number of persons who are strongly attracted by the character and ideals of Jesus as these are set forth in the New Testament; but who are quite unfavorably disposed toward our Western interpretation of Christ and his religion as we bring it to them in our books and in our oral message. They are of the opinion that in a series of lectures it could be clearly set forth that in fact each nation and civilization to which the message of Jesus has come has put upon him and that message its own interpretation, and that He himself rather than any interpretation of it, is the universal element in Christianity. Such an interpretation would not only bring great relief of mind and freedom of spirit to Christians who are now troubled by the seeming, though perhaps unintentional, imposition upon them of a type of interpretation which is by no means congenial to their minds or to Indian civilization. Many non-Christians who are strongly attracted by the person of Christ, but who cannot see their way to avow themselves as Christians or to associate themselves with the Christian movement, would have the obstacles to such a course removed.

I should be greatly obliged to you if you would tell me frankly whether you think a course of lectures of this general type would be a helpful contribution to the thinking of India at this time and would contribute

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It has been suggested to us at the University of Chicago that

My dear Mr. Jones:

December 27, 1922.

The University of Chicago

The New Testament Department

to the advancement of vital Christianity. The frankest possible expression of your thought will be most acceptable to us at the University. We have delayed sending a Barrows lecturer to India for some years, feeling that we did not thoroughly understand conditions there, and fearing that the time was not opportune for a representative of American Christianity to lecture in India. The plan now proposed, however, seemed to us less open to objection than any that have hitherto occurred to us. We earnestly crave the benefit of your advice on this point, as well as on the whole proposal.

Very truly yours,

MR. L. A. KENOYER, M.A., Ph.D.

EWING CHRISTIAN COLLEGE,
ALLAHABAD.

*Botany Dept.,
Best Lanning,
Meds.*

Read letter on Barrows Lectures -

Mr. Stanley Jones,
Methodist Episcopal Mission,
Sitapur, United Provinces,
India.

EDS-N

Stanley J.

to the advancement of vital Christianity. The freest possible
expression of your thought will be most acceptable to us at the
University. We have delayed sending a Barrows lecturer to India for
some years, feeling that we did not thoroughly understand conditions
there, and feeling that the time was not opportune for a representative
of American Christianity to lecture in India. The plan now proposed,
however, seemed to us less open to objection than any that have hitherto
occurred to us. We earnestly crave the benefit of your advice on this
point, as well as on the whole proposal.
Very truly yours,
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it could be clearly set forth that in fact each nation and civilization to
which the message of Jesus has come has put upon him and that message its own
interpretation, and that He himself rather than any interpretation of it, is
the universal element in Christianity. Such an interpretation would not only
bring great relief of mind and freedom of spirit to Christians who are now
troubled by the seeming, though perhaps unintentional, imposition upon them
of Mr. Stanley Jones, a person which is by no means congenial to their minds
or to Indian civilization. United Provinces
India.
by the person of Christ, but who cannot see their way to over themselves as
Christians or to associate themselves with the Christian movement, would
have the obstacles to such a course removed.
I should be greatly obliged to you if you would tell me frankly
whether you think a course of lectures of this general type would be a help-
ful contribution to the thinking of India at this time and would contribute

The University of Chicago
The New Testament Department

Mr. Mission
Stanley Jones, Sitapur, United Provinces
India

Liberal minded lecturer to non Christians
Will receive by them —

MR. L. A. KENOYER, M.A., Ph.D.

Botany Dept.,
East Lansing,
Mich.
EWING CHRISTIAN COLLEGE,
ALLAHABAD.

Read letter on Banner Lectures —

The University of Chicago

The New Testament Department

Mr. [illegible]
[illegible]
[illegible]

[illegible]
[illegible]

[illegible]

December 27, 1922.

My dear Professor Fleming:

I beg to thank you most heartily for your letter of December 19th, with reference to the question of sending another Barrows lecturer to India. Your opinion in the matter will help us in our study of the situation.

Sincerely yours,

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

Union Theological Seminary,

New York City.

EDE-N

December 24, 1922.

My dear Professor Fleming:

I beg to thank you most heartily for
your letter of December 19th, with reference to
the question of sending another Barrows lecturer
to India. Your opinion in the matter will help
us in our study of the situation.

Sincerely yours,

Professor D. J. Fleming, Ph.D.,
Union Theological Seminary,
New York City.

FDB-N