

The University of Chicago

FOUNDED BY JOHN D. ROCKEFELLER

*The American Institute of Sacred Literature*

# QUARTERLY BULLETIN

TO STUDENTS OF THE READING AND LIBRARY DEPARTMENT

VOL. I

SEPTEMBER, 1906

No. 1

**"The Opening of Thy Words Giveth Light."**



WILLIAM RAINEY HARPER

*Founder of the American Institute of Sacred Literature and for twenty-five years its chief supporter.*

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## LETTER FROM THE EXECUTIVE COMMITTEE OF THE INSTITUTE

DEAR FRIEND:

At the beginning of a new study year we come to you with a question. Is it still worth while to study the Bible? Have the men and women of today outlived those needs to which in former generations the Bible ministered so satisfyingly and inspiringly? Are the problems that confront the young men and the young women of today so new and strange that though for centuries the Bible has been the safest and most helpful guide through the hard places of life, we must now put it on the shelf and look for other helpers to take its place? It is certainly a significant fact that this collection of books written so long ago by men of a civilization remote from that of modern life should so long have served the ever changing yet ever permanent needs of men. And if after the great changes that have taken place in these recent days of swift and mighty change it is still a trustworthy and helpful guide of life, this speaks volumes for its value as a revelation of the deepest truths of life. It is worth while to read the answer to this question that is given by one of the most acute and broad-minded of present day college presidents, a man who is thoroughly acquainted and thoroughly in sympathy with the influences emanating from modern science, and psychology, and philosophy, and who knows as few men know the problems that the young man and woman of this day meet. President Henry C. King of Oberlin College writes,

"The Bible is a most deeply and broadly human book; and so furnishes this appeal of complex experience so necessary to fill self-consciousness. It touches unerringly the whole gamut of the deeper human emotions and aspirations and embodies them in figures that mankind will not willingly let die.

Even the Old Testament is the one great *religious* book of antiquity. These Old Testament writers have been, as a matter of fact, among all the ancient writers the world's great spiritual and religious seers. And if this can be said even of the Old Testament, how much more is it true of the New with its vision of the supreme personality of Christ.

As the record of the progressive seeking of men after God, and of the progressive revelation of God to men, moreover, the Bible offers peculiar help in the development of our own highest consciousness; for it enables us to *re-live, as it were, in our own personal experience this whole religious life of the world*, to apply thus to our own deepest life problems a real historical method. And hardly any procedure could be more helpful in bringing us to intelligent consciousness of ourselves than this retracing of the most important steps in the working out of character and faith in the world.

But the Bible is all this, because it is, above all else, a *book of honest testimony to experience*. Its supreme value lies just here. For the testimony of another is our chief road to enlargement of life. Most of all, it is through such simple, honest witness that the New Testament puts us face to face with the redeeming personality of Jesus Christ. Whatever our theories about the Bible, it is not as compelling authority but as simple, honest witness, that the New Testament brings us emancipating power.

Now, this is the priceless and indispensable service of the Bible. And it is the more indispensable to the modern man the more deeply he has entered into the modern spirit. For the deeper our moral consciousness, the greater our sense of moral need. For the modern man who has awakened to full moral consciousness, many an ancient way of approach to God is decisively closed; and if he is to come into communion with God at all, it must be by a manifestation of God great enough to make certain both the holiness and the forgiveness of God. Now, it is just through this witness of the New Testament writers that we find in Christ for ourselves a fact so great, so transcendent, that we come back to it again and again with calm assurance, to find in its simple presence the indubitable conviction of the spiritual world, of our own intended destiny, of God, and of His holiness and His love. Christ does not merely tell us these things; He does much more—He makes us able to believe them. He—and no other as He—searches us, humbles us, assures us, and exalts us at the same time. Only through Him do we come with assurance into the great convictions, the great hopes and the great aspirations; and these measure us as does nothing else. Only through Him do we come thus to real consciousness of ourselves, in our sin and in our weakness, and yet in our majestic possibilities as children of the living, loving God. Only through Him are we brought into living communion with the living God.

To have sounded thus the depths of the Bible, is to have sounded, at the same time, the depths of our own nature. Here indeed "deep calleth unto deep."

How can you afford to neglect the study of this old yet perennially new record and reflection of religious experience which has entered so universally into modern life?

Sincerely yours,

ERNEST D. BURTON, Chairman.

## WHAT SUBJECT WILL YOU CHOOSE?

Of the six outline courses offered by the Institute we suggest that students who have no decided preference select the first or second. All six are however available, and to enable you to choose, the following descriptions are given.

## 1. The Foreshadowings of the Christ.

The term "foreshadowings" in the title of this course is used in the broad sense as referring to events and general progress in thought rather than to direct prediction.

The course covers the entire period of Old Testament history, and can therefore give no exhaustive study of any one period. Emphasis is laid upon those years in which the prophets were most influential and upon the books which are the record of their labors. It should be chosen by those who wish to learn something of the fundamental principles of the historical method of Bible study applied to the Old Testament.

This course was personally prepared by President William R. Harper, and furnishes an example of the earliest, and in many respects the most successful attempt to treat the Old Testament material from the modern point of view, in such a way as to put the average reader of the Bible into possession of constructive results, without carrying him through destructive processes.

In detail the course proceeds by months as follows: Foreshadowings from, (1) The Anti Mosaic and the Mosaic periods; (2) The period of the United Kingdom; (3) The period of the Earlier Prophets, Amos and Hosea; (4 and 5) The Period of Isaiah; (6) The period of Jeremiah; (7 and 8) The time of the Babylonian Exile, (Ezekiel, Isaiah 40-66; Daniel); (9) The Post-Exilic Times, (Haggai, Zechariah, Malachi, Selected Psalms).

## 2. The Life of Christ.

This course needs only a brief description. It was prepared by Professor Ernest D. Burton, and is based upon the outline of the Life of Christ found in the Harmony of the Gospels by Stevens and Burton. The Outline is divided into nine parts as follows: (1) The thirty years of private life; (2) The opening events of Christ's ministry; (3) The early Judean ministry; (4) First period of the Galilean ministry; (5) Second period of the Galilean ministry; (6) Third period of the Galilean ministry; (7) The Perean ministry; (8) The Passion week; (9) The forty days from the resurrection to the ascension.

The course requires the reading of the entire four gospels. The treatment of material is historical, the object being chiefly to give the student a knowledge of the facts of the life of Christ, so far as they are recorded in the gospels. The ethical element is not however neglected.

Such a knowledge is necessary as a foundation for any just conclusions as to the teaching of Jesus, and to the most effective appropriation of those teachings in the Christian life.

A new edition of this course, containing in addition to the 72 pages of directions for study and review questions, a dictionary of terms, and an excellent map, has just been issued.

## 3. The Founding of the Christian Church.

This course, also the work of Professor Burton, is in the field of New Testament study similar to the Foreshadowings of the Christ in that of the Old Testament, in that it rearranges the material of the New Testament, exclusive of the gospels, in the proper historical relation, so far as that relation is known.

With the history contained in the Acts as a basis, the letters of Paul, and those of Peter, James, John, and Jude, and the book of Revelation are introduced, each at the point in the history at which it is thought to have had its origin. Since the Epistles bulk so much larger than the historical material, the major portion of the work is devoted to them. Because of the difficulties of style, and the complexity of thought, the average Bible student shrinks from a close study of these letters of the leaders of the early church, but in this course they are presented so simply, and with such clear analysis, that they become a most illuminating medium for understanding the difficulties of the early church, and for distinguishing between the permanent teaching of the writers, and that which was the thought clothing of the times. By months the course runs as follows: (1) The Primitive Church in Jerusalem, and the church scattered abroad and preaching the word; (2) The church in Antioch, Paul's first, and part of his second missionary journey, 1, 2 Thessalonians; (3) The second and third missionary journeys, Galatians, 1 Corinthians; (4) The third missionary journey, 2 Corinthians, Romans; (5) From Paul's last visit to Jerusalem,



to his imprisonment in Rome; Phillipians, Colossians; (6) Last labors of Paul; Ephesians, 1, 2 Timothy, Titus; (7) Closing period of the Apostolic age, 1, 2 Peter, Jude, Hebrews; (8) Revelation, 1, 2, 3, John; (9) General review of the problems and ideals of the period and their relation to the Christianity of today.

#### 4. The Social and Ethical Teaching of Jesus.

This course is intended for those who are somewhat familiar with the life of Jesus, historically, and desire to study some of the teachings of Jesus concerning the more important social and ethical relations of life. To accomplish this purpose, the teaching upon a certain subject is studied first from the Old Testament point of view, and then in its later development among the strict religionists of Jesus' time. By this means the relation of the teaching of Jesus to the thought of his times is better understood, and the student is able to distinguish the temporary dress in which the teaching was clothed from the fundamental principle held by Jesus, and to see the latter more clearly in its bearing upon modern social and ethical problems. The themes presented are: (1) The sources of the teaching of Jesus; (2) His teaching concerning God; (3) The highest good or the Kingdom of God; (4) Sin, and punishment; (5) Forgiveness, and faith; (6) The basis of morality; (7) The family; (8) Wealth, and the state; (9) Practical questions concerning modern life, in the light of the teaching of Jesus.

The course was prepared by Professor Shailer Mathews, author of the *Social Teaching of Jesus*, and *The Messianic Hope in the New Testament*.

#### 5. The Work of the Old Testament Sages.

In this course we have another specimen of the work of President Harper. This is as far as we know the only course published, which presents as a unit, the philosophy and ethics of the Hebrews, as developed through their Sages. The "Wise Man" was an important figure among all oriental peoples, and the Hebrew wisdom, while similar in external forms to that of the surrounding peoples is permeated throughout with a conception of God which differentiates it from every other literature. It is a philosophy which begins and ends with God, and its discussion of the problems of life are of the deepest interest to men and women today. They are moreover presented in concrete and interesting forms such as the proverb, the brief essay, the dramatic epic, etc.

This course naturally resolves itself into the extended study of special books of the Bible, but considerable time is also given to the wisdom element appearing in the literature of the prophets, the historians and the Psalmists, and finally to a study of the same element in the teaching of Jesus, and his relation to his predecessors, the Sages. In detail the course is as follows: (1) External forms of wisdom expression; (2 and 3) The book of Proverbs, or Universal wisdom; (4, 5, and 6) The book of Job, or the problem of suffering; (7) The work of the sages in relation to that of the prophets and the priests; (8) The work of the sages with reference to its historical development; (9) The Song of Songs, and Ecclesiastes, or the problems of human love, and intellectual skepticism; The wisdom teaching of Jesus.

This course will be of the greatest interest to those who wish to emphasize the literary study of the Bible.

#### 6. The Work of the Old Testament Priests.

Here again we have a course prepared by President Harper. It presents in a very simple and interesting form a subject upon which he also prepared an exhaustive text-book. It is a successful attempt to trace the historical growth of the Hebrew ideals concerning worship, in order to learn their true spiritual significance.

In this course it is necessary to deal with much of the material of the first five books of the Bible, but in this study the results of the historical criticism are not presented in such a way as to mislead or confuse the student. The purpose and effect of the course is preeminently constructive. Its outline is as follows: (1) General scope of the priest's work; (2) History of worship in the early Old Testament period; (3) History of worship in the middle Old Testament period; (4) History of worship in the later Old Testament period; (5) Rapid comparative survey of the three periods; (6) Character and influence of the book of Deuteronomy; (7) The Priest Code; (8) The Psalter, its origin, use, spirit, and tone; (9) Ideas concerning God, sin, forgiveness, and individual responsibility, contained in the Old Testament ritual, and the historical relation of these ideas to Christianity.

It is suggested that this course be chosen by those who have already some familiarity with the historical method of study, since the material is slightly more difficult than that of the five preceding courses, and is greatly aided by the habit of systematic study.

The method of work in all of the outline study courses is that of the assignment of a daily study portion, with specific directions for work. In all of the courses review questions are supplied, and a certificate granted for the required work when reported to the office of the Institute.

## TEN REASONS WHY I SHOULD STUDY THE BIBLE.

By WILLIAM RAINEY HARPER

- 1) Because the Bible is so well known. It is well known; for go where one will he finds it. It presents itself to him at every turn.
- 2) Because it is *not* well known. When everything possible has been said it remains true that the ignorance which prevails with respect to this well known book is stupendous.
- 3) Because of what it is as his'tory. There is no history like that of the chosen nation. It should be studied, and the difference between that and other history discovered.
- 4) Because of what it is as literature. To have studied the lyric odes of other peoples, overlooking the Psalms; to have studied the epics of other literatures, remaining ignorant of the book of Job; to have read the orations of the Greek and Roman orators, forgetting those of Isaiah and Jeremiah, is unpardonable in these days of comprehensive knowledge.
- 5) Because it shows the gradual development through centuries of a divine plan for man's redemption. The revelation came step by step, from century by century until it was given most fully and finally in the Christ.
- 6) Because it describes the consummation of this plan in the life and death of Jesus Christ, and in the establishment of the Christian church.
- 7) Because it contains the fundamental principle of national life. The institutions of Israel rest upon eternal principles. Study the Bible if you would know how to act as a citizen, how to govern as a ruler.
- 8) Because it prescribes a rule of guidance for individual life. No man has dared to say that the Bible is not everything it has claimed to be as teaching men how to live and how not to live.
- 9) Because it furnishes strength to resist evil.
- 10) Because it alone furnishes a true conception of God.

## WHAT DOES YOUR MEMBERSHIP IN THE INSTITUTE SIGNIFY TO OTHERS?

- 1) You strengthen and enforce a movement to promote the religious life of the world by the encouragement of an intelligent and systematic study of the Bible.
- 2) You assert your belief in the use of only the best tools in this field of study as in other branches of learning, and so raise the standard of Bible study in your community.
- 3) You tempt others to investigate the Bible who know practically nothing of it.
- 4) You establish a point of sympathy between yourself and your pastor, who is possibly hampered by the indifference upon this important subject of the members of his congregation.
- 5) You fit yourself worthily to teach the Bible and so enhance your value to the church and community.

## WHAT DOES YOUR MEMBERSHIP IN THE INSTITUTE SIGNIFY TO YOU?

- 1) In enrolling you definitely express the intention to devote a small portion of time daily or weekly to the study of the Bible.
- 2) The feeling of responsibility to the Institute will serve as a stimulus in keeping you faithful to your self-appointed task.
- 3) You insure to yourself careful guidance in your study.
- 4) You make the best and most economical use of the time at your command.
- 5) You put yourself into relation with teachers who can and will give you personal help and suggestion.
- 6) Your work becomes progressive and cumulative from year to year.
- 7) You receive recognition of your work by certificate from an educational institution of standing.
- 8) You become acquainted with the most influential history and literature of all the ages past.



## TO STUDENTS WHO WISH TO STUDY IN CLUBS

There is no reason why you should not study in a club if you are able to attend such meetings. Has there been a club in your church or neighborhood? If so it is your privilege to do all that you can to secure its prompt reorganization. Make it your business to do so.

If there has been no such club in your church or neighborhood, carry this material to your pastor and co-operate with him in interesting a group of persons, however small, in joining together in the study of the Bible.

If neither of these plans seems practical look about you for some already existing organization, a literary club, Christian association, Young people's society, or Christian culture club, in connection with which a Bible club might be organized.

If none of these plans appeal to you, select a group of your personal friends, and persuade them to join with you in a weekly or fortnightly meeting for study and discussion.

"Where there is a will there is a way." Do not let small things discourage you. Keep talking and studying and the time will come when your efforts will be rewarded.

Remember that the Institute provides programs for club meetings free of charge to all who are using its courses.

Choose your subject, send for your own material, and for circulars for distribution, so that you may have something to show to those whom you wish to persuade, and persuade yourself that unless you work for the formation of a club it may never be formed, and much good to the church or community may be lost.

## TO STUDENTS WHO FIND IT NECESSARY OR DESIRABLE TO STUDY ALONE

Not infrequently the student who is isolated receives greater benefit from these courses of study than those who work in clubs. Do not hesitate to take up the work this year therefore because you may not be able to attend the meetings of a club. The instructions are so clear that they cannot be misunderstood, and you will gain much from the necessity of doing your own thinking. Moreover the officers of the Institute are most glad to give personal assistance upon points which seem difficult, and will gladly correspond with all who are thrown upon their own resources. If you have been studying under a local leader, and cannot so continue, try the plan of studying alone and allow us to help you over difficult places. Thousands have succeeded. Why cannot you?

## SENTENCE REPORTS FROM INDIVIDUAL STUDENTS

"My feeling is that I am getting at fundamental truths and basic history, and it gives me a satisfaction which can hardly be estimated in words.

"I have finished four years of your course and each year has been of greater interest than the preceding."

"I am sure that my life is more consecrated, as a result of my year's study."

"I believe that I can truly say that the personal influence of Jesus is a larger factor in my life experience than it has been, because of the daily contemplation of the unfolding of that marvelous character to which this study has held me."

"The Old Testament which was to me a sealed book has become luminous with historical and ethical significance."

"Through this study I have come to appreciate the Bible as revealing the purposes of God in the redemption of the world, as never before."

"Although studying alone, I have, because of my relation to the Institute, felt a sense of personal guidance which has made my daily task easy and delightful."

"Through this course whole vistas of possible fields of study have been opened, and I look forward to continuous study through life."

## SENTENCE REPORTS FROM CLUB LEADERS

"Our Club for Bible study has come to be as essential to the life of our Church as our weekly prayer meeting. We cannot do without it."

"This is the fifth year of our club work. Each year has added its quota of knowledge, but we feel that the ground to be covered grows continually more attractive, and more vast as we proceed."

"Our Bible club of ninety members has been the most potent factor in the religious life of our community this winter."

"The Bible club has brought together old and young in a harmony of thought and labor which has never been seen in our church before."

"We girls have enjoyed more than I can tell you our weekly afternoons over our sewing and the delightful discussion of the course which we are studying."

"I have gained a new hold upon my people, and a new sympathy from them since I undertook to lead them in the study which we have been following under your direction."

"Our work in the life of Christ has helped us to see what Jesus did in the crises of life, and has been a constant inspiration to us to look at life as he looked at it, and to take it as he took it."

"At last we feel that we are really learning something about the Old Testament which will remain a permanent contribution, and to which we can add as the years go on."

"We have learned that there is one live subject in our Young People's Society, and that is the Bible."

"I used your course in my prayer meeting, and found that the interest increased, as well as the attendance, from week to week. I shall follow the same plan this year."

## REFERENCE READING

Although the Outline Study courses are intended to be used with only the Bible as a textbook, the following books are suggested in case you wish to read more widely. Each member of the Institute is urged to see that these books are placed in the nearest public library. More extensive lists upon Biblical subjects will be furnished to the Library if they are desired.

**The Life of the Christ.**—1. *In the Time of Jesus*, Seidel, 75c; 2. *Sketches of Jewish Social Life*, Edersheim, \$1.00; 3. *Harmony of the Gospels*, Stevens and Burton, \$1.00; 4. *Jesus the Messiah*, Edersheim, \$1.00.

**The Foreshadowings of the Christ.**—1. *Israel's Messianic Hope*, Goodspeed, \$1.50; 2. *The Doctrine of the Prophets*, Kirkpatrick, \$1.50; 3. *Life and Times of Isaiah*, Driver, 70c; 4. *Life and Times of Jeremiah*, Cheyne, 70c; 5. *The Book of the Twelve Prophets* (2 vols.), George Adam Smith, \$2.75; 6. *Historical Chart*, 10c; 7. *The Biblical World*, Dec. 1898, containing article by William R. Harper, 20c.

**The Founding of the Christian Church.**—1. *A History of New Testament Times*, Mathews, 75c; 2. *The Records and Letters of the Apostolic Age*, the New Testament text historically arranged and with notes, Burton, \$1.50; 3. *The Apostle Paul*, Stalker, 60c; 4. *The Messages of the Apostles*, Stevens, (2 vols.) each \$1.00; 5. *A Handbook of the Life of Paul* (introductions to Letters of Paul), Burton, 50c; 6. *Dictionary of Terms* (Acts and Epistles), 10c; 7. *Hand Map: St. Paul's Missionary Travels*, 5c.

**The Work of the Old Testament Sages.**—1. *Wise Men of Ancient Israel*, Kent, \$1.05; 2. *Job* (Camb. Bible for Schools and Colleges) Davidson, \$1.10; 3. *The Epic of the Inner Life*, Genung, \$1.25; 4. *Ecclesiastes or the Preacher*, Plumptre, \$1.10; 5. *The Lily Among Thorns*, Griffis, \$1.10; 6. *The Wisdom Literature of the Old Testament*, Davidson, \$1.00.



## THE AMERICAN INSTITUTE OF SACRED LITERATURE

The Social and Ethical Teaching of Jesus.—1. *Jesus' Way*, Hyde, \$1.00; 2. *Jesus Christ and the Social Question*, Peabody, \$1.25; 3. *The Social Teaching of Jesus*, Mathews, \$1.50; 4. *The Ethical Teaching of Jesus*, Burton, 10c.

NOTE.—There is no reading matter upon the work of the Old Testament Priests of sufficiently popular character to place in the hands of a class, doing outline work.

For every twenty names with membership fees, sent in by a club or individual, a credit of one dollar is made, to be paid by the Institute in books or to apply upon a subscription to the *Biblical World*, (Subscription Price \$2.00).

\*These and any books upon the Institute lists will be furnished at the lowest prices, but lists without obligation to purchase are gladly supplied.

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WORK COMMENCES OCTOBER 1. THE ENROLLMENT FEE GIVING ALL MATERIAL FOR WORK IS BUT FIFTY CENTS, PLUS FOUR CENTS POSTAGE. WHEN YOU CONSIDER YOUR RESPONSIBILITY IN THE MATTER OF BIBLE STUDY CAN YOU DISCHARGE IT IN A MORE INTERESTING AND PROFITABLE MANNER, AND AT LESS COST THAN BY JOINING THE THOUSANDS WHO WILL THIS YEAR STUDY WITH US? IF YOU HAVE TRIED IN FORMER YEARS AND FALLEN BY THE WAY, TRY AGAIN, AND LET US KNOW YOUR DIFFICULTIES IN ORDER THAT WE MAY HELP YOU.

Remember that the one important thing now is to ENROLL.

Address

THE AMERICAN INSTITUTE OF SACRED LITERATURE,  
THE UNIVERSITY OF CHICAGO,  
CHICAGO, ILL.

DEPT. 3,



## The University of Chicago

FOUNDED BY JOHN D. ROCKEFELLER

*Howarth*

CHICAGO

April 8, 1896.

(9)

Dear Dr. James:-

The time has come when I should like to know what my relation to the University and to this Department shall be for the coming year. Besides the natural desire to be relieved of uncertainty and anxiety, there is a necessity of engaging this month a suitable place to live after the first of May. I should be obliged to you therefore, if you would consider the matter, and lay it before Dr. Harper as early as possible.

So far as my own desire is concerned, it is that I continue in my present position as Secretary of the Class-study Department, providing terms can be agreed upon. I like the work and believe in its possibilities. The experience of the past year has taught me many things, and shown me how to improve on the work of the past. This experience is worth more to me in my present position than it would be elsewhere. When I began the work, I was given to understand that if I succeeded I should have "something good." I believe I have succeeded, although not to my own satisfaction. I have increased the actual work of the Department, and I have laid a solid foundation for its future development. I have shown too that I can be of service in this Department, either as an organizer, a class instructor, or a lecturer. I have also practically demonstrated that my present salary is too small. It was understood at the beginning that I was to earn during the year \$700 of my salary as fees for teaching, etc. The year is only half gone, and I have already turned over *\$647.*



April 2, 1932

CHICAGO

(N)

Dear Dr. [Name]:

The time has come when I should like to know  
what my relation to the University and to the Department will  
be for the coming year. Besides the natural desire to be relieved  
of uncertainty and anxiety, there is a necessity of arranging to  
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continue in my present position as Secretary of the Division of  
Physics, providing some can be agreed upon. I like the work  
and believe in its possibilities. The experience of the past  
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salary is too small. It was understood at the beginning that I  
was to earn during the year \$7500 of my salary of \$8000 for the  
year. The fact is only half true, and I have already indicated



CHICAGO

May 31, 1906

June 7th, 1906

President E. B. Judson,

matters involved are matters for the Board of Trustees,  
Faculty Exchange.

but which in no sense will effect the interests of the

My dear Mr. Judson,

Lect. My dear Mr. Mallory: or the Correspondence Study

For your further consideration permit me to suggest that  
Department. The information I have considered the shed

statement made jointly by yourself and Mr. Payne as agent  
to the Institute of Sacred Literature. It seems to me

that the matter is not so difficult as you seem to

think; cannot see therefore that the statements as to

the Institute. It is convenient for literature bearing on inter

this subject to be issued in a separate circular because

it goes really to a distinct constituency which does

not need the other circulars of the Extension Department.

This circular, of course, should be issued by the three

secretaries jointly, advising with the committee of

which Mr. Burton is chairman.

2. Miss Chamberlin, of course, hereafter will be

secretary of the Reading and Library department in the

Institute. Her functions so far as I can see will not

cross lines at all with either of the other secretaries.

3. The Lecture Study and Correspondence Study

Department of the Extension Division will continue to

conduct all courses falling to their jurisdiction from

the Institute of Sacred Literature. The financial



June 7th, 1906

My dear Mr. Mallory:-

I have considered the statement made jointly by yourself and Mr. Payne as to the Institute of Sacred Literature. It seems to me that the matter is not so difficult as you seem to think.

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My dear Mr. Judson:

Lecture Study Department or the Correspondence Study

For your further consideration permit us to suggest that

Department. The information which may be furnished

while the present relations between the departments of the University

the Board from any of the secretaries will be sufficient

Extension Division and the Institute of Sacred Literature present

ground for any such action as the Board sees fit to

no immediate difficulties, any recognition of the Institute as co-  
take.

extensive with the Sacred Literature Section of the University Ex-

I cannot see therefore that the statements as to  
tension Division would result in immediate complications. We, there-

the Institute as furnished by Mr. Burton for the Register  
fore, wish to suggest the following practical reasons why the name

need material modification, or that the interests of the  
"Institute of Sacred Literature" (if it is to be preserved) should

Lecture Study Department or of the Correspondence  
apply only to the Reading and Library work in the Sacred Literature

Department are materially effected by the matter.  
Section and not to the entire section:

Very truly yours,

(1) The work of the Reading and Library department in the  
Sacred Literature Section is practically the whole of the work which  
the Institute of Sacred Literature was doing at the time it was taken  
over by the University, and to the promotion of which it is now  
applying itself. The Institute announcements have been issued by  
the Secretary of the Reading and Library Department and not by the  
joint action of the Secretaries. The Lecture-Study and Correspond-  
ence-Study departments of the University Extension Division have been  
conducting courses in Sacred Literature from the beginning, and the  
taking over of the work of the Institute by the University has not  
perceptibly affected the work of these Departments.

(2) The purpose of the Board of Trustees in making separate  
appropriation to the Institute of Sacred Literature was evidently



Division of  
E. STUDY DEPT.  
PAINE, Secretary  
CONFERENCE-STUDY DEPT.  
E. MALLOY, Secretary

matters involved are matters for the Board of Trustees,  
but which in no sense will effect the interests of the  
Lecture Study Department or the Correspondence Study  
Department. The information which may be furnished  
the Board from any of the secretaries will be sufficient  
ground for any such action as the Board sees fit to  
take, the matter is not so difficult as you seem to

I cannot see therefore that the statements as to  
the Institute as furnished by Mr. Burton for the Register  
need material modification, or that the interests of the  
Lecture Study Department or of the Correspondence  
Department are materially affected by the matter.  
This division, of course, is issued by the three  
secretaries jointly, advising with the committee of

which Mr. Burton is chairman.  
2. Miss Chamberlain, of course, secretary will be  
secretary of the Reading and Library Department in the  
Institute. Her functions as far as I can see will not  
cross lines at all with either of the other secretaries.  
3. The Lecture Study and Correspondence Study  
Departments of the Institute will continue to  
conduct all business relating to their respective  
the Institute of Higher Education.



Extension Division

LECTURE-STUDY DEPT.  
PAYNE, Secretary

CORRESPONDENCE-STUDY DEPT.  
MALLORY, Secretary

The University of Chicago

FOUNDED BY JOHN D. ROCKEFELLER

75

CHICAGO

May 31, 1906.

President H. P. Judson,

Faculty Exchange.

My dear Mr. Judson:

For your further consideration permit us to suggest that while the present relations between the departments of the University Extension Division and the Institute of Sacred Literature present no immediate difficulties, any recognition of the Institute as co-extensive with the Sacred Literature Section of the University Extension Division would result in immediate complications. We, therefore, wish to suggest the following practical reasons why the name "Institute of Sacred Literature" (if it is to be preserved) should apply only to the Reading and Library work in the Sacred Literature Section and not to the entire section:

(1) The work of the Reading and Library department in the Sacred Literature Section is practically the whole of the work which the Institute of Sacred Literature was doing at the time it was taken over by the University, and to the promotion of which it is now applying itself. The Institute announcements have been issued by the Secretary of the Reading and Library Department and not by the joint action of the Secretaries. The Lecture-Study and Correspondence-Study departments of the University Extension Division have been conducting courses in Sacred Literature from the beginning, and the taking over of the work of the Institute by the University has not perceptibly affected the work of those Departments.

(2) The purpose of the Board of Trustees in making separate appropriation to the Institute of Sacred Literature was evidently



CHICAGO May 31, 1906

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Faculty Exchange

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(1) The work of the Reading and Library Department in the Sacred Literature Section is practically the whole of the work which the Institute of Sacred Literature was doing at the time it was taken over by the University, and so the question of which it is now applying itself. The Institute's responsibilities have been turned over to the University of the Reading and Library Department and not to the joint action of the University. The Institute's Study and Correspondence-Exchange Department of the University Extension Division have been considered courses in Sacred Literature from the beginning, and the taking over of the work of the Institute by the University has not perceptibly affected the work of these departments.

(2) The purpose of the Board of Trustees in making separate association to the Institute of Sacred Literature was evidently



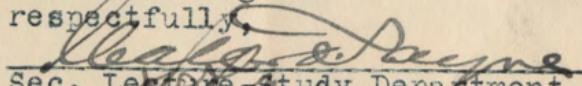
that provision might be made for a work not otherwise provided for in the organized departments of the University Extension Division; for

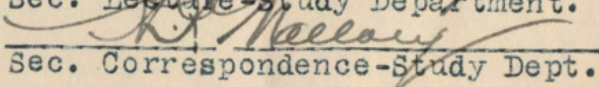
- a) Appropriations had already been made for the Lecture-Study and Correspondence-Study Departments.
- b) The Lecture-Study and Correspondence-Study Departments have in no way shared in the appropriation made to the Institute of Sacred Literature.

(3) The Board of Trustees in its action expressed willingness to conduct the work of the Institute of Sacred Literature only on condition that it be made self-supporting. If the term "Institute of Sacred Literature" is made co-extensive with the sacred Literature Section of the University Extension Division, this will involve the finances of the Lecture-Study and Correspondence-Study departments. These departments strongly protest against action which would involve them in such complications. This interpretation would enable the Institute of Sacred Literature to report to the Board of Trustees work done in the Lecture-Study and Correspondence-Study departments as ground for an appropriation, but since appropriations are regularly made to the Lecture-Study and Correspondence-Study Departments, it only remains to make provision for the Reading and Library work in the Sacred Literature Section. It is not practicable that the appropriations for Lecture-Study and Correspondence-Study work be prorated among the different educational sections.

In view of these facts, we strongly urge that in the Annual Register and other official publications of the University, the work of the Institute of Sacred Literature shall be defined as limited to the Reading and Library work in the Sacred Literature Section. This would involve important modifications of the material for the Annual Register sent you for approval by Professor Burton. We shall be glad upon receipt of your ruling to take this matter up, if desired, with Mr. Burton or to confer with you concerning it.

Very respectfully,

  
Sec. Lecture-Study Department.

  
Sec. Correspondence-Study Dept.



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In view of these facts, we strongly urge that in the Annual Register and other official publications of the University, the work of the Institute of Sacred Literature shall be defined as limited to the Reading and Library work in the Sacred Literature Section. This would involve no substantial modification of the material for the Annual Register and yet be approved by Professor Burton. We shall be glad upon receipt of your letter to take this matter up, if desired, with Mr. Burton or to confer with the Board of Trustees.

Very respectfully,  
[Signature]  
[Signature]  
[Signature]



## I.

The original reorganization plan presented by President Harper of an number of Institutes modelled after the American Institute of Sacred Literature, with Principals, Sanhedrin of representative men from different parts of the country, Chief Scribes, etc., etc., was voted down in the University Extension Board and the section system with Chairman and Committees limited to members of the residence faculties substituted therefor.

## II.

In Secretary Goodspeed's records of the transfer of the American Institute of Sacred Literature to the University of Chicago no mention is made, or hint given, that the American Inst. is to be coordinate with the Sacred Literature section, or even that the Am. Inst. is to be continued as such. On the other hand the records do state that the work of the Am. Inst. was to become a part of the Extension Division. Now if there already existed in the Ext. Div. agencies for carrying on 2/3 of the work which the Am. Inst. had been doing, in fully as efficient a manner, the reasonable presumption is that these 2/3 would be thus taken care of and that only the 1/3 (the reading work) would have to be provided for. In fact, this presumption was the current understanding in the Extension Board, as the protracted discussion on whether reading and library work was worthy of a place in the University's activities would show.

## III.

The equivalence of the Am. Inst. and Sac. Lit. section does not appear in the statutes ~~not~~ was it ever mentioned in the Board discussions or correspondence which passed between the President and us relative to the statute.



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The equivalence of the Am. Inst. and Sec. Lit. section does not appear in the statutes nor was it ever mentioned in the Board discussions or correspondence which passed between the President and us relative to the statute.



#### IV.

The Trustees in accepting the transfer, said they did so in view of the fact that its debts were paid and that it should be able to meet its future obligations, but one of its debts had been paid by surrendering its stock of lessons and rights therein to the Correspondence-study Department.

#### V.

The Trustees proceeded to make a separate appropriation for the work of the Institute, thus recognizing its separate administrative entity. Now, if the Am. Inst. were coordinate with the Sacred Literature section, the three Departments would have benefited from this appropriation, but they not only have not so benefited but, on the contrary, have temporarily loaned and have been asked to contribute amounts from their separate budgets toward promoting the work of the Am. Inst.

#### VI.

According to the statutes - if the Am. Inst. is coordinate with the Sacred Literature section, its functions are purely educational and do not call for an appropriation, but as it has received an appropriation, it has been recognized as a part of the Reading and Library Department. (In this connection, note the size of the appropriation for 1/5 of the work of the Reading and Library Department as compared with that for the entire Correspondence-study Department)

#### VII.

Are Mr. Payne and I to understand, that, if the conditions imposed by the Board of the Trustees for the continuance of the work of the Am. Inst. at any time fail to be realized, the lecture-study and Correspondence-study courses in Sacred Literature which have been offered from the beginning are to be discontinued?



#### IV.

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#### V.

The Trustees proceeded to make a separate appropriation for the work of the Institute, thus recognizing the separate administrative entity. Now, if the Am. Inst. were coordinate with the Sacred Literature section, the three Departments would have benefited from this appropriation, but they not only have not so benefited but, on the contrary, have temporarily lost and have been asked to contribute towards their separate budgets towards promoting the work of the Am. Inst.

#### VI.

According to the statutes - if the Am. Inst. is coordinate with the Sacred Literature section, its functions are purely educational and do not call for an appropriation, hence it has received an appropriation, it has been recognized as a part of the Reading and Library Department. (In this connection, note the error of the appropriation for the work of the Reading and Library Department as compared with that for the entire Correspondence Study Department.)

#### VII.

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The Extension Division

THE LECTURE-STUDY DEPT.  
WALTER A. PAYNE, Secretary

THE CORRESPONDENCE-STUDY DEPT.  
HERVEY F. MALLORY, Secretary

The University of Chicago

FOUNDED BY JOHN D. ROCKEFELLER

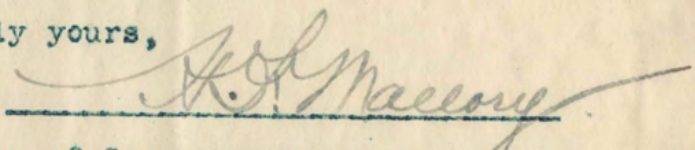
CHICAGO, ILLINOIS, June 9, 1906.

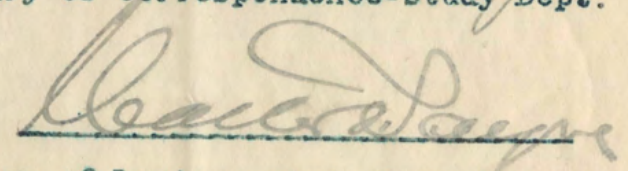
My dear President Judson:

Your letter of June 8th regarding the position of the Institute of Sacred Literature in the Extension Division is received and we respectfully call attention to the fact that it overlooks, or rather takes for granted, the point at issue. We venture to repeat that we do not see any justification for the interpretation that the Institute of Sacred Literature is coextensive with the Sacred Literature Section, but on the contrary find many evidences (1) in the discussion and outcome of Extension Board meetings culminating in the present form of the statute, (2) in the actions of the Board of Trustees, and (3) in the understanding of other officials of the University, to show that the activities of the Institute are properly limited to the work of the Reading and Library Department in the Sacred Literature Section.

While not wishing to trespass unnecessarily upon your time, we again respectfully request the privilege of further conference with you upon the fundamental question.

Very truly yours,

  
Secretary of Correspondence-study Dept.

  
Secretary of Lecture-study Department.



CHICAGO, ILLINOIS, June 9, 1908.

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Secretary of Lecture-Study Department.



**The Extension Division**

THE LECTURE-STUDY DEPT.  
WALTER A. PAYNE, Secretary

THE CORRESPONDENCE-STUDY DEPT.  
HERVEY F. MALLORY, Secretary

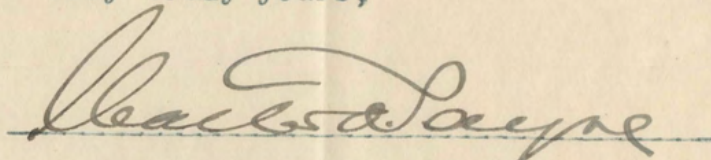
**The University of Chicago**  
FOUNDED BY JOHN D. ROCKEFELLER

CHICAGO, ILLINOIS, June 15, 1906.

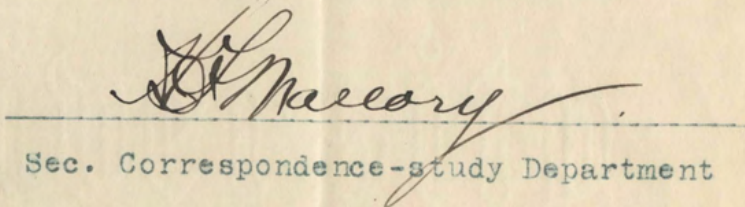
My dear President Judson:

A request from Mr. Burton for material regarding the work of the Lecture-study and Correspondence-study Departments for publication in the Bulletin of the American Institute of Sacred Literature prompts us to suggest the desirability of an early conference on the place of the American Institute of Sacred Literature in the Extension Division. Mr. Burton says that copy for the Bulletin should go to the printer at once, but we understood you that nothing could be printed either in the Register or in any circulars until the fundamental question was settled. We shall be glad to meet any appointment that you may make.

Very truly yours,



Sec. Lecture-study Department



Sec. Correspondence-study Department



CHICAGO, ILLINOIS, June 15, 1905.

My dear President Jackson:

A request from Mr. Burton for material

regarding the work of the Lecture-study and Correspondence-study

Departments for publication in the Bulletin of the American

Institute of Sacred Literature prompts us to suggest the desir-

ability of an early conference on the place of the American

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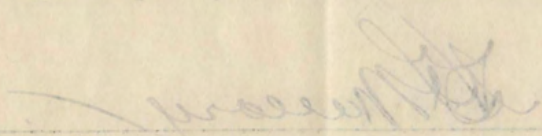
question was settled. We shall be glad to meet any appointment

that you may make.

Very truly yours,



Sec. Lecture-study Department



Sec. Correspondence-study Department



The Extension Division

THE LECTURE-STUDY DEPT.  
WALTER A. PAYNE, Secretary

THE CORRESPONDENCE-STUDY DEPT.  
HERVEY F. MALLORY, Secretary

The University of Chicago

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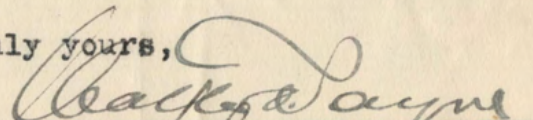
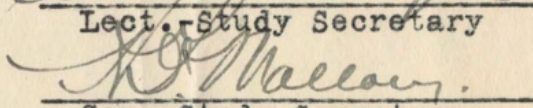
CHICAGO

June 15, 1906.

My dear Mr. Burton:

We have asked for, and have been daily expecting, an interview with President Judson on the question of the relation of the American Institute of Sacred Literature to the Administrative Departments of the University Extension Division. Since the appearance of the copy for which you have made request would appear to predetermine this relationship, we beg leave to withhold it until after our conference with Mr. Judson. We will then promptly communicate with you.

Very truly yours,

  
Lect.-Study Secretary  
  
Cor.-Study Secretary.



The Extension Division  
THE UNIVERSITY OF CHICAGO  
WALLACE A. FAY, CHAIRMAN  
THE UNIVERSITY OF CHICAGO  
CHICAGO, ILLINOIS

The University of Chicago  
CHICAGO, ILLINOIS

CHICAGO June 18, 1906.

My dear Mr. Barton:

We have asked for and have been daily expecting, an inter-  
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Carl F. Casper  
First Deputy Secretary

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# THE AMERICAN INSTITUTE OF SACRED LITERATURE

FOUNDED BY WILLIAM RAINEY HARPER 1881.  
INCORPORATED IN THE UNIVERSITY OF CHICAGO, 1905.

EXECUTIVE COMMITTEE IN THE UNIVERSITY

ERNEST D. BURTON,  
CHAIRMAN

DEPARTMENT OF READING AND  
LIBRARY WORK

SIX OUTLINE STUDY COURSES  
FIFTEEN PROFESSIONAL READING COURSES  
FOUR SUNDAY-SCHOOL TEACHER TRAINING COURSES  
ONE READING COURSE FOR LAYMEN

GEORGIA L. CHAMBERLIN  
SECRETARY

CHICAGO, ILLINOIS. June 16, 1906.

My dear Dr. Judson:-

I understood from Mr. Burton that you ruled that our interpretation of the American Institute of Sacred Literature as including all work in sacred literature in the various departments of the University Extension Division, was correct. There was also no question that that was the intention of President Harper. I also understood that you ruled on the issuing of the publication for the coming year of the general Circular of Information, covering all departments of sacred literature similar to the circular issued last year with President Harper's approval.

Acting on this supposition, I was authorized by Prof. Burton to put the material for the general circular into the hands of the Recorder this week, in his absence, since they require it at once in order to get it into the present schedule of second class rates, the last circular going out in June.

Mr. Payne and Mr. Mallory have never yet, however, recognized the general character of the Institute work, and did not take as final Mr. Burton's statement to them of your ruling on the subject; consequently, in answer to Mr. Burton's letter to them asking for revised copy of the list of <sup>Biblical</sup> courses offered by them for the coming year, they sent the following joint reply. Their attitude is quite incomprehensible to Mr. Burton and myself, although Mr.



# THE AMERICAN INSTITUTE OF SACRED LITERATURE

FOUNDED BY WILLIAM RAINES HARPER 1881.  
INCORPORATED IN THE UNIVERSITY OF CHICAGO, 1908.

The University of Chicago  
FOUNDED BY JOHN D. ROCKEFELLER

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
ERNEST D. BURTON,  
CHAIRMAN

DEPARTMENT OF READING AND  
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SIX OUTLINE STUDY COURSES  
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Burton has spent literally hours with them trying to appreciate the position which they take. In the present case, it simply seems to mean that they voluntarily forego the advertising which they will receive through the thirty thousand copies of the general circular which will be issued, for the sake of some mysterious objection to having their courses in biblical work classified under the Institute of Sacred Literature, where they have been classified jointly with the University Extension Department for the last fifteen years.

It would be manifestly inconsistent to continue the term American Institute of Sacred Literature, which has always stood for comprehensive work, without announcing the Lecture Study and Correspondence Work in it, and it would also be inconsistent for us to carry courses of that kind different from or out of connection with this department in the Extension Division.

I cannot really see that there is any question in the matter, but in case you should see, after conference with them, that there is a question, would it not be better to continue the custom of last year, established by President Harper, of issuing the general circular containing announcements of all work in sacred literature for the coming year, and take up the discussion of any question which may be raised at our leisure during the coming months? If there is a question of sufficient importance to make so much difficulty as Mr. Payne and Mr. Mallory have raised, it is certainly a question worthy of being discussed by the Committees and Boards represented. No discussion of the matter, has, as far as I know, taken place in which there was any representation from the Institute of Sacred Literature.

Knowing that you are just returning to the city and pro-



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Knowing that you are just returning to the city and pro-



bably very busy, I am sending this letter to you instead of seeking an interview.

Sincerely yours,

*George H. Chamberlin*

Dr. H. P. Judson,  
University of Chicago.

*Mr. Barlow is out of town until Monday. His arguments are attached as attachments (in part)*



badly very busy, I am sending this letter to you instead of seeking an interview.

Sincerely yours,

George L. Chadwick

Dr. H. P. Johnson,  
University of Chicago.

Mr. Chadwick is out of town until December. His arguments on evolution are excellent (in fact)



THE UNIVERSITY OF CHICAGO PRESS  
CHICAGO, ILLINOIS

7 Judson S. L.

*Just. Sacred  
Literature*

June 17, 1908

President Harry Pratt Judson,

The University of Chicago.

Dear President Judson:

I beg to hand you herewith correspondence bearing on Institute matters, to which we referred in our conference this morning. The documents will give you the present status of negotiations.

Very truly yours,

*Norman Miller*

NM-EWB.

Enc.



*West. 3.2.2*

THE UNIVERSITY OF CHICAGO PRESS  
CHICAGO, ILLINOIS

*Prof. W. W. ...*

June 17, 1903

President Harry Pratt Judson,

The University of Chicago.

Dear President Judson:

I beg to hand you herewith correspondence bearing on Institute matters, to which we referred in our conference this morning. The documents will give you the present status of negotiations. Very truly yours,

*Thurman Miller*

WM-1701

Enc.



June 17, 1908.

Mr. Ernest D. Burton,

The University of Chicago.

Dear Mr. Burton:

I find this morning that the inventory of the Institute stock was not enclosed in my letter of yesterday, and I take this occasion to present the facts to you together with a proposal of adjustment along the lines of our recent talk. We have on hand of books taken over from the Institute at the time of its adjustment of its account and of Dr. Harper's subscription to the R.E.A. the following (statement will show the stock on hand and the cost).

|                                   |     |       |              |
|-----------------------------------|-----|-------|--------------|
| Burton's Dictionary of terms      | 309 | at 8¢ | \$24.72      |
| " Life of Christ                  | 3   | " 40¢ | 1.20         |
| Harper's Foreshadowings of Christ | 37  | " 40¢ | 14.80        |
| " Old Testament Sages             | 465 | " 40¢ | 186.00       |
| " " Inductive Studies in John     | 24  | " 32¢ | 7.68         |
| " " " Luke                        | 56  | " 32¢ | 17.92        |
| Seidel's Time of Jesus            | 243 | " 40¢ | <u>97.20</u> |
|                                   |     |       | \$349.52     |

I learn from Miss Chamberlin that the first four titles above are used in the courses of the Institute, but that the last three titles are not necessarily connected with the work of the Institute. The cost to the Press of the titles in the first class was \$226.72. I propose, therefore, that the Institute shall take these publications over at fifty cents on the dollar, or \$113.36. The remaining three titles we will retain to be disposed of through such channels as we can secure sales.

As I indicated in my letter of yesterday the transaction ought to be completed on or before June 30th.

Awaiting your consideration of this proposal, I remain,  
Very truly yours,

NM-MJS



3

Mr. Ernest D. Burton,

The University of Chicago.

Dear Mr. Burton:

the cost.

to the R.E.A. the following (statement will show the stock on hand and at the time of its adjustment of its account and of Dr. Harper's subscription our recent talk. We have on hand of books taken over from the Institute the facts to you together with a proposal of adjustment along the lines of not enclosed in my letter of yesterday, and I take this occasion to present I find this morning that the inventory of the Institute stock was

[illegible]

Very truly yours,  
Awaiting your consideration of this proposal, I remain,  
As I indicated in my letter of yesterday the transaction ought to be  
through such channels as we can secure sales.  
or \$113.36. The remaining three titles we will retain to be disposed of  
Institute shall take these publications over at fifty cents on the dollar,  
of the titles in the first class was \$226.72. I propose, therefore, that the  
necessarily connected with the work of the Institute. The cost to the Press  
new in the course of the Institute, but that the last three titles are not  
I learn from Miss Chamberlin that the first four titles above are

21M-MH



2/

June 16, 1908.

Mr. Ernest D. Burton, Chairman,

The American Institute of Sacred Literature.

My dear Mr. Burton:

Agreeable to your request I beg to present the following points bearing on the proposed plan of cooperation between the American Institute and the University Press.

It is agreed that it is desirable - (1) to unify the work in connection with all biblical publications of the University; (2) to limit the respective divisions of the Institution to their properly defined scope as laid down in the regulations of the University; (3) to increase efficiency and economize expense of administration.

With these points in view it is understood (1) that the promotion work of the Institute and the Press shall as far as possible be coordinated and in this form representative of the various interests of both divisions; (2) that the Institute shall cooperate in promoting the sale of the biblical and religious publications of the Press; (3) that the Press shall make it possible for its patrons to avail themselves of the advantages of membership in the Institute, and (4) that the Press shall become the manufacturing, publishing, distributing, and purchasing agency of the Institute.

The publications of the Institute may be classified as follows - (1) official documents; (2) books and pamphlets furnished in connection with courses. Publications falling under the first head will be produced and handled as other official documents of the University, namely, on special requisitions through our manufacturing and mailing departments respectively.



18

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The principal features of the proposed plan are found in connection with the second classification, the points of contact being as follows:

1. In relation to outline study courses.

Here the Press shall assume the handling of all stock, bearing the cost of storing, cataloguing, accounting, <sup>and</sup> selling through general channels, shipping on orders of the Institute with charges to be made thereto, with the understanding that all receipts shall be credited to the Institute less 10%.

2. In relation to reading courses.

The Institute shall decide what books are to be used and cooperate with the Press in securing favorable discounts from the publishers, <sup>all</sup> buying to be done by the Press. Shipments will be made on orders of the Institute, charges to be made thereto in advance of 10 per cent above cost.

3. In relation to professional reading courses.

It is understood that subscriptions to the Biblical World and the Journal of Theology carry membership in the Institute, and that orders will be filled for the Institute at a discount of 20 per cent off the published price (foreign postage extra). It is understood further that the Press will offer membership in the Institute as a premium to subscribers to these two journals, the cost to be 20 per cent of the published price of each journal when subscribers take advantage of this opportunity (it is understood that libraries, as such, cannot take advantage of this plan).

4. In relation to teacher training work.

In this connection it is understood that the work of the Institute and the Press shall be cooperative; the interests of the former being educational and ~~xxx~~ of the latter commercial, particularly in connection with its series of Constructive Bible Studies. The Institute will furnish courses and the Press will, as far as possible, arouse interest in the same; tuition fees to be credited to the Institute.



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Mr. Burton

- 3 -

5. In relation to Constructive Bible Studies.

In this connection it is understood that the Institute shall encourage the use of these books and that an attempt will be made to work out a plan whereby Institute certificates shall be given to users of the volumes of the series, the details to be the subject of mutual agreement later.

If the foregoing arrangement meets with your approval the only point remaining unadjusted is that of the Institute stock which we are now carrying. In order to have the way clear for cooperation to the fullest extent, the Institute should assume the financial responsibility for this stock. We will entertain any reasonable proposition bearing on this point. The transfer should be made on or before June 30th.

Coming to the question of the possibility of a personal arrangement with Miss Chamberlin whereby she may become associated with our publication department, I would say that provided plans under consideration can be carried through I will recommend that a new position be created which shall carry with it a salary, the amount to be agreed upon later, with the understanding that she will devote two hours per day regularly to the interests of the Press; the duties, as far as they may be defined, to involve plans for promoting the sales of our biblical and religious publications and carrying on the correspondence relating thereto. This branch of our work is increasing very rapidly and offers not only a growing field of activity, but an opportunity for Miss Chamberlin in her capacity as Secretary of the Institute, to coordinate its work with that of the Press as has never been possible and probably would not be possible under one not so fortunately situated.

Awaiting your consideration of these matters, I remain,

Very truly yours,

P.S.--Herewith please find memorandum of the inventory of stock as of June 1st.



Mr. Burton

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C/

June 16, 1908.

Miss Georgia L. Chamberlin;

The University of Chicago.

My dear Miss Chamberlin:

I beg to hand you herewith an outline of a plan of cooperation between the Institute and the Press which I have discussed with Mr. Burton. You will recall that we canvassed some of the details yesterday, and I trust that upon further thought you may find it to the advantage of the Institute to enter into the arrangement suggested. I understand that your only objection lies in the section of the arrangement whereby the Press is to become the publishing agent of the Institute in connection with its outline study courses. I believe if you will consider this in the light of the whole arrangement that the financial difficulties which have been confronting you will disappear. It would seem to me that you must have failed to take into consideration, first, some of the expense involved in publishing, and second, some of the opportunities which lie in the way of your office relieving itself of some expense for clerical service. I can only hint at possibilities here, but I believe by taking advantage of the present system of University accounting that you could relieve your office of practically everything except stenographic and incidental items of expense related thereto. In connection with sending out the outline study courses we would of course furnish the wrappers and address them, which implies the maintenance of a membership list which corresponds to the subscription list of a periodical. I believe a routine could be established in this matter which would not only mean decreased expense but an actual increase in the number of members retained each year. These, of course, are all points which would have to be thought out carefully but the idea will give you a little



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Miss Chamberlin

- 2 -

clearer understanding of the basis of our proposal.

With reference to personal matters, I realize, of course, that it is difficult to say just how much time would belong to the Press under any cooperative arrangement which might be suggested. The schedule of two hours per day is named in order that your work may be dovetailed with the activities of the office and that we may easily consult with reference to the various problems involved in the work as they arise. I think you will have no difficulty in caring for the routine matters. It goes without saying that all of us spend time outside of the regular office schedule in thinking and planning our work. The Press is in position to pay for the service for the coming year, \$500. The continuation of the arrangement depends, of course, upon the success of the work, but I have the feeling that under proper treatment the Constructive Bible Studies are bound to become a very large factor in our business, and later on if the interests of the Institute would permit you to give us a larger portion of your time we should hope to be in position to increase the salary.

Very truly yours,

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Miss Chamberlin

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*Arguments presented to Mr. Payne & Mr. Nelson for no date*  
*Return to Es Burton*

Reasons why it seems proper that the American Institute of Sacred Literature should be considered as an alternative name for the sacred literature section of the University Extension Division.

1. Representations made in the register and other official documents are for the information of the public as to the opportunities offered by the University and the method of availing oneself of these opportunities. Therefore, the most effective method of putting the facts should be considered.
2. The name The American Institute of Sacred Literature stands to the public for an organization offering advice upon and facilities for all forms of non-resident biblical work. From a business point of view, this unity is helpful to the public.
3. All work in sacred literature of whatever grade appeals primarily to the same general group of professional men--preachers and Bible teachers. It is a distinct advantage to have presented ~~to~~ in one place all the work in that section, so that a minister can select for himself and for his congregation without having to refer to the different departments.
4. We are securing money for the Institute under the public impression that it goes to carry on as a whole the comprehensive work in sacred literature established by President Harper in the name of the American Institute of Sacred Literature.
5. Our ideal is to secure eventually an endowment fund which will provide for the development of all non-resident work in sacred literature, conducted by the University, including lecture, study, correspondence, reading and library work and publication. This can best be done if all this class of work is grouped under the comprehensive name The American Institute of Sacred Literature.
6. The work of the Executive Committee and the Council of Seventy seems to be more unified if it is regarded as a whole, conducting itself through three channels--the lecture study, correspondence, reading and library work.
7. It would always be confusing to the public mind if they were expected to distinguish between departments so closely related as correspondence and reading and library work before applying for information. Anything addressed to the American Institute of Sacred Literature would reach the proper department after arriving at the University.
8. Since returning to the old name and placing President Harper's name in connection with it as founder, it would be more correct for historical reasons to include under that name all which the Institute formerly included.
9. In the original plan it was the intention of the President that each institute or section should include all departments and that the American Institute of Sacred Literature should constitute the Institute of Sacred Literature ~~and~~ the University, or the Sacred Literature section.



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10. No records in the minutes that when the name "section" was substituted for "institute" there was any change in the form of organization implied.

*of the Amer. Inst. & Sec. 1st:*

11. In the publication of the special Circular of Information it is for the convenience of the public and to the advantage of the section to have all the work in sacred literature represented in detail.

12. From the point of view of executive work, it makes no difference since within the University sharp lines may be drawn between the work of the three departments.

13. It was the thought of President Harper that the term "~~American Institute of Sacred Literature~~" money secured for the American Institute of Sacred Literature would not necessarily be restricted to use in any one department of work, but that this term should include all work in popularizing Bible Study which might be undertaken in the future as well as what is now in progress in the Lecture Study, Correspondence, Reading and Library Work.

*by the University*



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W. L. University



*File*  
*Wants minutes*

The University of Chicago

Office of the Auditor

February 28, 1923.

My dear Doctor Burton:

I do not find any record in the minutes  
with reference to your appointment as Chairman  
of the Committee on the Institute of Sacred  
Literature.

Yours very truly,

*W. D. Huntington*

Dr. E. D. Burton:

Faculty Exchange.



The University of Chicago

Office of the President

February 28, 1923.

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I do not find any record in the minutes  
with reference to your appointment as Chairman  
of the Committee on the Institute of Social  
Sciences.

Yours very truly,

Dr. E. D. Burton:

Faculty Secretary.



The University of Chicago

**The American Institute of Sacred Literature**

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
ERNEST D. BURTON  
CHAIRMAN

CHICAGO, ILLINOIS Mar. 12, 1923

0070

President Ernest B. Burton,  
University of Chicago.

My dear Mr. Burton:

Mr. Plimpton asked me for a report of the gifts to The American Institute to February 28th. I have made for him a complete report to March 10th.

I am enclosing a copy to you. You will note that there are at least forty men on the list who represent science faculties in universities and colleges. I call your attention to this because it is a suggestion that another year when we were not emphasizing evolution, we should probably not be able to count on subscriptions from these people, and we ought not, therefore, to let their contributions influence too largely our plans for raising money next year.

Cordially yours,

*G. M. Chamberlin*



The American Institute of Sacred Literature  
The University of Chicago

FOUNDED BY WILLIAM BAINSWORTH HARRIS 1887  
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Cordially yours,

W. B. E. B.



March 15, 1923.

My dear Miss Chamberlin:-

Thank you for yours of March  
12 with the enclosed report of the gifts  
to the American Institute of Sacred Literature  
to February 28th. How much more do you  
understand we must raise this year?

Very truly yours,

Miss G. L. Chamberlin,  
The University of Chicago.

EDB:CB



The University of Chicago  
The American Institute of Sacred Literature  
1200 South Dearborn Street, Chicago, Illinois  
Incorporated in the University of Chicago 1900

March 18, 1923.

My dear Miss Chamberlin:-  
Thank you for yours of March  
12 with the enclosed report of the gifts  
to the American Institute of Sacred Literature  
to February 28th. How much more do you  
understand we must raise this year?  
Very truly yours,

Miss O. L. Chamberlin,  
The University of Chicago.

EDB:CB



American Institute of Sacred Literature Expenditures to Feb. 28  
and prospective expenditures to  
July 1, 1923.

Printing

|                                                |         |
|------------------------------------------------|---------|
| Miscellaneous Printing (Univ. Press)           | 416.82  |
| Printing Institute (Univ. Press)               | 686.50  |
| Printing Regular Stock (Univ. Press)           | 299.60  |
| Printing Pamphlets and circulars (Other Firms) | 2433.27 |

Office Supplies

|                                                         |        |
|---------------------------------------------------------|--------|
| From outside sources, including dictaphone carried over | 281.96 |
| From University Bookstore                               | 43.00  |

Books and Journals

|                      |       |
|----------------------|-------|
| From Univ. Press     | 74.65 |
| From Outside sources | 21.71 |

Salaries

|                               |          |
|-------------------------------|----------|
| Secretary                     | 11400.00 |
| Stenographer, July to October | 150.00   |
| Stenographer, October to July | 810.00   |
| Extra Service                 | 485.04   |

Mailing

|                             |        |
|-----------------------------|--------|
| University Press            | 48.37  |
| Stamps                      | 610.50 |
| M                           |        |
| Miscellaneous Small Charges | 15.92  |

|       |         |
|-------|---------|
| Total | 7777.34 |
|-------|---------|

Prospective Expenditures Not Included In Above

|                                              |        |
|----------------------------------------------|--------|
| Necessary Special Service (Estimated)        | 100.00 |
| Postage (Estimated)                          | 300.00 |
| Institute (March to June, Estimated)         | 400.00 |
| Miscellaneous Unforeseen Expense (Estimated) | 200.00 |

|       |         |
|-------|---------|
| Total | 1000.00 |
|-------|---------|

|                |         |
|----------------|---------|
| Total for year | 8777.34 |
|----------------|---------|

Estimated Income

|                                            |         |
|--------------------------------------------|---------|
| From Office To February 28                 | 2644.05 |
| From Office, Feb. to July 1 (Estimated)    | 500.00  |
| Press Sales (Estimated)                    | 600.00  |
| Journal Fund For Typesetting on Institute  | 600.00  |
| Haskell Fund                               | 600.00  |
| Sustaining and Pamphlet Funds to March 15, | 4047.00 |

|       |         |
|-------|---------|
| Total | 8991.05 |
|-------|---------|



American Institute of Sacred Literature Expenditures to Feb. 28  
and prospective expenditures to  
July 1, 1923.

# Printing

|         |                                                |
|---------|------------------------------------------------|
| 418.88  | Miscellaneous Printing (Univ. Press)           |
| 888.50  | Printing Institute (Univ. Press)               |
| 299.80  | Printing Regular Stock (Univ. Press)           |
| 2433.27 | Printing Pamphlets and circulars (Other firms) |

# Office Supplies

|        |                                                        |
|--------|--------------------------------------------------------|
| 281.98 | From outside sources, including telephone carried over |
| 43.00  | From University Bookstore                              |

# Books and Journals

|       |                      |
|-------|----------------------|
| 74.85 | From Univ. Press     |
| 21.71 | From Outside sources |

# Salaries

|         |                               |
|---------|-------------------------------|
| 1400.00 | Secretary                     |
| 150.00  | Stenographer, July to October |
| 810.00  | Stenographer, October to July |
| 485.04  | Extra Service                 |

# Mailing

|        |                             |
|--------|-----------------------------|
| 48.37  | University Press            |
| 810.50 | Stamps                      |
| 15.93  | Miscellaneous Small Charges |

# Total

7777.34

# Prospective Expenditures Not Included in Above

|        |                                              |
|--------|----------------------------------------------|
| 100.00 | Necessary Special Service (Estimated)        |
| 300.00 | Postage (Estimated)                          |
| 400.00 | Institute (March to June, Estimated)         |
| 200.00 | Miscellaneous Unforeseen Expense (Estimated) |

# Total

1000.00

# Total for year

8777.34

# Estimated Income

|         |                                            |
|---------|--------------------------------------------|
| 2844.05 | From Office to February 28                 |
| 500.00  | From Office, Feb. to July 1 (Estimated)    |
| 800.00  | Press Sales (Estimated)                    |
| 800.00  | Journal Fund for Typsetting on Institute   |
| 800.00  | Haskell Fund                               |
| 4047.00 | Sustaining and Pamphlet Funds to March 15, |

# Total

8991.05



Contributions to American Institute  
for fiscal year ending June 30 (to March 10)

|                                              | Pamphlet     | Sustaining   |
|----------------------------------------------|--------------|--------------|
| Miss L. J. Wood                              | \$ 5.10      |              |
| Divinity Student                             | 1.00         |              |
| Mr. Thomas D. Jones                          | 100.00       |              |
| Prof. Thomas C. Chamberlin                   | 20.00        |              |
| Mr. David Cole                               | 5.75         |              |
| Fountain Street Baptist Church, Grand Rapids | 50.00        |              |
| Prof. Henry B. Ward                          | 20.00        |              |
| Prof. Ralph McKee                            | 20.00        |              |
| Dr. W. W. Keen                               | 10.00        |              |
| Prof. Edwin O. Jordan                        | 20.00        |              |
| Dr. Edwin E. Slosson                         | 20.00        |              |
| Prof. Robert A. Millikan                     | 20.00        |              |
| Prof. Charles P. Sigerfoos                   | 20.00        |              |
| Mr. David Cole                               | 10.00        |              |
| Mr. Cyrus H. McCormick                       | 100.00       |              |
| Prof. Charles B. Davenport                   | 10.00        |              |
| Prof. Frank R. Lillie                        | 20.00        |              |
| Prof. Irving Hardesty                        | 10.00        |              |
| Dr. Otis W. Caldwell                         | 20.00        |              |
| Prof. L. S. Ross                             | 20.00        |              |
| Prof. E. C. Lyon                             | 5.00         |              |
| Prof. Fred W. Emerson                        | 5.00         |              |
| Prof. G. F. Kay                              | 10.00        |              |
| Mr. J. A. Foberg                             | 2.00         |              |
| Prof. N. M. Fenneman                         | 20.00        |              |
| Prof. William N. Rice                        | 10.00        |              |
| American Ass'n. for Advancement of Science   | 100.00       |              |
| Prof. Julius Stieglitz                       | 10.00        |              |
| Prof. A. D. Mead                             | 20.00        |              |
| Geological Faculty University of Iowa        | 37.00        |              |
| Prof. Henry G. Gale                          | 10.00        |              |
| Prof. William C. Alden                       | 3.00         |              |
| Mr. E. L. Roy                                |              | 10.00        |
| Majnor N. F. Smith                           | 2.00         |              |
| Mr. James H. Grover                          |              | 10.00        |
| Mr. E. E. Rhodes                             |              | 25.00        |
| Mrs. O. J. Price                             |              | 50.00        |
| Mr. Elmer T. Stevens                         |              | 10.00        |
| Bishop Edwin H. Hughes                       |              | 5.00         |
| Mr. Frank L. Rainey                          | 4.00         |              |
| Dr. Vernon Kellogg                           | 10.00        |              |
| Dr. W. W. Keen                               | 1.00         |              |
| Mr. O. M. Brunson                            | 5.00         |              |
| Mr. Jewell Fuller                            |              | 10.00        |
| Prof. Allen D. Hole                          | 1.00         |              |
| Prof. A. W. Small                            |              | 10.00        |
| Prof. Bennett M. Allen                       | 5.00         |              |
| Mr. C. E. Burnett                            |              | 10.00        |
| Prof. Frank Leverett                         | 5.00         |              |
| Prof. J. H. McGregor                         | 15.00        |              |
| Prof. O. S. Strong                           | 5.00         |              |
| Mr. Fred T. Field                            |              | 15.00        |
| Rev. Lucius H. Bugbee                        |              | 10.00        |
| Miss Elizabeth Hill                          |              | 25.00        |
|                                              | <hr/> 786.85 | <hr/> 190.00 |



Contributions to American Institute  
for fiscal year ending June 30 (to March 10)

Sustaining

Pamphlet

|                                              |        |       |
|----------------------------------------------|--------|-------|
| Miss Elizabeth Hill                          | 5.00   | 10.00 |
| Rev. Lucius H. Hughes                        | 10.00  | 10.00 |
| Mr. Fred T. Field                            | 15.00  | 10.00 |
| Prof. O. S. Strong                           | 5.00   | 10.00 |
| Prof. J. H. Waggoner                         | 15.00  | 10.00 |
| Prof. Frank Laverett                         | 5.00   | 10.00 |
| Mr. O. E. Bennett                            | 10.00  | 10.00 |
| Prof. Bennett M. Allen                       | 5.00   | 10.00 |
| Prof. A. W. Small                            | 10.00  | 10.00 |
| Prof. Allen D. Hale                          | 1.00   | 10.00 |
| Mr. Javelin Miller                           | 10.00  | 10.00 |
| Mr. O. W. Branson                            | 5.00   | 10.00 |
| Dr. W. W. Keen                               | 1.00   | 10.00 |
| Dr. Vernon Kellogg                           | 10.00  | 10.00 |
| Mr. Frank L. Rainey                          | 4.00   | 10.00 |
| Staphor Edwin H. Hughes                      | 5.00   | 10.00 |
| Mr. Elmer T. Stevens                         | 10.00  | 10.00 |
| Mr. O. J. Price                              | 10.00  | 10.00 |
| Mr. E. E. Rhodes                             | 10.00  | 10.00 |
| Mr. James H. Grover                          | 10.00  | 10.00 |
| Major W. F. Smith                            | 5.00   | 10.00 |
| Mr. E. L. Roy                                | 10.00  | 10.00 |
| Prof. William G. Alden                       | 5.00   | 10.00 |
| Prof. Henry G. Gale                          | 10.00  | 10.00 |
| Geological Faculty University of Iowa        | 37.00  | 10.00 |
| Prof. A. D. Mead                             | 30.00  | 10.00 |
| Prof. Julius Stegall                         | 10.00  | 10.00 |
| American Ass'n for Advancement of Science    | 100.00 | 10.00 |
| Prof. William N. Rice                        | 10.00  | 10.00 |
| Prof. W. W. Fenneman                         | 20.00  | 10.00 |
| Mr. J. A. Roberts                            | 5.00   | 10.00 |
| Prof. G. F. Kay                              | 10.00  | 10.00 |
| Prof. Fred W. Emerson                        | 5.00   | 10.00 |
| Prof. E. G. Lyon                             | 5.00   | 10.00 |
| Prof. L. S. Ross                             | 20.00  | 10.00 |
| Dr. Otis W. Caldwell                         | 20.00  | 10.00 |
| Prof. Irving Hartsely                        | 10.00  | 10.00 |
| Prof. Frank R. Little                        | 20.00  | 10.00 |
| Prof. Charles B. Davenport                   | 10.00  | 10.00 |
| Mr. Cyrus H. McGormick                       | 100.00 | 10.00 |
| Mr. David Cole                               | 10.00  | 10.00 |
| Prof. Charles F. Sigerfoos                   | 20.00  | 10.00 |
| Prof. Robert A. Williams                     | 20.00  | 10.00 |
| Dr. Edwin E. Stinson                         | 20.00  | 10.00 |
| Prof. Edwin O. Jordan                        | 20.00  | 10.00 |
| Dr. W. W. Keen                               | 10.00  | 10.00 |
| Prof. Ralph McKee                            | 20.00  | 10.00 |
| Prof. Henry A. Ward                          | 20.00  | 10.00 |
| Mountain Street Baptist Church, Grand Rapids | 20.00  | 10.00 |
| Mr. David Cole                               | 5.75   | 10.00 |
| Prof. Thomas G. Chamberlain                  | 20.00  | 10.00 |
| Mr. Thomas D. Jones                          | 100.00 | 10.00 |
| Divinity Student                             | 1.00   | 10.00 |
| Miss L. J. Wood                              | 5.10   | 10.00 |

788.85

193.00



|                                                 | Pamphlet      | Sustaining   |
|-------------------------------------------------|---------------|--------------|
| Forwarded                                       | \$786.85      | \$190.00     |
| Mr. Kendall B. Castle                           |               | 15.00        |
| Prof. William H. Hobbs                          | 5.00          |              |
| Dr. W. W. Keen                                  |               | 10.00        |
| Mr. Robert L. Scott                             | 100.00        | 100.00       |
| Mr. Harold H. Swift                             |               | 100.00       |
| Prof. John C. Hessler                           | 2.00          |              |
| Dr. John G. Clarke                              | 20.00         |              |
| Prof. Arthur B. Lamb                            | 5.00          |              |
| Pres. Ozora S. Davis                            |               | 25.00        |
| Prof. R. C. Moore                               | 10.00         |              |
| Mr. F. W. Ayer                                  |               | 100.00       |
| Prof. H. C. Bradley                             | 20.00         |              |
| Dr. John M. Clarke                              | 20.00         |              |
| Mr. Frank G. Logan                              | 25.00         |              |
| Mrs. Mary B. Jewett                             |               | 5.00         |
| Prof. J. F. Groves                              | 1.00          |              |
| Mrs. H. E. Goodman                              |               | 75.00        |
| Mr. W. F. Wuichett                              |               | 15.00        |
| Prof. Scott C. Runnels                          | 5.00          |              |
| Mr. Clifford W. Barnes                          |               | 10.00        |
| Prof. Raymond C. Osborn                         | 20.00         |              |
| Dr. Russell M. Wilder                           | 10.00         |              |
| Prof. Robert M. Yerkes                          | 10.00         |              |
| Prof. Herbert Osborn                            | 10.00         |              |
| Mr. O. P. VanSwearingen                         | 250.00        |              |
| Prof. G. Carl Huber                             | 10.00         |              |
| Prof. Albert P. Brigham                         | 10.00         |              |
| Prof. G. W. Stewart                             | 10.00         |              |
| Dr. George E. Shambaugh                         | 20.00         |              |
| Prof. W. L. Severinghaus                        | 5.00          |              |
| Prof. John L. Tilton                            | 5.00          |              |
| Rev. Charles W. Gilkey                          |               | 5.00         |
| Fountain Street Baptist Church,<br>Grand Rapids | 300.00        |              |
| Rev. Dan F. Bradley                             | 5.00          |              |
| Rev. George H. Thomas                           | 5.00          |              |
| Prof. E. C. Jeffrey                             | 10.00         |              |
| Dr. Bertram W. Sippy                            | 10.00         |              |
| Prof. E. E. Brackett                            | 1.00          |              |
| Miss L. J. Wood                                 |               | 2.75         |
| Prof. A. M. Reese                               | 5.00          |              |
| Wallace Heckman                                 |               | 100.00       |
| C. E. Eaton                                     |               | 40.00        |
|                                                 | <hr/> 1895.85 | <hr/> 792.75 |



Sustaining

\$190.00  
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40.00  
100.00

Pamphlet

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100.00

Forwarded  
Mr. Kendall B. Gaskie  
Prof. William H. Hobbs  
Dr. W. W. Keen  
Mr. Robert L. Scott  
Mr. Harold H. Swift  
Prof. John C. Hester  
Dr. John O. Clarke  
Prof. Arthur B. Lamb  
Prof. George B. Smith  
Mr. J. W. Keen  
Prof. H. O. Bradley  
Dr. John H. Clarke  
Mr. Frank C. Logan  
Mr. Mary B. Jewett  
Prof. J. P. Groves  
Mr. H. E. Goodman  
Mr. W. P. Whitsett  
Prof. Scott O. Rummel  
Mr. Clifford W. Barnes  
Prof. Raymond O. Gibson  
Dr. Russell W. Wilder  
Prof. Robert M. Yerkes  
Prof. Herbert Gibson  
Mr. O. P. Vanswearingen  
Prof. G. Carl Huber  
Prof. Albert F. Brigham  
Prof. G. W. Stewart  
Dr. George E. Shambaugh  
Prof. W. L. Severinghaus  
Prof. John L. Tilton  
Rev. Charles F. Gilkey  
Foundations Baptist Church,  
Grand Rapids  
Rev. John F. Bradley  
Rev. George H. Thomas  
Prof. E. C. Jeffrey  
Dr. Bertram H. Shipley  
Prof. E. C. Bradford  
Miss J. J. Wood  
Prof. A. M. Reese  
Misses  
C. B. Eaton

1898.85



Pledges

## Pamphlet

## Sustaining

|                                                 |       |        |
|-------------------------------------------------|-------|--------|
| Prof. John M. Coulter                           | 20.00 |        |
| Prof. Henry C. Cowles                           | 20.00 |        |
| Prof. Julius Stieglitz                          | 10.00 |        |
| Prof. Alfred C. Lane                            | 20.00 |        |
| Prof. Edward B. Mathews                         | 20.00 |        |
| Prof. G. B. Smith                               |       | 10.00  |
| <i>Pres.</i> <del>Prof.</del> Charles W. Stuart |       | 5.00   |
| Mr. Warren Gorrell                              |       | 25.00  |
| Pres. Allan Hoben                               |       | 5.00   |
| Mr. W. J. Riggs                                 |       | 10.00  |
| Prof. Elbert Russell                            |       | 5.00   |
| Mr. D. B. Gamble                                |       | 100.00 |
| Miss Gertrude Nickerson                         |       | 25.00  |
| Prof. I. M. Price                               |       | 10.00  |
| Mr. Joseph T. Alling                            |       | 25.00  |
| Prof. Theodore G. Soares                        |       | 10.00  |
| Bishop Francis J. McConnell                     |       | 25.00  |
| Rev. W. C. Bitting                              |       | 10.00  |
| Mrs. Martha A. MacLeish                         |       | 25.00  |

Totals

90.00

290.00

\$40.00 to each \$60.00 from  
Mr. R. on \$1695.85

1130.40 (?)

Summary

|                            |             |
|----------------------------|-------------|
| Pamphlet fund paid         | 1695.85     |
| Sustaining fund paid       | 793.75      |
| Pamphlet fund pledged      | 90.00       |
| Rockefeller portion due    | 1130.40 (?) |
| Sustaining fund pledged    | 290.00      |
| Due from Mr. R. July, 1922 | 48.00       |

4047.00



# Pledges

## Sustaining

## Pamphlet

|        |                             |
|--------|-----------------------------|
| 20.00  | Prof. John W. Coulter       |
| 20.00  | Prof. Henry C. Cowles       |
| 10.00  | Prof. Julius Stieglitz      |
| 20.00  | Prof. Alfred G. Lane        |
| 20.00  | Prof. Edward B. Mathews     |
| 20.00  | Prof. G. B. Smith           |
| 10.00  | Prof. Charles W. Stewart    |
| 25.00  | Mr. Warren Gortell          |
| 5.00   | Pres. Allan Hoban           |
| 10.00  | Mr. W. J. Riggs             |
| 5.00   | Prof. Elbert Russell        |
| 100.00 | Mr. D. B. Gamble            |
| 25.00  | Miss Gertrude Nickerson     |
| 10.00  | Prof. I. M. Price           |
| 25.00  | Mr. Joseph T. Alling        |
| 10.00  | Prof. Theodore G. Soares    |
| 25.00  | Bishop Francis J. McConnell |
| 10.00  | Rev. W. C. Bittling         |
| 25.00  | Mrs. Martha A. MacLellan    |

290.00

90.00

Totals

Mr. R. on \$195.85 \$40.00 to each \$50.00 from 1130.40 (?)

## Summary

|             |                            |
|-------------|----------------------------|
| 1695.85     | Pamphlet fund paid         |
| 798.75      | Sustaining fund paid       |
| 90.00       | Pamphlet fund pledged      |
| 1130.40 (?) | Rockefeller portion due    |
| 290.00      | Sustaining fund pledged    |
| 48.00       | Due from Mr. R. July, 1922 |
| 4047.00     |                            |



*file*  
The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

137

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
ERNEST D. BURTON  
CHAIRMAN

*drawn*  
CHICAGO, ILLINOIS March 17, 1923

President Ernest D. Burton,  
University of Chicago.

My dear Mr. Burton:

Answering your query as to how much more money we want this year, I am enclosing a statement of the present situation, with a forecast to the end of June.

I suppose that we are really "out of the woods" now and if I adopted the policy which I have been following for several years of shutting down on everything which meant the expenditure of money, about the first of February, we could squeeze through. ~~For several reasons,~~ However, I do not want to economize too strictly at this time, nor to stop trying to get more money for reasons which follow:

(1) Our spring retrenchments have always meant less effective work in the autumn. Our advertising literature for next year should be ready for distribution as occasion arises through the summer. Especially do we need a new bulletin of information which we have not had for many years and which will cost a good deal more than it used to.

(2) We have a good many letters out now asking for money, which should be followed up, and there are a great many scientists who might like to share in our campaign who have not yet been approached. The raising of this fund for the distribution of our evolution pamphlets has been the best piece of advertising that we have ever done and we ought to keep right on with it, it seems to me.

(3) We are trying to educate about fifty churches to be contributors. They represent many denominations, are led by progressive men and need to have the channels for expressing themselves progressively which we are giving them.

(4) I believe that we are helping the people who contribute to our fund more than they are helping us. We are giving them the consciousness that they are doing something substantial to bring about a better type of religion, and the effect upon them is salutary.

(5) The more money that we can draw from Mr. Rockefeller on the three thousand dollar pledge which he made this year, the better it will be. By July 1st the amount for which we shall ask him will be so large that there will not be very much left of that pledge, and we ought to be in a position to ask him for a new and even better one, if possible, next year; but we can not very well do that until we have fulfilled the old one.



CHICAGO, ILLINOIS March 17, 1933

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
ERNEST D. BURTON  
CHAIRMAN

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(6) I am counting on going on, therefore, at least to the extent of another thousand dollars which will enable me to keep things active up to the very end of the fiscal year and meet any demands which may arise because of our now pretty well known propaganda.

This will mean that our budget for the current year will be practically ten thousand dollars, and it will not seem so great a move, to the Trustees, up to the budget which we have asked for, for next year.

Interesting things are happening as you will see by the attached letter from The Governor of the State of Texas. An anti-evolution bill is pending in the Legislature there, but as the Legislature adjourns within a few days I doubt if it will be passed upon this session.

If in any way these plans do not meet your approval please indicate the fact.

Cordially yours,

*G. Chamberlin*

P. S. The one thousand dollars under (6) is additional to that under Prospective Expenditures which represents only what we would be obliged to do under any conditions



(8) I am counting on going on, therefore, at least to the extent of another thousand dollars which will enable me to keep things active up to the very end of the fiscal year and meet any demands which may arise because of our now pretty well known propaganda.

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Cordially yours,

*W. L. Chamberlain*

*P. S. The one thousand dollar under \$1000  
addition to that under Propaganda  
should represent at least a move to  
obtain for our organization*



The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

00378

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
ERNEST D. BURTON  
CHAIRMAN

CHICAGO, ILLINOIS April 10, 1923.

*File*

President Ernest D. Burton,  
President's Office.

My dear Mr. Burton:

Dr. Mathews has told me that you have asked him to become the Chairman of The American Institute. I supposed that you would feel that you must shift this burden. I have asked him, however, to let me put before you a plan which we both hope that you will feel like carrying out before you completely abandon us to our fate.

Have you still the copy for that little pamphlet "Why I Believe in Prayer"? We are beginning to think about the literature which we shall want to distribute next year. One of our "Why I Believe" pamphlets was never very satisfactory, "Why I Believe in Giving Justice" by Harry F. Ward. I have thought that possibly we might substitute for that, yours, on "Why I Believe in Prayer".

I am just leaving for Cleveland to attend the convention of The Religious Educational Association, but shall be back at the end of the week, and will ~~get your answer~~ *talk with you* about our Committee plan on my return.

Cordially yours,

*G. H. Chamberlin*



The University of Chicago

00378

The American Institute of Sacred Literature

FOUNDED BY WILLIAM HAINES HARKER 1881  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1902

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
ERNEST D. BURTON  
CHAIRMAN

CHICAGO, ILLINOIS  
April 10, 1933.

W

President Ernest D. Burton,

President's Office.

My dear Mr. Burton:

Dr. Matthews has told me that you have asked him to become  
the Chairman of The American Institute. I supposed that you would feel  
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put before you a plan which we both hope that you will feel like carrying  
out before you completely abandon us to our fate.

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I have thought that possibly we might substitute for that, yours, on "Why I  
Believe in Prayer".

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week, and will get your answer about our Committee plan on my return.

Cordially yours,

W. Matthews



The University of Chicago

00506

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
ERNEST D. BURTON  
CHAIRMAN

CHICAGO, ILLINOIS April 25, 1923

*eggs*  
*Do the anything in this?*  
*EDB*  
President Ernest D. Burton,  
Faculty Exchange.

Dear Mr. Burton:

In clearing up my desk on Saturday I ran across the little outline enclosed which was prepared a year or two ago. I do not remember just when, or why, except that I have always felt that we were not getting hold of the young students as we should.

The psychology of this scheme is briefly:

1. Freshmen will go where only freshmen are admitted.
2. By such a plan freshmen would get the new approach to the Bible and a religious content and attitude before they began to have difficulties.
3. Guidance in the first year of such men as those named would strike a high note for the whole college period.
4. A considerable number might wish to go on and would be led to elect the regular courses offered to undergraduate students in Bible and Religion, early in their course, rather than leaving them for the last quarter or omitting them entirely.

This is quite out of my province but I do sometimes think of things which are not connected with The American Institute of Sacred Literature and perhaps you might as well pigeonhole this as I..

Cordially yours,

*GC*



The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1908

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
ERNEST D. BURTON  
CHAIRMAN

CHICAGO, ILLINOIS April 25, 1928

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Faculty Exchange.

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Cordially yours,



Freshman Lectures on the Bible and Religion.

1. Three series of ten lectures each, to be given in the autumn, winter and spring quarters on a weekday afternoon.
2. A series by Dr. Herbert L. Willett on "Our Bible: What it is, How it grew, How it came down to us, " etc.
3. A series in the winter quarter on Jesus, by Dean Shailer Mathews.
4. A series on "What Do I Believe and Why?" by Dr. Gilkey, in the spring quarter.
5. Only freshmen would be admitted to these lectures, except by invitation of freshmen if there is room.
6. No fee would be charged for the lectures.
7. Ticket admitting the freshmen to these lectures would be issued by the Dean when registering the students, or could be secured on application to the Dean by the students. The Y.M.C.A. student handbook which is given out to all freshmen might contain a page consisting of a printed ticket which could be torn out.
8. No money would be spent in advertising these lectures. They would be strictly for freshmen and recruited through the regular student agencies of the University, the Christian Associations, the Deans' offices, the Maroon, the bulletin boards, the heads of halls, the representatives in each of the clubs and fraternities, and a representative to recruit girls from Ida Noyes Hall.



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The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

01103

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
ERNEST D. BURTON  
CHAIRMAN

CHICAGO, ILLINOIS

June 20, 1923.

*ack. -  
File Am. Inst.*

Pres. Ernest D. Burton,  
University of Chicago.

Dear Mr. Burton:

I was sorry to leave Chicago in such a rush that I did not get a chance to see you, at least to wish you a pleasant summer. I am sure that you will be glad to know that so far as any extra figures can be given, at this time we have passed the \$10,000 goal in the American Institute receipts. We have reported to Mr. Rockefeller the total of gifts this year which are definitely counted as gifts for propaganda work. The amount, however, did not exhaust the limit of his original promise of 40% of \$7,500 by nearly \$1,000. It seemed best therefore, to say nothing about future gifts until we had exhausted this one which we aim to do before January 1st. *ack*

Of course in view of the fine report of receipts, you will understand that we are coming out alright in the matter of expenditures.

I think that Dr. Matthews has talked to you about the leaflets which we planned for next year and I am sure that if you have any suggestions to make, especially as to writers who might make best possible contributions, we should be glad to get them from you. We plan what we call the "Good Will" series which will enable us to take the religious contribution of life into the relationship of business, politics and industry but of course we have to go slowly. We asked Mr. Rockefeller for a pamphlet on the economic phase of the subject of Good Will but he has declined because of an important trip to Europe which will not end until late in August. We ought to have the pamphlet early so as to have it ready for distribution by September 1st. We need some brilliant suggestions on an author for this particular pamphlet. *interpretation*

I hope that your summer will not be too strenuous and that the anticipation of doing many of the new things that you wanted to develop will be sufficient stimulus to keep you in good shape for the autumn.

With kindest regards, I remain

Cordially yours,

*E. Chamberlain*  
Executive Secretary.



The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINES HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

CHICAGO, ILLINOIS

June 20, 1923.

Pres. Ernest D. Burton,  
University of Chicago.

Dear Mr. Burton:

I was sorry to leave Chicago in such a rush that I did not get a chance to see you, at least to wish you a pleasant summer. I am sure that you will be glad to know that so far as any extra figures can be given, at this time we have passed the \$10,000 goal in the American Institute receipts. We have reported to Mr. Rockefeller the total of gifts this year which are definitely counted as gifts for propaganda work. The amount, however, did not exhaust the limit of his original promise of 40% of \$7,500 by nearly \$1,000. It seemed best therefore, to say nothing about future gifts until we had exhausted this one which we aim to do before January 1st.

Of course in view of the time report of receipts, you will understand that we are coming out alright in the matter of expenditures.

I think that Dr. Matthews has talked to you about the lectures which we planned for next year and I am sure that if you have any suggestions to make, especially as to writers who might make best possible contributions, we should be glad to get them from you. We plan what we call the Good Will series which will enable us to take the religious communities of life into the relationship of business, politics and industry but of course we have to go slow. We asked Mr. Rockefeller for a pamphlet on the economic phase of the subject of Good Will but he has declined because of an important trip to Europe which will not end until late in August. We ought to have the pamphlet early so as to have it ready for distribution by September 1st. We need some brilliant suggestions on an author for this particular pamphlet.

I hope that your summer will not be too strenuous and that the anticipation of doing many of the new things that you wanted to develop will be sufficient stimulus to keep you in good shape for the autumn.

With kindest regards, I remain

Cordially yours,

Executive Secretary



The University of Chicago

The Divinity School

01122

OFFICE OF THE DEAN

June 22, 1923.

President Ernest D. Burton,  
University of Chicago.

Dear Mr. Burton:

I am sorry that the outline for the pamphlet plans for  
the autumn was omitted in my recent letter to you. It is as follows:

I. Science and Religion

1. A Scientist Confesses His Faith, by Robert A Millikan
2. Several short leaflets to be taken from editorials  
already published.

II. Good Will series

1. The Golden Rule between Nations, by McLaughlin
2. Good Will in <sup>the</sup> an Economic World,
3. Jesus' doctrine of Love, by Shailer Mathews

- III. 1. Why I believe in praying, by Ernest D. Burton  
2. What we may believe, by Rall of Evanston.

Cordially yours,

*W. Chamberlain*  
Executive Secretary

GLC/H



0113

The University of Chicago

The Divinity School

June 22, 1935.

OFFICE OF THE DEAN

President Ernest D. Burton,  
University of Chicago.

Dear Mr. Burton:

I am sorry that the outline for the pamphlet plans for  
the autumn was omitted in my recent letter to you. It is as follows:

- I. Science and Religion  
1. A Scientist Confesses His Faith by Robert A. Millikan  
2. Several short lectures to be taken from editorials  
already published.
- II. Good Will Series  
1. The Golden Rule between Nations by Meinhard Meier  
2. Good Will in the Economic World  
3. Latest doctrine of Love by Gustav Guller
- III. 1. Why I believe in praying by Ernest D. Burton  
2. What we may believe by Neil of Evanston.

Cordially yours,

*W. C. C. C.*  
Executive Secretary

613/H



July 3, 1923

My dear <sup>Mr.</sup> Chamberlin:

I have yours of June 20 and the postscript of June 22. The Millikan pamphlet looks good to me. I hope the other items under Science and Religion are as good. The Goodwill series also appeals to me. I will try to do my part in the third group if I can at all satisfy myself.

Very truly yours,

<sup>Mr.</sup> G. L. Chamberlin  
The University of Chicago

EBD:HP



July 2, 1933

My dear Mr. Chamberlain:

I have yours of June 30 and the postscript of June 22. The Milliken pamphlet looks good to me. I hope the other items under Science and Religion are as good. The Goodwill series also appeals to me. I will try to do my part in the third group if I can at all satisfy myself.

Very truly yours,

Mr. G. L. Chamberlain  
The University of Chicago

MBD:HP



The University of Chicago

Office of the Auditor

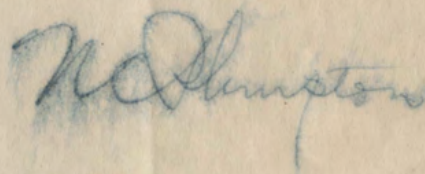
01435

July 19, 1923.

My dear Doctor Burton:

I have discussed with Dean Mathews the financial relationship of the Institute of Sacred Literature with the University. He agrees with me that the Institute is responsible for securing the income necessary for the activities of the Institute with the exception of the \$4,000. the University provides. Under this construction it will be necessary for the Auditor from time to time to call for estimates of income and expenditures for the purpose of preventing the possibility of expenses more than \$4,000. in excess of the income secured. On this understanding we are placing Miss Chamberlin on the payroll of the Institute from July 1 at a salary of \$2,500.

Yours very truly,



Dr. E. D. Burton,  
Harper Library.



The University of Chicago

Office of the Registrar

01435

July 19, 1923.

My dear Doctor Burton:

I have discussed with Dean Mathews the financial relationship of the Institute of Sacred Literature with the University. He agrees with me that the Institute is responsible for securing the income necessary for the activities of the Institute with the exception of the \$4,000. the University provides. Under this constitution it will be necessary for the Auditor from time to time to call for estimates of income and expenditures for the purpose of preventing the possibility of expenses more than \$4,000. in excess of the income secured. On this understanding we are placing Miss Chamberlin on the payroll of the Institute from July 1 at a salary of \$2,500.

Yours very truly,

Dr. E. D. Burton,

Harper Library.



July 19, 1923

My dear Mr. Plimpton:

I beg leave to acknowledge receipt of your letter of July 19 with reference to the increase of Miss Chamberlin's salary.

I beg to acknowledge also your two other letters of July 19.

Very truly yours,

EDB:HP

Mr. H. C. Plimpton  
University of Chicago  
Faculty Exchange



July 19, 1923

My dear Mr. Flimpton:

I beg leave to acknowledge receipt of your letter  
of July 19 with reference to the increase of Miss  
Chamberlain's salary.

I beg to acknowledge also your two other letters

of July 19.

Very truly yours,

RDB:HP

Mr. H. C. Flimpton  
University of Chicago  
Faculty Exchange



# ANNOUNCEMENT

## *Evangelistic Meetings*

Educational and Missionary Conferences  
Bible Institutes, Church Dedications and

Financial Campaigns



*The Rich Young Ruler—Hoffmann*

## Exalting Jesus Our Lord, His Church and The Bible

*By Charles A. Young, Ph.B.*

Evangelist and Lecturer

Saint Louis, Missouri, and Berkeley, California



## COMMENDATIONS

May 14, 1923.

I am glad to hear that Brother Charles A. Young proposes to enter the field of distinct Bible Teaching and Evangelism. For a great many years, along with thousands of others, I have felt that we have no man better equipped for such service. His knowledge is abundant, practical, fresh and he always speaks in an interesting manner and with a cheerful Christian tone.

B. A. ABBOTT.

February 17, 1923.

Dear Brother Young:

I want to thank you for the very fine interpretation of the book of John which you have been giving at our Wednesday night meetings. Your summary at the last meeting was superb. The people were enthusiastic over it.

I hope you may have fine success in your meeting at Granite City. Your comprehensive knowledge of and your great intimacy and affection for the Bible, your spirit of optimism, your friendly, companionable nature, your love of the cause and of the people cannot help but make your ministry rich and helpful. Your enthusiasm will be contagious. May success and joy attend you.

GEORGE A. CAMPBELL.

March 7, 1923.

A few days ago I had the privilege of hearing Brother C. A. Young in a Bible Reading. For brief, concise statement, for marshalling of the essential message chapter by chapter, for discriminating analysis and comprehensive synthesis, his presentation was admirable.

Brother Young was a pioneer in introducing Bible Study at state university centers a few years ago. During the war, he was Bible Study Secretary under the Y. M. C. A. with the troops overseas. He is still vigorously young.

F. W. BURNHAM.



# Terms

1. Large, well-equipped churches desiring Evangelistic meetings or financial campaigns, *one hundred dollars* per week and entertainment (including R. R. fare one way), or three hundred and fifty (\$350.00) for four weeks.

2. Churches without pastors desiring the Evangelist to furnish Song Leader and advertising, two hundred dollars (\$200.00) per week or seven hundred and fifty dollars (\$750.00) for four weeks.

3. Church Dedications and Financial Campaigns, including two weeks of Evangelistic Educational or Missionary work three hundred dollars (\$300.00) and expenses.

4. Special arrangements made to suit local situation by correspondence. Address Charles A. Young, care of The Christian Board of Publication, St. Louis, Mo.



**Charles Alexander Young**

Central Christian Church  
Granite City, Ill.



Answer. Ins.  
Directed L.H.

2221 State St.  
Granite City, Ill.  
August 10/23

Dear President & Friends of  
Former Days!

Permit me to Congratulate -  
late the University on the  
recognition of your faith-  
ful Christian Service, <sup>and</sup>  
you, upon achieving a  
position of larger service.  
God bless you & cause His  
face to shine upon you.

Is there any possi-  
bility of carrying out  
our long cherished desire  
of fulfilling President  
Harpis request that we  
raise a million for the  
A.S.H.? Also command me.  
Yours Chas. A. Young



August 15, 1923.

My dear Mr. Young:

Let me acknowledge your kind letter to President Burton, who is out of the City for two or three weeks of vacation. There is, I fear, no immediate prospect of establishing the work of the Institute upon the generous basis you describe, but its work is going steadily and successfully on. Your letter will be laid before the President on his return, August 24th.

Truly yours,

Secretary to the President.

Mr. Charles A. Young,  
2222 State Street,  
Granite City, Illinois.

EJG:AS



January 1911.

Dear Mr. [Name]

Let me [unclear] your [unclear]

in [unclear] [unclear] [unclear] [unclear]

Let it [unclear] [unclear] [unclear] [unclear]

I [unclear] [unclear] [unclear] [unclear]

The [unclear] [unclear] [unclear] [unclear]

will [unclear] [unclear] [unclear] [unclear]

the [unclear] [unclear] [unclear] [unclear]

to [unclear] [unclear] [unclear] [unclear]

Yours [unclear]

Very [unclear]

Respectfully [unclear]

[unclear]  
[unclear]  
[unclear]



September 10, 1923.

My dear Mr. Young:

Accept my hearty thanks for yours of August 10 and for your good wishes in reference to my new duties.

I do not see any immediate prospect of securing endowment for the American Institute of Sacred Literature. I wish I did, and should be glad to have any suggestion in that direction that could by any chance be put into effect. You will be glad to know, however, that after I have been for seventeen years personally responsible for the expenses of the Institute and have once or twice actually paid the deficit at the end of the year, the Institute has at length so impressed the University with its value that its budget has been now increased to about three times what it has usually been, and the University has itself assumed a portion of the net expense.

Very sincerely yours,

Mr. Charles A. Young  
2222 State Street  
Granite City, Illinois

EPB:HP



September 10, 1923.

My Dear Mr. Young:

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for your good wishes in reference to my new duties.

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deficit at the end of the year, the Institute has at length

so impressed the University with its value that its budget

has been now increased to about three times what it has

usually been, and the University has itself assumed a

portion of the net expense.

Very sincerely yours,

Dr. Charles A. Young  
2222 State Street  
Chicago, Illinois

cc: Mr. Young



1

*File under*

The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

October 29, 1923.

Pres. Ernest D. Burton,  
Chicago, Ills.

Dear President Burton:

I am enclosing two copies of pamphlets issued this fall and just distributed direct from the printers. The remainder of stock has not reached us as yet. I think they are quite attractive.

Cordially Yours,

*G. L. Chamberlain*  
Executive Secretary.



The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINY HARRIS 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

October 29, 1933.

Pres. Ernest D. Burton,  
Chicago, Ill.

Dear President Burton:

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has not reached us as yet. I think they are quite  
attractive.

Cordially Yours,

*R. C. Chamberlain*  
Executive Secretary.



1  
335545  
The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

November 16, 1923

President E. D. Burton,  
University of Chicago,  
Chicago, Ills.

My dear Mr. Burton:

I think it would be highly preferable to have some other Chairman for the Correspondence Study Department group of Sacred Literature courses. In that case if there were any conferences desirable between the Correspondence Study Department and ourselves Dr. Mathews and I would represent the Institute and Mr. Mallory and the Chairman of the Sacred Literature Section in the Correspondence Study Department would represent the other. I think Dr. J. M. P. Smith would be an excellent Chairman.

Very truly yours,

*E. Chamberlin*  
Executive Secretary.



The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINY HARRIS (1857)  
INCORPORATED IN THE UNIVERSITY OF CHICAGO (1902)

November 18, 1923

President E. D. Burton,  
University of Chicago,  
Chicago, Ill.

My dear Mr. Burton:

I think it would be highly preferable to have some other Chairman for the Correspondence Study Department group of Sacred Literature courses. In that case if there were any conferences desirable between the Correspondence Study Department and ourselves Dr. Matthews and I would represent the Institute and Mr. Mallory and the Chairman of the Sacred Literature Section in the Correspondence Study Department would represent the other. I think Dr. J. N. P. Smith would be an excellent Chairman.

Very truly yours,

Executive Secretary



The University of Chicago

335999

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

January 3, 1924

My dear Mr. Burton:

In thinking over our telephone conversation the other day, I believe that I had better put you down for a subscription for \$100 for the Institute. Much of our money is being given us as you know by the professors of science and we are going to ask men in history and political economy and political science from other institutions. Several members of our own faculty are contributing. Even though you have contributed so generously in the past, you will probably prefer not to be left out of this group. I am putting down a pledge therefore from you payable any time before June 30th for \$100.

With many thanks and best wishes for the New Year, I am

Cordially yours,

*G. H. Chamberlain*

*Paid in  
advance  
Dec 31. 1923*

*You can come  
again if necessary  
ETB*



335889

The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINIER HARNEY 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1908

January 8, 1924

My dear Mr. Burton:

In thinking over our telephone conversation the other day, I believe that I had better put you down for a subscription for \$100 for the Institute. Much of our money is being given us as you know by the professors of science and we are going to ask men in history and political economy and political science from other institutions. Several members of our own faculty are contributing. Even though you have contributed so generously in the past, you will probably prefer not to be left out of this group. I am putting down a pledge therefore from you payable any time before June 30th for \$100.

With many thanks and best wishes for the New Year, I am

Cordially yours,

Frederick C. Burkhardt

Gift in  
advance  
\$100.00  
Jan 11, 1924  
We are all  
very much  
interested  
in it



The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINEY HARPER 1891  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1905

336070

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
SHAILER MATHEWS  
CHAIRMAN

CHICAGO, ILLINOIS January 10, 1924

My dear President Burton:

About ten days ago Dr. Mathews sent a letter to Mr. Richardson, asking if it would be agreeable to Mr. John D. Rockefeller, Jr. to continue his cooperation with the Institute by a repetition of his original offer which was, as you remember, \$40 to every \$60 that we would raise up to a limit of \$7500.

I am enclosing the reply to this letter indicating that he will again make a similar offer. As we had somewhere in the neighborhood of \$1000 still to call for on the old offer, this means that we are probably taken care of to this extent for this year and next year, for I doubt, if we shall be able to call for all that he promises before next year.

Cordially yours,

*G. H. Chamberlain*  
Executive Secretary



336070

The University of Chicago

The American Institute of Sacred Literature

FOUNDED BY WILLIAM RAINY HARRIS 1887  
INCORPORATED IN THE UNIVERSITY OF CHICAGO 1902

CHICAGO, ILLINOIS January 10, 1924

EXECUTIVE COMMITTEE IN THE UNIVERSITY  
CHAS. MATTHEWS  
CHAIRMAN

My dear President Burton:

About ten days ago Dr. Matthews sent a letter to Mr. Richardson, asking if it would be agreeable to Mr. John D. Rockefeller, Jr. to continue his cooperation with the Institute by a repetition of his original offer which was, as you remember, \$40 to every \$80 that we would raise up to a limit of \$7500.

I am enclosing the reply to this letter indicating that he will again make a similar offer. As we had somewhere in the neighborhood of \$1000 still to call for on the old offer, this means that we are probably taken care of to this extent for this year and next year, for I doubt if we shall be able to call for all that he promises before next year.

Cordially yours,

*W. Matthews*  
Executive Secretary