New Brighton Pa. June 14th 1833
R. P. R. Harper Ph.D. L.L.D.

My Dear Brother

It will not be necessary for me to introduce myself to you, as you will remember my daughter.

We were well acquainted in our younger days and I'll be yourself gave up a portion of the faith of my earlier days in a number of years ago and joined the Baptist body.

Have been preaching for the past seven years in my present charge—New Brighton Pa. Began here with a membership of 40 members. Have called in over two hundred. Served the Beaver Rolls Church in connection with this one for about three years. There was added to that Church two hundred more...
in all a the second year from hundreth The field became too large for one person. Soon after 1350 and to all that, all times. Our violin is a growing little city of over 2000 inhabitants, it being a great manufacturing town. Our Congregation has outgrown our church building which is the smallest and poorest in the city (confused from building). We are compelled to build. We have our contract Lipton Foundation is being built. The house is $8000 when completed have raised $6000 of this amount. Our people are quit poor have done our utmost. Must raise money from other sources. This brings me to the point that has led me to write you just at this time. Knowing your kindness of heart and a Concord lay also, you would be willing to give me a little aid. I thought you could help me in the following way.
Rochester. And if I write direct to him being an entire stranger to him it would not reach him or if it did reach him he would turn me way of knowing it was a worthy cause. I write to ask you (as you are a special friend of his) if you would be kind enough to give me some assistance. Perhaps a word from you or a little help in any way you might think best to give might go a great way in helping me to secure a little aid from him. I know he is always ready to aid in a worthy object.

Any assistance in your judgment you may render me in this will be greatly appreciated.

I am prepared to hear of your great success in life. May the Lord spare your life and continue to smite you a great blessing in this world. My prayer is that the Lord may
great blessings in your present great undertaking.

May God be kind enough to let me hear from you at your earliest convenience.

Yours Fraternally,

W. H. McKinney


Corner of Falls & Sixth Sts.
Did Joseph write the Book of Job?

One of the sweet singers has said that

"Portt teach in suffering"

Whether this statement be generally true
or not, certainly no careful reader of the
Book of Job could for a moment think
of its author as a mere looker of human
suffering, but rather that he must have
had the experience in affliction that
brought to the utmost endurance each
fiber of the body and every cell of the
soul and that the marveling of thought in
that wonderful poem must have
been incipient in the life of the writer.

In considering the question "Joseph
the Author of Job," we will first look
at the life of Joseph as a source of
inspiration in the composition of the
Book of Job.

Joseph was a reprover of evil, the fam-
ed one of his father; devoted towards God,
but the envied of his brethren.
Job was perfect and upright—one that feared God and eschewed evil. He was greatly prepared of the Lord in his house and in his substance. But as his name implies, he was the assailed of Satan. Joseph fell into the hand of a confederacy of evil spirits that conspired against him to slay him.

Though restrained from killing him, the Sabrants, the fire from heaven, the band of Chaldeans, and the great wind from the wilderness made no cleaner course for Job. Verily, the terribly eventful day in Joseph’s life, that took him from his father’s house and from the pit of death, and committed him to Midianite merchants for a price, to be sold as a slave in Egypt.

Job is made to say, “Naked came I out of my mother’s womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

Joseph in Egypt does not distrust God, but—in the house of his master—the Lord is with him, and makes all that he does to prosper in the hands. But a darker cloud is looming.
Joseph in the faithful discharge of duties, in maintaining a character of irreproachable integrity, is again assailed by an evil spirit and put into prison where the King's princes were found. In this dungeon for two years of his life are spent. When God without Cause was moved against Job a second time by Satan, it was to allow him to be tried by physical suffering, from the crown of his head to the sole of his foot.

The prayers, the complaints, the assertions of innocence of wrong intent with a hand still holding on to God, which are part of the mouth of Job with such subtlety and pathos, might equally have been the burden of Joseph's heart. "Things to the awful midnight of his life.

The 31st Chapter of Job is but a reprint of Joseph's character which was ever written. Taken from prison and placed next to the throne by the direct interposition of God, none feller Man Joseph could pay. "Seth Elihu "He withdrew not his eyes from the righteous, but with the King's eyes are they on the righteous. "You the God that established them forever. And if not be found in fetters and in bonds of affliction. The Lord is still their help.
After the Lord had turned the captivity of Job, no read, "Then came unto him all his brethren and all his sisters and all his that had been of his acquaintance before, and did eat bread with him in his house: and they comforted him and compassed him round about as the Lord had forewarned him: every man also gave him a piece of money, and every one one ear of corn and a piece of gold." Could there be a better discipline than this of the outcome of Joseph's trials in Egypt? — Both Joseph and Job saw their children to the fourth generation.

Besides the parallels, these are the questions, or arguments of the physical, mental and spiritual qualifications of Joseph for the production of such a work as the Book of Job.

In this day and age of the world, the possibility of preserving thought by the instrumentality of written language, in an age no more remote than that of Joseph's, need not to be argued, for it is generally conceded. The age in which the Book of Job was
written we might safely say was not
previous to the establishment of the line of
Joseph, or to the settlement of the land of
Israel. Now Israel, the grandson of Esaun was
duke in his habitations in the land of his
possessions contemporaneously with Joseph,
and his father's name was Eliphaz.
Uz was a grandson of Shem, and no doubt
took his possessions at the time that the earth
was divided, so that the land of Uz was a
perpetual country previous to the time of Joseph.

That the Book of Job was amongst the
earliest of the inspired writings might be
inferred from the prayer of Job: 'Oh that
the Lord would hear me! To hold my desire is
that the Almighty would answer me, and that
mine adversary had written a book.

It is in discussing the Descent, Counting
and Age of the Author of Job, brings by
few arguments that would seem to militate against Joseph as the Author.

Though Joseph seems not to have been
thought of, yet makes the Book to
hard find written in Hebrew by one.
6. Delitiously dwelling among his own people, not thoroughly acquainted with Egypt, and the bright elf the argument would seem to be greatly in favor of an age prior to Moses, though he does not adopt the conclusion.

Was Joseph mentally qualified for such a work? Was he a poet?

Joseph was a dreamer with a mind open to Divine illumination.

His treatment of his brothers when they came to Egypt to buy corn was certainly highly dramatic, and was well seasoned with poetic meat, if not poetry, from which it would seem fair to argue the possession of a poetic nature.

Joseph was forty four years old when he had finished the administration of the corn. Not had been stored for the year of famine. Twenty seven years of his life having been spent in Egypt. After fourteen years of this time Pharaoh had been greater than he only in the throne.

During those years Joseph had built cities, gathered the increase and fought
7. The land of all Egypt for Pharaoh. What better opportunity could have been offered to any man to have been acquainted with Egypt and all its industries. If we may suppose that during the remaining seventy years of Joseph's life he had the command of his time in this land, the Cradle of Arts and Sciences, we might fairly question how he could be likely to spend it? We cannot think that Joseph with his mind and opportunities, his position and connections as remaining willingly ignorant of any acquireable knowledge of geology, Astronomy, Mineralogy, Meteorology, or any of the learning of his time. At all events, the Author of Job shows preferring all along these lines.

And it might be well questioned whether this Author even in the most learned country of his time, were more scholar or teacher. P. 105; 22.

For evidences of spiritual qualifications in Joseph, for the production of a work will might, peerless in the literary world,
The image contains handwritten text that is difficult to transcribe accurately. The handwriting is cursive and appears to be informal or personal. Due to the quality of the image, it is challenging to provide a clear and coherent representation of the content. The text seems to be a combination of thoughts, possibly notes or a letter, but the specific details are not legible.
Joseph was one, the prime factor in whose life under all circumstances was "God with him" making all he did to prosper in his hands. In God's revealing, inspiring Presence surely Joseph could pour to any work of God's choosing.

That Joseph was the one of his age in whom God took especial delight may be inferred from the fact that he was made in the inspired theology of Jacob the progenitor of the Shepherd and Stone of Israel.

In view of Joseph's age in history, his mental endowments, his discipline in suffering, his royal opportunities and his Divinely illumined soul, we think we may be justified in concluding that no one could more justly have been chosen than Joseph to compass Mount Sinai, work in darkness and tempest at its base, yet Summit crowned with the finger of God — The Book of Job.

Emily E. Walker.

of these peoples could be utilized by simply causing them to lose the knowledge of their origin. There is no doubt in my own mind that the Fosh is derived from the large attachment of Egyptians reported by Nebuchadnezzar.

Now what more important question can there possibly be for the consideration by the Christian mind? For, on the face of it, God's dealing with Israel is an essential part of His plan of salvation. Shall the history of fulfillment be ranked less important than the history of preparation? Isa. 34:16 (see Cheyne's comment). Have I not at least succeeded in showing in my articles that the subject is worthy of serious consideration? Will you not open the "Jews of the O.R.T.? Student to its discussion?" 

Yours sincerely,
Edward H. Bullitge

924 Walnut St.
Philadelphia
April 24, 1871.

Dear Professor Harper:

Enclosed I send you an article of mine which has just appeared in "The Standard of the Cross and The Church." A previous one entitled "Hebrew Affinities in English Character," a reply to it by Rev. Dr. Buxum, and a rejoinder to him, have all been mailed to you.

The subject is one which has been before my mind for
Gratitude

I, however, would like to express my gratitude to the example of Jesus Christ, who, as according to the Scriptures, was a guide, a prince, and an example for all mankind. His life and teachings have served as a model for those who seek to follow the path of righteousness and love. It is through his guidance that I have come to understand the importance of humility, compassion, and the loving-kindness that characterizes the divine.

The Bible

The Bible, as a scripture, contains within it teachings that have guided countless generations. Its stories and principles have provided a foundation for moral and ethical living. In my own life, I have found solace and inspiration in its pages, particularly in the stories of gratitude, humility, and the divine guidance that is offered to those who seek it.

The English Race

The English race is of divine origin. It finds its roots in the teachings of Jesus Christ, who was the true son of God. The Bible, as a scripture, contains within it teachings that have guided countless generations. Its stories and principles have provided a foundation for moral and ethical living. In my own life, I have found solace and inspiration in its pages, particularly in the stories of gratitude, humility, and the divine guidance that is offered to those who seek it.

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THE ARMagedDON Files - The Prophecy of Hope, the History of the Church

Significance of the Cross and the Church

STANDARDS OF THE CROSS AND THE CHURCH

Append '9167
The standard of the cross and the chance
J?4 Walnut St.
April 30, 1891

Dear Professor Harper:

I am greatly obliged to you for your kind and courteous letter of the 29th; although, it was not exactly what I wanted. However, I wrote to you with the conviction that you were at least not a man swayed by prejudices. My conviction has proved to be well founded. I therefore venture to address you once more on the subject which lies so near to my heart, promising to inflict nothing further upon you, if this falls short of the mark. I think you must recognize the importance of the subject, if true. For, on the fact of it, it is an essential part of God's plan of salvation. The whole Bible is simply a history of God's dealings with Israel. To ask 'What is the good of it?' is pre-
closely equivalent to asking: “What is the good of seeking a correct interpretation of by far the greater part of the Bible? You hold a recognized position as one of the very foremost Bible scholars of the day. I feel therefore that I need no apology in trying to awaken your interest in this subject. I will now to lay before you what seems to me an absolutely immovable scientific basis.” I therefore mail you an article which I trust will some time make its appearance in The Standard of the Cross. The arguments in it are those on which I place my sole reliance. I also send you copies of previous articles, which you may not have seen, although they were sent, as I understand, that you have been absent in Chicago.

Will you not indicate to me the kind of evidence you think is required to form a scientific basis? I ask because the study of theology is in such a strangely chaotic condition that it is hard to see what has in truly scientific in the evidence that its shrubs, so mostly depend upon. It seems to me that from its very nature, no certainty can be attained, only more or less plausible guesswork. Now the law of history is considered to be one of the most certainly established scientific principles. And such characters are inseparable. So I do not think it an obtainable thing at all in claiming that the one ancestry is the only possible explanation of the most extraordinary things that in English national character.

But is not theology a science? Is she not the queen of the sciences? However, those who hold to any religious belief may disagree among themselves, or all agree at least in holding that there are one or two foundation principles, which are all of faith the most certain in the universe, which if we found that we could not believe the darkness would descend upon our souls. And when a question comes before us in which these principles are so seriously involved that they cannot possibly be maintained, unless the question be answered in one way, shall we then timorously bend the knee before the very weakest of the opinions—which indeed does not pretend to be a science.
and humbly wait for its favorable verdict, upon inves-
tigating the matter on our own foundation prin-
ciples? Why should theology wait upon ethnology,.
any more than ethnology upon theology? That not does.
good reason for saying; "I will not argue with a
man who will not try the truth of a proposition
by its own proofs, but by what he supposes to
be its agreement with one already established:"

Given the fact of a nation destined to be at
the same time the ruler of the world and its re-
generators; then taking account of the perversity of
human nature, we may say that the two things
are absolutely incompatible, unless, during a certain
stage of their history, the people shall be ignorant of
the doctrine before them. We hear, from all sides,
voices, bidding us look at the wonderful position of
our English race, and its significance for the welfare
of humanity; that it is simply a sober fact before
our very eyes, that the world is destined to be con-
verted to the English type. What sane man would
have dreamed of this a hundred years ago? What fearful
complications, would there have been, had England then possessed the same conviction that Israel had that God had chosen them to be the rulers of the world. Therefore, if Israel actually was Divinely appointed and trained, they must, for many reasons, during a certain period of their history, be ignorant of the doctrine before them. That is, they must lose the knowledge of their origin. But this being so, would we not utterly justify ourselves, when the time came for lifting the veil, to demand such evidence of identity, as, if it were obtainable, would have altogether prevented the loss of identity? No. In such a case the proper question for us to ask is, not "What scientific basis is there to prove the identity of England with Israel?" but "What scientific evidence is there that forbids the supposition that England and Israel are identical?" I put this last question to one of our most learned clergymen, whose name is known among scholars all over the world. He answered that there was none, that the supposed Japhetic origin of the European people was not much more than an ancestral tradition.
supposed disagreement on language being the only capital matter relied upon. And then are few men better qualified to give an opinion on such a subject. (I have made certain remarks on one aspect of language in a little pamphlet I have mailed you. I would ask whether there is not some scientific value in what I there brought forward.)

The article I have sent you is an attempt to argue the matter on the most fundamental theological principles. I have yet to meet the man who has even pretended to question the validity of the arguments. It gives me the keenest intellectual torture to imagine, for an instant, that God has dealt with Israel after the fashion that Christendom believes. It has been when I remember that the prophet, putting this trust in what they believed to be eternal and immutable principles, argued that the nation of Israel was imperishable, that its preservation was vital to the future of humanity, and even, sourced to the highest pitch of enthusiasm, that the human soul is capable of the future glory they saw in store for their people, riches for all mankind. "Israel shall blossom like the lily, she shall strike roots down into a bed of ashes, shall bring forth shoots among the nations. And all the nations of the earth shall see that you are called by the name of the Lord, for it is I who have done it, declares the Lord." (Is. 54:2, 3, 10).

I do not ask for any detailed answer to my letter; only if my perplexities are none to you, you will indicate to me some way by which I can get out of them.

Yours sincerely,
Edward Tullidge
924 Walnut St.
Philadelphia
May 5, 1891

Dear Prof. Harper:

In the hopes that you are giving serious consideration to the arguments presented in my article and letter, mailed you the 30th ult., I venture to try to set before you still more clearly my attitude on the subject of England's identification with Israel. Until you have spoken me absolutely nay, I want to turn over all the stones I can; for I feel that I am fighting for my life in upholding Anglo-Israelism, deprived of my belief in it, I should feel that all my foundations were undermined. I simply wish to set before you what seems to me the only method of approaching the subject consistent with any Christian belief.
I. The matters should first be argued on fundamental theological principles. These principles, which, if we hold any Christian belief at all, we count as the most certain facts in the universe, we consider the story of the Bible to be of such vast importance only because we find these principles illustrated there as we do nowhere else. But the Bible is simply the history of God's dealings with Israel. Therefore, these principles are most seriously involved in any question relating with Israel's dealing. I beg of you to note that it is not the flouting of a number of Bible texts, but an argument on fundamentals, appealing to every man who has pitched his tent outside of the walls ofagnosticism. It seems to me that we are account to our profession of belief in these fundamentals, if we hold theology; stand and in the cold, until the matter has been investigated by the light of evidence, which is not, one nature, cannot lead to certitude, which we not afford light enough to keep us from floundering helplessly, in the dark. Having seen that by the moving power of what we term eternal and immutable principles, that

Israel must be playing the part of God's great agent in carrying salvation to the ends of the earth, let us see if anyone of the nations of Christianity has been utilized for just such a work. It is a most palpable fact that the English once held, just the same relations to surrounding nations, that Israel of old held to other nations of the earth. I am sure you would be interested in reading the article Three Empire Builders in the Review of Reviews for May. Having found most excellent reason for believing England to be Israel on the theological side, let us

To consider what evidence there is on the scientific side, though I think we ought to be satisfied if we found nothing absolutely forbidding our holding the English people to be descended from Israel, owing to the conclusion reached from fundamental theological principles. But it seems to me there is positive evidence of the most satisfactory and convincing character, the astonishing consistencies manifested by the English people, a fact which cannot will be
overstated. Some of English history is like Hebrew history over and over again. If there is any truth in the law of heredity, such a fact can be explained in no other way than by the supposition of Hebrew blood received from Hebrew ancestors. One fact is often more significant than whole bushels full of others, and this I hold to be the case here. Suppose numerous relics should be found in the British Isles of an undeniably Hebrew character, even manuscripts written in the Hebrew language. Would not the natural inference at once be that the inhabitants of the islands were Hebrews? And yet they would not thereby be proved to be Hebrews with any like the certainty that such profound Hebrew affinities prove them to be. To such a fact as that the necessary connection between cause and effect can be applied with the greatest confidence. This cannot be said of any other fact that ethnologists depend upon to pursue their investigations. Next in order we should endeavour to find what corroborations are forthcoming on other points, philology, customs, traditions, craniology etc. (By the way what
ever importance may be attached to the evidence derived from craniology, seems to be remarkably in favor of the Mesio origin of the English people, Englishmen and Hebrews being dolichocephalous, in distinction from the Germans who are brachycephalous. See Rice, 'The English and their Origins'.

III. Now we are properly fortified to make the historical connection. We ought now not to consider this a matter of great difficulty with all that we have at our backs. It has moreover not been denied, hitherto, a foolish thing to suppose that the English peoples came from the East, from the very region to which the Ten Tribes were carried captive.

This seems to me to be the only proper order for the investigation of such a question, from the strongest position to the weakest position.

I would also submit the following. Whatever you may hold as to the fate of the Ten Tribes, you must admit that they have had a vastly different fate from that of Judah, who have shown an inextinguishable vitality, an indomitable energy and refuse...
to merge and disappear among the multitude. How do you account for the difference of fate? You must refer to such antecedents, as I endeavored to point out in my article on Significant Facts of Antiquity. From your standpoint of belief on Israel's fate, you must of necessity admit that those antecedents were vital factors to cause loss of identity. Why is it necessary to run this into the ground? I hold that they were pointed toward utter extinction? Against such an idea the convictions of the prophets ought to be put, even to an agnostic. For these men were great religious geniuses, keen judges, of national character, as Davies says. They do not count on Israel's impenetrable rise and future glory from any such point of view as that of a narrow-minded fanaticism, but because they believed Israel's preservation to be vital to the future of humanity. And they had most excellent grounds for judging so, in view of such a history as Israel had experienced.

I know that a deal of tumble, tumble, stuff has been written on this subject. But there is no more reason why word, lay, stubble should not be built on this foundation as well as any other. Milton says: 'No marble statues can be politely sworn, no fair edifices built, without almost as much rubbish and sweeping.'

In order to entitle the subject to open discussion, it should be necessary to show only that it is worthy of consideration. I submit that the arguments I have advanced are not too slight a countenance to so great an opposition as now prevails against the subject.

Yours sincerely,

Edward T. Bullidge
It seems that the subject of Israel and its relation to the world has often been discussed and debated, with different viewpoints and interpretations. The complexity of the issues involved has led to a variety of perspectives, and the debate continues to evolve over time. The historical context and the current geopolitical landscape play a significant role in shaping these discussions.

The question of Israel's place in the world and its relationship with other nations is often approached from various angles, including historical, political, and ethical considerations. It is important to understand the historical events that have shaped Israel's modern identity and to consider the perspectives of both Israel and its neighbors.

In terms of the relationship with the United Nations (UN), the history of the UN's involvement with Israel is marked by both successes and challenges. The UN's role in the establishment of Israel, the recognition of Israel as a member, and the ongoing discussions about Palestinian rights and Israeli settlements remain at the forefront of these debates.

The relationship with the United States is similarly complex, involving economic, political, and military dimensions. The historical ties and strategic interests have shaped this relationship, and its evolution is influenced by both countries' domestic politics and international developments.

The relationship with other nations is also a focal point of discussion, given the diversity of perspectives across the globe. Different countries and blocs have their own interests, values, and policies regarding Israel, which contribute to the dynamic of international relations.

In conclusion, the subject of Israel and its place in the world is multifaceted, and understanding its complexity requires a nuanced approach that takes into account the historical, political, and ethical dimensions of the issue.
THE Times states that the Ven. Henry Redanmyne, Archdeacon of St. Kila, has been consecrated at St. Michael's Cathedral, Barbados, as Bishop of British Honduras, a diocese which though formed in 1862, has hitherto been under the presidency of the Bishop of Jamaica. Mr. Holme graduated at Christ's, Cambridge, in 1865, and was ordained the same year by the Archbishop of York, in which capacity he held several curacies. In 1842 he was appointed rector of the church, Bussiere, St. John's Parish, Antigua, having been a godly chaplain since the previous year, and in 1863 Archdeacon of St. Kila.

The Rev. A. O. O'Connor, Vicar of Holy Trinity, Shorncliffe, points out that the archdiocese of the English Church in America "adopted Mr. C. Booth's statistics, and where, as in his map marked 'street block,' poublis are concentrated the suburbs have been called 'submerged.' As one who lived in a street marked entirely black, he (Mr. Jay) was counted as one of the submerged. In that capacity he challenges Mr. Booth to answer a plain question. "In London, there is a street marked wholly black. Mr. Booth, please answer a plain question, do you mean what he means? you are in the same street block and not in the suburbs. The world at large speaks as though Mr. Booth had already won great successes amongst the poor, whereas his position now is worse than before.

This clergy are often perplexed by the absence of the poor from church. A communication between Nonconformist ministers and workmen has lately been held in Bradford to discuss the question, and the main points of the following as main reasons for their attitude: (1) Patently largely brought about by long hours and the weariness of constant toil; (2) a feeling of uncertainty as to the authority of the Bible and the truth of religion; (3) the habit many ministers have of speaking for the church, and preaching at working people; (4) the large amount of attention ministers give in their discourses to the other world, and the little attention they give to questions of pressing importance here and now; (5) the habit ministers have of urging workmen specially to be content members, and to regard their position and lot as divinely ordained; (6) ministers' pastoral neglect of the labourers, members of their flock, and the way in which they too often fawn on the rich; (7) pew rents.

In the letter contributed to the press, under the title of "The Church and the World," by Mr. T. S. Gladstone and Dr. Lunn, is the following letter from the Bishop of Durham on the proposal put forward in the first number of the "Life of the Churches, instead of trying to find a basis of union in doctrine or in ritual, should begin to federate themselves for the purpose of dealing with social questions: "We can feel more deeply than I do, and I have not failed to use every opportunity which I have had of expressing the conviction, that our Christian faith is called into life, as it has never been called before, to deal with social questions. I believe that it is through the effort I fail this day that we shall be brought to outward union, because I believe that you are not expected by anyone who has any interest and energy of action. One of my first duties after I came here, to let the Psalms, was that I might have strength and wisdom to use the opportunity for shewing that the National Church recognized its duty toward the nation. Already something has been attempted, and even done, but I remember the promise. "In your patience, ye shall win your souls," and I dare not sacrifice anything that I hold precious to secure your premature success.

Mr. Gladstone paid a visit to Eton on Saturday, March 14th, three score years and ten after his first entrance into the school, for the purpose of delivering an address to the boys on the character and attributes of the goddess Artemis in the Blind and Odyssey. The lecture was delivered in the school library, and Mr. Gladstone, on his entry, accompanied by the Provost, the Rev. Dr. Horbury, and the head master, the Rev. T. France, was warmly greeted by the assembled boys. Following out his subject in other directions, Mr. Gladstone concluded thus: "When I was a boy I cared nothing at all about the Homeric gods. I did not enter into the subject until thirty or forty years afterwards, when I had a conversation with Dr. Peery, who, like me, had been an Eton boy, and he told me, having more sense than I had, that he took the deepest interest and had the greatest curiosity about these Homeric gods. They are of the greatest interest, and you cannot study the text of Homer without gathering the fruits, and the more you study them the more you will be astonished at the multitude of lessons and the completeness of the pictures which you give. There is a perfect encyclopaedia of human character and human experience in the poems of Homer.
to Hebrew blood is a causal one, so strictly so as to be found in the whole range of creation. Races do differ in their spiritual capacities; and so fairly made my blood run cold, when I read that my critic could not believe that "the glorious reflection of the Old Testament in the thoughts and words of our people are derived from 'Hebrew blood'" without renouncing the name of Christian. I shall hope to receive the confession that such statement was made without due reflection.

I cannot now anticipate what I hope to have the privilege of saying on this subject from a theological standpoint. I will state, however, that it is simply incompa-

TABLE OF THE CROSS AND THE CHU

Hebrew Affinities in English Character—II.

BY REV. R. K. THRELKELD, M.A.

I must express myself as deeply indebted to Dr. Baron for his reply to my article on Hebrew Affi-

April 11, 1891.

nities. Dr. Baron has saved me from the disappointment I confess I should have felt had no notice been taken of it. It was "as cold water to a thirsty soul." It is my fervent conviction that the discovery of our Israelish origin needs only a fair discussion in order that its truth may be triumphantly vindic-

vated.

But I am at a loss to see how my position has been in any degree weakened. I have been taken to task for saying nothing on 'the Christian side of the question.' My reply only goes to the other side of the question, and that I really care anything about. It is because I have explored this subject by the light of the most funda-

mental theological principles, and have therefore come possessed of the most intense convictions that these principles are at stake, and must be cast to the winds unless our identity with Israel is a fact, that I am so ardent to press it upon the attention of my Christian brethren. I did not touch upon theological bearings in the article on Hebrew Affinities simply be-

cause I could not say anything at once. It seemed to me the best plan to try to awaken interest on the scientific side, and from that lead up to the theological. When I say that, therefore, any one may feel free to make to the following criticisms upon a criticism, I would entreat them to refrain until after I have brought forward, if I am permitted to do so, what I deem my strong reasons, when everything will be seen in its true relations and proportions.

It may be that I have read more on all sides of this subject than my critic seems disposed to give me credit for. It may be too that I have pretty thoroughly digested one or two very significant facts. I know that the one historic certainty in regard to the origin of the English people has been that they were least Jewish. But has this conviction been founded on strictly causal relations? Does not every well-informed person know that supposed disagreement in language is almost wholly responsible for this conviction, and is it not obvious that all the most eminent philologists caution us against forming such convictions an linguistic grounds? They tell us that 'identity of speech in man no more implies entity of race than diversity of speech implies diversity of race.' I have referred to Max Muller. I would also make a counter reference to the same great authority. It is a passage in 'Chips from a German Workshop,' vol. iv., p. 231. If you will be consulted, I think it would be found that my critic's reference to him was hardly well advised. I would also refer to Professor Whitney's 'Life and Growth of Lan-

guage,' p. 271. To all who think that our 'German ancestry' has never been seriously questioned, I recom-

mend the reading of Luke Owen Pike's very able work entitled, "The English and their Origins," by "Lyons' Our British Ancestors," and, to a certain ex-

cept, Matthew Arnold's "Essay on Celtic Literature." These men were eminent scholars, writing with a knowledge of the subject before us. Any one who wishes to see the "historic certainties" of our origin, coupled with Israel clearly brought out, should procure J. D. Granger's "Seed of Isaac." Sharon Turner tells us, on the authority of the "Chronicles Henry" in "Notes and Journals" and "Danes actually claimed an Israelite ascend-

ancy."

I too "believe without a tremor of doubt, that 'the Lord gave the word:'" but if any one holds that this word could have been given equally as well through Egyptians or Chinsmen as through Hebrews, I can only say that it is one of the points on which I most radically differ with him. Do not races differ in their spiritual capacities; and was not the Hebrew race ahead of all others in that respect? Are M. Taine and other writers wrong in saying that our English ancen-

tors were 'fervidized' to Christianity? Why has Chris-

tianity prevailed in the English mind over the great mass of mankind compared to what it has made on a small portion?

Whoever faults me for attributing Hebrew affinities of character to Hebrew blood is at war with the great law of heredity, which God Himself recognizes as one of the fundamental principles by which He guides the destinies of men: what, other principle than the conduct of their fathers determine for all time the various destinies of the descendants of Shem, Ham, and Japheth? Is Dr. Geikie's statement, quoted in my last, in this very connection, a mistaken one? Will any Christian man maintain that Jacob was chosen instead of Esau on purely arbitrary grounds? How then shall we separate the great elements of ancestral character carried down to the remotest generations, if blood does not carry them? So, when I see a people who, like the English, have such a passionate attachment for things peculiarly Hebrew, like Jewish character, and themselves claim that it is a fact, I conclude that it is due to Hebrew blood re-

ceived from Hebrew ancestors. On the authority of the Divine approval given, to the law of heredity, I hold that the relation of Hebrew affinities of character
when she comes, with all her saucy airs and graces, smiles and tears, is she not charming? John Burroughs says, “April is the best month to be born in, for then all nature starts with you.” Fickle she often seems; but then, hedged in between her sisters March and May, hasn’t she rather a trying position? And how she does love her delicate wood-flowers as she calls them up from their long winter’s nap to gladden our eyes.

April generally makes her entree under discouraging circumstances. Winter has lingered so long, perhaps, that everybody and everything seems out of sorts. But before many days she asserts her rights and makes her gentle influence acknowledged. Certainly there are wonderful charms in a country ramble on one of these mild, bright April days, when all nature seems thrilling with eager young hope and tender, growing beauty—

Skies of misty and tremulous blue,
Thrilled by the lark’s heavenly matin,
Coverts where daffodils fashion anew,
Their gay little garments of satin;
Lo! she has come! Mistress April! to teach
Songs of delight to the grieving,
Ballads of hope to the doubters, and faith
To the blind and the long-unbelieving.

The little blades of grass fairly beam upon us from the sunny banks and warm corners; and who can describe the fresh, woody odors which April draws from the newly upturned fields and growing vegetation? Or the joyous notes of the busy, feathered warblers? Or even the shrill, singular sound which the little hyla or spring frog pipes from the marshes, as if he, too, were very, very happy and must add his contribution to the season.

But let us see what April has brought to the woods almost as soon as she came herself. Here is the exquisite ground-laurel or trailing arbutus peeping out shyly and with many blushes from under a blanket of leaves, like the poor little “Babes in the Wood.” The delicate fragrance and beauty of this flower are too well-known to need description; for months the tiny buds have been hidden, occasionally expanding in March or even as early as February.

Now we spy another of the earliest, loveliest flowers, sanguinaria, or blood-root, a dainty blossom, sometimes pure white, and again delicately tinted with pink or violet; on yonder rolling bank it grows in luxuriant profusion, lighting up the dingy ground and dried old leaves with its fresh, young beauty, and sending out a faint woody perfume peculiar to itself.

Close by, at the root of an old chestnut in a copse of elms one
have from God directly by faith. I only say that it sounds like that to me, because there is no mention of that other truth in its strong bearing upon just such a question as this.

Thus the main contention is that English thought and feeling respond to the language of the Old Testament, so much more than with other European nations, that "what makes an Englishman an Englishman makes a Hebrew a Hebrew." From all this the writer draws his "conviction that at no distant period it will seem as ludicrous to a thinking mind, in the face of such facts as have been brought forward, to assign a Japhetic origin to the English people as to assert that the sun moves around the earth." That is a pretty safe challenge on either side, if the phrase "no distant period" plays in a long enough slot. But I will take it up at once with this variation, that within the lifetime of either of us the Hebrew origin of our English blood will seem to most "thinking minds" as amusing a hobby as the famous one of John Jasper of Richmond.

There is a wonderful, and to me as one of the race so distinguished, a glorious reflection of the Old Testament Scriptures in the thoughts and words of our people. But whence derived we that? From "Hebrew blood," or, as others are fond of stating it, "Jewish thought?" I can say that only when I renounce the name of Christian. As such, I believe without a tremor of doubt, that "the Lord gave the word," that the thoughts and diction of Moses and the Prophets were far above the "Hebrew character," as apart from that. The English people did not accept the Old Testament (and have not been penetrated by it through all their life) as a Jewish, but as a Christian book, as the herald and attendant of the New Testament.

Why has that people shown this effect more than other Christian nations? Because the English-speaking Christians have made more of the whole book in their actual religion than the others. That this "character" has come in that spiritual way, and not as a mere matter of brain and blood, seems to me expressly told us from above in the writings of the great Christian Hebrew, as thus: "There is neither Jew nor Greek—for ye are all one in Christ Jesus"; "and if ye be Christ's then are ye Abraham's seed," etc. In this lofty way, with a certainty of knowledge and a power of hope far above all "ethnology," may we proceed to the duties which belong with such a destiny.

Reference to the same great authority. If a passage in
between allowing a clergyman of the Church to talk of practical religion within her material world merely as laymen—for that is what the invitation amounts to as long as they are not permitted to take any part of the service. That such men are willing to be admitted on such a footing may be wondered at, but that is their affair. The underlying question which must be met and answered in dealing with the matter is whether—just at the time when the great heart of the world seems to be longing for the unity which our Lord must have been thinking of when He prayed “that they all may be one”—it is wise or kind to press a point like this, only to convert that longing into a sorrowful or angry resentment. Is not the Catholic Church high enough, deep enough, and broad enough to suffer a few irregulars within her ranks, rather than drive them out to join their strength to the old schisms, or beget new ones? The history and status of the Methodist Church is an object lesson not to be easily overlooked by all who have the Church’s weal at heart. “If the English Church had been less anxious about uniformity she might have had a better conformity,” said Dr. Huntington recently. It may be possible to make the Episcopal Church a small, narrow body, with her gates securely bolted against all who do not agree to think, believe and worship after one strict pattern of faith in things non-essential, but the Holy Catholic Church of the future must be inclusive rather than exclusive; she must be patient with the pendulum’s swing to the left because she knows well that it is sure to swing back to the right in due time, and that both movements do but serve to measure her steady advance toward that better knowledge of Christ which is to cover the world as the waters cover the sea.

and twelfth centuries."

There seems to be ample justification for the general statement of Dr. Geikie in commenting upon the destinies assigned to Shem, Ham and Japheth. “The moral and intellectual qualities of a race are, perhaps, only the perpetuation of those of their first ancestors; the moral features stamped as abidingly as the physical or intellectual.”

Or to sum up in Mr. Bagehot’s vigorous words: “The subtle system of obscure causes, whereby sons and daughters resemble not only their fathers and mothers, but even their great-great-grandfathers and their great-great-grandmothers, may very likely be destined to be very inscrutable. But as the fact is so, so moreover in history nations have one character, one set of talents, an
"Hebrew Affinities in English Characters."

BY REV. T. S. BACON, D.D.

In the *Standard* of March 21st, I read with much interest what Rev. E. K. Tullidge says of "Hebrew Affinities in English Character." The facts he collects are very striking and effective. Yet I venture to call his attention and that of the readers of the *Standard* to a very different aspect of them from what he maintains. What seem to most of us the historic certainties that the English race are not of Hebrew descent are far stronger than he thinks. I venture to infer from the way he speaks of this, that he has never really studied that side of the matter, and has only inferred from his present prepossessions, that there is no ground for the accepted historic belief.

There have been, indeed, several ingenious attempts to prove what he now maintains. But they have never had much effect, except to show what improbable fancies can be put forth by able and even honest men. Nevertheless if any one believes this let him do his best to make it good by controverting what we have hitherto thought we knew of the "Japhetic" or German (or Aryan, as Max Muller and others will have it) ancestry of our race. Merely "Semitic" will not do, as no one pretends a British relation to the Bedouins.

The most serious aspect of the matter, as it seems to me, is that his argument takes no account of the Christian side of the question, of the "Israel of God," as that has altogether superseded the other for nearly two thousand years. It is all about "firmly established scientific principles," "national characteristics, a property of the blood," etc., etc. This seems all in the strain of that mere "wisdom of this world" which fancies that it alone deals in facts and truth, while it is utterly blind to the greatest facts and highest truth, which we
ments. Green, the historian, says of the early life of the English people, even before their entrance into English life, that their moral temper was formed. Civilization, letters, science, religion itself, have done nothing to change the character of this better mood of English character.

M. Taine notes that the profound Hebrew instincts of English character were manifested as unmistakably in the formative years of national life as in any later period. Commenting on the poem of Caedmon he says: "The colorful elements added more abruses to the vebe- rument or more savage. These men can speak of the creation like the Bible, because they can speak of destruction like the Bible. They have only to look into their own hearts in order to discover an emotion stronger than any that arises from the remembrance of their Creator. . . . In this manner will Milton hereafter speak, the descendant of the Hebrew seers, last of the Scandi- navian divines, as the development of his tears, sought by all the resources of Latin culture and civil- ization. And yet he will add nothing to the primitive sentiment." It is not manifest that the Jews of to-day reproduce all the characteristics of the early seers of the present stage of the diverse names assigned to them, Ham, Ham, and Japheth. "The moral and intellectual qualities of a race are, perhaps, only the perpetuation of those of its first ancestors; the moral features stunned as abidingly as the physical are as old as the earth." Or to sum up in Mr. Bagot's vigorous words: "The subtle system of obscure causes, whereby sons and daugh- ters receive the life of their fathers and, even their own great-grandfathers and their great-great-grandmothers, may very likely be destined to be very invaluable. The only real secret in fact is so, more so in his- torical nations have one character, one set of talents, one set of temperaments, one set of duties, to the one and yet the better of the other. There are breeds in the animal man just as in the animal dog. When you hunt with greyhounds and course with spaniels, and not till then, may you expect the Edgar habits of a thousand years to pass away, that Hindoos can be free, or that Englishmen will be slaves."

It is manifest, therefore, that national characteristics are not the ephemeral phenomena of a mood and pass down from father to son, not radically changed by the lapse of centuries. We have seen that the fundamental elements of English character are identical with the fundamental elements of Hebrew character. What is this but saying that the fact of being an Englishman an Englishman is also that which makes a Hebrew a Jew? At all events, if the qualities which make up the national character are there simply because derived from He- brew ancestors, all has come about in perfect accord- ance with the regular course of the established historical princi- ples. And yet the almost universal belief is, that these people are very distant from one another in their relationship, that not only are they not both Hebrew but that one is Japhethic and the other Semitic.

But let the reader who is firmly convinced of the Semitic origin of the English people question himself seriously as to what is he can bring forward of such an essentially scientific value as to offset these facts so in- tensely suggestive of a Semitic origin. He will see in vain that the man of Semitic origin the more he will realize that his convictions have been resting only upon an unquestioned ancestral belief. But the "everybody" says, "he is held to be of slighter but in this days. "Everybody has been wrong so often that everything is proved to be fallible." Who does not know that ethnology, as yet, lays no claim to the digni- ty of a science, but consists with the modest title of "the study of the ethnology"? On the authority of one of the most certainly estab- lished and accurately described of science; Hebrew conviction of origin means Hebrew blood. I cannot well imagine a more puzzling problem for the scientific mind than the one thus raised; and as this, that sample in Semitic Hebrew in the civilization of their constitution should yet be so widely separated in blood relationship as to be otherwise than Hebrew blood, but even the Semitic may, at least, he allowed to express my conviction that at the present moment it will seem as inconceivable to thinking mind, in the face of such facts as have been here brought forward, to assign a Japhetic origin to the English people, as it is to the sun move from the earth.

PHILADELPHIA, March 19, 1891.
body in England can free himself from associations with Scripture, which imbue every thought, and color laws and manners, legislation and literature. The very inline of English think and speak in idioms of Scripture."

As Dr Iserard has put it: "The sword of the Lord and of Gideon that won for them the inheritance of freedom and liberty; and the Scotch achieved their religious freedom, clashing upon their bills of exchange, the treasures which cheered the heart of Judah amid their glens."

Goethe has truly said that "the Bible is not only a national book, but the Book of All Nations," and undoubtedly has a national side to it, displaying all the poetical virtues of Hebrew literature. "The most striking fact is that the English people have been profoundly influenced not only by what is of universal interest in the Bible, but also by its most directly interesting Hebraic in it. The aspect under which God presented himself in the Old Testament was in which the pure nations have not found congenial to their minds. If any one will take the trouble to turn to M. Taine’s History of English Literature, and read in the chapter on "The Renaissance" the passage describing how Biblical events and Hebrew sentiments are in accord with contemporary manners and with the English character," he will see what I mean. He says: "More than any people in Europe they realize the Semitic conceptions of the solitariness and Almighty God, a strange conception which we, with all our critical methods, have hardly reconstructed within ourselves at the present day. There has never been a people so deeply imbued by a formal book, has let it permeate their manners and writings, its imagination and language." I believe these people in their reading of the Bible apply to themselves the commands imposed on the Jews, and the precepts urge them to it. Indeed a great part of M. Taine’s book is given over to considering the influence of the extraordinary Hebrew best of the English national character.

Matthew Arnold says: "Our race has (and a great part of its strength lies here), in matters of practical life and general conduct, a strength, a virility, the intensity, the intensity of the Hebrews."

Most readers of this article are probably familiar with Wyclif’s description of the foundation and establishment of this Hebraic spirit during the Puritan period of English history. I quote a few lines on the point: "The extreme Puritans began to feel for the Old Testament a preference which, perhaps, they did not distinctly know, even to themselves, which showed itself in all their sentiments and habits; . . . I say sought for principles of jurisprudence in the Mosaic law, and for precepts to guide their ordinary conduct in lines of judges, and kings. Their thoughts and discourses ran much on acts which were amiss, not recorded as examples for our imitation. The prophet who held in his hands a piece of a captive king, the rebel general who gave the blood of a queen to the dogs, the matron who, in defiance of prophified faith, and of the laws of eastern liberty, drove the nail into the brain of the fugitive ally who had just fed at her board, and who was standing under the asylum of the sanctuary, were posed as models to Christians suffering under the tyranny of princes and prelates. The Hebrew spirit, hence introduced into the English language, and metaphors borrowed from the boldest lyrical poetry of a remote and foreign country, and allusions to the concerns of English life, were the most striking peculiarities of this cast."

A striking evidence of this Hebraic spirit is one which has no means gone out of date among us yet, the whole adoption of Hebrew names. Mr. C. W. Badsey, in his "Curiosities of Puritan Nomenclature" writes: "If we look over the pages of the directories of West Yorkshire and East Lancashire, and strike out the surnames, we could imagine we were consulting anciently inscribed registers of Jews or Japhet. It would seem as if Canaan and West Riding had got inextricably mixed."

This will suffice for illustration of the undeveloped fact of the profound sympathy of the English mind for things essentially Hebrew, a phenomenon which not a trace is to be found in any other country. It is, indeed, a fact which cannot well be overstated. It is abundantly clear that if Englishmen are not Hebrews, they are yet it is true that not Hebrews themselves could give proof of a more passionate attachment to their peculiar national sentiments.

But let us inquire now into the profound etiological significance of this fact. A brief consideration will show us that, of all the evidence that can be deemed of value in the prosecution of this inquiry, which that has to do with the fundamental elements of national character must hold the first place. In it alone the inevitable connection between origin and effect to be clearly seen. For, as M. Taine says, "Religious instincts appear there to be inseparable from the blood and are inherited with it." Or, to quote Mr. Baghot, "All nations have a character, and that character, when once taken, is the most irremovable thing in this ever-changing and variable world."

The facts are close at hand which justify these state-
whom even Ra is in a flutter, and terror, and the company of the mighty. But she is finally overcome by the flint sun-god and forced into a cavern, where placed over her. Then a war ensues, reminiscent of the defeat of Tiamat by Merodach, when she was bound in the pit Arali. To suppose that such inscriptions were to tell how the creative forces of nature acted in the adornment and preparation of the world for man, is to attribute to the poets more fancy and genius than the theory of Inspiration and Divine instruction of man requires.

We say, then, the third Creation-tablet of Cutha, illustrated as it is by other legends, teaches the early belief of man in the fact of a Temptation-trial in the Garden. Among other inscriptions which portray the Serpent as the enemy of the gods is that of the memorial stone of Nebuchadnezzar I., B. C. 1140. It applies to the serpent-god the name Supu, like the Hebrew word "to glide," "smooth," Greek "suro"
Hebrew Affinities in English Character.

Their Ethnological Significance.

By the Rev. Edward H. Tullidge, M.A.

The conviction of the Japhetic origin of the Anglo-Saxon race is undoubtedly a deeply settled one. But there are certainly some most palpable facts undeniably suggestive of a Semitic origin. I have reference to the profound Hebrew affinities which the English people have manifested from the earliest period of their history. The extent to which the Bible has penetrated into English national life is a source of utter amazement to all foreigners.

Pere Hyacinthe, for example, thus gave voice to it, in an eloquent address some years ago: "These ancient, Oriental, Asiatic books are as thoroughly assimilated in England as if they were of English origin, the growth of their own language, history and piety. No-
England's Identity with Israel.
Theological Bearings.

It was from a theological standpoint that the identity of the English race with the lost ten tribes of Israel was suspected, and from which it had since been mainly defended. The previous articles from the writer's pen on this question, which have appeared in The Standard were written simply with the view of finally discussing it on this ground. For the writer has become convinced, after long and careful reflection, that England's Identity with Israel is the only view consistent with the most fundamental theological principles.

Almost all the readers of The Standard are doubtless untouched with the prevailing madness of the hour, the delusion that miracles are impossible. But whatever we may believe as to the possibility of the miraculous on the physical side of things, it is simply intolerable for us to think, either as violently and capriciously interfering with the fundamental laws of our moral natures. It is contained in the very idea of the creation of such a being as man, that he is now things, in relation to him which even God Himself cannot do. God had thereby actually limited Himself. When man had fallen from his high estate, any plan for his restoration, open to even Divine power, must be in strict accord-ance with those fundamental laws of his nature, which God had implanted there. The most powerful motives may be brought to bear upon man to induce him to return to his allegiance, but even Omnipotence cannot force a single individual...
soul to do good acts against the will, inasmuch as there has been given to it the awful power of actually being at liberty to resist the Divine will. The same limitation which attaches to the Divine omnipotence in dealing with one man, of course attaches to it in dealing with a large body or race of men. As Canon Mooney says: "The instantaneous enlightenment of mankind by revelations is a wilde notion; it is a method of dealing with man as a mass, which is utterly at variance with the conditions, which attach to the Divine omnipotence in dealing with man as an individual. Who will say that there is any possibility of Bottintot's or Equiano, being what they are one moment, and the next the peas of our Anglo-Saxon race? No. Even when the hand of the supernatural is most undoubtedly displayed, we look to see everything taking place according to a perfectly natural order of events. And not an instance can be pointed to, in the whole course of the world's history, where it has been otherwise. Man-kind is governed, not on principles of capricious and irresponsible caprice, but by One of whom it has been so truthfully and grandly said, that "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. This fundamental principle of the Divine government has nowhere been given such powerful proof as in Canon Mooney's great book intitled "Ruling Ideas in Early Ages," where it is shown that the moral difficulties of early Hebrew history receive from this principle a most satisfactory solution. I trust that all who are not acquainted with that book, will straight-way read, at least the chapter intitled "The End the Test"
of a Progressive Revelation.

Let us apply this principle now to the subject before us. It is the orthodox belief that Abraham was elected and supernaturally called to be the ancestor of a people, through whose instrumentality all the nations of the world should be blessed; and, furthermore, that the necessary steps taken to build up a nation, which should be equal to such a destiny, were dictated by the very voice of God Himself. And the whole development of Hebrew history is in most perfect harmony with the declared purpose of making Abraham's descendants at the same time the rulers of the world and instruments for its salvation. It has been shown in a previous article, that such an inheritance of ancestral character as theirs, and such a Divine training as that to which they had been subjected, could not but result in making them supremely fitted for the most imperial destiny. The two great factors of which special note must be taken are these: that her own, above all, a nation which had for centuries been kept under constant control of the idea of one only God, working all things after the counsel of His own will, to the most gracious ends; and only second in importance to this, that there was a nation of free men, penetrated through and through with all the instincts of self-governments. Surely, no one will dream of holding that as the result of special Divine preparations, these people would become less fitted than any others for such a destiny as they were convinced was in store for them. We have not tolerated such an idea as an experiment on God's part.
Now, on the strength of the fundamental and immutable prin-
ciples by which God governs the destinies of mankind, for the ac-
complishment of His everlasting purposes, we may say that
the hope of the world lay in the preservation of this people.
We have seen, from a survey of their antecedents, and from the
intense convictions, expressed by their prophets, that it was
simply intolerable to think of their penitling from off the face
of the earth by the working of any natural cause or
events. If, notwithstanding all this, they have actually perish-
ed, how is it to be accounted for, except by the suppo-
sition that they have been violently crushed out of exist-
ence? And this is far from being the only difficulty. For
we have seen that there is now a people in existence,
who are plainly working out just such a marvellous des-
tiny as seemed in store for Israel, and who possess more
over, such profound Jewish affinities of character, as can
be scientifically accounted for only on the supposition
of a Jewish ancestry. If Englishmen are not Jewish, how
can they have become possessed of this great element of na-
tional character, except by the immediate and miraculous
communication of what, in any natural cause of things,
the lapse of centuries would be required to develop?
What would all this be but an ignoring of what
Sheninger so strikingly and truly calls "the sacred
distinction between persons and things." If I come to
any one to have been uttering "wild and startling
words" in saying that Jewish services could not be
dispensed with; I can only say that, in all that I
have thus far written, I have simply been echoing the convictions of Isaiah, one of the most spiritually enlightened men who ever lived: For I know that thou wouldest deal very
treacherously, and would call a transgressor from the womb. For my name's sake will I refrain for thee that I cut thee not off. For mine own sake, even for mine own sake will I do it: for how should my name be polluted? and I will not give glory to another. For this people have I formed for myself; they shall show forth my praise." Isa. xlviii. 8. 9. 10. 11. xlix. 21. And what a wealth of meaning is wrapped up in these words: I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God and not man. No, no. Punishment and purging then may instead be, but not extermination. It's when words are found in the cluster, and one word, destroy it not, for a blessing is in it; so will I do for my servants' sake, that I destroy not the whole. Isa. lv. 8. It has been truly said: "Sin and forgiveness are the pivots of all history, especially of that of Israel. What was truly punishment in one place, might in another be only a necessary step towards the carrying out of the Divine purposes. Regarding the chosen nation: "Jehovah's chastisements present externally the appearance of anger and destruction, but within they are nothing but love realization." If, by Divine guidance, the people of Israel were actually exposed to such a set of circumstances, as resulted in their losing the knowledge of their origin, and are now holding their natural place as head of the nations of Christianity, all has taken place in beautiful harmony with the immutable principles of the Divine government.
What is more certainly recognized as a fact among Christians than that the Mosaic Dispensation was a preparatory one? But what becomes of the idea of a preparatory dispensation if by far the greater bulk of the Hebrew nations has been allowed to perish simply because they did not live up to its requirements, without any opportunity being offered them of profiting by the gracious provisions of the new covenant? It is not so much a necessary inference from the idea of a preparatory dispensation, as it is the only meaning the terms can have, that these people were being diligently prepared to carry on the work of the Christian Dispensation. The law according to St. Paul was simply their schoolmaster to lead them to Christ. By the law came knowledge of sin and not the remedy for it. Listen to Canon Mozley's powerful language on this point: "There was a scheme, a purpose, an end in view in the whole terrific preparatory discipline of the Law. It was administered in order to bow the stubborn neck of man, and keep it from slipping from under the yoke. Under the Law, he must, in spite of himself improve, once saved from it, he was a lost being. The enforcement of the Law was but the task of one dispensation, though its fruits were shown under another."

The new covenant was made exclusively with Israel just as truly as the first. No words in the Old Testament Denphilo, take this so positively as the language of St. Paul: "Who are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 11:2. (See also Heb. VIII. 8 off.) In writing to the Gentiles who had
been admitted to a participation in Israel's covenant blessings, he told them: "Do not set against the branch but if the branch, then bearest not the root but the root thee." He argues that "if the full of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness? Rom. xi. 24. The reason why God made his covenants with only a small portion of mankind was certainly because it was the best plan for ultimately extending them to all, on the same principle that Jesus said to the Syro-
phnician woman, "I am not sent but unto the lost sheep of the house of Israel." It is astonishing that anyone should, on theological grounds, receive the idea that Israel should now be at the head of the nations of Christendom. If England is Israel of flesh and blood, she does not do anything to dignify the Divine favor. The fact remains that God's people Israel are simply the great outwork of Christianity, the Divine instrument for extending salvation to the ends of the earth. Who would dream of giving to the idea of a chosen nation any other meaning than just such an one as this? And are not the gifts and calling of God without repentance? Why do not we read of the Bible "keep in mind that Judah prevailed above his brethren and of him came the chief ruler; but the birthright was Joseph," 1 Chron. v. 2. The present dispensation is just the time when such a Divinely educated nation as Israel is needed.

But if I were to choose one point above all others to urge in this connection, it would be the
one I am now about to bring forward. If my mind has ever felt any hesitation as to the truth of England's identity with Israel, it has been at once dispelled by a consideration of this point. The only theological justification ever attempted, and indeed the only one possible, for the supposed hopeless disappearance of the great mass of the Hebrew nation, has been on the ground that Israel was so much more corrupt than Judah as to have become utterly irredeemable. But in what dishonorable contrast is this to the most positive declarations of Jeremiah and Ezekiel, both of them, let it be remembered, prophets of Judah. They both represent God Himself as delivering the verdict to Ezekiel we read regarding Judah: 'Thine elder sister, i.e. Samaria, she and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Jezreel and her daughters. Yet hast thou not walked after their ways, nor done after their abominations, but as if that was a very little thing, thou wast corruptible more than they in all their ways.... Neither hast Samaria committed half of thy sin.' (Ezek. xvi. 46, 47, 51). Jeremiah says: 'And the Lord spake unto me, The backsliding Israel hath justified herself more than treacherous Judah.' (Jer. iii. 11)

No one seems to have had the insight or the courage to insist upon the exegetical requirements of this last passage except the Dean of Canterbury in the 18th century's commentary. Commenting on Jer. iii. 18, he says: 'The right translation of the preposition is important. The prophet has just described the return of the ten tribes, who are to be brought back to Zion, and of the Gentiles, who are to make...
Jerusalem; their homes of Judah repeat: she cannot possibly be left out. But Israel, as represented in the first to repent, and Judah, must go to her, in order that they may come together back to the Holy Land, divided no longer into Jews and Israelites, but merged into one people. The gist of the whole prophecy is, that in case of Israel's repentance, Judah must humbly seek her out, and be content, henceforward, to take the inferior place as 'havyn beyn the more guilty.' Now to imagine that, in spite of these Divinely authorized statements, Israel should have been dealt with according to the present view of Christendom, fills my mind with unspeakable distress. Such an idea seems to me destructive of every religious sentiment. For to what can it apply other than to a government of cæteris paribus and irresponsible depots? Prof. Jewett has well said: 'It is suicidal in theology to refuse the appeal to a moral criterion.' But in what beautiful harmony with this Divine verdict are the gracious words addressed to Israel or Ephraim. Was a more yearning and enfranchising tenderness ever expressed in human language than in the following words from Jeremiah? 'I have surely heard Ephraim murmuring himself thus: How hast thou chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. To Ephraim my son, do I speak: O Israel, are thou not my son? a pleasant child? for since I spoke against him, I do earnestly remember him.
still: therefore my bowels are troubled for him; I will surely have mercy upon him with the Lord." Jer.xxxi. 18, 20. Deut. xxxii. 15, 16. Hos. xi. 9, 11, 12. \\
iv. 4-8. Zech. x. 6-8.

But why has it seemed, all these centuries, as though the house of Israel was hopelessly lost? The answer is, not far to seek. So long as the constitution of the human mind remains as it is, we may say without misgiving, that the Divine purposes with regard to Israel could not be carried out, only by causing the people to lose the knowledge of their origin. Then there would be no national prejudice to operate against the reception of Christianity; but, on the contrary, an actual predisposition in its favour, owing to the Divine training to which their fathers had been subjected. Plato and the author of the Wisdom of Solomon could tell us, as truly as heathen, what would happen to the ideally righteous man, when he came into the world. It was not Jewish nature, but human nature, which crucified the Lord of glory, simply "man, front man," who

Drest in a little brief authority,
Plays such fantastic tricks before high Heaven,
To make the angels weep.

Had it been well for England, to have known six or seven hundred years ago, the wonderful future in store for her? Would not the insular pride, arrogance, and exclusiveness, of which she is now so loudly accused, have been immeasurably increased thereby? And what a determined opposition would there have been, on the part of rival nations, to prevent her reaching such an overpowering pos-
premacy? As it is, we seem to have conquered and peopled half the world in a fit of absence of mind... So decided is the drift of our destiny towards the occupation of the new world, that after we had created one member and lost it, a second grew up almost in our own lifetime. Now, if it was necessary that England should not known beforehand what was in store for her in one, that the Divine purpose might be carried out throughout ten, it was of course equally necessary that Israel should not knowingly attain unconsciously the imperial destiny that seemed marked out for her. For the principle in the same for any nation designed to be at the same time the centre of the world, and its regenerators. Truly did Dr. Butler write: "There is no manner of absurdity in supposing a veil on purpose drawn over some secret of infinite power, wisdom, and goodness; the sight of which might, some way or other, strike us too strongly, or that better end be designed and served by their being concealed than could be by their being exposed to our knowledge."

Of course all this reasoning applies in a measure to the other nations, by which Israel was surrounded, to Egyptians, Assyrians, Moabites, Ammonites, etc. And the prophets seem to expect that, as a matter, of course, God had further work in store for them as well as for Israel. Isaiah looks forward to the time when "Israel shall be third with Egypt and Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, "There be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance." (Isa. xix. 25. (See also Jer. x.viii. 17, xlix. 6, 39. Ezek. xxix. 12, 13) Alas! As such!
deep insight as were the Hebrew prophets, did not make statements like theirs without most excellent reason for doing so. Such prophecies as on this part give us positive proof that these nations had not become hopelessly corrupt, which would supply the only possible reason for their banishment from off the face of the earth. There was therefore a possibility that they could be utilized for future work in the interest of the world's regeneration. But when we have reached possibility in such a case as this, we ought also to put that we have reached certainty. The Christian world does not stand upon the ground which Dean Manseal attempted to mark out for it in his Limits of Religious Thought, but rather with John Stuart Mill, in most strenuous opposition to it. So it seems clear, at least to the writer, that Assyria and Babylonia, though they were in one sense "viles of God's anger" and "staffs of his indignation," were yet, in a more real sense, the instruments of blessing. By them were gathered together into a circumscribed locality, large detachments of these various nations, who had shown themselves capable of building up a strong national life, men still of an abounding vitality, and of aggressive energies. It has been previously pointed out how easily they could here be exposed to such a train of circumstances as would result in their losing the knowledge of their origin, and with that all their ancestral prejudices. Then would God be able to show Himself not only the God of Israel, but also the God of Egypt and Assyria, of Moab and Ammon, and Philistia. It may be that Assyria wrote better than she knew in
his Absalom and Ahithophel in assigning to England the name of France, and to France the name of Egypt.

I would ask of all those who are willing to believe with me, that God has thus dealt with Israel and the surrounding nations, if He had not hereby wonderfully proved that there is a God who judgeth on the earth, working all things "after the counsel of His own will" to the most gracious ends? And if He has now revealed what He has for so many centuries been fit to keep secret, how can we resist the conviction that some great things will shortly come to pass which He has foretold by the mouths of His holy prophets, and for which it behoved us to make ourselves ready with by the preparations of the Spirit of holiness. These, these will give the world another heart, and other pulses. Hear ye not the humble,

Of mighty workings? Now to life, they shout!

Listen awhile, ye nanons, and be dumb."
I cannot explain it in simple language. It is complicated and difficult to understand. The situation is delicate and fraught with risk. It is essential that we proceed with caution and wisdom. We must consider all the factors and act in the best interests of all parties involved.

Please ensure that all the necessary preparations are made. We need to coordinate our efforts and ensure that everything is in place. If we proceed without due consideration, we may face unforeseen complications.

Please take all necessary precautions and be prepared for any eventuality. I trust that you will handle this matter with care and diligence. If you have any questions or concerns, do not hesitate to contact me.

If any situation arises that requires immediate attention, I shall be informed immediately.
Serio-Comic Lectures.

1. AESTHETICISM vs. TUB PHILOSOPHY; A PLEA FOR THE DEFENDANT.
2. THE FOOL KILLER.
3. WITH AND WITHOUT GLASSES.
4. THE WORLD'S CHARACTERS IN COUNCIL.

&c., &c.

PERMANENT ADDRESS:
KANSAS CITY, MO.

Dr. JOHN KOSMOS (Pseud.)

June 6, 1892.

Yours truly,

[signature]
Mr. Walker:

As an old friend and colleague, I am writing to request your assistance in a matter of great importance. The University of Reading, under the presidency of Mr. John 20, has been facing significant financial challenges. In order to secure the future of the institution, I am writing to you with the urgent request of a donation of $20,000 to the university.

I fully understand the financial constraints you are under, Mr. Walker, and I assure you that this contribution will be used to fund essential programs and initiatives that will benefit the University of Reading in the long run. Your generosity and support have always been appreciated, and I trust that you will consider this request kindly.

Thanking you in advance for your consideration.

Yours sincerely,

[Signature]

P.S.

I have enclosed a receipt for your records.
Prof Harper, I was very glad to read about you and see that you are a friend. I am glad I now know that Mr. Tildenstoffer made the University present of the money, and Prof Harper as he has been helping the University quite a while and he said he will continue helping the University and Prof Harper will you please help me? Prof Harper if I had the money I would help it for and I would lend to the University long ago. Prof Harper please send me a third of the land to Chicago University.
Harveyville, Kansas, July 3, 1899
Prof. W. R. Harper, President University of Chicago.

Dear Sir:—

Rev. Charles M. Sheldon of Topeka has recently written the most popular and widely read book ever published. For a number of years I have intended writing a book somewhat similar, and, without knowing it, he wrote partly on the same lines on which I had contemplated writing. I still contemplate writing a book somewhat different from the one I first intended writing, but if I write it here there are many things to interrupt and draw my attention from my theme. The thought has occurred to me that it might be well for me to write in the atmosphere of the University of Chicago, where I could have access to the University Library and possibly pursue one or two kindred studies at the same time. Times have been hard here
for a number of years, and, while I feel that I ought to go on with the work it seems that I cannot well spare the time and defray the expense. My plan would be to pursue irregularly one or two studies in line with the subject of my work and write as I proceeded. Have you any fund set apart for the support of students in such cases? The time required would probably be from four to six months.

The work, if published, would contain some radical ideas, but would be mainly conservative. It would aim to show, not abstractly but in a way people would grasp, that the world would be wiser, better and happier if people would do as well as they know how in morals, in business in everything, instead of grumbling about those who achieve success by making the best use of their opportunities. It is not to be expected that all will do as well as they know how, but a great many more might do so than have
done so, and would do so if facts can be, in tangible form and in a practical manner made to reach the thoughtless which includes a large part of humanity and the very part that should be educated.

Henceforth the world will be reached more potently by books than ever before. There is one thing certain too, and that is that these books will not always come from the most learned sources as they had not in the past. There are innumerable books which point out things that should be remedied, but very singularly few of them suggest practical remedies.

Kindly inform me if you have any fund set apart on which I could draw while writing and studying for four to six months. After preparing the manuscript I think I could easily get publishers to undertake its publication in book form.

I have a collection of evils
of five or six hundred pieces, ranging back to 700 B.C., which I have thought of selling. You wrote me once that the University was not then in a position to purchase them. If your institution desires to purchase anything of the kind now I am willing to send them for examination.

Kindly send me catalogue and all the literature of the University you can.

It is one of the pleasant recollections of my life that I was your fellow student, and, as such I ask you to give the subject of this letter your earnest attention. I have long thought how best to reach the minds of people practically on matters wherein they do not think thoroughly, and am encouraged by the fact that great things...
sometimes start from humble
sources.

No one appreciates your
influence more than I do.
I often recall the days when
we were classmates and have
always always regretted that I
did not aim to go further
with you in the great field
of learning. I want to do some-
thing or write something to ben-
efit mankind before I die and
feel that it is intended that I
should do so.

With kindest regards

are your sincere friend
and fellow student,

N. E. Richey.
THE REAL QUIVIRA.

BY

W. E. RICHEY.

Reprinted from volume 6 of the Collections of the Kansas State Historical Society.
THE REAL QUIVIRA.

In arriving at my conclusion as to the location of the real Quivira I have pursued largely an independent line of study and have been but little influenced by the opinions of others.

I shall refer mainly to the Spanish accounts of the explorers themselves, as they appear in the Fourteenth Annual Report of the Bureau of Ethnology.

Tales of gold, silver and great cities north of Mexico had reached that country at various times since its conquest by the Spaniards. Mexican Indians who had gone northward with feathers to trade had brought back gold and silver. These reports were confirmed by Cabeza de Vaca and his two companions, the remnant of the ill-fated expedition which Narvaez led into Florida. These unfortunate adventurers, suffering incredible hardships, had made their way from Florida to Mexico, arriving there in 1532, and giving to the viceroy an account of "some large and powerful villages" in the mysterious country north of Mexico. Peru and Mexico had yielded immense quantities of the precious metals to their ruthless Spanish conquerors. Consequently the imagination and avarice of the Spaniards in Mexico were greatly excited, and Mendoces, the viceroy of Mexico, raised an army for the exploration and conquest of the "seven cities of Cibola," and the unknown regions to the north.

Francisco Vasquez de Coronado was appointed commander of this army. It consisted of about 300 Spaniards, well armed and mounted, and nearly a thousand friendly Indians and servants. Artillery, ammunition, and subsistence, consisting in part of droves of cattle and sheep, were supplied in abundance and taken along with the army for its use.

On February 23, 1540, the army left Compostella and, proceeding northward through the Pacific coast region of Mexico, occupied the Zuni Indian villages, explored the grand canal of the Colorado, Tiguex, Cieuye, and the edge of the great buffalo plains to the east. Winter quarters were established at Tiguex, on the Rio Granda, near the site of Santa Fe.

The Spaniards were sorely disappointed. They had seen some pueblo villages, the habitations of certain tribes; but no great cities had been discovered, no gold nor silver found. They had plundered the villages and encountered the hostility of the astonished natives, who heartily wished their troublesome visitors away. To get rid of them, they shrilly persuaded one of their prisoners, a Quivira Indian, whom the Spaniards called "the Turk," to represent Quivira as a land of fabulous wealth. The design seems to have been to get the Spaniards on the great plains, with the hope that they would get lost, die of hunger, and never return.

In April, 1541, Coronado and his army, guided by the Turk, left the Tiguex country for Quivira. Entering the great plains, on which roamed immense herds of buffalo, they met some Indians, called Queechos, among the buffalo. Pur-
suing their journey in the unknown land, they found another plains tribe, called the Tepas, who said that Quivira was far to the north. With the army was another Indian from Harabeys, a neighboring tribe of the Quiviras, who was returning to his country. This Indian, named Isopeo, had maintained that the Turk was lying. The army was getting short of provisions, and at a council of the officers it was decided that the main part of the army should return to the Río Grande, and that Coronado, with thirty picked men, should proceed northward to Quivira. Captain Jaramillo was one of the thirty. Isopeo had stoutly maintained that the Turk was leading the army too much toward the east. He was now believed and was taken with Coronado as guide. The Turk was taken along in chains and afterward strangled.

It seems proper here to describe briefly the manner of living of the plains Indians as it has been described to the Spaniards more than 350 years ago. The very existence of these Indians depended on the buffalo. They lived among these animals and roamed with them. They killed them with their arrows. Their flesh served as food; their hides as clothing, blankets, shoes, ropes, and tents; their bones as needles; their dung as fuel; their wool as strings; their stomachs and larger entrails as water vessels; their horns as cups; and their sinews as thread, with which to sew the clothing, shoes, and tents. Some sticks drawn together and fastened at the top, their lower parts sloping outward, the lower ends resting on the ground, and the framework covered with hides, constituted their tents. Of flint they made implements, and with it they struck fire. When they moved they carried their belongings on sticks, one end of these sticks being fastened to the sides of their "dogs," the other ends dragging along on the ground. These animals described by the Spaniards as dogs were undoubtedly tamed wolves. Deer, wolves and rabbits shared the plains with the buffalo.

General Simpson and some other writers state that the point where Coronado separated from the main army was not south of the Canadian river. Mr. F. W. Hodge, of the bureau of ethnology, in his able and admirable article "Culiacan to Quivira," in Hon. J. V. Brower's masterly work "Harabeys," inclines to the belief that the point of separation was as far south as the upper waters of the Colorado or even the Nueces. A close study of the direction pursued from Tignex, the country described, and the time consumed by Coronado on his northward tour, leads me to believe that Mr. Hodge's view is the correct one.

Jaramillo (page 589) says: "We pursued our way, the direction all the time after this being north for more than thirty days' march, although not long marches. . . . So that on St. Peter and Paul's day we reached a river which we found to be there below Quivira. When we reached the said river, the Indian recognized it and said that was it, and that it was below the settlements. We crossed it there, and went up the other side, on the north, the direction turning toward the northeast, and after marching three days we found some Indians who were going hunting, killing the cows (buffaloes) to take their meat to their village, which was about three or four days still farther away from us."

The "Relacion del Suceso" (page 577), speaking of Coronado's northward journey, says: "Francisco Vasquez set out across these plains in search of Quivira, . . . and, after proceeding many days by the needle (i. e., to the north), it pleased God that after thirty days' march we found the river Quivira, which is thirty leagues below the settlement. While going up the valley we found people who were going hunting who were natives of Quivira."

The Santa Fe trail is a prehistoric route, and the place where it crossed the Arkansas river was a landmark widely known. That this was where Coronado and his companions crossed, and that this was the Arkansas river, is shown by the northeastern direction of the route along the north side of the river pursued after crossing; and also by the statements of one of the officers that, on the return journey they traveled over a road—a good road—on both sides of the same crossing of the St. Peter and Paul's river. This good road was the Santa Fe trail. I shall refer to it hereafter.

When Isopeo started to guide Coronado and his detachment to Quivira, his first objective point was the place where the Santa Fe trail crossed the river. A trail from the south led the guide and the Spaniards to this crossing. When they reached the river the guide "recognized" not only it, but the crossing and the Santa Fe trail, by which he identified the place and said "that was it," meaning that the Santa Fe trail crossing, his first objective point, had been reached. No other place of crossing the river was sought for. "They crossed it there." The Arkansas is the only river along which the Spaniards could have marched the distance named in a northeast direction. East of Fort Dodge this river bends towards the northeast and flows in this direction to Great Bend, about eighty miles or thirty leagues, the distance given by the "Relacion del Suceso." As the Santa Fe trail crossed the Arkansas near the bend from which the river flowed toward the northeast, and as the distance from the crossing to the settlements was eighty miles, the first Quivira villages seen by the Spaniards must have been near the site of Great Bend.

What direction did the Spaniards pursue from the vicinity of Great Bend, or from where the river comes to flow toward the northeast? The correct answer to this question will solve the problem of the location of Quivira.

I shall cite some statements from the chronicles of the expedition, which, combined with known facts I will present, have not been mentioned by other writers, that I am aware of.

Jaramillo is particular in naming directions. Even in speaking of a single day's march, made after the northward journey was decided on and before it commenced, he says, "we all went forward one day." (Page 586.) Before meeting the hunting party, "who were natives of Quivira," he speaks of going toward the northeast along the river, after leaving the crossing of the St. Peter and Paul's. There can be no doubt about the direction pursued, because it is established by both his statement and the course of the river. With this direction still in mind, and naming no other, he says: "So the Indians went to their houses, which were at the distance mentioned, and we also proceeded at our rate of marching until we reached the settlements" (page 590): that is, they, and also the Indians, went forward in the same general direction, toward the northeast. To proceed (pro, in forward, and cedo, to more) is to move forward. That this was the direction pursued is evident from the fact that, had he gone north, east, or southeast, he would have found no very large river, nor any section of country such as he and Coronado described. Some of the descriptions might have applied, but not all of them. No other direction is mentioned of the return journey until the same crossing of the St. Peter and Paul's was reached.

On page 581 Jaramillo says of the return march: "Thus they brought us back by the same road as far as where I said before that we came to a river called St. Peter and Paul's, and here we left that by which we had come (that is, from the south), and, taking the right hand, they led us along by watering places and among cows (buffaloes), and by a good road, although there are none either one way or the other except those of the cows, as I have said."
It will be seen that Jaramillo gives the direction of the trail leading to the crossing; of the one leading from it toward Quivira and back again to the crossing; and of the one leading there by "taking the right hand." Here are four different directions of travel described. The Spanish historian of the expedition aimed to point out the way to Quivira, and it is not probable, is it not more probable, that, had there been any considerable divergence from the northeastern direction, the only one named, the change of direction would have been mentioned; especially so, as other changes of direction were so clearly described, as I have shown."

The "road" which the party traveled on along the river and back again was the Santa Fe trail; the road which was described as the one "by which we had come" was the trail leading to the crossing from the south; and the "good road" leading from the crossing in the direction indicated by the "right hand" was the Santa Fe trail, over which the Spaniards returned to the Rio Grande.

Here were trails from three different directions converging at the crossing. There were probably others, but these are surely sufficient to show that this was the landmark to and from which Coronado and his men marched after the beginning of their northward exploring tour. No point on the whole route of the Coronado expedition seems more definitely identified than that where the old, prehistoric Santa Fe trail crossed the Arkansas river; and, this point established, the location of Quivira, long a mystery, can be no longer in doubt.

On page 590 Jaramillo says the Quivira settlements were found "along good river bottoms," and "good streams which flow into another, larger than the one I have mentioned"—that is, the St. Peter and Paul's. Had the explorers gone north and crossed the Smoky Hill and other streams of considerable size, as the Smoky Hills and others, how could this language have been used and the fact of their crossing been omitted? The descriptions certainly imply that, for a part of the distance at least, they went down the Smoky Hill and visited the streams which flow into it from the south. Jaramillo also says the rivers were "without much water." This would likely be true of the Smoky Hill; and the plums, mulberries, grapes and nuts of which Coronado and Jaramillo speak were very probably on the lower Smoky Hill and upper Kansas rivers. In addition to this, these two writers made statements which seem to have never been fully interpreted. On page 589 Coronado says of Quivira that it is "very well watered by the rivulets and springs and rivers"; and Jaramillo, adding to this description, says, on page 591, "It is not a very rough country, but is made up of hillocks and plains and very fine-appearing streams and rivers"; and again he says, on page 590, in speaking of the "end" of Quivira, "here there was a river with more water and more inhabitants than the others."

These descriptions certainly apply more aptly to the country along the south side of the lower Smoky Hill and upper Kansas than any other. Castaneda, on page 528, says, "Quivira is to the west of those ravines." There are no tributaries of the Kansas on its south side below Humboldt and McDowell's creeks to which the term ravines can be more fitting applied than to the heads of those streams.

On page 590 Jaramillo further states: "We reached what they said was the end of Quivira, to which they took us, saying that the things there were of great importance." To this allusion to things of "great importance" was evidently lost on the Spaniards, because they viewed it from their own standpoint, and not from the standpoint of the Indians. Let us consider it from the position of the latter, and try to determine what the Quiviras meant by things of "great importance."

The country drained by Humboldt and McDowell's creeks is a land of gushing springs, of noble streams, of "good bottoms," of timber belts and "hillocks." Toric inhabitants of ages fashioned their rude implements, as much of a necessity to them as firearms and agricultural implements were to their white brethren. Were not all these things "of great importance" to these children of nature?

There is nowhere else in Kansas a section of country of equal area that combined as many advantages and supplied as many and as varied wants as this. Why should the Quiviras prefer a less favored location rather than this? Is it surprising that its superior resources caused it to be widely known, as far, even, as the remote Tejas?

On page 577 the "Relacion del Sueco" says: "Francisco Vasquez went twenty-five leagues through these settlements, to where he obtained an account of what was beyond, and they said that the plains come to an end, and that down the river there are people who do not plant, but live wholly by hunting."

Coronado (page 582) says, speaking of the Quiviras and this same river, "They are settled...on a very large river."

This river was the Kansas. No mention is made of large bodies of timber. As hillocks, ravines and plains are all spoken of together, it seems probable that the word plains was used to describe the grassy country, the prairies generally. On page 580 Coronado says: "I reached some plains so vast that I did not find their limit anywhere that I went"; that is, he saw the prairies everywhere. The general appearance of the country seemed level, comparatively so at least, to those who had been used to mountains; yet there were hillocks and ravines. The word plains may have also been used to describe the grassy bottoms of the Kansas.

The place where this "great river" was seen was in the "plains," and "down the river" where "the plains come to an end" the timbered country began, and the land not being cleared, there were people there who did not "plant," but lived "wholly by hunting."

This "very great river," this "river with more water and more inhabitants than the others," into which the ones "without much water" and the other "good streams" flowed, and which ran down to where "the plains come to an end," could have been no other river than the Kansas. It is much more probable that the explorers reached it by going down the south side of the Smoky Hill than the north side of that stream, which would have been a roundabout way. With high anticipations, and being anxious to reach the supposed goal the nearer they approached it, they would naturally go on the shortest route, the one down the south side of the Smoky Hill, where, as I have said, the descriptions of the country apply most aptly.

The goal to which the expectant explorers were led was the "end of Quivira," the Indians "saying that the things there were of great importance." I have mentioned these "things of great importance," as the Indians understood them. Here, at the "end of Quivira," was seen the great river, the Kansas, which has been so fully described.

This river could not have been the Missouri. The high river bluffs, the broad timber belts along that stream, and the forests that would have been visible beyond it, would have contrasted so greatly with the country seen before, that the features I have named would have been mentioned, if not described. Here would have been the limit of the plains; yet Coronado says (page 580) he never reached their limit. Whatever the narrators may have meant by the word plains,
The present site of the town of Great Bend, where the course of the Arkansas river changed from the northeast, is another landmark on this line.

The point where the explorers first saw the high hills along the Smoky Hill river, by which Castaneda marked the western or rather southwestern limit of Quivira, is another landmark on this line.

The place where the cross was erected and where fruit and corn were provided for the return was another landmark on this line.

"Those ravines" at the east side of Quivira constituted another landmark on this line.

The "end of Quivira," where the Indians described the things as of "great importance," was another landmark on this line.

The point below its described tributaries, where was seen the great river which flowed "down" to where "the plains come to an end," is the last landmark on this line.

The points at the two ends of this line are certainly fixed by the narratives of the explorers, and the intermediate points can be identified, at least approximately.

I claim that the points described, which are fixed by the narratives themselves, establish the line of travel pursued by Coronado and his exploring party from the crossing to the "end of Quivira"; and that this line, twice passed over, viewed in connection with all the statements and description given by the chronicles, and the natural features along and at the terminal points of the line, locates and identifies the long-lost land of Quivira.

It will be observed that I have not chosen a location for Quivira in advance, and interpreted the narratives so as to bring the Spaniards to it. I have been forced to my conclusion, rather than inclined toward it. I have not said a word about the many thousand implements found in the favored region I have described. Here are the flint knives and "razors" described by the narratives, arrow-points, spear-heads, axes, and agricultural implements, showing that agriculture was practiced, agreeably to what the narratives say of the Quiviras. These implements are rude and rough, indicating people of a very low grade of culture. Such are the descriptions given of the Quiviras. I had known of these implements, but did not consider them in evidence until the Spaniards were traced to them. When to the evidences I have given I add the testimony of these silent but unerring witnesses, it seems absolutely conclusive that here was the real Quivira.

When I received the report of the bureau of ethnology containing the narratives I could not find any river corresponding to St. Peter and Paul's except the Arkansas, and assumed that the Spaniards crossed at crossing of Santa Fe trail, as indicated by Jaramillo. I could find no river corresponding to the "very great river" mentioned by Coronado except the Kansas. I drew a line from the Santa Fe trail crossing on the Arkansas to a point on the Kansas below the Blue. This line seemed to fit the intermediate points and the descriptions like the capstone to an arch.

My conclusion is that Quivira extended from "those ravines" formed by the upper courses of Deep, Mill, Humboldt and McDowell's creeks, and from a point on the Kansas river north of them toward the southwest as far as Great Bend. To the landmarks already cited, Reckon Springs and Hickory Springs might, almost with certainty, be added.

The Quiviras dwelt on the smaller streams rather than on the larger ones. In my collection of flint implements of the Quiviras I have axes, hoes, picking implements, hammers, knives, drills, scrapers, arrow-points, spear-heads, sledges,
and other things. These are all rough and differ from the implements of the neighboring tribe, Harabey, those of the latter tribe being shaped and finished in a better manner.

The Quivira implements are found along streams from McDowell's creek to Great Bend, and are easily distinguished from implements of other tribes. Coronado says there was no timber except along the gullies and rivers, which were few. (Page 582.) This shows that he did not go far enough east to see heavy bodies of timber. After joining his main force on the Rio Grande, the army returned thence to Mexico, the expedition being a complete failure.

While Mr. Brower's book "Harabey" was in preparation, I had the honor of contributing an article to the work. He and Mr. Hodge deserve great credit for the light they have thrown on the subject. It is a matter of much gratification to me that my views coincide so nearly with theirs. Mr. Hodge has indisputably shown that the Quiviras were the ancestors of the Wichitas and the Harashays of the Pawnees.

The patient and intelligent researches of the late L. R. Elliott, of Manhattan, and of Judge J. T. Keagy, of Alma, are worthy of the highest commendation.

All the gentlemen named have been worthy colaborers, and to them the credit which is their due is freely accorded.

Coronado was in Quivira twenty-five days, and the country must have been pretty well explored, for he says, in his letter to the king, that he "sent captains and men in many directions." The late Colonel Phillips, of Salina, once told me that he had seen the Spanish flag cut on a rock on Big creek, in Ellis county; that, although there was some defacement from the effects of the weather, the flag could be made out. Professor Williston, of the state university, informs me that an ancient house has been discovered in Scott county. A sword bearing a Spanish inscription has been found on the Walnut, thirty miles southeast of Concordia. Some of these may throw further light on the wanderings of Coronado's men.

Some students of the expedition who have read the narratives in connection with contemporaneous history seem to have become confused, and despair of reaching a solution. This should not be. If this course was always followed no conclusion would be reached in anything perplexing. The narratives of the explorers should take precedence over everything else. If we accept these as a guide we cannot ignore the northward journey of Coronado's detachment; of his coming to a river on St. Peter and Paul's day; of his crossing it "there"; of his marching toward the northeast along the river, after crossing it; of the high hills seen afterward, and the great river seen at the "end of Quivira." We must admit that the existence of the best quality of flint on McDowell's and Humboldt creeks, the "springs," "rivulets," "fine appearing streams," the plums, grapes, mulberries, and nuts, attracted the Quiviras to the region described, which is "not a very rough country, but is made up of hillocks and plains."

We must also admit that the existence, in much greater numbers than elsewhere, of the flint implements found in this section proves that here was a considerable Indian population; that the great similarity of these implements in material and manufacture shows that they were made by one tribe; and that these implements indicate the practice of agriculture, the planting of corn.

Finally, we cannot escape the fact that the course of Coronado's detachment was directed to the seat of such an Indian population.

It is hardly necessary to mention other evidences, less important, except to state that they confirm the ones already given.

That the Santa Fe trail is a prehistoric route seems generally admitted; and I regard its Arkansas crossing as an important key to the solution of the problem.

After crossing the river the Spaniards marched down the stream, but the narratives say they "went up." We should remember that "the country is level as far as Quivira, and there they began to see some mountain-chains." The attention of the explorers was directed toward Quivira more than to the direction the water ran, and, as they approached these high hills from the level ground, it seems they were impressed as going up. The other river, the Kansas, is correctly described as running "down" to where "there are people who do not plant, but live wholly by hunting."

Coronado, in his letter to the king (page 582), says that the place where he reached Quivira was in the forties' degree. Mr. Hodge has shown that, according to the manner in which the Spaniards then reckoned latitude, the forties' degree was near Great Bend, where the first Quivira settlements were seen.

That there are some perplexing features connected with the study of the narratives is admitted; but that the great weight of authority and evidence is in favor of the views herein set forth seems undeniable. At the instance of Mr. Hodge, I sent that gentleman some manuscript giving my views on the subject. He did me the honor to send the following letter, which explains itself:

"SMITHSONIAN INSTITUTION, BUREAU OF AMERICAN ETHNOLOGY, WASHINGTON, D. C., March 31, 1900.

"Mr. W. E. Rice, Harveyville, Kan.:

"My Dear Sir—I have delayed answering your recent note until an opportunity was afforded me of your letter of March 1, regarding the location of Quivira. The copy has now been made, but, of course, it will not be used until your own publication appears. I would urgently recommend that your views be published, after such elaboration as you may deem fit, for I regard your exposition of the narratives one of the most common-sense views ever made on the subject.

""Unless you have other plans in mind, I would suggest that you publish your Quivira paper as soon as practicable, since it is only proper that you should have all the credit due. I have no doubt that the Kansas Historical Society would be glad to publish the paper in its transactions. Yours very truly,

"F. W. HODGE."

In the haste with which this article has been prepared it has been impossible to present all the points desired. Enough, however, it is hoped, has been written to show that the positions assumed are warranted by the narratives of the expedition and the natural features of the country described.

Aware that a certain school of critics seem disposed to dispose every point on which there appears to be any doubt, I have endeavored to draw all the meaning obtainable from the accounts of the explorers, and, with the aid of my associates, to make the views held by them and me so clear and reasonable that the correctness of these views will be generally admitted by those who have given the subject careful study.

Feeling justified by the approval of the eminent authority given, and hoping that this article will cause further investigation and study, I respectfully submit these pages to an impartial public.
Harveyville, Kansas, Jan. 12, 1901.

Professor W. R. Harper
President University of Chicago,
Chicago, Ill.

Dear Doctor Harper,

The location of Quivira, as you know, has been a historical problem unknown alike to the government, to historians and to geographers. During the last three hundred years hundreds of writers have tried to solve the problem. My paper on the subject, written for the Kansas Historical Society and highly complimented by the Bureau of Ethnology at Washington, has attracted wide and favorable attention.

I contemplate spending five or six weeks in further exploration and writing another paper which I think will forever settle the question if not already settled.

If I write the paper for your University and have printed on outside of pamphlet "Written for the University of Chicago" would there be any impropriety in it? Does the University or would it pay for the exploration and print the paper? Very truly,

W. E. Ritchey.
Wilkins, S.C., Sept. 18, 1899

Pres. W. R. Harper,
The University of Chicago

Dear Sir:

I enclose herewith your note of the 8th inst. As it is evidently a summary of official reports submitted to you by your subordinates, it should be placed in your hand for more than one reason. This step taken, and my conviction in regard to the nature of the propositions over your signature stated, I should be allowed by all codes of propriety to protest freely against that which I consider to be the direct opposite from truth. I prescribe to myself, however, this limitation to relate facts supported by evidence. I hope, therefore, that you will grant a moment's attention to the final exposition of my side of the case.
1) In the middle of January '96, my original essay on the word '1A was returned to me by one of the Professors at the Semitic Department of the University of Chicago, who read to me the regulations governing theses submitted to the University, especially the requirement that theses should be delivered in printed or type-written form. Unfortunately I must refer to Professors G. L. Goodspeed and J. M. Price alternatively, since I have never been able to distinguish between them, just as Prof. E. G. Herzl is unable to distinguish between Jeremiah and Ezekiel (cf. first of the Chicago Tribune of January '96).

2) As the matter was not pressing, I took my time to correct, emend and expand my original essay so that the resultant was an essay never examined as a graduation thesis. In support of this
statement, I refer to Mr. P. Viernik, Jewish Gazette, New York.

3) By the end of Spring '96, I was requested by Dr. W. M. Arnold, through Mr. J. Leiser, to make of my new essay a contribution to the Hebraica, and my manuscript was carried to the office of the Heb. by the same Mr. J. Leiser, whose address is known in the University.

4) What has befallen my essay since the last incident is partially known to you. But I will supplement your knowledge on the subject, by informing you of the following. In the Winter of '98, I was told by Mr. Krusman of Grand Rapids, Mich., that my essay had been captured by Prof. E. G. Hirsch for blackmailing purposes. As my informant is Prof. E. G. Hirsch, teacher in Rabbinica for the last six years, and therefore may
find it to his advantage to withdraw his testimony, I refer you to Mr. S. H. Wolf, Manager of the Jewish Courier, Chicago, in whose presence the Grand Rapidsian inadvertently incriminated Prof. E. G. Hirsch.

My position is clear. The University of Chicago cannot treat a manuscript as a formal graduation thesis. Conceding the University, for sake of argument, the power of granting a retrospective dispensation, that power stops at a composition never submitted as a graduation thesis. Besides it is unbecoming a great institution to make its several departments do detective work for one another, not to say to betray a trust in order to become accessory to blackmailing.

On previous occasions I was offering concessions, but having been forced
to state my case unreservedly, I must insist on my rights, and demand the return of my manuscript with the least possible delay.

Convinced that you will adopt the course prescribed by duty and honor,

I remain

Very truly yours,

Meir Joffa.
Mr. M. Jaffa,

Wilkins, S. C.

My dear Sir:

You seem to be laboring under a misapprehension. Your thesis was a thesis for the degree of Master of Arts, and as such it is the property of the University. If you desire to have a copy of the thesis and wish to pay for the same, the University will be pleased to have such a copy made. You were never promised that the article would be published.

Hoping this will be satisfactory, I remain

Yours very truly

William R. Harper
Dear Mr. [Last Name],

I am writing to request a favor. In the course of my work, I have come across a piece of information that I believe you might find valuable. If you agree to have a look at the facts, you will realize the importance of the information. I am confident that you will find the details you seek to be of great interest.

You have always been generous with your time and assistance. I hope this information will be of use to you. I am eager to make it available to you as soon as possible.

Thank you for your consideration. I look forward to hearing from you.

Yours very truly,

[Your Name]
President W. R. Harper,
The University of Chicago.

Dear Sir:—

Regrettting the circumstance that I am considered by the authorities of the University of Chicago as holding, in an irregular manner, the degree of Master of Arts from their Institution, I beg of you to take the necessary steps for declaring that degree null and void ab initio.

Respectfully,

Meir Jaffa, A. B.

Wilkins, S. C. Jan. 15, 1900.
Mr. Meir Jaffa,
Wilkins, S. C.

My dear Mr. Jaffa:-

In reply to your letter of Sept. 18th I desire to state that the paper referred to by you was accepted as your thesis for the degree of Master of Arts, and will be held as such as the property of the University. If you desire to have a copy of the same, and will pay for it, the University will be pleased to have such a copy made and sent you.

Yours very truly,

[Signature]
CHICAGO
Sept. 28th, 1892.
Ml. Wm. T. A.
with kindest
regards.

My dear Mr. T.

In reply to your letter of Sept. 16th, I have

to state that the player returned to you was subject as your specimen

for the degree of Master of Arts, and will be paid as such as the

property of the University. If you desire to have a copy of the same,

and will pay for it, the University will be pleased to have such a copy

made and sent you.

Yours very truly,

[Signature]
Wilkins, S. C.
March 20, 1900.

Pres. Wm. E. Harper,
The University of Chicago.

Dear Sir:

Enclosed please find bill for $194 sent me by the Registrar of the Univ.
of Chicago. The amount should strike any one as absurd, since no Institution conducted on sane principles would allow such a bad debt to grow up during a period extending over a year and more. Instead of reminding you of certain points which you probably recorded in your Memorandum, I will
say that you owe an apology to the Registrar for allowing a reproach to his office to stand so long.

Very respectfully,

M. Jaffa.
Dr. W. R. Harper,

Chicago, Ills.,

Dear Doctor:

Without waiting for your acknowledgments receipt of my foregoing note, I send you my comments and reflections on the recent discovery.

First in order should come my apology for daring to suspect of base fraud a man universally reputed to be the incarnation of all virtues and excellencies. When I think of the matter, I am seized with sluggish, naturally credulous to the point of superstition, and timid to the point of cowardice, I happened for the nonce to disbelieve the verdict of mankind, and to make bold to act on my sus-
picion. To convince myself that I am not dreaming, let me recollect, if I can do so in my present excitement, the insufficient data upon which I based my conclusion. The man’s total ignorance of Hebrew and Rabbinics has always been an open secret. His limitations in Arabic and Syriac have surprised students who spent three months on those languages. I refer you to Mr. Sherman. ‘Is it likely,’ I asked myself, ‘that such a man took the degree of Doctor of Philosophy from the Leipzig University, in Oriental Philology? Allowing some deduction for the frailty of human memory, could a Doctor of Philosophy from the Leipzig University be so helpless with his interlinear, the only literature he uses in the Class Room? Where is his Doctor’s Thesis we hear so much of, but never see?’ These and similar queries prevailed
on me to verify his claim.

In my joy over my discovery, I pretty nearly insulted you with my offer to make you a present of the official statement over the seal and signature of the Dean of the Faculty of Philosophy at the Leipzig University. For this you may debit me with a piece of foolishness. When you report the matter to the Trustees of your University, you must produce a statement directed to yourself, and you can afford to obtain such by cable four days before your Convocation. I hope you will kindly pardon my impropriety, considering the circumstance under which it was committed.

When this note will reach you, the
case will surely have been disposed of. I believe, however, to be entitled to recog-
nition for being instrumental in pur-
ifying your Institution from a
dangerous fraud. I propose that you
send me without delay a copy of the
resolution of your Trustees bearing
on my discovery, to enable me to
add an instructive page to my
'Tables of Jewish Calendations,' with
which the printer will soon be through.

I am open to conviction, if this
proposition is as foolish as the one
in my foregoing note.

Awaiting to hear from you
soon,

I remain

Very respectfully,

Weir Jaffa, A.D.
President W. R. Harper,
The University of Chicago.

Dear Sir:—

I hope that my following request is not utterly absurd. You know what I should be and what I am. I should be assisted in my prosecution of scientific researches for which the general public is not prepared to pay anything. I am a beginner of a lawyer, and as such must struggle hard and wait for problematic chances. Can you recommend me to President Roosevelt for a congenial federal office? I am an uncompromising republican in South Carolina, I was known to the late Webster, Chairman of the State Republican Organization etc. In ad—
dition, you probably know that unex-
pected appointments follow each other
in rapid succession in this State now-
adays. I realize that you would not
like to comply with request similar to
mine, and I doubt if you could do
so. But I have my excuse for impor-
tuning you in this manner.

Very respectfully yours,

Meir Jaffa.
Griffin Paddock & Jaffa

For Heath's Advertising

School will finish on June 11th, to prepare for

1907.

Very truly yours,

[Signature]

[Note: The handwriting is somewhat difficult to read, but it appears to be a letter or note regarding Griffin Paddock & Jaffa for advertising purposes. It mentions the end of school on June 11th and something about preparation for 1907.]
Mr. Meir Jaffa  
Beaufort, S. C.  
My dear Sir:—  

Your letter concerning Dr. Emil G. Hirsch have been received.  

I wish to say that you have no occasion to give yourself trouble concerning him or any other of the professors in the University. As a matter of fact, my attention had been called to the mistake of the clerk in the University Office and also to the fact that this mistake had been corrected by Mr. Hirsch himself. By some blunder on the part of the University Office the error was not corrected. Dr. Hirsch is in no way to blame, and is entirely free from responsibility in the matter.  

Yours very truly,
Mr. Wright

Respectfully,

Yours sincerely,

[Signature]

Your letter concerning the matter of the Hinchley have been received.

I wish to say that you have no occasion to give any trouble concerning the matter of the Hinchley. As a matter of fact, my attention has been called to the mistake of the clerk in the University Office, and I am going to see that these matters are attended to. The matter of the University Office and the errors we have connected, Dr. Hinchley is in no way to blame, and I am entirely free from responsibility in the matter.

Yours very truly,
Doctor W. N. Harper,
The University of Chicago.

Dear Doctor:

Enclosed you will find first proof (uncorrected of course) of my Tables of Jewish Calendations for the Nineteen Hundred Year, next following the Romanization of the Modern Jewish Calendar (Price 50¢). They will be accompanied by explanatory and directory matter. You might indirectly assist me in the sale of my work, by giving me for publication your opinion of my 'Hebdomadism.'

The title of my Tables shows that I still believe in my theory relative to a solar eclipse having been
visible at a certain time and a certain place. Mr. C. P. Langley, Director of the Astrophysical Observatory at Washington, D. C., has been favorably impressed with my paper on the subject, and has referred it to an authority on ancient eclipses. Καὶ ἐκεῖ ἔτη τρεῖς εἰς τὸν Πρῶτον ἀνέπτυξεν καὶ ἐπέλεξεν.

If you decided to make a useful citizen out of Mr. Emil G. Hirsch, you ought to make him advertise my Tables.

Very respectfully yours,

Date of Jewish New Year's Day.

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**HIC DEPOSIT MUNDUS**

The authors of the Modern Jewish Calendar probably intended that after being used for nineteen hundred years the Calendar should be revised.
Dear Doctor:

Allow me to disregard your injunction against giving myself trouble about any of the Professors in the University of Chicago. I wish to make a few remarks about yourself.

I believe you are an expert of men. Undoubtedly you are naturally gifted in that direction. At any rate, in your exalted position you cannot help being otherwise. Therefore to trifle with you is sheer foolishness. When a Mr. Dr. comes across both you and me, you are expected to size him up quicker than I would, although yours would be the
last word on the subject. You must have sized me up also correctly, although on a certain occasion you allowed yourself to be outvoted by a mean imposter.

I believe further that you are a lover of scholarship, and, what is rarer still, a lover of scholars. In your capacity of President of the University of Chicago, you may be my enemy; but in your capacity of Dr. Harper, you surely pray for my well-being. What I am praying for is that you cast off your official cap and gown when thinking of me.

In a week or so, I will send you a complimentary copy of the card board edition of my Table. You will probably not have time for exam-
in my matter. But Dr. W. M. Arnold would gladly take it up, when assured that, by doing so, he would not incur your displeasure. I see no reason why my work should not be advertised in your publications. The sale of the Tables will enable me to buy law books of which I have absolutely none. Messrs. Griffin & Padgett, prominent attorneys at Walterboro, S. C., have done enough for me by allowing me the use of their name.

I cannot pardon the Mr. Dr., but I have decided to leave him alone. Let him have the monopoly of the business of black mail. When, after his voting against me, I had told him of my intention to go to Harvard, he
threatened me that he would pursue me with denunciatory letters. Some time ago, he claimed to have obtained from you a compromising note over my signature. I suspect he forged it himself. As you have decided to keep around your University this man of criminal propensities (it is an open secret that after Mrs. Sherman's experience with him, you do not allow him to teach students you care for), it becomes your duty to return me every scrap of writing that possess as mine, and is accessible to officers of your Institution. Most of them, however, were drawn by Mr. Golovenchick alias Caproni, who could imitate my hand-writing.

Very truly yours,

W. Jaffa, 7/13.
William R. Harper,
The University of Chicago,
Chicago, Ills.

Dear Doctor:

I hear that the Impostor, or rather his name, is no longer connected with your Institution.

If you inform me that this is the case, and that you had no suspicion of his sinister motive in seeing my Essay on the Word '13, I waive my claim against you for the same.

My estimate of the man having been proved in one respect, you will not think light of my conviction of him in another respect. I make bold to state that he is insane, and
GRIFFIN, PADDERT & JAFFA

ATTORNEY-AT-LAW

[Handwritten text not legible]
that his insanity is progressing, so that, in a few years hence, he will be treated by specialists. I should not wonder if you have also suspected his mental condition. If you have not, watch him in the future. I regret that he will have time to add mischief to his former crimes.

Awaiting a satisfactory reply,

I remain

Yours as ever,

Meir Jaffa.

W. R. Harper,
University of Chicago,

Dear Sir:—

It seems to me that you have complied with my request stated in my preceding note. Since I made it, I am no more molested by the officious clerks of your Institution. I receive no more invitations to Alumni Dinners, no more notices to vote for members of the University Congregation, and no more begging letters from Mayor Fessler πολίτης Ἰάκωβ. For all these receive my hearty thanks.
The next honorable step for you is officially to notify me of the revocation of the degree of M.A. conferred upon me by your Establishment, under my protest. Then you have no more excuses for retaining my essay on the word 'M.A., unless you are not the master of the situation, impost or Hirsch being too much for you.

A more self-respecting Institution would have revoked a title at the request of the conferee, especially upon his attacking the Institution openly, as I have
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done recently. In my article on Easter, published in leading
Southern Daily, you will find the following remark:
"... A Prof. in Comparative Religion at the
University of Chicago told his audience a few years
ago, that the Greek Church celebrated Easter Sunday on
Thursday. This, however, is by no means a fair illustra-
tion, the gentlemen of the Standard Oil University forming
a class all to themselves..."

The Prof. referred to is no other than your DOCTOR
Frisch, who published his brilliant proposition in his Weekly.

Awaiting to receive my essay on the word '12', though not anxious to hear from the 5712 '12,

I remain

Yours as ever,

M. Jaffa.
...
Chicago, Nov. 8, 1901.

W. R. Harper
Pres't. Chicago University

Dear Sir,

Although I am a stranger to you, I take the liberty to communicate to you my following accomplishment.

That I am able to live without any food whatsoever, solid or liquid, any length of time, in order to make it definite I say 3 months.

I am ready to prove this, and in inviting you to witness it, I do not ask you to behold a sufferer, maniac who for the sake of notoriety.
of money getting attempts to do something to which all human history gives the denial of its accomplishment. The physical suffering and the mental torments which I had to go through to accomplish it were great and lasted for a long time, but I can do it now with ease and equanimity.

Knowing that my statements will greatly interest you, if true, I only hope that for the time being you will believe them sufficiently to reply to.

Yours truly,

Felix Sews
90 Generary Building, Chicago.
SIR!

After many years of study I am now in possession of the indisputable proof that a creator is existing.

This is the reason why I take the liberty to - through these lines - introduce myself to you, in the hopes that you will give the matter your interest.

Is it possible that scientists connected with your University will take it up and put it to a very thorough test, and if it possible - in case they should acknowledge the correctness - that the University as such will act as medium between me and all other Universities, in fact will defend the case if necessary by means of its authority?

I am aware that most men after receiving a letter like this will believe the writer,
I hope sincerely that I shall be able to make you interested.

If there is no possibility of your University taking up the matter, I shall feel obliged for information about the foremost scientific body in the States.

I have tried the National Academy of Sciences, Washington, but they claim that they have no 'committees to which they can refer the matter.' I did not inform the said Academy about the solution of the problem, as I wanted first to be absolutely sure that I had applied to the right source. I had not.

Needless to point out, that this—in case of success—means, that we are going to face the greatest turning-point in the history of mankind, and that we are going to lay the first and only foundation for a natural development of the mind of man.

Will you also be the first to only believe in the possibility, and may I send you the very very small document which gives the proof in all concentrated form?

Very respectfully,

Charles A. Rasmussen
Chicago, January 6, 1914.

Dear Sir:—

Your favor of the 1st inst. is received.

If you are in possession of "incredible proof that a creator is existing" I hardly see the necessity of its being tested by scientific departments of the University. Moreover, your statement does not give me any idea as to the nature of the proof or the kind of scientific test which you have in mind. I hardly see therefore that the University could be of any service to you. Indeed, if you have such proof, all in the world you have to do is to give it to the public. If it is indisputable it will hardly be disputed.

Very truly yours,

E.P.J. - L.

Mr. Charles Rasmussen,
751 E. 55th St.;
Los Angeles, California.
Dear Sir:

Your trouble of the fact that is occurring if you are in possession of "imperative" book which a category is selected. I notified you the necessity of the question regarding for scientific developments of the University. However, your statement goes not give me any idea as to the nature of the book or the kind of scientific facts which you have in mind. I know you understand that the University cannot be accountable for you. Indeed, if you have such book or the matter you have to go to give it to the public. If it is impermissible it will partly be expensive.

Very truly yours,

H.R. - Jr.

Mr. Charles Kemper
Mr. E. Saff & Co.
Los Angeles, California
Sir!

Your letter of the 6th inst. received, for which I thank you.

Allow me to below answer the same in order to avoid all misunderstanding.

When I turn the proof indubitable, I merely want to express that I feel sure the correctness will be acknowledged by science without which acknowledgment it will of course be absolutely worthless.

Nor do I expect that it will not be disputed. In fact I do understand, that just the best will bring forth all that can be said for and against, thereby producing the natural basis for the possible final acknowledgment.

To my opinion the Public are the pupils and Science is the great teacher, to hand to this Public facts with the stamp of authority. Without this stamp they would not adopt anything.
Therefore, I am absolutely powerless and therefore I ask the aid of your University.

The solution is very simple—so it seems to me—and the final wording, eliminat-
ing all details not absolutely necessary, is made impressively with the intention of submitting it to scientists and with the hopes of getting a chance to eventually further explain my way of reason-
ing. The solution can be written on one page of a piece of foolscap paper.

As to the nature of the proof I did not mention it, as we have never—so to speak—laid hands on the creator. Therefore I took it for granted, that any attempt to solve the problem must necessarily be through Philosophy, trying to find the fact here, which by deduction will furnish other facts, that may lead to the eventual fact outside of our sphere.

Will you, Sir, after having read the above, assist me in carrying through the mat-
for:

Anyhow, I beg to thank you for answering my letters and remain

very respectfully yours,

Charles Rasmussen.
Chicago, January 15, 1914.

Dear Sir:—

Your favor of the 11th inst. is received. I think the University could hardly undertake the matter you suggest. As I consider the proposition I cannot see the desirability on the part of the University, or indeed the necessity of your asking for such a test. If you can prove your case there should be no difficulty in finding acceptance.

Very truly yours,

M.P.J. — L.

Mr. Charles Rasmussen,
751 E. 53d St.,
Los Angeles, California.
Office, Tannery, 13th July

Dear Sir,

Your favor of the 11th inst. to receive the University copy partly under the matter was received as I conjectured the proposition I cannot see the necessity of part of the University, or indeed the necessity of your asking for such a copy. If you can procure your case there would be no difficulty in filling your request.

Very truly yours,

[Signature]

Mr. Chaffee, Commissioner

For change, 8th St.
Pres. Harry Pratt Judson,
University of Chicago

June 12, 1913.

Dear Sir,

Reverting to your esteemed communication of the 15th ult. I regret that you viewed the situation as you did. All that I desired was a simple letter of introduction, directed to no specific person for the reason that it would have to be made available probably for different occasions. Such a letter need not involve any recommendation regarding the specific qualifications for the position sought. Furthermore, I regret that your words implied criticism. My plan, I may say, was not submitted for criticism.

For eight years prior to undertaking and completing my graduate studies I had the honor of serving in a profession which required keeping abreast with public affairs and having read widely on matters of social and economic evolution and as, moreover, I am more than thirty years of age, I regard myself capable of forming judgments relative to personal matters and of arriving
at decisions. I take it that the fact that I was a student of the Classics may have occasioned mental prejudice, for Greek and Latin scholars are popularly believed to be closely akin to fossil remains. However, this may be, the fact that I have had in my earlier education two full years of philosophic training and that I read German, Spanish, and Italian periodicals as easily and intelligently as English and French, moreover, the fact that I have written a thesis of three hundred and sixty-five pages which with the correction of a number of mechanical errors was accepted as written: all this I take the liberty to say, constitutes a very good equipment for editorial work. Nothing was further from my thoughts than "joining an editorial staff" to quote your esteemed words. I know, however, that large newspapers during the summer months in the temporary absence of the regular editors will "try out" new men, if they have assurance of their ability.

I, therefore, presume on the liberty of renewing, particularly the request first made in person. The letter of introduction can be made thoroughly objective. I would gladly
leave to your discretion the choice of one single editor or publisher of one of our municipal large newspapers whom you may know and who, in the event of his own inability, would use his influence elsewhere. Otherwise John C. Shaffer, Editor of the Chicago Evening Post or Victor F. Lawson of the Daily News might be made the addressees.

Trusting that you see your way clear to grant my request and expressing to you my appreciation for any kindness or courtesy that you may extend to me I am

Very respectfully,

Robert P. Kissling.

6506 Floria St.,

City.
Chicago, May 15, 1913

Mr. R. C. Kissling,
Dear Mr. Kissling, Chicago,

It has seemed to me on reflection that I must adhere to my policy on the matter of a general letter of introduction. If you can indicate some specific person to whom you wish a definite letter of introduction sent I will give it, with one qualification however. I cannot see my way to giving an introduction which amounts to a recommendation for the kind of work which you suggest. I don’t wish the University of Chicago put in the position which that would imply. People don’t usually begin on newspapers more than elsewhere at the top, and for one of our graduate students who has had no experience of the kind to raise the question of joining an editorial staff would I think give a very unhappy impression, and deservedly so.

Very truly yours,

H. F. J. - L.
Chicago, June 13, 1913

Dear Mr. Kissling:—

I regret that I expressed any criticism on your plans if they were not submitted for my opinion. Inasmuch, however, as you submitted them to me I could hardly have consented to your request without passing judgment on the purposes for which you desired the letter of introduction. However, as you feel quite competent to pass on the wisdom of your purposes, and as you do not wish my opinion on the matter, I must decline to enter into the question at all, and therefore cannot see my way to sending you the letters of introduction which I had at first supposed at least possible.

Very truly yours,

H.P.J. — L.

Mr. Robert C. Kissling,
6506 Peoria St., Chicago.
January 15, 1953

Dear Mr. Kesselring:

I accept that I express any appreciation of your plans if they were not approved by your opinion. However, I understand that you may have concerns regarding the purchase of the property you feel necessary for your company or the purchase of your home or your house. However, as you feel, the purchase may be putting pressure on the management of your bank. I want to give my opinion on the matter. I must get into action to prevent any friction to achieve my goal. I appreciate you for your test of information which I may give supplementary to less possible.

Very truly yours,

[Signature]

E.P.L. 9

Mr. Robert O. Kesselring

Estate House of Chicago
Hide Park, Chicago, July 21st, 1926.

Charles L. Hackettson.
2709 Prairie AVE, Chi.

Dear Sir:

Was the late Russian Tsar alive and in power today perhaps he would invite you to become his chief of Police. Since you have acquired such a reputation for brutal order To break up the "Bug-Club" in Washington Park, but be of good cheer there is still one powerful autocrat who would appreciate your service, the "Nicholas".

Apparently democracy is advancing an over the world. Today with the exception of U.S. where it has been on the wane ever since a few anarcho-manics succeeded to drag us into the accursed war.

If I was an anarchist, socialist or red, I would not write you this. But I am a patriotic 100% American citizen who is really alarmed at the open and flagrant practice of autocracy that followed our entry into the war. Let autocracy's fate in Russia be a warning to you! Give the "Bug-Club" the seats in the Park and let them debate freely in U.S. language — if they plot against our form of government and say anything that can be defined as treason have them arrested and proceeded! Autocrats are out of place in U.S.
World Emancipation

(Bolshevism's Creed)

The feet before their crafty master
Upon their faces in the dust?
Our poor and helpless servitors
Now we are free, but with disgust,
We plenteous serfs in servitude see
In other lands, we them would free
And give them real liberty,
To which we surely have the key.
If they would all adopt our creed
And join our ranks, we'd all succeed.
"Be no one's slave and no slave's master!"

That's Bolshevism, that is our creed,
Emancipation, not disaster,
To all the world 'Twill bring. Indeed!
The highbrows class do know the truth,
But hide it, show some substitute,
And lie to selfish objects suit.
They have taken much that we dispute
Their right. To keep and call their own.
That's why they hate our doctrine's tone.

Bolshevism Is Here To Stay.

(Don't condemn that of which you know only dimly)
The press is unjust, mean and cheeky,
It never fails a single day
To knock and slag at the Bolsheviki—
Yet Bolshevism is here to stay. (over)
This old, yet new: for it has never had chance to show what it can do. To tell the truth was Christ's endeavor—
more it suited, Him they slew. What doctrine branded Christianity—
Truly Christian? Declined humanity!

Monk Martin's timely 'reformalism.'
The hierarchy tried to squash:
The knew he told the truth. 'Damnation
and burn an' you.' They howled, 'You are,
heretic, rebel!' By acclamaed—
they would have burned him at the stake.

God helped him: though annoyed, mortified.
They could his doctrine never make.
The sin-steeped, wicked hierarchy
opposed reform—They still are miraculous.

The highbrows, private or official,
Do rarely advocate reforms,
unless they be more beneficial
To them than to the mass of worms.
Thence from the ranks of common people
must come the champions for its right.
The highbrows watch the spreading ripple
and plan to counteract its might.
The school and ballot far surpass
all other means to lift the masses.

Bolshevism is the only doctrine that
Can make war justifiable and is bound.
To enslave the whole earth. For no, we do not
know anything about it. Some day we will know.
Chicago, Ill.
July 30, 1921.

Mr. C.L. Hutchinson;
Chicago.

Dear Sir;

It is beyond understanding why there are any Americans that are Pro-British, unless their ancestors like the carpet-baggers of civil-war days, came from England after the revolution, with about the same ideas as the bagger had, when he went south, after the war, everthing ungracious to the country, but the sowing of discontent upper most in his mind, perhaps this by inheritance constitute our Pro-British in the States today. Any red blooded American who believes the history of the U.S. or his ancestors fought in the revolution, knows we owe nothing to the British, on the contrary we owe lots to the Irish, in the building up of this country they were the workers, the ones that done the real hard laborious work, you can't get away from that fact. In all our wars including the revolution, the Irish were duly represented fighting side by side with the Yankee and aquitting themselves nobly, in defense of there adopted country, this in the face of a jealous bigoted set, who called themselves Americans when in fact they were descendants of the above described, they were not Americans, they were bigots. America does not spell bigotry.

On the other hand what has England done for us? When the life of the nation was threatened by dissolution, will you deny that England lent succor to the rebel? Will you deny they did not help the enemy? Willyou deny there sympathy was not with the south? At all times. Then, as an North American I ask why your sympathy is with the British against Ireland having its freedom? You surely must know it has been the most miserably governed country in the world, owing to England truckling to a handful of bigots in the north. Does this speak well of them as a governing nation?

Come Mr. Hutchinson don't allow yourself to be made a cats paw as an American give the Irish a Square and fair deal, wish them well in there fight against a bigot nation that is the least you can do.

Yours truly,

[Signature]