
The brave declaration of President Andrews of Brown University last Monday that "Henry George's theory touching land is substantially true" and that "Mr. George was the most influential political economist in the world at his death" is an example of how the truth is permeating institutions of conservatism and playing havoc with ideas of government, more absurd than the old notion that the earth is flat. President Andrews a few months ago won the hearts of the people by the courageous fight he made for independence of thought in our institutions of learning. He won in that contest and is not likely to be muzzled in his later and infinitely more important avowal on the land question. When the executive head of historic old Brown is unfettered enough to say that one man has as good a right to live on earth as another it does look as if the real Republic were at hand.

...that his work had done good.
The hold which Henry George was gradually acquiring upon the people was far deeper than the world in general, especially the intellectual world, imagined. No philosopher since the days of Thomas Jefferson, ever gained such a hold on the people as did Henry George, and if he had only had the health and vigor to carry on his work his influence would have rivaled that of Jefferson; but his health had been poor for a number of years, and I doubt if it had ever been strong. He was entirely unfit to stand this campaign, and told him in advance that I would not support him, as I did not want to have even that part of the blame in causing his death. I had a strong impression that the campaign would be fatal to him, although I expected that the excitement would tide him over till after election day.

His death, however, seems an ideal one. He had done his work, and by his campaign had renewed and expanded his hold on the masses, and he died at just the moment when his death was likely to make the profoundest impression and do the most good for the cause he had so much at heart.

So far from Henry George being a socialist, he was the ablest and most effective opponent Socialism has ever

*Intended
Solely
for
Persons
of
Intelligence*

I send you a specimen tract.

"Read, not to accept nor to reject, but
to weigh and consider."—BACON.

intended
solely
for
persons
of
intelligence

Don't make a word about it

Were you informed that
another person was in pos-
session of something of
value belonging to you,
would you not at once
prove the truth or falsity
of the information, and, if
true, make every effort to
secure your own?

YOU, and each peaceable member of the community in which you live, cause the value of the land in that community. It does not result from individual labor. Were the community to remove to some other place, the value of the present location would disappear. If the population of Chicago were doubled, what would be the effect on the value of Chicago land? Or, if Chicago had attained but one-half or one-quarter its present population, what would have been the effect?

Are not you entitled to an equal share in that value which arises from collective effort, but which we now permit a few to appropriate?

Is this worthy YOUR attention?

"The people hardly know yet what they want, but they are asking among themselves some ugly questions about what those words 'rent' and 'taxes' mean, and what that strange word 'Freedom' means."—CHARLES KINGSLEY.

"But, seeing that men are born into the world without their own wills, and, being in the world, they must live on the earth's surface, or they cannot live at all; no individual or set of individuals can hold over the land that personal and irresponsible right which is allowed them in things of less universal necessity."—JAMES ANTHONY FROUDE.

If you own nothing that is assessed by the assessor, do not think you pay no taxes. Or, if you are a property owner, do not imagine that what you pay to the tax collector is all the taxes you pay. Disabuse your mind of these mistaken ideas. You pay taxes on everything you consume.

The skin from which your shoes are made is taxed on the back of the animal in the hands of the farmer—it is taxed at every stage of its manufacture, in the stocks of the hide dealer, the tanner, the leather dealer, at the shoe factory, the shoe jobber pays taxes on it, and finally the retailer. And *you pay all of these taxes*. This is conceded by *all* authorities on political economy.

Again, all of the dividends on *fictitious capitalization* of corporations (railroad, telegraph, telephone, gas, electric power and light, street car, etc., etc.), borne first by the general business of the country, are finally paid by *you*, the consumer of commodities. And they are *taxes* which, by law, we permit private corporations to levy upon us.

And YOU are not interested in the question of taxation?

"Equity, therefore, does not permit *property in land*. For if one portion of the earth's surface may justly become the possession of an individual, and may be held by him for his sole use and benefit, as a thing to which he has an exclusive right, then other portions of the earth's surface may be so held; and our planet may thus lapse altogether into private hands."—HERBERT SPENCER.

Exclusive *possession* of land is necessary to insure its best use, but all men are equally entitled to the use and enjoyment of what God has created, and of what is gained by the general growth and improvement of the community of which they

are a part. Therefore, no one should be permitted to hold natural opportunities without a fair return to all for any special privilege thus accorded to him. The value of land, caused by the growth and improvement of the community, should be taken for the use of the community.

Each man is entitled to *all his labor produces*. Therefore, no tax should be levied on the products of labor.

This is the Single Tax—a tax on the value of land only, irrespective of improvements, in lieu of all other taxes.

Food, clothing, shelter, luxuries, come only from land. Land speculation lessens opportunities for the production of these except on terms just beyond the ability of capital and labor to pay; thus checking production and so making the world poor. The concentration of taxes on land values would force the holders of idle land to put it to use. To put land to use necessitates the employment of labor.

The man whose chief income is ground rent reaps where he has not sown—gets something he has not earned—is a parasite, living on the earnings of others.

Send ten cents to National Single Taxer Co., Edison Bldg., Minneapolis, Minn., for four weeks trial subscription to the "National Single Taxer" (sixteen pages), containing interesting articles, able editorials, and news of the movement in all parts of the world. Only one dollar and a half per year.

To gain a knowledge of any subject, one must read the best literature on that particular subject, and not base his opinions on the utterances of those who confuse and obscure—those of whom Macaulay said, "If the law of gravitation were hostile to vested interests, there would be no dearth of wise men to argue that the law of gravitation is only a vagary of distorted minds."

Think for yourself—read one or more of the following:

		Cloth.	Paper.
Condition of Labor, Henry George,	\$1.00	\$0 30	
Land Question, " "			.20
Property in Land, " "			.20
Social Problems, " "	1.00		.35
Progress and Poverty, " "	1.00		.35
Perplexed Philosopher, " "	1.00		.50
Protection or Free Trade, " "	1.00		.25
Story of My Dictatorship (Narrative),			.30

They can be obtained at Brentano's, 204 Wabash Ave., at Macdonald's, 69 Washington St., or at Post Office News Stand, 217 Dearborn St., Chicago, or will be sent by mail, postage prepaid, upon receipt of price.

THE CHICAGO SINGLE TAX CLUB meets every Friday evening, at Orpheus Hall, Schiller Theatre Building. You are invited to attend and to participate in the discussions, and to join the Club. The revenue derived from dues (which are but 25 cents a month) and from donations, is devoted to the expense of printing and distributing educational literature of this kind. Join us in this work.

Address E. MOORE, Financial Secretary,
508 Schiller Bldg., Chicago.

"Why hesitate? Ye are full-bearded men,
With God-implanted will, and courage, if
Ye dare but show it. Never yet was will
But found some way or means to work it out,
Nor e'er did fortune frown on him who dared.
Shall we, in presence of this grievous wrong,
In this supremest moment of all time,
Stand trembling, cowering, when with one bold
stroke

These groaning millions might be ever free.
And that one stroke so just, so greatly good,
So level with the happiness of man,
That all the angels will applaud the deed."

thinking is a theorizer. The question is not whether a man theorizes, but whether he theorizes wisely; whether he follows his theories out to a wise application of them. We want people who theorize about cities, who study the mechanism of our government; who find out if it is what it ought to be, what has been done already, and what can be done, so finding out some hopeful line along which human progress can be based. Henry George was such a man; he was not only a theorist, he was a thinker and philosopher.

Robert A. Van Wyck, Mayor of Greater New York.—Much as we may sorrow and multiply wreaths and chaplets on the tomb of Henry George, it will be for later ages to pay to his memory that certain tribute due his genius. Henry George was beyond his day, greater than his day; the future will give him justice, and coming time will fill with his renown. The news of his death came upon me this morning as a stroke without mitigation; and yet, even through the unkindliness of the information, I felt the flush and glory of his going out. No soldier stricken on the hot field of battle meets a braver death. Henry George, honest, dauntless, doing his duty as he saw it, fell indomitably among his guns. Let us give his memory all honor; it is but honor to ourselves. And when we give most we will not give the half of what is due. From our rolls a great name has departed and a man has gone from our midst. Human thought has lost a teacher; the race a wise guide.

Hon. Charles S. Fairchild, New York.—I have known Henry George intimately since 1886, and learned to know the high character, gentle heart and intrepid purpose of the man. It is a magnificent tribute to the underlying truth of his philosophy and the sterling qualities of the man that he should have died the idolized leader of so great a mass of people in the commercial capital of the country and a leading candidate for the mayoralty of this great community. A few years ago, only Henry George and his philosophy were both looked upon as more or less dangerous elements. Today his memory is held dear by hundreds of thousands of his citizens as that of a great leader of the human race. The city of New York and the people of the country are better for Henry George having lived among them. His influence was potent and always enabling. How far the social philosophy he taught will influence future generations I cannot undertake to say. The measure of that influence is hard to calculate. I doubt not that the question of the relation of government to property to which he called the world's attention, will be better understood for Henry George's labors. Much of his influence on mankind was due to his own personality, and to his newspaper letters and correspondence. Just what its future development is to be I cannot now hazard an opinion. That must be left for the future alone to decide.

Willis J. Abbot, Chairman of George Campaign Committee.—The death of Henry George takes from the American people a man who all his life has believed in them; has striven to help them, and who, perhaps, more nearly than any other man of this country, has succeeded in showing how the problem of poverty may be solved. Henry George died in the harness, fighting for individual liberty and for the right of the people to govern themselves. At no time in his career—which has been glorious and always consistent—was he more near to the hearts of the people, or more truly their champion, than he was when God called him. His courage was indomitable; his self-sacrifice without limit; his sense of the righteousness of his cause positive, and his scorn for the pettiness of mere personal politics supreme. The men, one and all, who were with him in the crowning struggle of his noble life will look back always upon their association with his cause as the most honorable and the most glorious episode in their lives, and I believe that I express the sentiment of every man who in any capacity has served under the banner of Henry George when I say we believe that in carrying forward the work of the Democracy of Thomas Jefferson, for which he gave up his life, we are doing that which he would most desire could he now instruct us.

Chauncey Depew.—I knew Mr. George very well, and entertained great respect for him. Every period has to solve its

own problems, but it is only once in a century that a man arises who can solve them or give the formula by which they may be successfully met after he is dead. It is in this light that we must look at Henry George. Certainly his doctrines receive no general acceptance now. His purpose was noble, humanitarian and beneficent, but I do not think that his method of meeting the concentration of wealth in a few hands, and the greater distribution of property, will have any permanent place. Henry George did a great work, not because he presented the plan which will ultimately be adopted, but because he so honestly and ably advocated his views that it stimulated a discussion in all civilized countries. That discussion will undoubtedly result in great good. His place will be among the pioneers in his chosen field. In a similar way we may compare him to Columbus. The discovery of America by Christopher Columbus presented the opportunity which has been worked out since in American civilization and liberty. To this magnificent result of today Columbus contributed nothing but the discovery of the continent, when a wilderness, and great distance from Old World conditions enabled those who came after him to work wonders. So the world will be better, and grow wiser and better because of the efforts of this pure minded, great hearted, big brained and well intentioned philosopher.

Dr. McGlynn.—He was unquestionably one of the greatest and remarkable men that America has produced, and death came to him as it did to Abraham Lincoln, at a time when his ability was recognized universally and when he was about to accomplish the crowning effort of his life. After the first shock of it is over we may be able to see that there was a higher providence in his death than we can now understand. His lovable personality, his rare genius for political philosophy and economy, his indefatigable and successful study and search for political and economic truth, set him quite apart from all other men of his time. It is merely the language of a devoted friend that as the providence of God raised up a Washington to be the father of our country and a Lincoln with such gifts and gallantry, such experience, that we might well believe that with him the Republic would not only be achieved, as in a similar crisis, but that the character of a Lincoln were so plainly providential, that none but men with little faith in God could doubt that he had been prepared for and sent upon a mission by the Father in heaven, and I have no hesitation in saying that Henry George, by his extraordinary gifts and career showed that he was marked out by the Providence of God to be a foremost leader and teacher in the work of emancipation of the masses of men everywhere from an industrial slavery, so often worse and more galling than mere chattel slavery, and to hasten the coming and to perpetuate the duration, not merely of a larger and more perfect American Union of States, but of the commonwealth or United States of the world.

Thomas G. Shearman.—I have known Mr. George for sixteen years. I was one of his closest and dearest friends. It was through the invitation of myself and two other of his friends and admirers that Mr. George came to Brooklyn to make his first speech in that city. At that time I was not familiar with his theories, but since I have become convinced that he knew more of economics than any other man in the country. He had little education in the common sense; but his views were broadened by travel, particularly by his experiences as a sailor. He could grasp the inwardness of questions which old students of statistics could not comprehend. On all questions on which he and students of statistics and books differed, the results showed that they were wrong and Henry George right.

Not only was Mr. George one of the most disinterested and unselfish men I ever knew, but one of the most pure-minded. He was a man of generous impulses and a fixed nature. He was always absorbed in considering the welfare of his fellowmen, especially among the poorer classes, the world over. He never grew morbid in pondering over these things. To him it was a matter of no concern what he had to eat or what he had to wear, and he craved not for luxury where he himself was concerned.

Henry George thoroughly believed in government by the people, and he

Dr. McGlynn strikes the 'prophetic' key note all the way through. His advanced reasoning to sustain his statement.
PRESERVE THIS CLIPPING

The presentment, therefore, is interesting and valuable to single taxers as furnishing encouraging evidence of advance. Ten years ago, or even five years ago, Mr. George's participation in a mayoralty campaign would not have prompted expression of this character, and his death would have caused only an ordinary obituary notice and a perfunctory review of his work as an economist of doubtful orthodoxy.

Now, however, the country and the rest of the world seem to be awakening to the fact that a man as great, if not greater than Jefferson, has been living modestly among the people, yet as is true of all great souls, only the perspective of time can unfold to their understanding the exalted mind and incomparable mission of Henry George.

This awakening is so manifest in some newspapers offices that the ignorant and savage criticism from the average monopoly organ, of which the *Chicago Tribune* is an example, must be nauseous even to honest opponents of Mr. George.

PROF. BEMIS ON HENRY GEORGE.

In the *Chicago Record* of Nov. 4, Prof. E. W. Bemis attempts to "damn with faint praise" the achievements of Henry George and adds:

Mr. George is hardly to be classed as a scientific economist, because of the flaws and one-sidedness of his work.

Although popularly regarded as a radical, Bemis is still fettered with the pedagogic superstition that no man can be scientific unless he bear the stamp of a college. Prof. Bemis on more than one occasion has betrayed the usual academic ignorance of Henry George and his philosophy. He was trained in a school which emphasized subsidiary details and obscured fundamentals. Mr. George emphasized the great truth that all men have equal right to land, and for this emphasis he has been called "one-sided" by the professor class. His chief aim appears to be the mystification of the public mind concerning a wonderfully simple problem.

The truth is, however, that Henry George, while properly laying stress upon the importance of equal access to the source of wealth has not neglected other economic subjects. Only superficial students of his books make such a charge. Mr. George does show that all political problems are bound up in, or are vitally related to the land question, and how futile other reforms must be until the bottom monopoly has been abolished.

"From his later utterances and the platform which he practically wrote for himself to run upon in New York city it appears," says Mr. Bemis in the same article, "that his early opposition to direct public operation of street railways, gas, electric light, telephones and similar monopolies of situation had changed to indorsement of such public management."

Prof. Bemis in these few words confirms a suspicion long prevalent among single taxers that he never read Henry George's books understandingly. In Chap. III, Book VIII, "Progress and Poverty," Mr. George says:

Businesses which are in their nature monopolies are properly part of the functions of the state, and should be assumed by the state. There is the same reason why government should carry telegraph messages as that it should carry letters; that railroads should belong to the public as that common roads should.

Mr. George, from the outset, has repeatedly amplified this idea in his public speeches, although, as he has clearly shown, these highway monopolies are as nothing compared with the general monopoly of land of which, in fact, they are an infinitesimal part.

In calling Henry George an unscientific economist Prof. Bemis is but

echoing the ignorant chatter of plutocratic hirelings in our colleges and universities. An alleged victim himself two years ago of this "scientific" intolerance, when dismissed from the University of Chicago, Bemis should be the last man to bow to its influence. It looks now, however, as if President Harper may have told the truth when he said that the objection to Prof. Bemis was not so much on account of his views as his inability to teach any well-defined views at all. In other words, adopting the professor conception of the term, Bemis was too "scientific" to be useful at the university. Certain it is that if his understanding of other subjects was no clearer than he now has of Mr. George's doctrines, the University of Chicago had no reason to fear his radicalism.

FROM JAMES A. HERNE, THE ACTOR.

PROVIDENCE, R. I., Nov. 1.—To the Editor: The *New York World* proposes to start a Henry George monument fund. I have written to the *World* to say that while a statute or a monument will honor the man, still no matter how colossal or artistic either may be, it will serve no useful purpose. It will at best exalt a great name, and dignify a great city. Now a building devoted to free speech, (a necessity in every city in this day of governmental interference with the right of the people) to be known as "The Henry George Memorial Building" will not only honor the man, and dignify a city, but will at the same time serve the cause of liberty and might be so constructed as to bring a revenue to the widow of the great apostle of the people.

If the Henry George monument takes this shape, I will send my check for \$500 to swell the fund which I suggest shall be a popular one; subscriptions ranging from ten cents upward. I would like to have the views of single taxers generally on this idea, through the NATIONAL SINGLE TAXER.

JAMES A. HERNE.

PUBLISHER'S NOTES.

The plan to make the circulation of the NATIONAL SINGLE TAXER the foundation for a lecture corps is meeting with general favor.

Maine single taxers have nearly doubled their subscription list and three new names received today from our old friend William Mathews in Arizona, increases our list for the far southwestern territory.

Another club of five from British Columbia making the third from Vancouver shows that the extreme northwest is maintaining the active support which has been so encouraging and helpful in the past.

Rev. John Gregson, secretary of the Massachusetts Single Tax Club writes: "We hope that the paper will have a large circulation. At the last meeting of the club this matter was up for consideration and all our members were appointed a committee to obtain new subscribers. I hope the attempt may prove advantageous to you." Keeping everlastingly at it brings success and we have confidence in the stick-to-itiveness of our Worcester brethren.

August Williges of Sioux City, Iowa, sends in \$1.50 for his own subscription and \$5.00 additional for a club of new subscribers. From the encouraging reports received from this state we expect the Iowa list will be easily doubled during this winter.

We again call attention to the club directory. Any club or league not listed therein is requested to at once send postal card giving necessary data.

Kindly look at the address label on your wrapper and see if your subscription has expired or will soon expire. The whole number of the paper is printed in the head line of every other page of each issue and is changed consecutively each week. The number on your address label corresponds with the number of the issue with which your subscription expired, or will expire. Please note this fact and renew promptly.

The special St. Louis number is rapidly nearing completion. It was originally intended for the issue of November 24th, but owing to the ex-

RECEIVED THIS CLIPPING NOV 11 1897

LIVE PAGES.

PRICE { ONE CENT IN C
TWO CENTS OUT

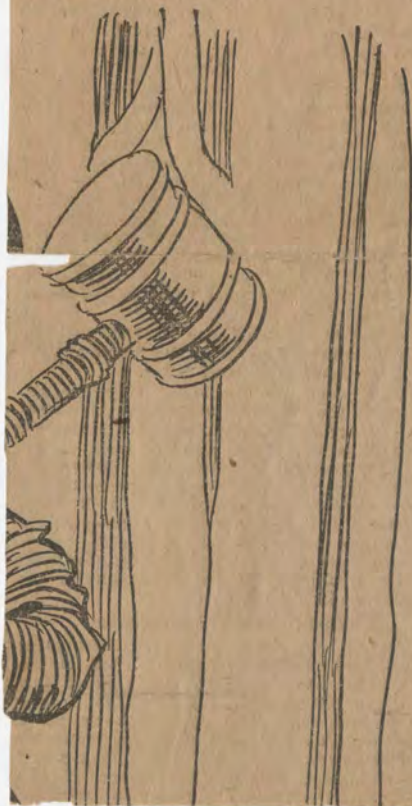
SHIP'S RACE WITH FIRE

CREW OF THE MORLEY RESCUED

**Propeller, with Consort, Is Set Ablaze
by a Lamp Explosion Five Miles
Off Evanston—Is Run Aground—
Burns to the Water's Edge.**

With deck, engine room and mizzen mast in flames, her screw revolving furiously and the crew of ten huddled forward, the propeller George W. Morley was run aground off Evanston at 8 o'clock last night. The sailors were taken from the burning vessel by the Evanston life-saving crew, the city fire de-

OUT OF THE WOODS.



BULLETIN OF TO-DAY'S MOST IMPORTANT NEWS.

Weather indications for Chicago:
Partly cloudy; warmer.

Pages.

- 1—The Protest Against McKenna.
Will Introduce Postal Bank Bill.
Steamship Races with Fire.
Revenue Bill Ready.
- 2—Henry George Memorial Meeting.
Congress Gets to Work To-Day.
Bohemians Cheer Their Friends.
- 3—Light on Dunning Body-Stealing.
Boys Stone a Policeman.
- 5—City News in Brief.
The Record's Home Study Circle.
- 6—Proposed Football Changes.
Six-Day Bicycle Race.
Cabinet Crisis in Italy.
Labor Working for Postal Banks.
- 7—Report of Comptroller Eckels.
- 8—Career of an Iowa Robber.
- 9—Refrigerator Cars Without Ice.
Wheat Market Weak.
Bulls Again in Power.
- 10—Trouble in the County Democracy.
Wholesale Jail Delivery.
- 12—Practical Aspects of Charity.

RING IN A CONTRIBUTION BOX.

Circlet Set with Diamonds Is Given Where Miss Willard Speaks.

In the collection that was taken last night at the mass-meeting for the Delano settlement in Evanston, held in the Emmanuel Methodist church, there was a woman's ring, set with diamonds and emeralds, and in value equal to the many bank notes and pieces of silver which the great audience poured into the boxes at the close of Miss Frances Willard's address. Mrs. De Golyer, who is interested in the work of the settlement, was one of the women in charge of the meeting, and, although the collection was given into her keeping, she claims to be ignorant as to who made the donation of the ring.

The church was crowded to the doors, and many who were anxious to hear Miss Willard's address were turned away for want of standing-room. Dr. Waters, pastor of the church, presided.

Miss Willard's subject was "A White Life for Two," and the points made were that man loves the home as well as woman does; that invention is bringing both upon one plane in handling the forces of nature, and that the dual leadership of the American home is destined to root out the world over what still remains of the continental, the mediaeval and the harem philosophies of home. The speaker urged all young people to

HONOR HENRY GEORGE

ALL NEWSPAPERS Correctly report A VAST CROWD AT HIS MEMORIAL. 'UNIVERSITY MEN' NOT THERE.

Five Thousand Persons Attend the Service at the Auditorium—Ex-Gov. Altgeld and Others in Praise of the Single-Tax Advocate.

Five thousand persons gathered in the Auditorium yesterday afternoon to listen to memorial addresses delivered by ex-Gov. John P. Altgeld, John Z. White and others in praise of Henry George. Two-thirds of them had stood for nearly an hour in lines that extended along Congress street between Michigan and Wabash avenues, and for half a block along the latter thoroughfare, and they had stood patiently, although the wind that swept in from the lake made their cheeks tingle and their eyes water, and they had to stamp their feet on the icy pavement to keep them from freezing. There were to be eloquent speakers, they told each other, and yet eloquent speakers, heralded by thousands of yards of parti-colored posters, had drawn smaller audiences on finer days. At last the aristocrats of the reserve inside took their seats and the guardian policemen raised their



EX-GOV. ALTGELD SPEAKING AT THE HENRY GEORGE MEMORIAL SERVICE.

blockade at the doors. Then there was a rush that the ushers tried in vain to stop and a scramble for seats that threatened to precipitate the front rank over the galleries into the parquet.

There was a swarming and a stirring for a time which looked from a distance like the movements of the inhabitants of a magnified

extra million should in equity and good conscience belong to the public that made it, and not to the man who did nothing toward creating it.

"How far the theories of Mr. George can be put into operation is a question for the future. The institutions of society cannot be easily changed. Those interests that profit by existing wrongs will fight to keep their advantage. But let us assume that in time these theories will be adopted and will result in elevating the race and greatly reducing human misery. This would bring fame and the gratitude of the world, but there would yet be something wanting.

"There have been many great economists who won fame, and whose doctrines were adopted and helped to shape the destiny of the world. Ay, some of them helped to bless the race, and yet no tears moistened the graves of their authors.

Broad Sympathy for Suffering.

"What, then, drew the world to this man? It is the broad sympathy for suffering mortals which he possessed. Henry George's soul went out toward all that were in distress. His ear caught the cry of sorrow that has saddened the ages from the time that the children of Israel sat down by the rivers of Babylon and wept.

"In writing 'Progress and Poverty' he dipped his pen into the tears of the human race, and with a celestial clearness wrote down what he conceived to be eternal truths. When he died there was nowhere a soul that cried out 'There is one iron hand less to grind us, one wolf less to tear our flesh'; but everywhere a feeling that a friend of the race had gone.

"I last saw him during the summer. As I took leave of him I felt that he could not do much more for his country. But I was mistaken, for soon thereafter the mayoralty campaign opened in New York city. He determined to register a protest against the two political machines that had no inscription upon their banners except corruption and spoils.

"You remember the fight he made. The American people looked on in amazement. This one earnest man with his assistants was stirring the great city to its depth; the people were arising and flocking to him. There seemed to be a political ground-swell until within a few days of his election, when suddenly a reached out from behind the great curtain and took him away. The chapter closed, and Henry George was dead.

"He had shown what one earnest, patriotic man can do toward restoring the people to their inheritance, and then gone home.

"He is gone; we are here. Have we the patriotism, the courage, the character, the manhood to carry out the work he began? Approve of his doctrines, if you like, or reject them; but on the necessity of rescuing our institutions from the slimy hands of the corruptionist there can be no difference of opinion. My friends, polluting the flag is a thousand times worse than pulling it down, for it destroys the people over whom it floats. Therefore, let the word go over this land, 'If any man pollutes the flag, hang him on the spot.'

Example for Young Men.

"Great as were the services of Mr. George as a scholar, as an economist and as a patriot, the example he has set the young men of this country is still greater. He has shown how to pass through those long, dark days—ay, years—during which neither friends nor sunshine nor dollars can draw near, and during which the road to perdition seems so alluring. He has shown that labor, lofty purpose and untiring

take the name of the bridge of justice
for each to enact a prohibitory law for one in
the legislature of his own intellect.

MAY BE MERRY AND SMITH.

Sheriff at Western Union Junction Guards Two Men.

Efforts of the Maxwell street police in their search for Chris Merry and James Smith have been centered upon Western Union Junction, a town sixty-two miles from Chicago on the Chicago, Milwaukee & St. Paul railway. Shortly after 9 o'clock last night two men appeared at the Chicago, Milwaukee & St. Paul station of the junction. The operator, according to the information received, noticed that the nose of one of the men was crooked. The two men walked backward and forward on the platform of the station, conversing earnestly together, for some time and then the one with the crooked nose approached the operator, while the other remained outside in the darkness. The men inquired whether a north-bound train would be along during the night and was answered in the negative. He then left the station and with his companion went to the hotel.

The operator endeavored to get a glimpse of the other man, but he kept his face buried in his overcoat. After satisfying himself that the men had gone to the hotel, he telegraphed to the Chicago headquarters of the railway, and they notified the Maxwell street police. When the sheriff of Racine learned of the two mysterious visitors, he stationed himself at the hotel and guarded the room occupied by the two men. If they attempt to leave before daylight they will be placed under arrest.

"MOTHER" M'KINLEY SINKING.

Dr. Phillips Thinks Her Death Is Now a Matter of a Few Hours.

Canton, O., Dec. 6.—At 1:15 o'clock this morning there are hopes that Mrs. McKinley will survive the night. She is much weaker than ever before, but is resting quietly, and gradually passing away. The whole family is about the bedside expecting the end at any minute. Dr. Phillips thinks she cannot live more than a few hours at most.

Communication was established with the whitehouse as soon as the president arrived there this morning and a telegraph wire is constantly open to Washington to advise the president of every occurrence in the sickroom. Besides this he has several times talked with his brother Abner by telephone.

STEAMER ROSEDALE ASHORE.

Goes Upon Charity Shoal During a Southwest Gale—In Great Peril.

Kingston, Ont., Dec. 5.—The steamer Rosedale went ashore on Charity shoal last night, and it is now exposed to a strong southwest wind and sea. Tugs are unable to help her, and it is feared that the steamer and cargo will be seriously damaged. The Rosedale is laden with 60,000 bushels of Manitoba wheat from Fort William, and had nearly reached the head of the St. Lawrence river when she struck.

Port Colborne, Ont., Dec. 5.—The training

partment was notified, and the battle begun to save the craft from total destruction. Despite all the firemen could do the Morley burned to the water's edge. Chief Engineer John Chapman was severely burned about the arms, but no one else was injured.

These men were rescued by the life-saving crew:

JOHN OWEN, captain.
JOHN CHAPMAN, chief engineer.



UT INTO THE LAKE AND FIGHTING THE E STEAMER MORLEY.

ship Yantic reached Welland canal yesterday, but owing to the heavy winds she was unable to proceed through the locks. She is expected to reach here to-night.

Marinette, Wis., Dec. 5. There are fears for the safety of the big steamer Lackawanna of Buffalo. She passed through here Thursday on her way to Green Bay, but has not yet reached that port, and the tug Nau of this city has been unable to sight her after several trips out in the ice. The steamer Russia was here to-day and left to search for the Lackawanna. A report received here was that the Lackawanna was frozen in the ice near Red river. The Lackawanna belongs to the Delaware & Lackawanna railway line.

Safest and surest remedy for every form of piles is the Pyramid Pile Cure; at druggists'; 50 cents.—Adv.

ant him disturbed by some iconoclastic foot; then the discovery was made that the place was large enough to hold every one and the bustling crowd seated itself and became a quiet and attentive audience.

Applause for the Speakers.

In a moment, however, the people were uproarious, for the speakers had come upon the platform and seated themselves in a semi-circle whereof a short, stout man, with a pale face and a closely cut grizzled beard was the central figure; at the same time Louis Falk pressed his fingers on the keys of the organ and the organ prevailed.

When the last strains of Chopin's "Marche Funebre" had died away Edward Osgood Brown rose. He made a short address, in which he said that a grateful world would soon do justice to Henry George as a statesman and financier, one who had pointed out the remedy for all unnecessary poverty. He then introduced John Z. White, who told of Henry George's consultation with his physicians before entering upon the New York campaign and his determination to make the race for the mayoralty in spite of their predictions that it would be fatal. "He was a good man," said George's lieutenant, "but there are other good men. He was a learned man, but learned men have lived and died without attracting special notice. His intellectual acquirements do not account for the universal sorrow at his death. His life work cannot be obscured by efforts to emphasize his lesser virtues. His position still stands unanswered, except by misrepresentation and evasion, as it has stood for fifteen years."

Compares George to Moses.

Dr. Hirsch, who was the next speaker, compared Henry George to Moses. "Saint, seer and sage, he loved the people, and from the burning bush of his love he heard the call, 'Go, reclaim them from Egypt, where they are making bricks without straw.' He heard God's voice and stood on his Pisgah's height and saw the land of promise."

"Moses left a book in which I read justice. Our Moses cried for justice, not for charity. When justice is done there will be no need for charity. He fell a soldier to his convictions. In the past I find no name more glorious than his."

Altgeld Stopped Three Times.

Three times John P. Altgeld tried to speak and three times he was obliged to pause until the storms of applause that broke the moment he rose from his seat had subsided. In part he said:

"We have seen men of wealth and influence pass away; we have seen men of power called home, and the world scarcely looked at the bier of the one or glanced at the coffin of the other."

"But to-day we behold the American people bringing their flowers and their tears to the grave of a poor, unpretentious private citizen."

"Men of varied walks and professions, men of varied creeds and convictions, men who approved and men who dissented have stopped to express a regret and to say a kind word for the spirit that has gone."

"Seldom, indeed, is the heart of this nation moved by the taking off of one man. No one man is necessary to its existence, and new men press so quickly to fill the gap that the column seems forever unbroken."

"Men who have been governors, senators or congressmen are numbered by thousands, and although each is impressed with his own importance, yet when the end comes, a brief notice in the local papers closes the chapter."

"We have eighty-eight United States senators and perhaps 1,000,000 men who want to be senators, and yet if the whole eighty-eight were wiped out there would be more talk about successors than grief for the departed. Their places would be filled and they would scarcely be missed."

"Why is this so? It is because few men touch the heart of mankind; they serve only the material, and matter has no soul that can rise up and bless their memory."

"Why, then, do we linger around the grave of this private citizen who lived and worked a thousand miles away from here, who hold no office, who possessed neither wealth nor power, whose life had been one long, hard struggle, who had eaten the crust of poverty and drunk the bitter waters of distress? What charm had this man for us?"

He Was a Scholar.

"We are told that he was a scholar; that his literary style was so superior as to give him a world-wide fame; that after the appearance of his first great book the scholars of England delighted in doing him honor. But something more than this was needed, for, as a rule, scholars like to sup at rich men's tables; as a rule, scholars are dependent, and have to curb their tongues and put a jacket on their consciences, or else look for another job. Then, too, human nature is so constituted that we look with kindly eye on the hand of a patron."

"As a rule, the scholars of the world work with old or neutral straw, or else they mildly defend existing wrongs."

"To be sure, there have been glorious exceptions, but in almost every instance the exceptions became martyrs, who not only bore the taunts of their fellows, but went forth with bleeding feet to push the car of civilization. The passing of a mere scholar or literary man does not necessarily moisten an eye or quicken a heart beat. There must be something more."

"We are next told that Mr. George was a great political economist. Let us grant it. To my mind, he made almost as great an impression on the economic thought of the age as Darwin did on the world of science. Already the thinking world is recognizing the great principle that no man or set of men can be given a perpetual monopoly of the lands of the earth or of the resources of nature. So, also, do men already admit the proposition that if a thousand men by their industry build a city around a piece of land that is worth only \$1,000, and thus make it worth \$1,000,000 more than it formerly was, this

perseverance will surely win, and that without them there can be no honorable career. He has shown that the road to achievement rarely runs along the line of office-holding. In fact, very few of the great men of the country ever hold office."

"How sad it is to watch the multitude of well-meaning young men coming in endless procession. Having kind parents, good homes, a fair education, but imbued with the mistaken idea that the way to win glory is to hold office. And instead of struggling up the hill they commence work in the underbrush, where many of them spend their lives. They breathe the poisons and learn the tricks that prevail there, and soon the bleared eye tells the story of a life that is being thrown away, and there follows financial, mental, moral and physical disintegration. Even if they succeed for a time the hand of fate soon pushes them over and the waters of oblivion swallow them up."

"There is nothing more honorable than conscientiously to serve one's country in public office or out of it. But those cases are getting to be entirely too numerous in which extraordinary powers of manipulation, coupled with a want of conviction, keep some men in high offices for many years, and then, instead of old age that is glorious with good deeds, they are simply bent with the wrinkles of duplicity and they finally sink into graves which the kindly grasses hide from a deceived and betrayed people."

"The life of Henry George tells the young men that if they would render great service to their country they must be conscientious and independent. They must be able to 'go it alone.' If they would breathe the purer atmosphere that inspires the souls of men they must struggle up the steep, they must travel a road that is a lonesome road—a road that is rocky and that has neither springs nor shade trees beside it. But that is the road along which are found the footprints of genius and the finger-boards that point to immortality."

Bishop Spalding's Address.

Bishop Spalding made Henry George the text for a sermon on national ills. "The spirit of kindliness, mutual responsibility, justness and equality possessed by Americans," he said, "is decaying. There is too much haste to get money. Nature is pitiless and a social system founded on natural principles will take the same course. A brilliant rhetorician has recently declared that the church has done no good. It was religion that first taught men that they had a common father and should love each other like brothers. Henry George said to Cardinal Manning, 'I love the people, and my love for the people has taught me to love Jesus Christ.'"

Bishop Spalding found fault with the public schools because they taught no morality. "The idea is to make children money-getters," he said. He thought that government was largely corrupt, and the majority of the people were bad, as Plato had asserted, because they elected bad officials. He spoke of the Ohio campaign as a \$16,000,000 campaign of education.

William Prentiss and the Rev. S. S. Craig also spoke, the former describing Thomas Jefferson, and likening him to George.

Mrs. Maude Hayter Hartley sung "Flee as a Bird," and the Linden quartet "Lead Kindly Light," which was Henry George's favorite hymn. "Come to Macedonia" &c.

Chicago. Jan 17. 1898.

Dr. Wm R. Harper Ph.D., D.D., L.L.D.
Head Professor of Semitic Languages
and Literatures;
President University of Chicago.
Esteemed and learned friend

It fell to me on Sunday
week, to be 'a listener' at Kent theatre,
while you addressed a watchful
audience of scholars, and of others
less scholarly than your pupils.
I am going to meet you, with my
'few' more than half way, and to
tell you what I thought about it.
This, I should not do under common
circumstances; but, taking a liberty
which Journalists may, will essay to
teach even yourself, to whom I surely
am indebted for knowledge, now;
and, I shall do this successfully 'be-
hind the curtain of concealment
which I address you from.'

No further apology will be called
for, from a man of experience, who
loves the task of criticism, which -
can kindly train at times some of

1875

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 10th inst.

in relation to the matter of the

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,

Your obedient servant,

J. H. [Signature]

I am, Sir, very respectfully,

Your obedient servant,

J. H. [Signature]

I am, Sir, very respectfully,

Your obedient servant,

J. H. [Signature]

I am, Sir, very respectfully,

Your obedient servant,

J. H. [Signature]

I am, Sir, very respectfully,

Your obedient servant,

the World's best men, in the way that they should go. Imagine one as your mentor, approaching you little Solomon might have done - one of the Priests of Judah, in those good old times you told about, when wiser men than us appeared upon the scene, to prepare a race chosen of God, for their high destiny as Moral and Religious teachers of mankind.

Your discourse treated upon Prophecy, and I am coming again to hear - you, because I liked it, - on the occasion of your next topic, in the university extension course.

I do not consider that you did full justice to the theme of prophecy. Doubtless, later on you will say more. Looking at the prophets as thinkers of their time and age is not enough! Instructors they were, oracles of the mind or will of the Living God is what they claimed to be. And if that, can a man of affairs of our time - a man of the world (may be,) - place the true estimate upon their cult and accomplishments? That, is a good question? Will you try to answer it? I shall be-
cause of its significance and importance be-

store upon you no further praise, than to say how greatly I appreciate Erudition or scholarship because of your effort in this field; and, shall leave you to cope with new difficulties. They are difficulties, only to the man who drinks from the fountain of common Rationalism, and who does not drink at the spiritual well referred to by Jesus, when he spoke to the intelligent woman of Samaria.

By the way, during his divine ministry, and in that dialogue, who acted as the scribe*, to take it all down for us? - would it be John think you? - the apostle? If so, what does verse 8, chapter 4, mean? I am on the lookout for every thing like that. The interest turns on it.

But I have prompted you to think upon 'what is the test or touchstone' of true prophecy? I would be, towards a mind like yours, as full of grace as God would allow or command me to be. You could not otherwise become my disciple. And remember, situated as I am, you cannot rebel, for I am closeted with you in the secret chamber of study - and you know not where or who I am. In deference to the noble subject of your study and discourse, suffice it for you if

* witness or reporter.

that you are a female friend, then
 to say that I greatly & appreciate
 a relationship because of your effort in
 this field, and that I am now to
 with your difficulties. They are diffi-
 culties, only to the man who thinks from
 the foundation of common rationalism
 and who does not think of the spiritual
 will offered to by him, but who
 to the intelligent woman of America.
 by the way, during his entire life
 with, and in that language, the world
 as he thinks, to take it all down from
 - would it be for him to go? - the
 the? of so, what does that & chapter
 mean? I am on the lookout for every
 thing like that. The interest then on it.
 that I have prompted you to think
 upon that is the fact or the state of
 those things? I would like to know a
 more like you on full of grace as
 but would allow or command me to
 do, for could not other will become my
 disciple. That is, I would like to
 I am now, still, for the - classical
 and in the secret chamber of sleep
 and that is the fact or the state of
 the woman to the will of a friend of
 study and knowledge, but in the way of
 * woman or reporter

commending you, I say 'Go on, capable teacher of Semitic lore, whose lovely Effort was far beyond the ordinary, - you have not yet written your master-piece.

I have lived 3 years in Ohio, your native State I think. Yale has been very proud of you. (But while this is the case, let me say, that in pushing out among the pioneer people of the great West, and as master of a great academy, I shall not think you entreprising, unless you distance President Andrews of Brown, Providence. He is reaching out. I will tell you how, soon.) But first listen: -

"The best criticism I can offer, is to say of your lecture, that it brings down - as the Abstract men call it, - the teachings of the Hebrew prophets only to the point where Jesus found them, who knew more than they, who spoke as never men spoke before, and who was the greatest but the humblest of them all, born in a cow stable, and exiled in Galilee, while his predecessors were instructed like Zacharias, in the temple at Jerusalem. See Luke 1st. 5 to 23. He (Jesus) does not leave prophecy there; he gives it new life. He not only teaches by reason and learning, he is not only given as they were to prejudge-

I have been thinking of you very much lately
 and wondering how you are getting on.
 I hope you are well and happy.
 I am still in the same old place,
 but I am doing my best to make it
 as comfortable as possible.
 I am still in the same old place,
 but I am doing my best to make it
 as comfortable as possible.
 I am still in the same old place,
 but I am doing my best to make it
 as comfortable as possible.

ment of the present past and future, to foretelling of events, but he does this with double assurance. And you have not wasted praise yet, on that part of your subject. Right enough you have covered part of the ground, will, - section 1; but not sufficiently on this spiritual plane."

Now, as to President Andrews. He has made a speech lately, at Providence. In that speech which was reported and preserved, he boldly extends the right hand of fellowship to Philosopher Henry George. Because of what he said partly, and yet, mainly because of what no man however eminent says, - therefore purely on the merits of the case, - many persons are contributing towards ^{George memorial} their fund, for a salary now, and, ^{for} the permanent

Endowment of a Chair in

'Political Economy'

in some

Great University of the United States.

to teach the Philosophy of George, or, the doctrine of a single TAX. This sounds absurd; strange; and to say the least, out of the question, until it is understood: and so thinks President Andrews, as well as many others. And, by the way, while

talking of prophecy and prophets, read the following newspaper clipping, and mark my blue lines below: — So read for my Teats: 1 Cor. 13 ch 8 to 10, or Rom. 12. 10 to 16. verses.

McGlynn's Glowing Words.

There was a stir of expectation when Dr. McGlynn arose in his place on the platform and stood facing the audience. The events of eleven years before were fresh in the minds of all there, and the priest, who had been made to suffer for espousing the cause of Henry George, was assured a sympathetic hearing from those who had assembled to mourn. Dr. McGlynn's mobile, bell-like tones were heard in every part of the hall as he said:

This palace, not dedicated to religion, but to industry or recreation or art, has to-day been consecrated. We stand upon ground that is made sacred by what remains of a man who was raised up by a peculiar Providence of the Father in Heaven to deliver messages to men of truth, of righteousness, of justice, of peace and fraternity. He died in his struggle for what? For the chair of the Mayorality of New York? No! That was not for him. That was altogether too small for him. He died in a struggle upon which he willingly, gladly and enthusiastically entered to deal blows, eye, and willing to take blows in a conflict for the rights of men. The chair of the President of the United States were all too small for such a man.

This man was not merely philosopher and sage, but he was a seer, a prophet, a fore-runner, a preacher, sent of God, and we can say it with all reverence, in all soberness in the very language of the Christian Scriptures describing a message of the forerunner of God: "There was a man sent of God whose name was John, and not as a minister of

Christ." And I feel that I am not guilty of any profanation of Sacred Scripture in saying that there was a man sent of God whose name was Henry George.

I am here to repeat what I said eleven years ago, and what I have never repented of having said, that surely it was a peculiar providence of God that took this life with so little schooling, this printer's boy at the case, this seaman lad, before the mast on the high seas, circumnavigating the globe; this tramp printer looking for occupation to maintain his life, as he was puzzling the magnificent brain in that dome-like head with this gigantic economic problem, as his heart was tortured with the grief, the misery, the pride, the care of the exterminating poverty that he witnessed on every hand, asking the question: "Oh, Lord, why is this? Why does the victory so often seem to come to the wrong and the proud and the strong, and the conscienceless so often succeed in disturbing, in outwitting, in keeping down, in robbing, in exterminating masses of men? Is this God's family? Is this God's kingdom on earth?"

(McGlynn also said in that speech, that the able writer Mr. George makes us ashamed of our bluster.

city and other seats of learning, that until now, "nothing worthy of the name of a Science" has been reached in the department of Political Philosophy, notwithstanding our times are so favorable for it."

There is a great deal of
work to be done in the
country and the
people are very poor.

There is a great deal of
work to be done in the
country and the
people are very poor.

There is a great deal of
work to be done in the
country and the
people are very poor.

President Andrews said: -

"George is beyond doubt the foremost or most influential Political Economist of our age. He is known and valued clear around the world, and it is no mis-statement to say of him that he has gone further, deeper down into

the Science of it

than others, - "those who try," (namely our authorities and professors!) !!!

I have given nearly the exact words.

[Continued from Page 6]

Surely there was a singular Providence which raised up such a man as that by reaching the hand that he has reached, so that dying as he has died, the whole world is shocked, the heart of the world is turned. He has died just as he should have died. It were a pity that that man should have been elected Mayor of New York. It was well that he was spared the ignoble strife and the dull care of a mere administrative office. I repeat, none of your administrative offices was worthy of this spirit, of this seer, of this poetic soul, of this prophetic soul, of this messenger from God. He died just when he should have died, and just as he ought to have died.

John S. Crosby delivered an address that was almost wholly political, after which the benediction was pronounced and the audience dispersed reluctantly. Many crowded forward first for another look at the white face in the coffin, and many silent tears were shed. Then hasty preparations were made for the parade behind the body to Brooklyn.

I am not asking anything for George, nor begging for his monument. As a newspaper writer merely, and a man of observation only - it occurs to me to suggest that Chicago University is the

President Andrew said: -

"George is beyond doubt the foremost
or most influential Political Economist
of our age. He is known and valued
throughout the world and it is no
exaggeration to say of him that he
has one fault, he is too good."

The Science of

Law, - "How to say" (namely in
authoritative and forcible words).
I have given nearly the last word.

[Continued from Page 6]

I am not writing anything for George
or giving for his movement. He is
uniquely and really more a man
of the future than of the present and to
suggest that Chicago University is the

place for that Choir, the choir perhaps which Dennis may have left, who is now changed with being too pedantic, truly.

But Dr. Harper, I think I estimate you correctly, as a man of sense. Life is not wholly lived for rewards to some. Your preaching was not in vain on that Sunday (Jan 9th last) when you quoted the text: — (consider its significance;)

"Woe unto them that join lands to lands, until there be none left." In this day, ^a day of our Lord surely, - 1898, avarice and speculation in the bounty of Almighty God, are doomed! If not, then 't is the Professors of our Universities who must be blamed for it!

Don't you see that? Come out then, like a man of parts that you are. You are not in hiding. Yet, don't do any foolish things! I will send you a soiled newspaper - the only one I had. It will enlighten you I doubt not. (In a day or two perhaps. I did not read it all.) It is called an advance sheet. After you have conned it over - do as you please, no matter whose millions are side tracked from it.

I have a friend who knows both you

I have been thinking of you very much lately, and
 wondering how you are getting on. I hope you are
 well and happy. I have been very busy lately,
 but I have managed to find some time to write
 to you. I have been thinking of you very much
 lately, and wondering how you are getting on. I
 hope you are well and happy. I have been very
 busy lately, but I have managed to find some
 time to write to you. I have been thinking of
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 to write to you. I have been thinking of you
 very much lately, and wondering how you are
 getting on. I hope you are well and happy.

and asks a younger brother of yours in Ohio. He is fearful "that having so great an eye to the main chance as you seem to have, you will come short of the best expectations. You cannot always continue on progressive lines, to gather glory to a college." In other words he would mistake your means for your end; wealth, for the good it should be made to achieve. That is a pessimistic opinion. Others sometimes think otherwise - that events and things are ordered for the best.

So you have not yet gone far wrong.

Conclusion.

I would as your Mentor, therefore ask you to study 'a prophecy'.

The text, is Matthew 24. 32 & 33. which, by the way, is its conclusion. Further back in the passage read the 28th verse, another conclusion. Read this understandingly. It follows naturally as an inference from the verse just before it which is one of the dark sayings of Jesus, hidden meaning to "the wise and prudent," Verse 27.

The worlds reformers, rally to the cross, or to Christ's Standard; and bear all things, Matt 24 & 15. It is the bearing of a cross. This day are these scriptures fulfilled in your Saviour for these earnest 'Single taxers' are the proof of this.

and also a younger brother of your
 father. He is feeling that having a
 grown up eye to the main chance as
 you seem to have, you will come that
 of the best expectations. You cannot
 always continue on professional lines
 to gather glory to a college. He wishes
 would he would make your means
 for your end; wealth, for the good is
 should be made to achieve. He is
 a businesslike man. Other same
 times think otherwise - that is all.
 things are ordered for the best.

I have not yet gone far young.
 Conclusion.

Count on your education for your
 you to study in philosophy.
 That is, I believe in, 32 & 33. which
 of many is the conclusion. I believe
 in the average man he is to be a student
 conclusion. Read this carefully.
 It follows naturally in a course for
 the year just before it will be one of the
 that require of them, which meaning to
 the end and breadth, (Page 37).
 The middle reformer will be the same, no
 thing is changed, and he will be the best of
 32 & 33. The turning of a corner. The way is
 the same, but the light in your hand for the
 a new light comes and the best of this.

To me it is a pleasure indeed to sit down, and write up matters after this style. It reminds me of days past, when I reported sermons.

I do not give publicity to what is said here. It is properly and as you see strictly private, written for the love of it. To me, that is to my 'spiritual or mind's eye' the world has moved, and is moving, on into the time forecast by lesser and by greater seers. as 2 Peter 3 ch. would put it: and we cannot reverse the order of nature, nor the order that is of God. Evil is bearing its full fruit. It is so ordained to do.

The after time, - which it should be our solicitude to see, and to cause as many as possible beside ourselves to see, - will be when there is a new earth, a remodeled world (physically produced by agencies, marvelous though natural of course,) in which will dwell righteousness. That, is the burden as you know

"of many prophecies."

I remain, awaiting your reply,

Your friend A. Listener. P.T.O.

Appendix:

It seems to me I could go on and contribute an almost endless string of ideas, arguments, criticisms but I'm not old hand on scriptures and not so fast, but "Scientifically based"

in comparison with Prophecies relating to the end, not the "destruction of the world", that should have been said to you, as to me. But I can't enter upon that to day, remaining as I do 'inevitable' to you.

Would me a set of the programme papers of your course of lectures at Kent Institute. To do address given on that peculiar "Empire" left no question: I shall surely get them.

The ideal taxation lies in the single land tax, laid exclusively on the rental value of land, independent of improvements.

New York Times, Jan. 10, 1891.

THE SINGLE TAX IS NOT A TAX ON LAND, BUT ON LAND VALUES, WITHOUT IMPROVEMENTS.

THE SINGLE TAX IS A TAX

IMPROVEMENTS.



NOT ON LAND

BUT ON LAND VALUES WITHOUT

For A. Listener.

% M. Roche

"The only tax that cannot be shifted is the tax on land values."-Detroit News, Nov. 1, 1891.

178 North Wood St.

"The best and surest subject of taxation is land."-New York Sun, Aug. 26, 1891.

Chicago, Ill.

Read "Progress and Poverty," by Henry George.

If not a convert in ten days, return to

178 N. Wood St.

WITHOUT IMPROVEMENTS THE SINGLE TAX IS NOT A TAX ON LAND
The single tax
would abolish
all taxation on
improvements,
and would con-
fine taxation to
land values.
BUT ON LAND VALUES

For your reply.

WITHOUT IMPROVEMENTS
THE SINGLE TAX
IS NOT A TAX ON LAND
BUT ON LAND VALUES

Tax dogs, they
become scarce.
Tax windows,
houses darken
Tax wealth, it
disappears. Tax
land values, and
more land is of-
fered for use.

The single tax would
lower rent, raise wages,
encourage industry, equal-
ize opportunities, and
thereby benefit all.

The single tax is not a tax on land, but on
land values, without improvements.

WITHOUT IMPROVEMENTS
THE SINGLE TAX
IS NOT A TAX ON LAND
BUT ON LAND VALUES

Public im-
provements
raise the values
of land only.
Then should not
the values of
land pay for
public improve-
ments?



Apropos of my subject.

Query. Is talking profitable?

Is persuasive talk to University Professors — worth the candle?

The University of Chicago
THE UNIVERSITY EXTENSION
THE LECTURE-STUDY DEPARTMENT

THE CANDLE LIGHT that can be
wasted over some of them!
HERE IS A "THOS. CARLISLE" CRITICISM.

But, — Price, 2 Cents

Should you sir — like Festus, — call me 'MAD,' I have but one
reply — the answer of Paul; see Acts 26 chs. 25. 26. 27 verses.
If you fail to be impressed, then, your preaching is vain upon

“THE PLACE OF CHRISTIANITY IN THE WORLD’S HISTORY”

and with THOMAS PAINE, in his treatise on the BIBLE,
I will say to you and your fellowship of OXFORD, CAM-
BRIDGE, HARVARD, YALE or CHICAGO — “You had better be
AT THE PLOW,” for —

“This is an age of
REASON.”

SYLLABUS OF A
COURSE OF
TWELVE LECTURES

↳ Suitable for delivery if
“CHRIST CAME TO CHICAGO.”

Poor man —

I. THE PROPHETIC ELEMENT IN THE OLD TESTAMENT, AS RELATED TO CHRISTIANITY IS INTENDED — TO FORTIFY IT.

So in all due reverence or respect I speak to

WILLIAM R. HARPER, PH.D., D.D., LL.D.,
HEAD PROFESSOR OF SEMITIC LANGUAGES AND LITERATURES

Dear Mr. Harper

You will certainly pardon the current of
my thought, which I have received, as ‘inspiration’ to
apply to your case. I have no wish, as you know fully,
to abuse any good. CHICAGO
The University of Chicago Press
Clergyman, It is 1898
not evident in any of my

“Critical productions.”

I think the effort — “worth the candle.”
(It is now the midnight hour) GOOD NIGHT.

The Christians of the later age, following the CONTEXT, expect the final fulfilment of all that is ordained to come to pass. to wit: "the Millennial return of Christ, glorified, and dwelling among men again." Jerusalem then, new built, "to be the great metropolis, of a world which has been remodeled," by the mighty Earthquake.) ch. 2. ch. 11 ch. 11 to 16 v. 17 ch 7 v to end 18 ch. 19 ch. 20.
Rev. 16. 18 v. } &c. LECTURE I. Memorable passages all!

3. David—Nathan's picture of sin—pictures of an ideal king.
4. Elijah—Righteous administration—Jehovah or Baal—the jealousy of God.
5. Amos—The sins of the times—coming judgment—ultimate restoration (?)—the justice of God—ideal life.
6. Hosea—The immorality of the laws—Israel's false dependence in outside nations—her wrong attitude toward Judah—the great

1. Pre-natal Christianity.

2. Three principal elements—Roman, Greek and Hebrew.
3. Christianity a development.
4. The Hebrew element a growth :
 - (a) Judaism,
 - (b) Israel,
 - (c) Semitic (in narrower sense).
5. The Hebrew element compound :
 - (a) The work of the prophets,
 - (b) The work of the priests,
 - (c) The work of the sages.

II. The Background on which Prophecy Rests.

1. Deut. 32 : 8 ; Ex. 19 : 4-6.
2. The variety seen in the life of Israel as a nation : nomadic, agricultural, civic.
3. The variety of governmental control under which Israel lived : patriarchal, despot, tribal chieftain, judges, king, hierarchy,—the democratic element.
4. The variety of contact with other nations : the earliest ancestry, —Old Babylonian, Egyptian, Canaanitish, Syrian, Assyrian, late Babylonian, Persian, Greek, and Roman.
5. The character of Israel's leadership : for example, Abraham, Moses, David, Isaiah, Ezra, Nehemiah, the Maccabees.
6. The many and serious crises in Israel's history : for example, the halt at Haran, the descent into Egypt, the Exodus, the deliverance from Sennacherib's army, the remnant in exile.
7. Prophecy, its substance and its methods.

III. The Pictures of Prophecy on the Background of Israel's History.

1. *Moses*—Jehovah—God accessible—sin in intent—man does not live by bread alone.
2. *Samuel*—Saul the savior of his times—Jehovah Sabaoth—obedience—prophetic schools—the life.

Why has God so long been silent? Matthew 24. 14 verses
Apply the Parable of the talents. Mark 12. 1 to 9. + 10 to 12 verses, - which is
a repetition of Isaiah 41 ch. 2. 3. 4 + 1 + 5. 6. 7. and 17 to 20. and 21 to 25.
Also 42 ch. 9 v. and 10 to 12
and 13 - 14! to 20 v.

I did not write them.

Do you accept them?

EW. If you do not —
You are no Christian!

For the world was not made
by
Almighty God, Ruler of
The Heavens and
The Earth
in vain:

But
to
SHOW FORTH
HIS
GLORY.

as of old.

Prophecy is of
God, not of man.

Isaiah 40 ch
5th verse.

3. *David*—Nathan's picture of sin—pictures of an ideal king.
4. *Elijah*—Righteous administration—Jehovah or Baal—the jealousy of God.
5. *Amos*—The sins of the times—coming judgment—ultimate restoration (?)—the justice of God—ideal life.
6. *Hosea*—The immorality of the laws—Israel's false dependence in outside nations—her wrong attitude toward Judah—the great love of God.
7. *The prophetic writer J. and E.*—Patriarchal pictures—God directly controlling history—overruling evil for good.
8. *Isaiah and Micah*—Righteousness—the majesty and holiness of God—the "oneness" of God—the sin of the people—national death—the remnant—the child ruler—restoration and honor.
9. *Habakkuk*—The wickedness of the people—the downfall of the nation—the advent of Jehovah—the condition of deliverance.
10. *Jeremiah*—The destruction of Jerusalem—religion henceforth spiritual—sincerity of worship—"the ideality and universality of religion"—individualism—the new covenant—the martyr prophet.
11. *Ezekiel*—a god of "supramundane elevation"—"the way of the Lord is the wrong way"—pastoral care for individual souls—the communion of the faithful—the Sabbath—purity and chastity—the new Jerusalem and the new state. *Lech 14. 8 to 1*
12. *Deutero-Isaiah*—Comfort—the deliverance—God the Creator—the exclusive divinity of God—the nothingness of other gods—Israel the servant of Jehovah—the sufferings of the servant—the new Jerusalem less spiritual than before depicted.
13. *Haggai and Zechariah (1-8)*—the upheaval of the nations—the building of the temple.
14. *Malachi*—Indifference—the slighting of Jehovah—the Judgment—those who are faithful—the responsibility of the nation—legalism.
15. *Later prophets*—Joel—Obadiah—Zechariah (9-14)—Jonah—Daniel.

IV. ~~The~~ Character and Thought of these Pictures.

1. *The representations.*
- (a) in harmony with the background.
 - (b) in contrast with the background.
 - (c) idealistic.
 - (d) grow gradually more and more intense and then die out.
 - (e) exhibit a chronological development.

Rev 16. 12v. + 18v. wide Lech. 14. 5 to 8.

Luke 21 ch. Matt 24th.

Acts 1-11 v. Joel 2.

For it is reported in
Jerusalem "That Christ should return to Earth again:" to "dwell":

Read books that I have written, is what I do not now say, but 'books that I have read,' - would rivet your attention.

The 'Erd Kunde' by Carl Ritter - Berlin: and say there is no God.
Lydell on Geology and say there is no God. Dana ditto, and say ditto.
The Dawn of the Millennium by Russell. Allegheny Pa. N.Y.

2. The purpose of the presentation of pictures. and from natural science
- (a) to avert the doom threatened.
 - (b) to bring into existence the blessings promised. draw the conclusions of
 - (c) to present God in relationship with man. **REVELATION!**
 - (d) to present man in relationship with God. I am not the authority
 - (e) to witness for the truth. 'FACTS' ARE.
 - (f) to preserve the nation true to God.

3. The thought of prophecy divested of its local coloring and independent - never of its moral import, but of its historical setting. being the Divine thought, treats of

- (a) Righteousness and faith.
- (b) Morality and standards of morality.
- (c) Worship and forms of worship.
- (d) Covenant between God and man.
- (e) God as a person; his manifestation of himself; his names.
- (f) The being and attributes of God.
- (g) God in creation and history.
- (h) Angels, cherubim and seraphim.
- (i) The origin, nature, dignity and destiny of man.
- (j) Evil spirits.
- (k) The origin and nature of sin; guilt.
- (l) Death and the future world.
- (m) The advent of Jehovah and Jehovah's day.
- (n) The holy land and Israel's future, - not a romance, but romantic enough.
- (o) The future destruction of the heathen.
- (p) The new covenant. Disbursed in our day.
- (q) The royal order and the Messianic king. 2 Peter 3 to 7.
- (r) The prophetic order and prophetism.
- (s) The priestly order and the priesthood.
- (t) The suffering servant.

V. What did Prophecy Contribute to Christianity? @ truth "THE LETTER Kitten"

- 1. The limitations of the prophetic teachings.
- 2. The ideals furnished.
- 3. The truths contributed.
- 4. The debt of Christianity to prophecy.

Christ to the disciples at Emmaus, said

"O fools and slow of heart, to BELIEVE
all that the Prophets have spoken."

A. * To compass this object best, God's purpose is to convince
at the end of the former world, all mankind of His presence
and His Omnipotence. There can be no 'heathen' (a,) after that,
in the world prepared anew for Christ to reign in.

* See Lech 14. 84.

(a) See dictionary meaning. Isaiah XI. 9.

The Interpreter and School of Interpretation,
REV. GEORGE CHAINEY, Editor and Conductor.
938 Fine Arts Building,
203 MICHIGAN BOULEVARD,
CHICAGO, ILL.

55W

Mr. Chauncey

1901
NOV 25
48

Chicago, Ills. Nov. 25, 1901.

Dr. William R. Harper,

President of the University of Chicago,

Dear Sir:-

I have this day written to the Chicago Tribune a letter based upon a reported discussion at the University of Chicago on the relation of seership to epilepsy.

I have been for many years a seer. At night I am never unconscious but always seeing in the Vision of God-knowing myself to be dreaming and receiving instruction; interpreting some portion of Scripture and knowing that it is from the mind and consciousness of the Living God. I proved last summer in my summer Home School at Lake Geneva that this subject is contagious. Students coming together from different parts of the world have received visions that were clearly connected with the subject for which I was seeking illumination.

I should be glad if the University of Chicago would take up this matter. Will you appoint two or three persons (subject also to my approval) to investigate the subject? They must be both scientific and religious-open-minded and sincerely hospitable to further life and knowledge. I should require them to sleep in my home at Evanston several nights in succession; to read a portion of Scripture of my selection before retiring and to faithfully report to the public whatever they may experience.

I write this because it seems to me that this is a subject of vast import and worthy of the investigation of a great university.

Trusting you will give it your earnest and friendly consideration, I am,

Yours most truly,

George Chauncey

Chicago, Ill. Nov. 28, 1901.

THE UNIVERSITY OF CHICAGO
208 MICHIGAN BOULEVARD
CHICAGO, ILL.
GEORGE CHAMNEY, Editor and Publisher
238 Pine Ave. Building

Dr. William R. Harper,

My dear President Harper =

Dear Sir:-

I have this day written to the Chicago Tribune a letter based
on a reported discussion at the University of Chicago on the relation
of psychology cannot arrange to test Mr.
Chamney; I had for the necessary period.
I would respectfully recommend that the
matter be referred to the
Faculty of the Divinity School most
interested in prophecy.

Will you please
James R. Angell

I write this because it seems to me that this is a subject of
great import and worthy of the investigation of a great university.
Trusting you will give it your earnest and friendly consideration, I am,

Yours most truly,

George Channing

1
Mrs Rochelle - March 21. 1892.

Will you send some
books to me for myself and
children. We are not beggars but
we are too poor to afford to buy a
single book. I have three children;
I would ^{like} them to read and study
all the good books they can. I
am particularly anxious that
my boy shall read and study.
I am passionately fond of books
myself and as I lay thinking of
it - (after the other night -) I had
gone to bed it came to me that
if I were to ask you to send
us some books that you would
be glad to help us. I suppose
the idea came to me because I

1

Mrs Rockwell - March 21. 1892.

Will you send some
books to me for myself and
children, we are not beggars but
we are too poor to afford to buy a
single book. I have three children;
I would ^{like} them to read and study
all the good books they can. I
am particularly anxious that
my boy shall read and study.
I am passionately fond of books
myself and as I lay thinking of
it - after the other night - I had
gone to bed it came to me that
if I were to ask you to send
us some books that you would
be glad to help us. I suppose
the idea came to me because I

III
dollar. it takes me a good
while to save a dollar but I would
surely send it =

I know it is a strange thing
for me to ask you to do this I
have no friends whom I would
dare to ask such a favor of -

I beg your pardon for the
liberty I have taken for myself
and children my little Blanche is
a bright - pretty child and my boy
is one of the brightest boys for his
age in school, while my second little
daughter is an invalid and cannot
go to school but she loves to read and
study at home -

I
This is a list of the books
from which I would be so glad
if you would select, say one or
two at a time and send them as
I can afford to pay for them or if
you wished to send more at a time
I suppose it would save expressing
First of all I would like a bible
one with a dictionary and notes
and illustrations I own a small
pocket-bible of very fine print -
I do not know much more about
the book than my children do as
there is lots of it that it is not easy
to understand without notes -
Then a good dictionary -
Some cyclopedias of english literature
A history of Famous men for children
" " " Women " "
A good atlas of the world -

The poems of Longfellow #

" " " Lucy Larcom

" " " James Russell Lowell

Travels & histories for young folks

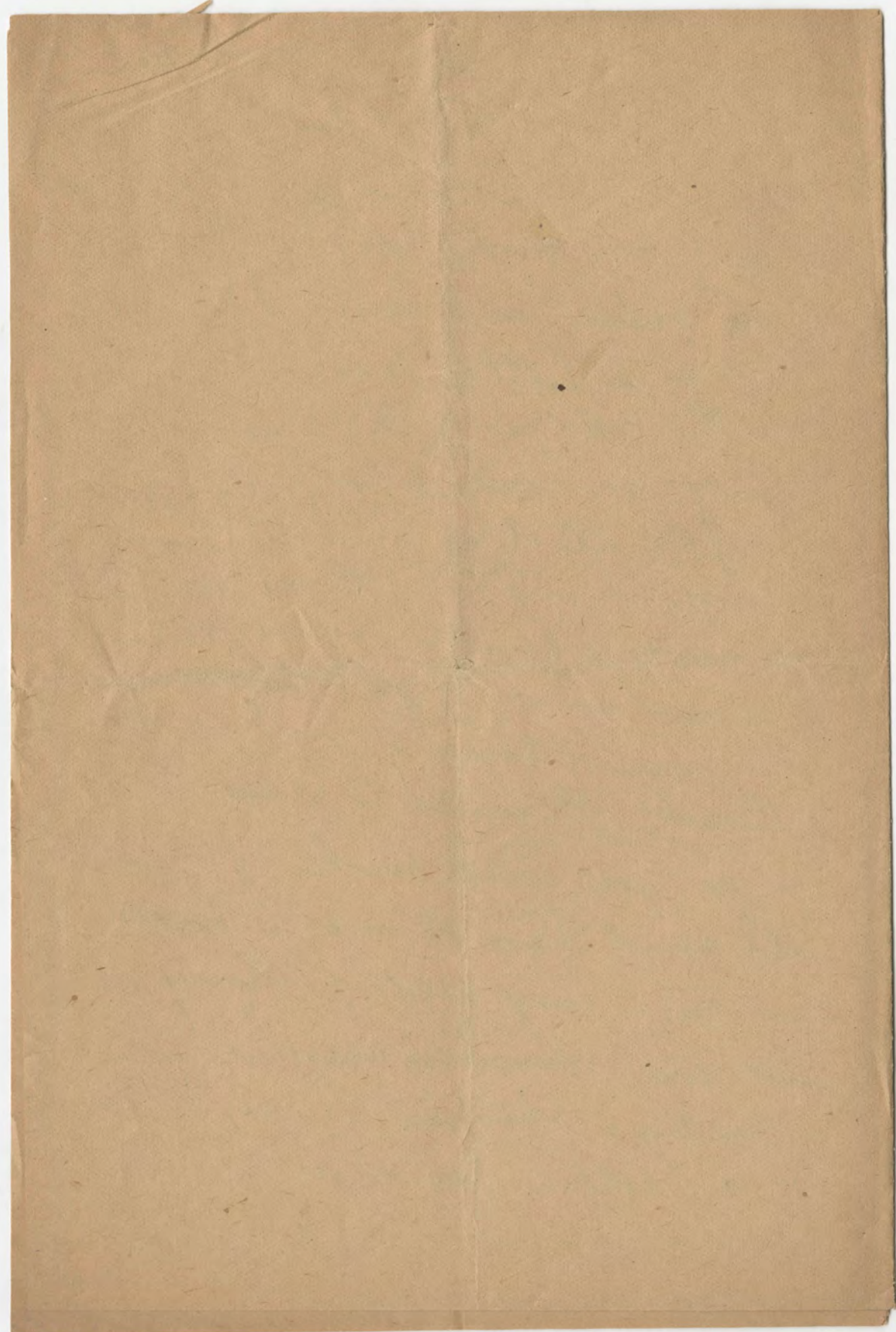
I like biographical histories or
literary cyclopedias for this reason
if one cannot have many books one
of these tell a little of a good
many things

I earnestly hope you will
understand how happy you would
make ^{us} ^{by sending} any of these books I
mean to help my boy and make
him help himself so that when
he gets through the public school
he can if we have good luck, go
to college for perhaps two years -

Mrs J. W. Gilks
Marlboro. Mass.

Excuse my paper please.

had been reading in the paper
of your husband and his great gift
to a college. I send you a list of
some of the books that would be of
much value in a home like ours
(we live on a little farm 1 1/2 miles
from the Post office) There is a public
library, scarcely any of the books
are duplicated and it is always
the hardest matter to get the book
you would like - because we do not
have a chance to go to town more
than once or twice a week at the
furthest - I would be glad to
pay you for some books if you
would send them to me I would
send you every cent of money I
could raise I could send it to you
in postage stamps or save till
I got a dollar and send it to
you as often as I could get a



Brooklyn, N.Y. Dec. 7th 1888.

Wm. R. Harper, Ph.D.

New Haven, Conn.

My Dear Sir:

Being kept busy by Messrs. E. Leiger & Co. since the last 6-7 weeks, the only leisure at my disposal, is the Sunday, and so it comes that I delayed to answer your very suggestive letter.

The world indeed has not received me with gladly opened arms as I had deserved.

You make the astonishing statement: "I can understand that it is difficult for you to secure a position, in view of your antecedents." And again: "In these days one's antecedents play an important part in securing a position." - Why, my dear Doctor, did you not know my "antecedents" when you expressed your opinion that the world would receive me gladly if I left there unconditionally? You thought at a time that if you had a hundred men like myself, &c. - Am I worse to-day than at that time? Do my "antecedents" imply disgrace, degradation, crime? If it is anything, my past may be regarded my virtue, my credit, and my action an act of heroism. My antecedents are those of other monks and priests, such as St. Luther, of J. Huss, of Calvin, of Ewingli, of Wesley, of Savonarola and hundreds of others, fathers of the Reformation. My record is cleaner and brighter than of any of the above mentioned, and that I did not reach any prominence - so far - is due to the fact that the "world did not receive me as I deserved". Had Luther not found a patron, would have remained in obscurity, the same as I am to-day. - What would you say of Cardinal Newman, Card. Manning, Mgr. Preston and others, who left protestantism, what were their antecedents? But the Catholic Church knows better how to treat and receive worthy men than Protestants do, and Rome acts not only denounces. If I went to Rome from a Prot. denomination with the "antecedents" I am imputed with, I were truly received with open arms.

You, Dear Doctor, are under the wrong impression that I am simply an ex-priest, ex-monk, put out for some reason or other, and now I am going to be the burden on the neck of some ministers of other denominations till they shake me off somehow and that is the last of me. - I would not have undertaken to say a word concerning my past had you not pointed at it yourself by using the word "antecedents" as synonymous with "suspicious", "doubtful", to say the least. As things stand however, I feel bound to add a few remarks concerning my past even if I do not expect

any benefit of it. Yet truth is truth, and it must not be suppressed.

I was born in Hungary, Feb. 6th 1851; joined the Franciscan order (for my father's urgent insistence and expressed desire) in 1868, going into my 17th year of age. I continued my studies there, which I began 1857 (6 years old) for 7 years more, got ordained priest on St. Mark's day in April 1874, and finished my Theological course the following year 1875. Therefore I spent a little more than 18 years in studies, having gone through more than a hundred examinations and spent many nights studying during those 18 years. - In 1875 my superiors assigned me to a prominent post, the best at their command, which became vacant by my predecessor having been elected "Provincial." They educated me for the school and teaching. I was 24 when appointed professor of Latin, German and Geography at that public institution and remained there for three years. During this time by my popularity - although a pronounced "anti-semitic" Rabbi Ephraim Israel Salicher (whose name must be familiar to you, he being the author of an Aramaic grammar written in Hebrew) approached me, as he had no friends among Jews, I aided him. I made him my friend, (Imagine a Jewish rabbi and a monk friends! being closeted together in a monastery, day after day!), I helped him every way and made him my master and teacher to advance my knowledge of Hebrew, Arabic and other languages. - Meanwhile my Provincial had been requested by the Order here, to see if he had an able man to fill the position of professor of Dogmatical Theology and the Scholastic languages. My Provincial - although thought of me at once, yet he did not want to remove me without my consent, that being a well salaried position while this latter work was gratuitous, work, not for the state or city, but for the order. He made his proposition to me through the "director" of the school in the way of "sounding." I expressed my readiness. My charm was to see America and to learn English practically as I had studied it long before. I thought if I came back after 6 or 12 years of "mission" and if I did not like to stay in the order: I shall be able to make my living by teaching English. - So I came to America in 1878 during the Paris Exposition. - I filled my position in Allegany brilliantly, so that after three years of service I was unanimously elected superior of the Institution and I held my position from that day till the one I left Allegany, although I was the youngest member of the family only 30 years at that time.

My life in Allegany was that of a student and bookworm. Bishops from distant places came to see me as my pupils portraited me to them in glowing colors, and many of them made recourse to me in their writings, as to an encyclopaedia. - Externally, my life was the most exemplary, as I am a most scrupulous man in matters concerning duty. You hardly would believe that during those eight years I spent in Allegany I never was inside of any house, except of one of my colleagues (Prof. of music) and another family (here no more than 3 times). Not enter a single house, and live there for eight years! For three years successively, I have not made my appearance in the village. Would you believe this? I had no friends, not a soul to talk to! I lived in my books. Internally I lived in hell. Had it not been for the hope of liberty I had committed suicide. All this sufferings for duty's sake! And I never left the path of duty even if I cursed and abhorred it. Imagine to be the victim of a system which you hate, yet you are too scrupulous to violate its obligations. Is not this the ideal perfection of honesty?

Come, Doctor, with me to Allegany and the neighborhood, you will witness a curious sight that you will not forget. You will see people, the Catholics, the brothers gather and press around me to kiss my hands which have done so much good to all. Poor laborers, poor widows whom I gave work, financial aid. This scene was displayed once while I spent a few days in

Allegany. After I left, I have built, I made improvements. I remitted debts due to us from poor people. Many a respectable people left my doors with tears of joy blessing me for my unexpected liberality. For beggars I thrust my hands into the box containing change and let them have it uncounted. A poor ex-priest came to me after untold miseries. I received him. Sheltered him for eight weeks, clothed him, reformed him, sent him back to his country at my own expense, and made him a new man although not a priest. He followed my instructions and to-day he is a happy and changed man. In the moment of his departure I noticed that his coat is not heavy enough for the voyage, I took off my own \$5 dollars overcoat and put it on his shoulders, he weeping like a child, to see my tender care for him, while I slipped a \$20 gold piece into his hand, above his expenses. - I could bring forth newspapers were my donations, contributions are registered by not less than \$5 but often as high as \$25 at a time. - I never asked a man what his religion was. - Had you seen me on the side of an unfortunate nigger, who, while working at the sewer, was rendered senseless by the gas and dropped into it. I with the help of a brother and a negro extracted him; I pulled off his unclean garments, ordered water, washed him, rubbed him, sent for doctor, ordered clean clothes and worked there to revive him, for an hour, while other people would not dare come near.

But let me stop here; I wish not to say more than is necessary to show you my character and my past.

I left Allegany, although they wanted to make me president. But I did not want to stay as they made some new regulations concerning the monastic life, which regulations though did not affect me any, I would not accept; and again, came to my mind my plan which I laid before coming to this country. And as our ex-provincial was also going to Hungary for good, I made up my mind not to stay under any circumstances. So I wrote to my provincial in Hungary to make the dispositions as we both were coming home from the "situation." He did so, and he wrote me that we were welcome at any hour. Meanwhile I was in a business correspondence with a young woman. My day of departure was fixed for the 14th day of Aug. 1886. At the end of July I began hesitate whether I shall go or not. If I went - I thought - I shall continue monastic life there, and if I left there I shall be put into uniform and serve as a soldier as I was under military obligation. What shall I do? In Allegany I cannot stay after all the changes are made, the Visitor General of Rome departed: I must see for something else. Rev. Henry Ward Beecher promised me that he would look out for me, and if possible, will put me in somewhere. You uttered also encouraging words that, if I came out straight I might easily obtain something. So in less than three days my fate had been decided. I postponed my departure from Allegany, went to Buffalo to meet this young lady, on business, the end of which business was - marriage. She is the first cousin to Prof. John Tyndall, the great thinker. She has property, but in complicated condition, so that it will cost some time before it gets settled, and then I am all right.

Now this is my past or "ancestents"; and I am not ashamed of it. If you consider now my naturally charitable, liberal disposition, who cannot see a dog suffer, a bird killed, and make expiation as I have made with those "Christian workers"; you would shake hands with me. I must give you at least one example. While in a town in Connecticut, I only had 30 cents in my pocket, had no ticket back to N.Y. and feared that I would have to stay there over night before I could arrange my business. I could not go into a hotel as I had no money. I was at the verge of despair. I thought I might get shelter for the night at some minister's house. So I went to see one. Explained him my situation, but he could do nothing.

So I went to see another. He had a large house of very comfortable appearance. This man roundly refused me the hospitality that a savage, an Indian would have not done. This sort of hospitality is not even a virtue, but a common act of humanity extended even to beggars and vagabonds, nay, to animals. This minister of the Gospel, a D.D., may have the excuse that he was half drunk; his whiskey smell was nauseating. Had it not been for a mere chance, I had remained in the street or well out in the woods somewhere to spend the night! - I made more than a dozen experiences of this sort with clergy-men of various denominations.

Even to-day, in my abject poverty, I am accosted almost every day by poor men and women, and if I have a few coppers in my pocket I cannot refuse dividing with them, even if I go hungry myself.

Now if you consider my experience in the Roman Church and that with the prot. ministers, do you wonder that I feel so bitter against their heartlessness and hypocrisy? - The first question several preachers asked from me, was, whether I was seeking Christ? What answer would you give them in my place? Shall I say yes, or shall I answer no? Being sincere and honest I cannot say that I do. Consequently, my answer used to be: "No sir, I am seeking some employment, to earn an honest living, till I can help myself." Of course the conclusion is that I must be an infidel!! - Why do they ask such a question when they see that the first thing I need is bread? - Is it not revolting to offer me a Bible when I ask for work? - I went even so far that - in order to oblige a certain minister I took his "Testament" and promised him that I would read it just to please him, and I am actually faithfully reading the "New Testament" as if it were my duty.

As to my "Agnosticism" it is enough to say that I am like a glutton, who after too liberal indulgence in food and drink gets an invincible nausea for all. I was fed and stuffed with Theology, Christian Philosophy, ascetism, mysticism, monasticism, Bible, Talmud, lives of saints, miracles, apologies, theological warfare &c. &c. And this for the last 30 years! - I naturally sought an outdoor which I found in Spinoza, in Cartesius, in Talmud doctors, later in Kant, in Schopenhauer, in Hartmann, in Lotze, in Lock, in Jouffroy, in Mill, in Spencer, and above all in Voltaire. This I think will account for my mind's direction. I was and am a student. - My ambition, however is not so much in this as in the direction of comparative Philology. I was planning and contemplating an exhaustive work on the affinity or relation of the Semitic languages with the Ural-Altaian and Turanian families, most especially with the Magyar. I was gathering material for about two years before I left, from Hebrew, Chaldee, Syriac, Arabic and some of the Persian and Osman Turkish languages. I found more than 2000 Magyar words, personal and local proper names &c. My plan was to come out with the book in 1889 as the millennial anniversary of the founding of my country, to show the origin of that nation and its language, its ancient religion, the degree of civilization they attained, their political, social institutions, family, domestic, rural, military life, manners &c. - But all my beautiful dreams are gone. Who knows, what unexpected facts could have been ascertained concerning the Jewish history such as Abraham's home, his nationality in the "Terra Ur Chaldeorum" - the great nation of four races (Pre-Semitic Chaldean), the lost ten tribes, the Chazars, the Parthians and the nations between Mesopotamia and Iran to the modern Schoungaria!

What I want to-day is, a temporary employment of any kind, till our family affairs come to solution. If that is settled, I never shall have difficulties with ministers of any denomination. I shall see to my business and studies and care not for theology.

I think you understand me better now, and will not take me for a rabid Christian hater.

Yours very sincerely

152 Lawrence Str. Brooklyn, N.Y. A. J. Mogyoróni.

Rice

45 Broadway

Room 61

New York, Nov 2nd / 898

President William A. Harper.

Dear Sir:

I have a plan by which
your University could receive many
thousands of dollars.

There are fifteen great industrial
establishments, worth thirteen million
dollars. They earn one million three
hundred thousand dollars a year net.

They will earn double that when they
are consolidated into one company, which
they are willing to do.

Bankers here will buy the controlling
interest in them. But the Bankers do
not pay the expenses of consolidation.

It will cost five thousand dollars.

If some friend of your University,
will advance this five thousand dollars,
to be paid back the money, I will

donate to your University, an interest which will be worth twenty five thousand dollars in cash. And I will give to the person advancing the money, an interest which will be worth twenty five thousand dollars..

I can afford to do this, as my interest will be large, and will be given to me for raising millions of dollars. And especially as I cannot carry it out, without the expense money.

If some friend of yours will come here and investigate, he will not let this opportunity pass.

Yours truly,

Albert L. Rice,

P. O. Box 1421,

Caro Mich Jan 6/91

Proff. W R Harper
New Haven Conn.

Dear Sir

I read in the papers much concerning higher education. I am desirous of knowing what it means. We have education and education; but what is the higher education? Is it a new scheme to out-top the old, or is it to place a new story on top of the old structure? Is it a higher education on the top or at the bottom? Is not education already top heavy, or rather top light, - like the atmosphere. The higher you rise, the thinner it is? Judging from recent deliverances it is growing cloudy. To us common folk, of the earth, earthy; the orators and writers are dwelling in cloudland. It cannot be that we need a higher education in finance or in municipal government or statesmanship; for we

key of knowledge, by destroying the
nominal meaning of words. The words
life, death, soul, world, the ages, man &c
are given strange and unmeaning
meanings, and the truth is bandied about with
every imagination of ^{the} thoughts of the heart.

The immortal soul is the devils masterpiece.
It is the snare plot of theology. Nearly the whole
system of evangelical theology is founded up-
on it. The most sacred dogma of the whole,
the trinitarian hypothesis, seems to be a the-
ological necessity. Certain Greek and
Latin fathers had the immortal soul on
their hands, and they put their heads
together and invented a holy ghost, to
regenerate him: just as if a being already
born and full grown could by any pos-
sibility be regenerated. But this personage
who was appointed to regenerate him and
so place him in a position where he could
do something for himself. alas! alas! was
pleased to pass by the great mass of the
immortals and leave them to their fate,
so Christianity, this scheme takes away the

P.S. Dear sir —

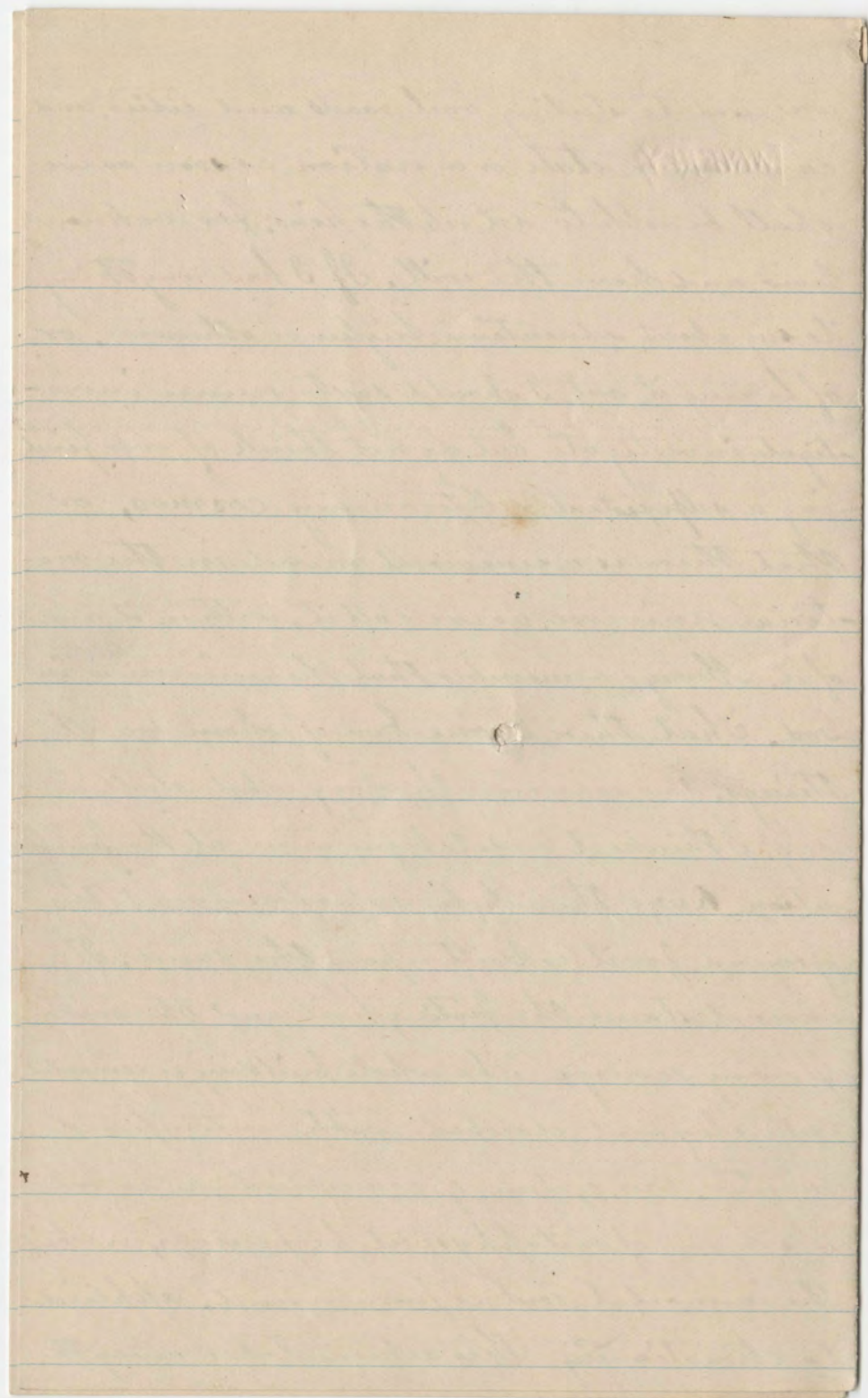
My vessel is full.
You may say it ought not to be.
after stopping over so much, yet
I can only say, "here on my heart
the burden lies,"

If you can send me a reply. Though
only a brief one, please mail it
in the enclosed envelope
and much oblige.

yours faithfully
Jas I Watkins

a miserable eternity; thus involving
the most appalling sequence imagin-
-able. The Father of all, created an inner-
-numerable ^{multitude} of immortals, subject
to frailty, immortal sinners, and limit-
ed their period of probation to three
score years and ten, more or less, begin-
-ning with their life, in which to work
out their salvation, or be damned
without benefit of clergy. We cannot go
through the thirty nine articles, but wherever
we go we find the satanic dogma supreme,
In all our theology, in our preaching and teach-
-ing, our prayers and exhortations our
Sunday school literature, our poetry and
hymns, our public press, religious and
secular, every where like the frogs of Egypt.
The business of the higher education will
be to cast out this unclean spirit,
dismiss our ghostly divines, and build on
the solid materialism of the Christianity
of the Bible, lest the faith of Christ
should perish from the earth.

are used to stealing rail roads and cities, and
can steal a state or a nation, as soon as we
shall be able to set up the pins: for we know
how and have the will. If I had anything
to say about education, higher or otherwise, or
of lining it out, I should say to science, inves-
tigate, investigate, but do not think of ever find-
ing a self-existent, self^{de}-termining cosmos, or
that there is a universal mind in the ma-
terial universe, as we call it, within it and
of it. Always remember that the universe is in
God. That there is one God, of whom are all
things. Now concerning theology, what shall I
say? I think it needs to begin anew at the found-
ation. Raze the whole superstructure to the
ground, for it is built upon the sand. It
cannot stand the beating hail and the over-
flowing scourge. The whole building is cemented
with clay and daubed with untempered
mortar. Our system of evangelicalism, is but
a scheme of metaphysical propositions, in which
the immortal soul is paramount, applied
to christianity. This scheme takes away the



GRIFFIN PADGETT & JAFFA

, September 14, 1901

Mr. Meir Jaffa,

C/o Messrs. Griffen, Padgett & Jaffa,
Beaufort, South Carolina.

My dear Sir:-

In reply to your letter of the fifth instant, I would say that the University is not in a position to comply with the terms proposed.

I regret also that I cannot make the request of the Astronomical Department which your letter contains.

Very truly yours,

September 14, 1901

Mr. Meir Jaffe,
C/o Messrs. Griffen, Padgett & Jaffe,
Beaufort, South Carolina.

My dear Sir:-

In reply to your letter of the 11th
instant, I would say that the University is not in a po-
sition to comply with the terms proposed.

I regret also that I cannot make the request
of the Astronomical Department which your letter contains.

Very truly yours,

GRIFFIN, PADGETT & JAFFA,

ATTORNEYS-AT-LAW.

Beaufort, S. C., Sept 5, 1901.

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

Dear Sir:—

Going to publish my work, in three volumes, on the History of the Jewish Calendar, I find it proper to approach you again on the subject of the initials to be affixed to my name. Leaving out argumentation, I say that I would accept from the University of Chicago any honorary degree, be it even that of M. A., provided the diploma be sent me free of charge. Provided, further, that you instruct your subordinates to return me my manuscript on the word 'id as well

(1)
as any other writing of mine which they seized for the purpose of black mail. Thus much for myself.

I wish you to do something also for my book. In the course of my investigations, I have come across statements and facts which warrant to my mind the conclusion that the authors of the Modern Jewish Calendar made an astronomical observation at Tiberias, Galilee, about 7 o'clock A. M., on the 13th of Sept (O. S.), in the year 345 of the common era. Will you please request your astronomers to find out whether ~~not~~ a solar eclipse was there and then visible.

Have you received my pamphlet titled 'Hebdomadism' etc?

Very respectfully,
M. Jaffa.

Battle Creek, Iowa, June, 1891.

Prof. W. R. Harper,

My Dear Sir: — I thank you for your polite letter in reply to mine. But I am somewhat disappointed in its contents. I had hoped that you would disclaim what was attributed to you, and not insist on charging Genesis with a downright contradiction, as giving in successive sections two different lengths for the flood. Or, if re-affirming the charge (as you do), I hoped you would do as I asked, give me in a few words or sentences some reason for so monstrous an accusation, against what we Christians regard as "the word of God."

Instead of giving me any excuse for your allegation, you refer me to your "article of 50 pages in *Hebraica*", because (you say) "the subject is so large and requires so much detail." Must I, then, and humble Christians generally, procure and study through your "50 pages" of *Hebrew lore*, before we can find out this one alleged contradiction in our Bible? What shall I tell my bible-class, when they ask why so notable a man as Pres. Harper charges Genesis with belying itself in its account of the flood's length? Must I tell them, "the subject is so large and requires so much detail," that he himself can give no reason for the charge, except to refer to his "50 page article in *Hebraica*"? Will they not all agree with me, that if it takes that much talk to make out a self-falsifying in the account in Genesis, then of a certainty there is no such blunder there? The presumption, certainly is, that the Bible is correct and self-consistent; or if it has any blunder, that it can be shown in a sentence or two. The chapter and verse containing the blunder can at least be pointed out.

3)

We would treat any other book with that much decency of respect, surely. And if anybody is so eager to make out "mistakes of Moses" (Ingersoll-like), as to spend 50 pages to prove possible the supposition of a single mistake, which he cannot point out in a few words to the anxious enquirer after truth, - most Christians will wish to seek their Bible information from some other source.

In a couple of pages (commercial note) I clearly showed to you the utter impossibility of making any contradiction as to length of flood, between the Elohist and Jehovist portions of the deluge account. And in a single page (or sentence) you could have pointed out any error in that simple Hebrew study which I gave you. But instead of sitting down and studying the Bible passage with me in a brotherly way, you content yourself with saying, "I am supported by the majority of leading Biblical scholarship of to-day." I deny the majority; and I claim a right, with the Hebrew Bible before me, to judge of the matter without being imposed upon by "leading scholarship". You seen above replying to my Hebrew criticism, as if I had no learning worth notice. But I would remind you, that there is "Biblical scholarship in the Ministry as well as in the Professor's chair, and that private as well as public studies are worth attending to."

As you are "supported by the leading scholarship", of course you are in agreement in this matter with Prof. W. Robertson Smith. But just see how absurd is his treatment of the points before us; which you seem to be following; (for if you two differ in your "leading scholarship", no reliance can be placed upon either.) Lange in his Genesis points out exactly the Elohist and the Jehovist sections; and he makes one whole Elohist section to extend from Gen. 7:9 through 8:19, in which the name Elohim

alone occurs, except at the combination in 7:16. Now the whole length-reckoning of the flood is within that single Elohist section; how then is it possible for the Jehovist portions to contradict it?

But I showed you, that that last clause of 7:16 may be claimed as a Jehovist addition; which may possibly be extended through chap. 7; but that does not make the Jehovist's "150 days" of 7:24 during which "the waters prevailed" contradict the Elohist's 150 days of 8:4, nor its whole year of stay in the ark. How then does Robertson Smith make out a contradiction? Why, only by cutting out from 8:1-19, (which certainly is one whole Elohist section, with no Jehovah in it,) the verses 6-12, which he ascribes (without any warrant whatever) to the Jehovist! And by this means he tries to make the Jehovist seem as if contradicting the year-length of the flood! Here is his account of the matter; (Bib. Sacra, 1882, p 155):

He says: "As soon as we separate the Jehovah and Elohim documents, all is clear. The first (Jehovah) narrative tells us that... after seven days ^{a forty day} rain will ensue, and destroy all life. Noah obeys the command, the seven days elapse, and the rain follows as predicted, (7:1-5), floating the ark, but destroying all outside of it. Then the rain ceases, and the waters sink. As soon as the rain is over, [where recorded?] Noah opens the window of the ark, and sends out the dove and the raven. After fourteen days the dove sent out for the third time, does not return, (8:6-12), and Noah, removing the covering of the ark, finds the ground dry, builds an altar, and does sacrifice," etc. (ver. 20-22.)

In this statement of W. Robertson Smith, we see the grossest errors. It is not true, as alleged, that "the two accounts (Elohist and Jehovist) are plainly independent, and each complete in itself"; on the contrary, Prof. Smith here borrows several items from the Elohist account to make out a seeming continuous narrative in the Jehovist portions,

3)

which in fact are only the compiler's addenda and not a complete story. These Jehovist portions contain no description of the ark, no account of its being built, no direction for building any ark, or for preparing food (6:13-22), no account of entering the ark, or of the flood's beginning, (7:1-16), or of the flood's ceasing, or abating, or of anything that occurred during the flood, (8:1-17.) How preposterous, to take these mere appended notes of the Jehovist compiler, and stretch them out as if a full narrative contradictory to his main Elohist text!

Prof. Smith says (from 8:6), "as soon as the [forty days] rain is over, Noah opens the window of the ark," etc.;—whereas, no such thing is there said; but on the contrary, plainly, this opening of the window "came to pass [as stated] at the end of forty days" after "the tops of the mountains were seen—in the tenth month, on the 1st day of the month"; i.e., when the flood had lasted $150 + 24 +$ these $40 = 264$ days, — instead of the mere 40 days alleged. — And by no possibility can the error of ascribing this "40 days" statement to the Jehovist be excused; since the name of God next before and after it is Elohim (v. 1, 15), and there is no Jehovah about it. ^[See p. 63] Such a fabricated process of trying to force the book into self-falsification, is utterly unworthy of any candid (not to say Christian) scholar.

This then is the character of "the majority of the leading Biblical scholarship," which you claim to be marching with. It cannot succeed in pulling down the Bible from the high place which it occupies in the world's esteem. Thomas Paine tried it, and Robert Ingersoll has followed suit; Bishop Colenso tried it; a school of ingenious Germans have been trying it for years, and the wave which ten years ago swashed over Britain has now reached our shores. But there will be no flood. The way to meet the torrent, is not to skin over the

whole ocean of "higher criticism" paraded before us; but to take some single text, like this before us, and upon that shatter the whole scheme to atoms, as is here done. A few of the main points thus taken up and disposed of handsomely, will settle the whole question. I promise, that no one of the grand assumptions of the so called "higher criticism" shall be brought forward as a test, but (God sparing me) it shall be disposed of as effectually as the above.

The most unsatisfactory point of all in your letter, is where you say: "I do not in my own mind in the slightest respect diminish the claims of the Old Testament upon our esteem and affection." And your co-laborers, Prof. Briggs, etc., are constantly explaining, that all the Bible blunders and forgeries alleged "do not impair its inspiration"! 'This may be so in your "own mind", as you say; but I can only believe it at the expense of undervaluing the good sense of such a mind. What! the book of Genesis inspired of God, while belying itself, by assertion of a year's flood in one breath, and in the next breath asserting it to be less than half that time; so that one or the other statement is an intentional lie, - in which case both probably are false, and there is no truth to be depended upon in the book!

Even profane books, much more inspired books, do not thus mix up palpable contradictions purposely woven together in the same chapter and section. Writers of history are not the fools (as well as liars) here represented; and the criticism that treats any book (especially a bible book) in this way, makes itself the laughing-stock as well as the scorn of mankind. Your disclaimer, that "it has been my aim to build up the Bible, not to tear it down", - will not atone for

the favor you have made of it. For the very best intentions are often accompanied by the most foolish judgement and the most fatal procedures.

The highest "criticism" is all right, the more of it the better; but the "leading" assumptions of high-flying critics are mostly trash. If such professed criticism of the Bible is sustained, we have no Bible left, - no Christ, the incarnate Son of God, who has testified to the accuracy of The Book. Christianity ends, when the current assumptions of the critics prevail. Excuse plainness of speech; for I solemnly feel that great interests are at stake.

Yours Sincerely,

For the Master,

Smith B. Goodenow.

for p 4.

[It is thus only, by misrepresenting an Elohist as a Jehovist part of the narrative, and thus tearing in pieces the straight-forward story, that Prof. Smith is able to allege, that "the narrative has the most singular repetitions, and things come in the strangest order". Whereas in truth, when let alone, the order is natural and simple, with no reiterations but such as may be readily and naturally accounted for, - as shown in my previous letter.]

Battle Creek, Iowa, June 3, 1891.

Prof. Wm R. Harper, Ph.D.,
New Haven, Ct.

Dear Sir: —

ANSWER
JUN 1891

Please excuse an old veteran in Bible Study, for calling you to account. In the Boston Congregationalist of April 30 you are reported (by one professedly well disposed) as teaching in your Boston Lectures, that in Genesis "There are two inconsistent accounts of the deluge, most strangely interwoven, in chapters 6 to 9. According to one the deluge lasted 101 days, possibly fewer; according to the other, it was precisely 365 days."

No such numbers can be made out from the text. But I can easily conceive that your numbers are misreported, and that you said 150 and 370. Let that pass.

The important point is this: Neither I nor any evangelical expositor has been able to find in the record "two inconsistent accounts", or two different numbers given for the length of the deluge. To warrant you in so bold an assertion, so derogatory to the Word of God, you must have made some remarkable discovery unknown to the rest of us Bible

Students. And I trust you will give me the new light you have attained.

If the compiler of Genesis used an Elohism document, into which he inserted sundry additions with the later Jehovah designation; - then, in the deluge narrative (which is principally Elohist) we have the following Jehovah-insertions: - Gen. 6:5-8, & 7:1-5; (possibly 1-7), and 16 l.c. (possibly 16-24), & 8:20-22.

Leaving out these Jehovist portions, we have the rest (the Elohist document) as a complete and consistent narrative, with numbers as follows: After 7 days warning (7:10), there was

Rain, 40 days, (7:11, 12), from 2nd mo. 17th day.

high-water, 150 days, (8:3, 4), to 7th mo. 17th day.

with decrease, 224 days, (8:5), to 10th mo. 1st day.

window open, 264 days, (8:6), to 11th mo. 11th day.

ark uncovered, 314 days, (8:13), to 1st mo. 1st day.

ark left, 370 days, (8:14), to 2nd mo. 27th day.

The Jehovist insertions, when read by themselves, make no second account of the whole deluge, "inconsistent" with the Elohist account (as alleged); but they only furnish ^{four or} five addenda (gathered we will say from some other source), namely:

(1) Jehovah's feeling towards his creatures, (6:5-8)

(2) " invitation to his people, (7:1-5) perhaps 6, 7.

(3) " care for his people, (7:16 l.c.)

(4) " [destruction of his foes, (7:17-24)] perhaps.

(5) " worship by his people, (8:20-22)

The 4th item here, (perhaps) inserted by the Jehovist, gives the destruction as caused by the 150 days of high-water (7:24), calling this the period during which "the waters prevailed upon the earth," until there was a sign of abatement by the grounding of the ark at Ararat, (8:4) high up on the mount. The rest of the year was spent in the lowering of the water from the mountain-top, and the drying of the earth, as the account goes on to relate.

To take this statement about the 150 days when the waters "prevailed", as meant to give the whole length of the flood, and so to make it contradict the whole dating of the narrative (as seen above), - must plainly be a very labored and unsuccessful endeavor to put scripture in the wrong. Criticism must be hard pressed for material, in a purposed forcing of the Bible to contradict itself, to resort to such a plea as this.

If you have any new light, to make such a criticism of our blessed Bible proper, or fit to be proclaimed before the whole scripture-trusting world, I do hope you will give me the benefit of it; so that I may still retain that high opinion I have had of your christian scholarship and soundness in the faith.

Yours Fraternally,

(Rev.) Smith B. Goodenow,

(Bowdoin Graduate, of 1838.)

833 Dean St. Brooklyn N.Y., July 24th 1889.

Dear Sir In a report of *Bhatangiana* in to day's
Tribune I see that you are looked as a defender of Harper of Yale
for his alleged departure from Apostolic or Hebrew truth: a fault
that he shares with many of the best among our contemporaries. I
am not familiar with Dr. Hendenalls points; but I presume he
stumbles, as do nearly all the ministry, upon misapprehensions &
misconceptions as to the matters in debate. But this I would say,
as perhaps the oldest, & certainly one of the most diligent ^{of them} col-
lectors of facts in matters of sacred study, that those of you that
loosely go with the crowd after mere German criticism are in
the way of missing your highest good. The reason is this The Ger-
man criticism is one of mere words, and based in either mere
conjecture as to their usage, or in a voluntary ignoring of
historic evidence. Gesenius was one of them (that led in this
direction. I first began to look into ^{this} school in 1825; and have
watched its progress ever since. Piles of M.S. I accumulated 2 gener-
ations ago will show with what diligence I studied the best
later authorities. 47 years since, at the age of 37, I lost my voice,
and was compelled to give up the ministry & depend upon
affecting men's minds through the press. Shortly after I went
into the Jewish work in N.Y. city & soon had the whole at
once thrown upon my shoulders. Of course I was compelled
to go back of all modern studies to find what Jews would treat
with respect: for they (the orthodox among them) hold the whole mo-
dern school in the utmost contempt. I was surprised to find that
our younger Jewish catechumens held that supreme scholar Ed-
ward Robinson as a mere sophist; but I wondered less when he
told me, in one of our last interviews that he knew almost no-
thing of the highest Rabbinic writings, not excluding the Targums.
But there was found one here that did know the Hebrew scholars. Rev.
Dr. Samuel H. Turner, with whom I had then long been intimate, was
one that no Jew wished to meet a second time. Through this man-
ner of Hebrew thought as well as language I obtained important aid
in right study of Hebrew Antiquities; and the acquaintance of his col-

league. Milo Mahan, then quite young, but destined to be the author of studies in Chronology, and Numbers both upon the face of the Sacred Text and underpinning it, that have changed the condition of the study ^{and world} as radically, as did the Principia the world of Mathematics and Engineering. In 1863-4 I found his Palimpsest in the Astor Library. In '69 he deceased, leaving a pile of MSS. from my own mutual friend John Henry Hopkins Jr soon drew up a volume entitled Mystic Numbers; revealing wonder upon wonder in the use of Numbers all through the Text from $\aleph$ to ω and ν ; and enabling scholars to reason mathematically, through the Theorem of Probabilities, concerning the literal ordering of the Sacred Text; in that we leave conjecture out of sight entirely and are certain of the truth of our conclusions in respect to the Word, that is proved divine by possessing intellectual characteristics that children can comprehend, but no mere creature or association of creatures could have produced of themselves. ^{and hence we} In this way we can show God to the atheist; however besotted, we are also brought back to the stupid philosophers $\Delta\pi\omicron\kappa\epsilon\iota\tau\alpha\iota$ concerning the Cause of the universe; that we are not first to treat as a mathematical necessity.

But there has been another reason that compelled me to look beyond all modern authorities. At an early age, and during a long fit of nervous exhaustion for over study in the classical course, I devoted a season to the study of Musical Sciences, that I could study even then, and showed myself a match for the greatest masters in Europe for the character of my musical designs; as was allowed in Boston in 1828. At the end of Summer, ^{in 1827} having become somewhat strengthened, I fell to designing a Theodice; taking the Exodus as my principal topic; this compelled me to become familiar with the thoughts of the Mosaic age and of the ages wherein grew up that world's wonder the $\aleph$; that refers to the Deluge & to things before it, but to nothing after it. This becoming a matter of leading interest for the remainder of a long life, naturally led to a study of the Hebrew Schools from Moses to the present day, and fitted me to a degree for taking up the studies of Turner and Mahan; testing them, & carrying them still farther than they found time to do while here; so that I am able to edit the most elaborate of their works, and have, within the past year, copied, revised, and enriched Mahan's works on Chronology, and Numbers, for new editions; and the old is not of print.

Another fact that has aided me much has been the arrival here of the Hungarian Jew Lederer; one of the fruits of my friend Schaeffle's labours among Jews in the East. Very thoroughly trained under truly able masters for the office of Rabbi in that severe school, he has brought us stores of Rabbinical learning that we could find in Lightfoot, Schaetgen, or Buxtorf. Then a young Russian Jew with a German name - E. M. Epstein that we succeeded in bringing to Christ al

most 40 years ago, has aided me much in laying hold of certain mysteries in the text; especially in regard to the structure of the Tabernacle, and several allusions to the Pyramid of Sais scattered through the S. as Ps. 118. 22; Isa. 19. 19; Zech. 4. 7, 9; Eph. 2. 20, 21; though the principal studies in that world's wonder, and its correspondences ~~in~~ in the constructions of Mas ses and Solomon are for Engineers.

Such is the sum of our sacred studies; and such is the position I have secured in relation to them. At the age of 15 I consecrated myself to divine study and work. At 22 I commenced my literary career; and the Theodice then commenced was first completed 16 years later, & has been several times revised & to the utmost enriched, especially with Hebrew learning of the highest order; so that the Christian world, at my vacation, will be left in possession of a Theodice usefully presenting its highest knowledge, thoughts and aims, as does the Mahabharata or the Uhad those of the depraved Pothianism held in either east or west; the Mosaisists holding it purely in their balmir at the centre of the habitable earth. This work has grown from about 19,000 lines in 1843 to nearly 40,000 at present, the last revision being now in the 16th out of 24 Books, & advancing slowly. None of the modern schools can understand its opening, & few can find themselves not surprised in reading the reasons for the action: it is so different from anything heretofore associated with ~~the~~ the legend of Moses.

I have ever held the modern schools in high esteem, ^{so far as they lead;} but there are whole encyclopedias of sacred study, that, though familiar to the more advanced in Italy & France, & England, have never received ^{serious} attention beyond the Rhine, either in the Netherlands or the Uplands. Besides ^{any} study of the Hebrew

and the Palestinian Greek, in which few indeed are adepts in our day, we must master at least 3 studies not at all attended to, if known in the Teutonic section. The first (as nearest) is the use of names for moral purposes; as in Matt. 27. 9. This is our own - my own - here; it has not been thought of in England, unless in Trummond or Asher in 16m. 7. 30. (Vedius Inducius in 20.)

The second is the use of astronomical-Messianic figures in writing down both history & prophecy as Gen. 5. 1-15; 14. 7-20, Joshua passim & especially Ch. 15-19, & the last words of Jacob & Moses, down to the last adventure of Samson; with allusions in the practical fictions; as Amos 5. 8; Job. 9. 9; 38; 31-33; Ps. 119. 89-91; and esp. 19. 1-6 cited in Rom. 10. 18 to show that all nations have known the Gospel; and Josephus also holds the same view, when he says (Ant. 3. 7. 7; War. 5. 5, 5) that the altar service in all nations (see Mal. 1. 11 Heb) corresponds everywhere & like to the teachings of the celestial sphere. This study has never fully died out of even the Christian world; and within little more than a century it has been quite well recovered. It is studied among the higher circles in England (see in Whistell) & it has received its most perfect finish in our N. H. School of Five.

The third is the association of Numbers with moral positions both in Chronology and the Sacred Text. This was studied with great care (after

the Fathers & the more enlightened during the Middle Ages) by Picus des Mirandula, one of the sweetest of Christian spirits, in cent. XV; but it has been completely rehabilitated here by Mahan & his friends, after the studies of Broome in England. (Odo Sacerdorum Part II.) This is in some respects the most important of our studies; as by a right knowledge of the Levitical manner we are able to clear the text of its most serious difficulties; as a man being 42 at his father's 40th year; (2 Chr. 22. 2;) Jacob's 66 made 70, & then 75; (Gen. 46. 26. 27; Act. 7. 14.) St. Matthew's 3x14 generations for 2000 years; &c. and then it enables us to reason mathematically to move to one's senses the presence of God in the whole text & in all the partitions of time. This study is one of the marvels of time.

I am confident that if we had a faultless text its sum would be a multiple of 843 (24) as is that of Gen. 10. & Ps. 119; the one presenting the partition of nations; the other the Mediation of Messiah for them that hide with him, & that he affirms have never offended at all, (Ps. 119. 1-3. & all through; also Deut. 33. 9;) and takes it upon himself to make it good at his own expence, This idea of covering sin is presupposed in St. Paul, & makes clear his assertion that the believing are justified by faith. They are treated as if they had not sinned at all.

Mahan's chronology differs from all others in being based entirely upon the Sacred text, without a single conjecture, or proposing a single emendation, or balancing of varying numbers. Down to Noah all is clear; then for Adam we go to St. Stephen (Act. 13. 4) with Gen. 11. 32; & 12. 4.) For the Exodus we look to St. Paul; (Gal. 3. 17;) who also gives us the reign of Saul; (Act. 13. 21;) and his 450 years to Samuel are found, by consulting Hebrew usage, to run from the Exodus. The 40 years of Samuel are to be drawn from the 120 years of 1 Th. 6. 1; of which 3 were marked by provocation between the crossing of Jordan & the burning of the temple by the Israelites, and without Samuel there are but 2 - Eli's 40, & Jeremiah's. There are 3 of provocation; 3 of foreign oppression, under Saul & Joash & before Samson; 3 of deliverance under Othniel, Gideon, & Jephthah; & 3 of extended rule under David, Solomon, & Jeroboam II. By comparing dates we find the joint reign of Jehoshaphat & Jehoram to have been 3 years. At the captivity in Babylon the Hebrew chronology becomes merged in that of the Gentiles.

But as fine as some of our reasonings, after we have formulated our Table the Probability of mistake is 1 in 10; this representing a column of figures of (say) 500 places. It was in forming his Table that Mahan discovered a clue to the association of numbers with moral positions. He found 8 connected with a new condition; 9 with judgment; 13 with transgression 14 with expiation & punishment. Thus Noah (St. Peter's 8th) is born A.M. 8x132; Adam 8x257; Jacob (when the family began to enlarge) A.M. 8x271; & so all through to A.M. 8x60; A.M. 8x748. So the Flood comes A.M. 9x184. Moses is born A.M. 9x382; Close of the Jewish War A.M. 9x466. &c. Seth is born A.M. 10x13; The "few & evil days" of Jacob's pilgrimage are 10x13 years. But 13 runs compact in both east & west as a mark of heresies & scandals, from the murder of James the Just A.D. 62; A.M. 13x322, down to 1882 when England set its foot on Turkey in Egypt, after Cyprus, A.M. 6006, or 13x14x33. 14 is rare; but it occurs at the rebellion of Baalshazai (14x306) and at the Hebra. A.M. 14x3 (42)x100+13; 13x203 years from the circumcision of Ishmael.

Yours truly

Isaiah M. H. Don, 60, Decy St. of the A. M. C. Church

P.S. The crucial test in relation to the literal inspiration of the sacred text is made by running through a long list of names; say At Sukis, as the longest; when we find it summing in Multiples of 8. This uniformity shows design, and that design must be divine, since no created mind could either foresee or make good a line of names running through thousands of years. Now in point of fact there are no less than 7 such lines up to the Advent; and there are groups, if not lines, in the N.T. all stem in multiples of 8; while the Antimessianic lines—the Beninites, the Ioktanidae, the Edomites, &c. all are marked by 13; the number of transgression & decay, as 8 is of life or renewal—resurrection—recurrence. Of these 7 lines the first, as longest, is At Sukis's Genealogy; the second is that of Patriarchs & leaders from ^{through Adam, Joseph, & the twelve Apostles} Adah to Elishah & into Esther, &c. The third is the same with an occasional family group added; the fourth is the Genealogy in At Matthew, from Abraham to Christ. The fifth is the line of the ¹² Greater Prophets; Nash, Abraham, Jacob, Moses, Samuel, David, Elijah, Elishah, Isaiah—Daniel; the ¹² Minor Prophets, Hosea—Malachi; the seventh is that of the 4x4 (8x2) true prophets named in the history of the Kings. If the probability of design in one of these lines be that of untold millions upon millions of millions to unity (1) how immensely higher must be that of the 7 taken together, coupled with the fact that as many (if not as lengthy) lines of Antimessianics are all marked with 13? Of course the probability is not an absolute certainty; but it is equivalent, when very high. All human knowledge, except that of a few intuitive & indemonstrable truths, is mere probability, and nothing more; and yet all the business of life, however varied, rests upon it; and Proctor has truly said that the mathematical form of probabilities expresses the terms upon which everything takes place in the life of man.

One of the most remarkable things concerning the correspondence of numbers to moral conditions in the sacred text is the fact that the sum of whole sections containing names will be a multiple of their sum. Thus the text relating to the family of Ioktan seems in a multiple of 13, as do the names; of which there are 13+1; Ioktan being numbered 13x13. In Gen. 3 the 13's are so arranged that they may be represented by 4 concentric circles; and so the 8's in 1 Pet. 3. 20-22 can be represented by 7 such circles. ^{5 is the order of an army (Isa. 61. 10) consisting of 5000 men, as in W.D. 11) consisting of the main body, two wings, the front and rear guard. The sum of the law (Ex. 20. 2-17) is a multiple of 5. 9 is the number of Paternal and Judgment; and the judgment of the ^{singing} archangel (Ez. 28. 12-17) sums in a multiple of 9; while the dead waiting for judgment (Ez. 32. 17-32) are distinguished by the text summing in a multiple of 13. Ps. 119 is openly built upon 843. In each of the 22 sections there are 8 lines; and 22 is the third 8 in succession. The sum is 8x3x13000+800+6. In short, the study of Numbers in the text shows that each section, each book, & the whole together, is as artificial, and as clearly the effect of design as the Iliad or the Principia; and that design must be divine.}

Opening of my first Theodice.

Celestial Shien! O before the throne,

Mid shapes seraphic moving full of eyes
In circling flames, before the Spirits seven,
Mid thrones, dominions, powers, mid burning wheels,
Mid lightnings and the thunder of stormy wings,
That ever play'st unwearied in the joy
Of endless life, when heav'n's diurnal hymn
From incorruptible to incorruptible
In God's own temple swells (the dead Three-One
Sitting embosom'd inexpressible
In light serene, all-dazzling mid thick clouds,
List's aye well-pleas'd,) the Father's power declare,
The lightning of his presence, and the fear,
The dead, the stretching forth of that right arm,
Conspicuous o'er of flames, wherewith he led
As harmless flock his ransom'd through the sea,
When to his thunders blacken'd the earth and skies,
And down headlong such multitudes he cast
Of heaves waving round a Godless king,
Though die in arms, the dead of earthborn men.

Sing how the vast and stormy deep her gulfs
Disparted neath his thunders, then stood fix'd,
Twixt th' earth and heav'n one whole night's journey long,
That men pass'd o'er dry land where all was sea.
On shall I call unnamed Thy Deities,
O Spirit Eternal, Light sevenfold diffused
Self-radiant o'er the Crown, o'er th' infinite heights
Of th' Unbegotten Word th' archangels name
The Throne of glory, O that sole masterpiece known
The deep things of the Father's counsels old
(Of mine Omniscience sought out ere the heavens)
Predestined to their ends? Thou first th' unknown,
Th' unbounded void, where roll'd no sun, no moon,
No green earth, nor the host of wand'ring stars,
Orbs variable or fix'd, and various beams,
Th' abyss of nature unform'd, (both womb and grave
But for Thy genial ray) with life impregn'd
Of dove-wings hovering o'er, and at Thy breath
In order upspringing th' illumined heights of heav'n,
The breadth of seas and outspread lands play'd o'er
Of live things numberless through moist and dry.
So now, of holy wings perch'd o'ring
In mystery wondrous, late to mortal sight

What none expand through heaven and earth and hell:
That, led of thee, sole Light of life in worlds,
Ifirst may tell whence plagues and deaths unheard
The Father's fury on lands outpour'd, the sway
Of crude Meiammon, with the judgments fall'n
On all the gods of Nile, and whence the sea
(Sight strange and marvellous!) sped to Joseph's sons,
When they, departing from th' Egyptian clime,
Went forth with joy and song to distant lands:
Through th' arm almighty loosed from stripes and bonds,
Long rest to find about their fathers' tombs.
So die the wrath of heav'n's Almighty burns,
Though slow, the proud averse unequal laws
That frame deceitful to their mortal shame,
And none may quench, no, not t' eternal age,
When once hath burst th' insufferable blaze
From out his treasury of plagues and storms,
(That Babel eies through all her bricks down clove,)
Amazing heap'd against a dreadful day.

Alas! what power, what spirit, mough from heav'n
Past every night, past boundless void and time,
Past motion, force, or change of things create,
Past orbs enspiral'd of th' inconstant stars
Still turn'd unequal through th' appointed years,
(Though men deem fix'd in adamant'ine orbs,)
In speech articulate the name may enbase
All execrate, though all most execrable
In one were join'd, as poisonous balefullest,
If cold or cold, with curses neath th' eclipse
Ill hands have aded, in witches' caldron brew'd,
Just heav'n in judgment inexpressible,
And unimaginable eternal wrath,
Sole due th' Apostate damn'd from ancient days,
Graves black in signs of mingled scorpions
And asps that none may read of sharpest sight
Among eternal spirits save alone
His own omniscience all the shadow of death
Exploring, neath the footstool of his throne:
Accus'd, and add the deeds of horror past all named
Most movable of that archangel fall'n
Of old from heav'n to grovel in earthly slime
Mid this disaster'd planet star begirt
For him given up misused to slaughter and rape
To murder and wrath, and lewd adulteries
Past shame or bound assign'd (for none may bar

The deluge once set loose) ev'n him whose guile,
Stir'd up of envy, all this world hath drawn,
Malignant still th' All-Bounteous Lord A' abhor
In man reveal'd, the destined heir of worlds,
Unborn, that eye his glory and power shall sing,
Proved mighty in love and patience past all bound
As mighty in force creating to destroy;
That millions, though heav'n-born, from God now fall'n
Still flee down black'ning through eternal days
Toward bottomless Gehennaim; while above
Heav'n opening smiles with sight of godlike shapes
In act and voice, all shining in their bliss
Inviting to the taste of endless joys
To pure souls apt above the throne supreme.
+ + + + +

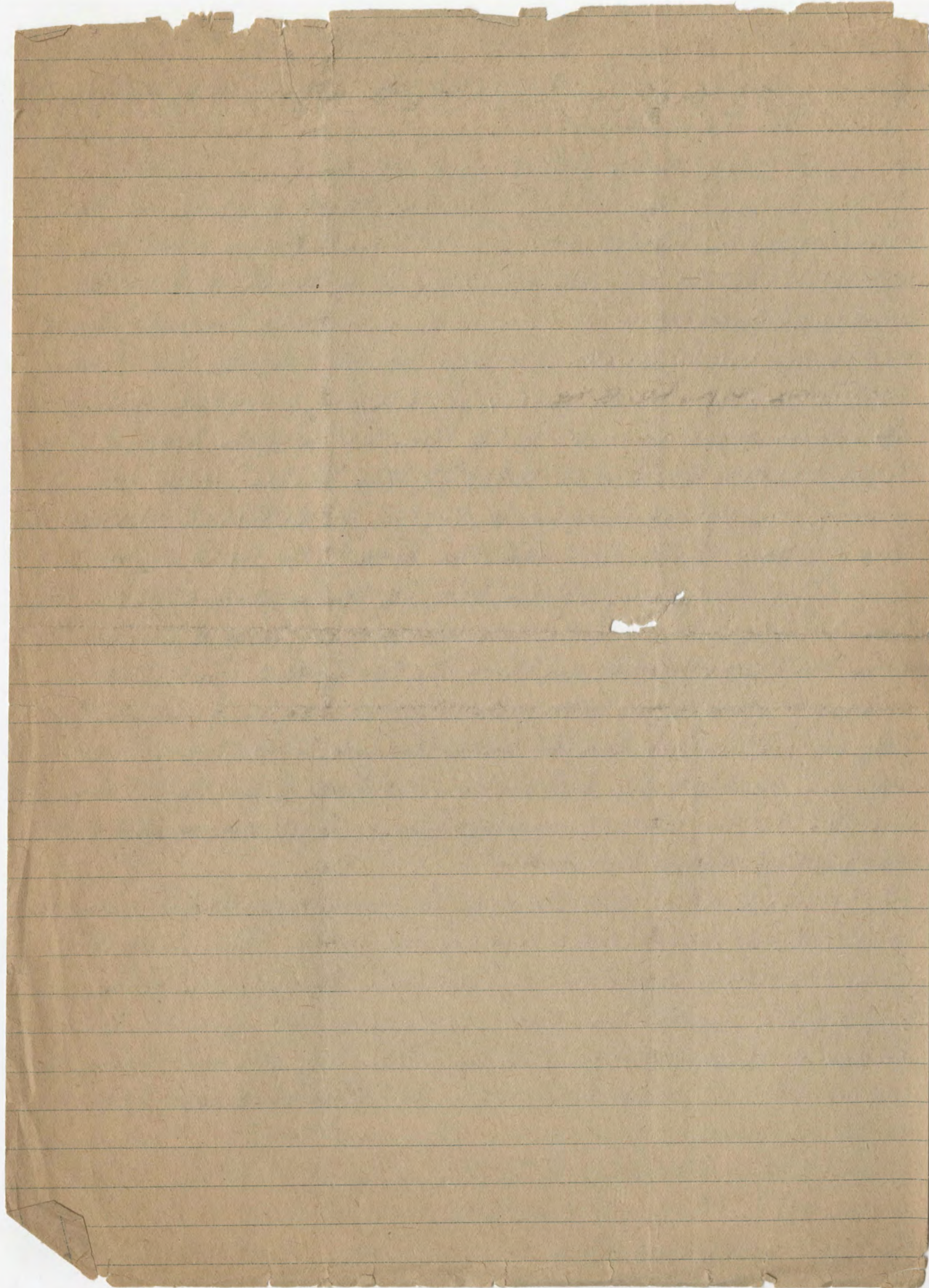
Indianapolis, Ind May 25, 1891

Rev. W. R. Harper.

My Dear Sir.

I have just read in the Cincinnati Enquirer an extract from one of your lectures on the Bible. I am at a loss to understand how a man of your reputed high order of intellect could have made in that lecture such a queer looking crazy quilt of ideas and thoughts, of the Bible you say "I see these errors and yet accept the Bible", you see errors in what purports to be a divinely inspired book, and still believe the book to be divinely written, do you? Now Sir, if there are errors in the Bible and ~~it~~ is an inspired book ^{whom} from do you receive your authority to point out those errors? Can you set yourself up as a judge to say which is an error and which is not an error in the Bible? If an infinite God give to man the Bible, by what right has finite man to sit in judgement on it?

I would also ask leave to propound to you a few more questions pertaining to this book you call of divine origin. To begin, If an infinite God has seen proper to give to finite man a divine Law why did he allow even one error to be found in it? A divine Law it would seem would require a divine custodian and if so why should finite-wielded man ever have as he has its custodian? Does it not seem to you an educated man a great scholar, a



you are that even an infinite God would but
prove deficient in his duty to allow one or many
of his divine laws to be altered or changed in
any way by a finite being? If he does, he would
show himself about as careless a law maker
as some of our Indiana Legislators, and if you
know anything about some of their exploits
you no doubt consider some of them about fit
to hang up to dry.

Again, why should an infinite God give his laws
to only one nation and in only one language?

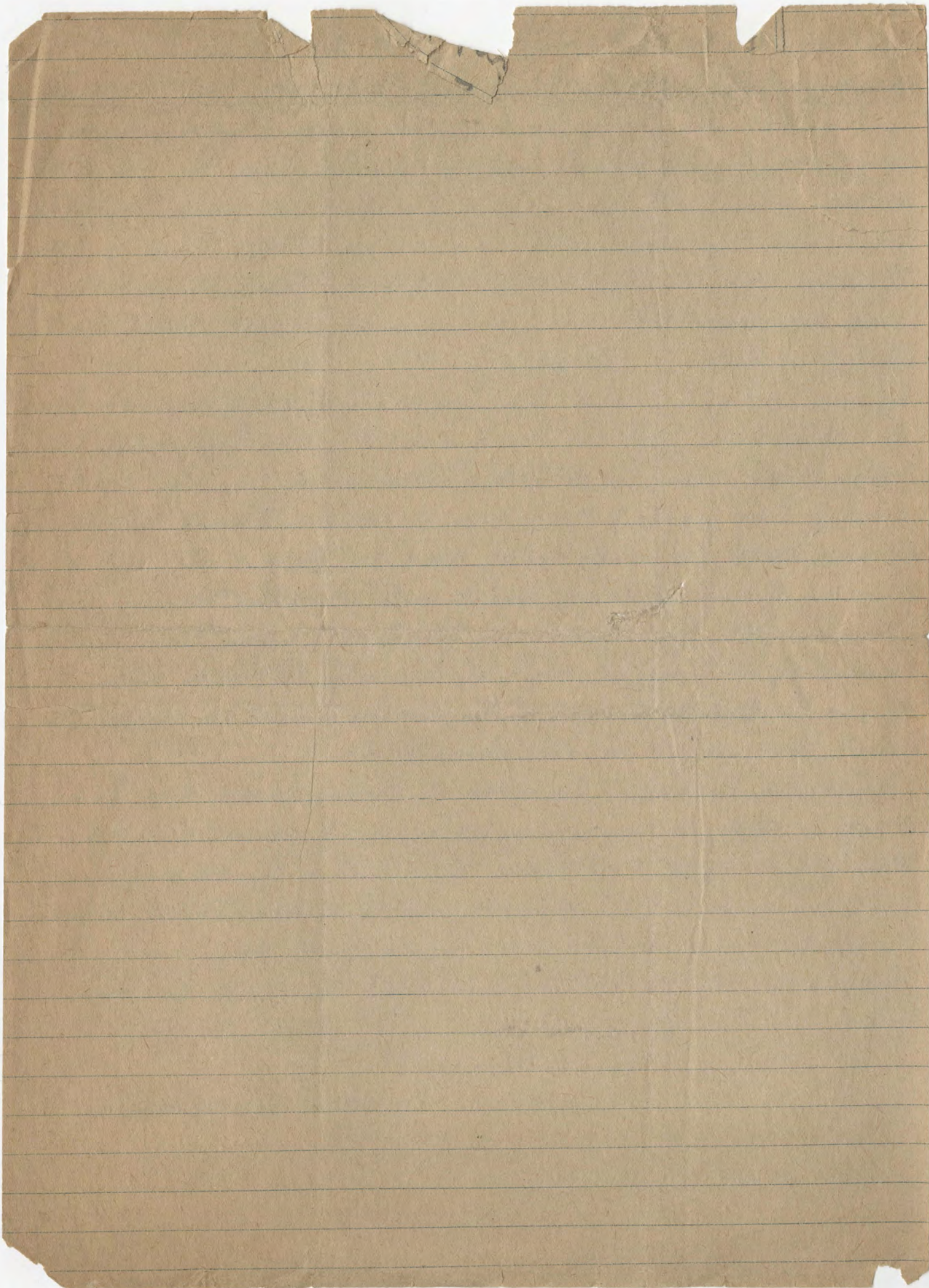
Why not give ^{them} to all nations and in all and
every language? you are I understand a Hebrew,
Greek and Latin scholar and to translate either a
Hebrew, Greek or Latin book into another tongue ^{you} ^{know}
can hardly be ever done without some loss in its
meaning or thought, and if so why should an
infinite God allow one of his divine laws to undergo
such treatment in its translation?

Being a stranger to you I will close for fear
that I may worry your patience, I would add
though if you consider this letter of enough
importance to be answered by you, that I would
be well pleased to hear from you and also to
receive from you the full text of your lecture
from which I quote.

yours truly &c.

M. H. Samster -

P.S. Please excuse pencil -



2000
Dr. J. W. D.
Hanover, Ind.

June 30. 92

Baldridge

Prof. W. R. Harper.
Chicago, Ill.

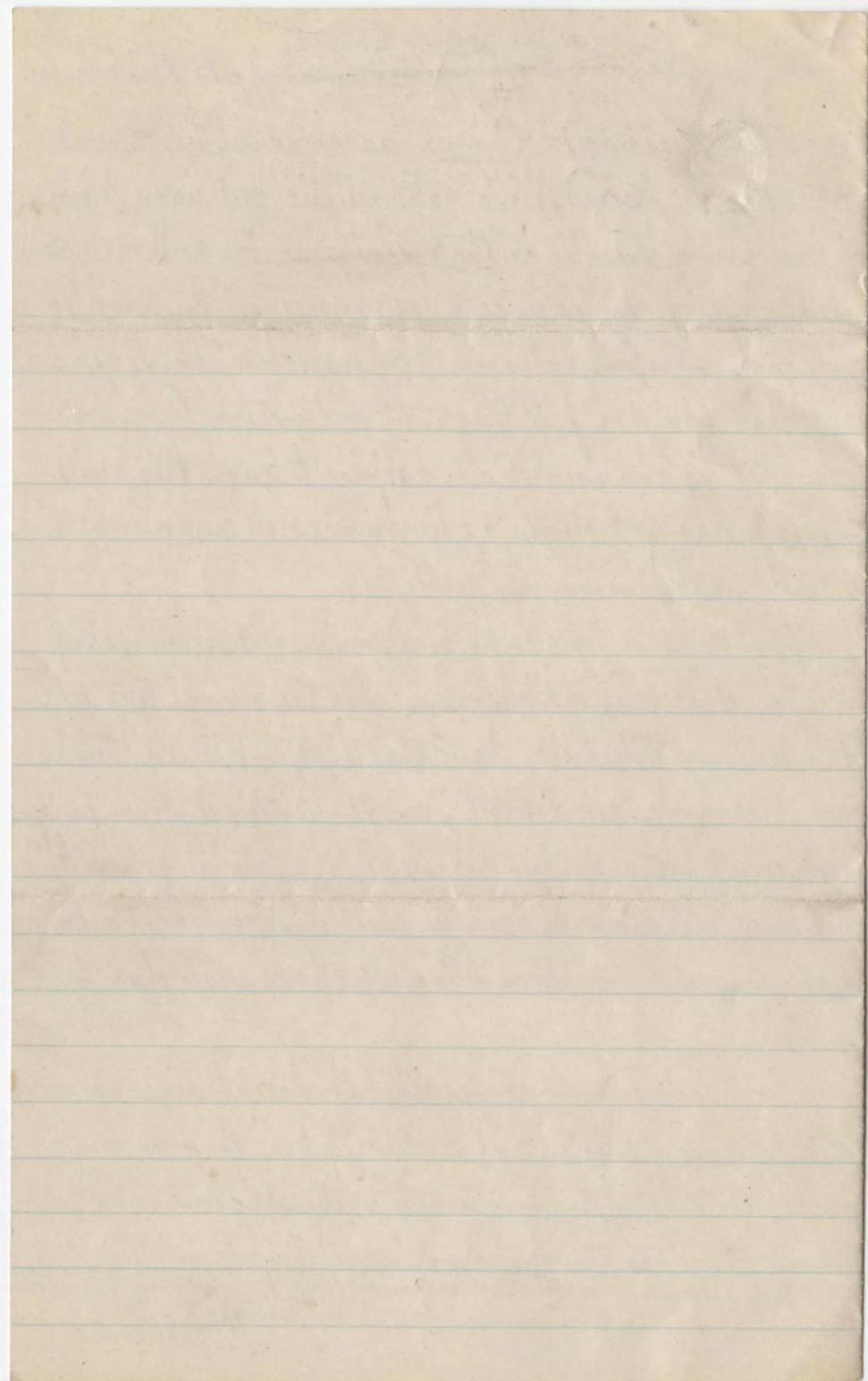
Dear Sir, Your letter of the 27th is at hand. It gives me great pleasure to have you say that you are not among the Germanizing Biblical critics, but opposing them. I think this movement, now fairly lodged in the Congregational & Episcopal ^{churches} in this Country, the "establishment" of England, & the Free Church of Scotland, & that has run its course in the protestant churches of Germany destroying their religious life, is one of the most portentous signs of the times. I stand in amazement at it in the midst of our light & blessings & spirit of evangelism. That so popular & competent a leader as yourself should be developed to introduce & commend the movement in the Baptist Church thro' their mighty educational agencies now equipping at Chicago, has filled many wth alarm, myself among them. But, ^{even} a copy of the Programme of the Chatauqua assembly bro't word that the Biblical Department &

for the season, ^{is in your hands,} ~~with yourself at~~ I felt that here
was the Methodist Church assailed in her most
accessible point. With rationalistic criticism shrewdly
& insidiously inserted on that platform, ~~the~~ ^{its} methods & results
destroying confidence & reverence in the Word of God
w^d gain a ~~fasting~~ entrance, & commendation. If you can
say that you are "fighting - the destructive German
school" - this changes it all. I rejoice to know this, & will
expect to read yr lectures & deliverances wth new interest &
pleasure, & to hear no uncertain sound.

The reason for supposing you in entire sympathy
wth the disciples of Eichhorn &c was the general tone of the
"Old Testament Student." I am glad to say that the editorials
are reverent. But art^{le} VII - Nov. 91 - Article II - Apr. 92 &c
that come to hand in opening the last Vol. & yr editorial for ^{Dec. 91.} ~~Jan.~~
did seem instinct wth the views in question, & to contradict the
testimony of the scriptures to themselves, & the consent of all the
parts.

I confess myself confused, but accept your assurance
with a sense of relief, & will venture to hope that you may not
assist the drift of the times towards a rationalistic treatment of the S.S.
& the ultimate rejection of the supernatural in revelation, (as Lyman Abbott in his
last book.) The time is short, & yr responsibility terrible. May God guide
& keep you in his fear. Very sincerely yr fellow servant.

S. C. Baldrige



Rev. Vincent L. L.
Buffalo, N. Y.

Rev. & dear Sir, A Catalogue of
the Co^a assembly for 92 is just at hand. I learn from this that
Prof. Harper is ~~Pro~~ a scholar & adequate & presume, but a Biblical
critic of the destructive German School. I am filled wth apprehensions
I presume there is no avenue by which German rationalism can
enter the M. E. Church to distress & destroy the simplicity of ^{the} faith
& work ^{more readily} than this popular "Chautauque". This treatment of the
Holy Scriptures, & this style of speculation has been tried. Why
should we give open door & vantage to what has had a large
share in destroying reverence for God's word in Germany
& France, & is mining at the life of the English Church? I am
apprehensive that as it permeates the Baptist Church thro Prof. Harper
the M. E. Church thro this movement at Chab^a & the Pres.ⁿ Church
thro Prof. Briggs &c it will ~~defeat~~ ^{permeate} Evangelical Protestantism ~~for a long~~
in this land that is God's opportunity for the Gospel, & gospel
agency for this & all lands. Wealth, vain scholarship, & intell-
ectual pride, & this imported rationalism in the Church, an
overwhelming Roman Catholic, & infidel ~~class~~ of immigration, &
the Colleges & Universities becoming so generally sceptical
materialistic, ^{younger} ~~the~~ ministry so confused & corrupted
by the "winds of doctrine & cunning craftiness whereby
men lie in wait to deceive," are we not on the way to
throw ~~over~~ ^{our} away our simple gospel, foolish to the wise, but
mighty thro God, & our hard-won achievements as servants
of Christ, for Protestantism. In this time of ~~dark~~ & danger is Chautauque
gone over to infidel German School of tho^r in its "school of
sacred Literature"? This is such a serious, ominous & far-
reaching departure in the M. E. Church, & under yr hand,
that conservative men stand dismayed at what may come
to this now homogeneous & earnest branch of God's people. There may
be a defence of the ~~pre~~ ^{pre}-view included, if not mentioned, in the exercise.
I am a retired Presⁿ-minister, & write this private note to you, out of a troubled
heart. You are not to trouble yourself to answer. It is between us & G.
Very truly yours - S. C. Balchbridge
Hanover - Ind. 5-26-92.

IF NOT CALLED FOR
IN TEN DAYS
POSTMASTER WILL PLEASE
RETURN TO



UNITED STATES

INDIAN SIDE

ENVELOPE

MAY 28 1892
IND.



Bishop J. H. Vincent-

Buffalo-

New-York-

Charleston
Chautauque.

U. S. PATENT, JULY 1, 1879.

REC'D.
60

First Presbyterian Church

The Manse.

J. M. WRIGHT, Pastor.

*Drop out
A bad criticism
upon you and the
Student. Have dropped
this name from
revisions list
also*

Parsons, Kansas, June 9th 1892.

Prof. W. R. Harper.

Chicago, Ill.

My dear Sir:

I have been watching somewhat closely the trend of affairs in the C. D. & N. D. Student, also that of the Army List, of Sacrament, in what you have sent me. And yours of 6th inst., again calls my attention to the subject.

While at Dodge City, Kan., in 1889, I tried to secure a class in your course of study. In 1890 I came to this place to take charge of a ch. of 400 members. Several articles in "The Student," I not only gravely questioned, but disbelieved; and in the Nov. number of 1891, pp. 300-304, you entirely satisfy me as to the trustworthiness of your investigations. I have no more whatever ~~any further~~, for the "C. D. & N. D. Student" any further. Please scratch my name from its

It would not be fair to withhold credit where there is such exactness.

First Presbyterian Church.

The Parson.

J. M. WRIGHT, Pastor.

Parsons, Kansas, _____ 189

2
Very, on p. 303, you say "Haggai was written
September to December, 520 B.C." Now I admire
definiteness, and you have that date down
very fine. Also, on p. 304 "Daniel was written
in January, 184 B.C." (Very definite,

But the School of Astruc, Wilkenson, Ken-
nedy, Graf, Harper & Briggs is too definite &
exact for me; and so much so, that I
have no confidence in the results they
obtain. Indeed, no two of you are agreed,
except in this; that consciously or
consciously you are determined to dis-
troy faith in the Bible. If we are to
live you men, the Bible is the worst
conglomeration of fact and fiction that
the world has seen. Even Christ can't
be believed when he quotes from the last
half of the book called Isaiah.

I have no confidence in any such destruc-
tive criticism. Proper criticism, I admire.
But destructive criticism I hate, for its mis-
sion is evil. Neither have I any confi-

First Presbyterian Church.

The Manse.

J. M. WRIGHT, Pastor.

Parsons, Kansas,

189

3
deuce in the "Bible studies" you prepare. For wild as your statements are in "higher criticism" they are liable to be wild in lesson preparations. I shall, therefore, not only refrain from trying to secure a class, but shall discourage any one else from trying. You may think of this whatever you like. And conclude it is ~~not~~ foolish, hard-headed, fanatical, bigoted, anything you like, but I have reached the conclusion deliberately and shall so remain, until I have evidence sufficient to change that opinion; and I am always ready for trustworthy testimony.

So please take my name off of the subscription list to O. & N. O. Sturges. For I can better apply to money.

Yours Respectfully,
J. M. Wright,

P.S. I am in correspondence with ~~the~~
some of the ablest of our leaders of
thought in Britain, America, and
Australia; and I am pleased to find
that all these are expressing themselves
as very well pleased with this book -
as expect it to do much good. A. C.

The Principal & Professors,
Chicago Seminary,
United States,
America.

Ardbross Place,
Inverness,
Scotland.
June 1, 1891.

Rev. Sirs,

I send you herewith a copy of the
first volume of my book on the Bible in the Light
of Nature, of Man, & of God, which please accept
as a token of respect for you & for universal
truth. It contains the true Key to the structure
and meaning of the whole Bible; these being the
same as those of Mythology, of all the Religions
of the world, of Man (mind & body), of Nature,
or of all Divine Manifestations. The truth of all
this will be seen by a careful & intelligent
perusal of my book & will appear more clearly
in my second volume.

My principles of interpretation are those
that are natural & necessary in & to these sub-
jects, Man, Nature, or all things.

I have humbly & thankfully to say that I
am now able to see & to show the structure &
meaning of the whole Bible in all its parts &
statements, as being exactly the same as
those of Nature, of Man, of Mythology, & of all
the Religions of the world.

You are at liberty to make any use you
may think fit of this letter & of this book.

I am, Rev. Sirs,
Yours very respectfully,
Alexander Chisholm.

Chicago, Ill.
 June 11/84

My dear Sir,
 I have the honor to acknowledge the receipt of your letter of the 10th inst.

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
 Yours,
 J. C. Smith

Enclosed for you are two copies of the report of the Committee on the subject of the proposed amendment to the Constitution of the State of Illinois, as passed by the General Assembly at its session in 1883. I am, Sir, very respectfully,
 Yours,
 J. C. Smith

Yours very respectfully,
 J. C. Smith

Albuquerque N.M. Feb 13/92

Rev J. Bridgman

Dear Bro.

I send you a
bit of experience (and to you only) that
I suppose this work -

If there is anything in it
the world will be glad to know it - if not
then the world might be posted on
that fact - as Rev John Desquis seems to
be a true & ^{emphatic} every church in the city
has given him a hearing.

Very Truly

A. B. Cusby

Chilodactylus Ch. Ch. 1847

[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]

Ancient Testimony

THERE CAME TO THIS CITY THIS WEEK, FROM THE CALIFORNIA COAST, A JEW ABOUT FIFTY YEARS OLD, OF UNMISTAKEABLE EASTERN ASPECT, WHO BROUGHT ME LETTERS WHICH SEEMED TO PROVE HIS ASSERTION THAT HE WAS THE REV. ^{John} SERJUS, OF COTUM, [OR COTTOM] OF THE PROVINCE OF TRAVANCORE, INDIA, AND A RABBI AND MINISTER OF THE JEWISH CHRISTIAN CHURCH.

HE SAID THAT HIS PARISH CONTAINED 7.000 SOULS, AND THAT THERE WERE ABOUT 70.000 CHRISTIAN JEWS IN THE REGION, WHO WERE OF THE ANCIENT TRIBE OF ~~ISRAEL~~ GAD.

AT COCHIN CITY WAS THEIR BISHOP -JOSEPH-, AND THE RECORDS OF THEIR FAITH, SHOWING THAT THEY WERE ORIGINALLY CONVERTED TO THE CHRISTIAN TRUTH BY THE APOSTLE THOMAS IN 45-55 A.D.

SO MUCH OF FACT I HAD MET BEFORE AS CLAIMED BY THE ANCIENT JEWISH CHRISTIAN SECT OF TRAVANCORE, BUT WHEN HE ADDED FURTHER, THAT AMONG THE ANCIENT MMS. IN THEIR POSSESSION THEY HELD ONE VERY PRECIOUS, WHICH WAS A GOAT-SKIN COPY OF THE GOSPEL OF MATTHEW WRITTEN IN HEBREW, AND DATING UNDOUBTEDLY BACK TO THE 1ST. CENTURY, AND DESCRIBED THE PARCHMENT AS 48 FEET LONG AND MUCH WORN IN PARTS, THOUGH STILL LEGIBLE, I WAS INCLINED TO BE INCREDULOUS, AND TO WONDER IF THIS COULD BE TRUE, AND, IF SO, WHY THE CHRISTIAN WORLD WAS NOT ACQUAINTED WITH THE FACT, AND THE FULL PROOF OF WHAT ~~IS~~ ^{must be} THE OLDEST EXISTING MMS. OF THE CHURCH.

RABBI SERJUS, (OR SERGIUS,) SEEMED TO BE WELL POSTED BOTH IN THE OLD AND NEW TESTAMENT, AND IN GENERAL HISTORY. HE WAS ABLE TO QUOTE IN LATIN, GREEK, SYRIAN-SAMARITAN, HEBREW, AND OTHER LANGUAGES, AND SPOKE A BOOK-ENGLISH WITH AN EASTERN PRONUNCIATION.

HE CLAIMED THAT HIS PEOPLE HAD ALL OF OUR NEW TESTAMENT IN HEBREW, AND WERE UNCORRUPTED FROM THE ORIGINAL FORMS OF CHRISTIANITY WHICH WERE HANDED DOWN FROM THEIR FATHERS, THOUGH MODERN SECTARIAN MISSIONARIES HAD TRIED TO WIN THEM TO THE OBSERVATION OF THE VARIOUS CHURCH-FORMS OF OUR DAY.

HIS RECITAL OF A CONTROVERSY THAT WAS FORCED UPON HIM BY A CAMPBELLITE "D.D." AS TO THE FORM OF BAPTISM, WAS SHORT AND PITHY. "HE SAID TO ME THAT THE APOSTLES BAPTIZED BY PUTTING THE WHOLE BODY INTO THE WATER BACKWARD, AND THAT I WAS MISTAKEN IN MY WAY OF SPRINKLING, [I.E. POURING] BUT I SAYS TO HIM, IF YOU CAN SHOW ME THAT MY CHURCH WHICH LEARNED FROM APOSTLE THOMAS, AND SYRIAN CHURCH, AND GREEK CHURCH, AND COPTIC CHURCH, AND ALL THE OTHER EASTERN CHRISTIAN CHURCHES BAPTIZE AS YOU SAY, THEN I WILL GIVE UP THAT WE ARE WRONG, BUT IF YOU KNOW ANYTHING ABOUT IT, YOU KNOW THAT ALL WE EASTERN CHURCHES BAPTIZE BY SPRINKLING [I.E. POURING] AND HE HAD NOTHING MORE TO SAY."

THIS INTERVIEW REMINDED ME OF ONE IN THE HIGH PRIESTS ROOM IN SAMARIA, OR NABLOUS, ON APRIL 30 1873, WHEN, IN COMPANY WITH REV. HORACE JAMES, OF THE CONGREGATIONALIST, REV. J.A. HAMILTON, NOW OF THE COLL. & ED. SOC., AND HENRY DAY ESQ., FAMOUS IN THE PRESBYTERIAN CIRCLES, AND OTHER AMERICANS, WE WERE ALLOWED TO LOOK UPON THE ROLLS OF ANCIENT MMS. OF THE ~~ANCIENT~~ CHURCH OF SAMARIA, AND WERE FILLED WITH WONDER BY THE RECITAL OF ONE WHO INTRODUCED HIMSELF AS REV. YOUHANNEH EL KAREY, A MISSIONARY OF THE PALESTINE CHRISTIAN UNION MISSION.

Handwritten signature

MISSION.

YOUNG MAN EL KAREY, A MISSIONARY OF THE PALESTINE CHRISTIAN UNION WITH WONDER BY THE RECITAL OF ONE WHO INTRODUCED HIMSELF AS REV. OF ANCIENT MSS. OF THE ANCIENT CHURCH OF SAMARIA, AND WERE FILLED CIRCLES, AND OTHER AMERICANS, WE WERE ALLOWED TO LOOK UPON THE ROLLS THE COLL. & ED. SOC. AND HENRY DAY ESQ. FAMOUS IN THE PRESBYTERIAN REV. HORACE JAMES, OF THE CONGREGATIONALIST, REV. J. A. HAMILTON, NOW OF ROOM IN SAMARIA, OR NABLOUS, ON APRIL 30 1873, WHEN IN COMPANY WITH THIS INTERVIEW REMINDED ME OF ONE IN THE HIGH PRIESTS MORE TO SAY."

ERN CHURCHES BAPTIZE BY SPRINKLING | I.E. POURING | AND HE HAD NOTHING WRONG, BUT IF YOU KNOW ANYTHING ABOUT IT YOU KNOW THAT ALL WE EAST IAN CHURCHES BAPTIZE AS YOU SAY, THEN I WILL GIVE UP THAT WE ARE GREEK CHURCH, AND COPTIC CHURCH, AND ALL THE OTHER EASTERN CHRIST MY CHURCH WHICH LEARNED FROM APOSTLE THOMAS, AND SYRIAN CHURCH, AND SPRINKLING | I.E. POURING | BUT I SAYS TO HIM IF YOU CAN SHOW ME THAT BODY INTO THE WATER BACKWARD AND THAT I WAS MISTAKEN IN MY WAY OF 'HE SAID TO ME THAT THE APOSTLES BAPTIZED BY PUTTING THE WHOLE A CAMPBELLITE "D.D." AS TO THE FORM OF BAPTISM, WAS SHORT AND PITHY. HIS RECITAL OF A CONTROVERSY THAT WAS FORCED UPON HIM BY VARIOUS CHURCHES - FORMS OF OUR DAY.

ARIAN MISSIONARIES HAD TRIED TO WIN THEM TO THE OBSERVATION OF THE ANITY WHICH WERE HANDED DOWN FROM THEIR FATHERS, THOUGH MODERN SECT IN HEBREW, AND WERE UNCORRUPTED FROM THE ORIGINAL FORMS OF CHRISTI HE CLAIMED THAT HIS PEOPLE HAD ALL OF OUR NEW TESTAMENT AND SPOKE A BOOK-ENGLISH WITH AN EASTERN PRONUNCIATION.

QUOTE IN LATIN, GREEK, SYRIAN-SAMARITAN, HEBREW, AND OTHER LANGUAGES THE OLD AND NEW TESTAMENT, AND IN GENERAL HISTORY. HE WAS ABLE TO RABBI SERGIUS, (OR SERGIUS) SEEMED TO BE WELL POSTED BOTH IN EXISTING MSS. OF THE CHURCH.

ACQUAINTED WITH THE FACT, AND THE FULL PROOF OF WHAT IS THE OLDEST IF THIS COULD BE TRUE, AND, IN SO, WHY THE CHRISTIAN WORLD WAS NOT THOUGH STILL LEGIBLE, I WAS INCLINED TO BE INCREDULOUS, AND TO WONDER AND DESCRIBED THE PARCMENT AS 48 FEET LONG AND MUCH WORN IN PARTS, WRITTEN IN HEBREW, AND DATING UNDOUBTEDLY BACK TO THE 1ST. CENTURY, VERY PRECIOUS, WHICH WAS A GOAT-SKIN COPY OF THE GOSPEL OF MATTHEW, THEN, THAT AMONG THE ANCIENT MSS. IN THEIR POSSESSION THEY HELD ONE CIENT JEWISH CHRISTIAN SECT OF TRAVANCORE, BUT WHEN HE ADDED FOR SO MUCH OF FACT I HAD MET BEFORE AS CLAIMED BY THE AN- CHRISTIAN TRUTH BY THE APOSTLE THOMAS IN 45-55 A.D.

OF THEIR FAITH, SHOWING THAT THEY WERE ORIGINALLY CONVERTED TO THE AT COCHIN CITY WAS THEIR BISHOP - JOSEPH - AND THE RECORDS THE ANCIENT TRIBE OF KANAN GAD.

THERE WERE ABOUT 70,000 CHRISTIAN JEWS IN THE REGION, WHO WERE OF HE SAID THAT HIS PARISH CONTAINED 7,000 SOULS, AND THAT CORE, INDIA, AND A RABBI AND MINISTER OF THE JEWISH CHRISTIAN CHURCH WAS THE REV. SERGIUS OF COTUM, (OR COTTON) OF THE PROVINCE OF TRAVAN WHO BROUGHT ME LETTERS WHICH SEEMED TO PROVE HIS ASSERTION THAT HE COAST A JEW ABOUT FIFTY YEARS OLD, OF UNMISTAKEABLE EASTERN ASPECT THERE CAME TO THIS CITY THIS WEEK FROM THE CALIFORNIA

THIS MAN SAID THAT HE WAS A NATIVE OF NABLOUS, OF PARTLY JEWISH DESCENT, CONVERTED TO CHRISTIANITY IN 1857, PERSECUTED, BEFRIENDED, EDUCATED IN ENGLAND, AND ^{now} A MISSIONARY AMONG THE GREEK CHURCH OF HIS NATIVE CITY. WITH MANY PROMISES OF SECRECY FROM US, HE TOLD OF HIS RESEARCHES AMONG THE RECORDS OF THE SAMARITAN HIGH PRIESTS, AND SAID THAT ONLY THE DAY BEFORE VIZ; APR. 1 1873, HE HAD FOUND THE FOLLOWING RECORD BY THE HIGH PRIEST SHABBOTH WHO WAS IN POWER IN THE YEAR 4281 A.M. SAMARITAN CHRONOLOGY, "IN THE 19TH YEAR, BEING THE 4281 OF THE WORLD, JESUS CHRIST, THE SON OF MARY, WAS CRUCIFIED AT JERUSALEM."

THE PROMISE OF SECRECY WAS EXACTED IN ORDER THAT HE MIGHT CONTINUE HIS INVESTIGATIONS WITHOUT DISTURBANCE, WHICH HE ASSURED US WOULD CERTAINLY ARISE IF THE HIGH PRIEST OR THE SAMARITANS SHOULD KNOW THAT HE WAS GIVING THE RECORDS TO THE WORLD.

I HAVE ANXIOUSLY WAITED FOR THE PROMISED REVELATIONS THAT HE EXPECTED TO MAKE IN THE NEAR FUTURE, BUT IN VAIN. AND YET, THE APPARENT SINCERITY AND HUMBLE PIETY OF THAT MAN, AND OF THIS REV. SERGIUS, MADE SO DEEP AN IMPRESSION THAT ONE HESITATES TO CALL, OR THINK OF THEM AS IMPOSTORS.

IF, HOWEVER, THEIR STORIES ARE TRUE, AND CAN BE DEMONSTRATED TO THE SATISFACTION OF SCHOLARS, WE HAVE TWO INDEPENDENT WITNESSES TO THE TRUTH AND DATES OF CHRISTIANITY THAT HAVE NOT USUALLY BEEN TAKEN INTO ACCOUNT IN THE LINE OF EVIDENCES.

THE REV. JOHN SERJUS IS ON A JOURNEY ROUND THE WORLD WITH HIS FAMILY, AND LEAVES US TO TRAVEL EASTWARD TO NEW YORK, AND SO BY WAY OF THE HOLY LAND TO TRAVANCORE, INDIA.

I TRUST THAT HE WILL FALL INTO THE HANDS OF THOSE WHO ARE ABLE TO ESTABLISH, OR REFUTE HIS TESTIMONY AS TO THE EXISTENCE OF THAT MS. OF MATTHEW'S GOSPEL OF THE 1ST. CENTURY.

A.B.CRISTY

ALBUQUERQUE, N.M. 2/13/9

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ALBUQUERQUE, N.M. 2/13/9

A.B. CRISTY

26 John street.

New York, Sept 22nd 1891

Prof: Wm B. Larper.
Yale University
New Haven Ct.

ack. 9/24/91 J. V. K.

Dear Sir!

Trusting you have read the book
Mill: dawn I sent you a few months ago.
I now take great pleasure in mailing
you the July or August Tower wherein
you will find the most logical and biblical
views concerning the Briggs matter and
kindred topics, showing exactly where
Dr B. is wrong & where he is right, accor-
ding to the Bible, apart from all human
theology or philosophy.
My whole desire is that you & many others
as leaders in the church, shall be made
acquainted fully with all the truths, as
they become due, in accordance with God's will,
and I sincerely do hope you will look upon
my actions in that light and gladly receive
with me & others, all the light we possibly
can on Divine truth as taught in the Bible.
Should you desire a few more copies for distribution
I shall only be too glad to send them free of all charge.
Yours very truly J. F. Verkuuteren.

Sept 22 1891
Wm. H. Barker

Yale University
New Haven Ct.

Prof. Wm. H. Barker

Dear Sir:

Thinking you have read the book
I'll: I send you a few months ago.
I now take great pleasure in working
you the fact a frequent power wherein
you will find the most logical and biblical
reasons concerning the doctrine of man's
kindred topics. I believe greatly where
Dr. B. is wrong & where he is right, even
bring to the Bible, apart from all human
theory & philosophy.
My whole theme is that you & many other
as leaders in the church, shall be made
acquainted fully with all the truths on
they become true, in accordance with God's will.
and I sincerely do hope you will look upon
my actions in that light and gladly receive
with me & others, all the light we possibly
can on
I shall be happy to send them free of all charge.
I have very truly
Wm. H. Barker

President Harper,
Chicago University,
O Christ, my beloved brother,
To my mind the Christianity of now
is running wild.

I call a halt and throw
my life into the contest.

You know one shall put to
flight a thousand and
two ten thousands.

Will you make with me
two and add nine thousands?

Whose servants are we?

Our own — or Christ's?

Let us determine it hon-
estly for soon we may be dead
and then the judgment.

I send you the inclosed pa-
per for what it is worth.

The subject has cost me a
deal.

I am yours in love and in
sincere love of the Truth
Till death.

D. Lounsbury,
Minister of the Gospel,
444 Broadway, Albany, N.Y., May 7, 1892.

23 it down is aomination to God and dire consequences may be expected. In churches after one, two or three generations the male sex is run out and there remain not men enough in it to man the offices or what remain become so effeminate as not to amount to much, or spirituality so declines as that the churches are good for nothing. And then the woman - the best representative of her sex God ever made - the Devil deceived into eating the forbidden fruit. The man was not deceived. Through his love for the woman he went impulsively over to her disobedience.

For these two reasons the priority of the formation of man and the fact of the woman being deceived God determined her subjection. To break it down will inevitably bring His displeasure. But Gal. 3: 28.

See - but this oneness must be interpreted in harmony with the ever present duty of the ministry to maintain the God-inspired requirements found in 1 Tim. 2: 8-15. This oneness is only as far as redeemed. The body is not redeemed. This Rom. 8: 22, 23 declares. It is in the unredeemed body that the distinctions in the sexes appear; and they will not disappear until the redemption of the body. When will this be? When there will be no more need of propagating the Race - when there will be no more giving or being given in marriage - when this vile body will be changed and be made like to Christ's glorious body (perhaps a glimpse of it was had upon the mount of transfiguration) - when this corruptible is putting on incorruption and this mortal immortality and Death is being swallowed up in victory, - then is the body redeemed in a moment, in the twinkling of an eye. This will be the glad occasion of the soul that attains to it! Who can possibly realize the gladness, the ecstasy, the unspeakable felicity of the blessed ~~zen~~? That

33 contests to keep self under, what strugglings,
what wrestlings will not that then compe-
rate? Self under what? Steadfast
obedience to God.

Then the genuine
oneness in Christ Jesus! But to ante-
date it and put it now - when everybody
knows it is not true - and those claiming
it are false - what havoc to the cause
of Christ! The apparent good ^{things}
and fold overcome by what is thus done!

Let the women keep silence in the churches
(assemblies of the saints): 1 Cor. 14:34.

Let a woman in quietness learn in all
subjection. 1 Tim. 2:11. for it is not
permitted unto them to speak; but let them
be in subjection as also says the Law, 1 Cor.
14:34. This Law is Gen. 3:16. But to teach
for a woman I permit not, nor to have author-
ity over a man, but to be in quietness.
1 Tim. 2:12.

And all these for ^{other}
reasons than the priority of formation of
man and the woman being deceived into
disobedience. 1 Tim. 2:13, 14. And
these things all ministers are here by di-
vine inspiration enjoined to teach, and
enforce; and women who love God, out
of this pure love are to aid, encourage and
assist them in thus doing.

Now if
she in quietness is to learn in all subjection,
keep silence and not speak in the assembly,
not to teach nor have authority over a
man, how is she to pray or prophesy in
these assemblies except as she does it by
being in hearty accord with the men and
pastors as they do them? A man says,
Let us pray. He voices the prayer and all
are in hearty accord with him - each
all pray. So also with prophesying -
speaking to men edification and exhortation
and comfort. 1 Cor. 14:3. I think it noticea-
ble that the silence kept is opposed to speaking

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43 and not singing. This word "speak" has been so much falsified that it needs attention. The Englishman's Greek concordance shows the word thus translated to be used two hundred and ninety times in the New Testament and to be almost universally translated "speak". A few times say, A few times, tell. There is no other sense in the New Testament than these. The Father speaks, Christ speaks, Men speak, Angels speak, Devils speak. There is no possible honest escape from these things.

It is an assumption that God's prophecy as quoted by Peter extends through the gospel era. As well miracles. See Mark 16:17, 18 and John 14:12. But no record of any work of the name is found since those of the Apostles and the Evangelist Philip.

But the language of our blessed Lord Jesus as much justifies the believer's confident expectancy to work miracles through the gospel era as God's prophecy of women their speaking in assemblies such continuation. Nothing appears in inspiration enjoining the cessation of miracles while the quietness not speaking in assemblies and subjection are clearly enjoined.

Women can commit to memory psalms, valuable passages of Scripture and hymns and spiritual songs, keep meditating in these when need does not require other use of the mind and so about conversations in all fit places and so realize to themselves the excellency of obedience to a fair combination of Eph. 5:18, 19 with Col. 3:16.

Thus will they be filled with the Spirit and ready for all relations in life and delight to be obedient to the Scriptures the embodiment of God's will and in the certainty of being children of God and heirs of a glorious

53 immortality. On the other hand ^{to} obey honest convictions of what the Scriptures require is not to walk in the light, see 1 John 1:7, is not to know that we are in Christ, see 1 John 1:5, is not to be fruit-bearing, see John 15:4, 1 John 1:5, 6, is to be a liar, see 1 John 1:4.

I wish I could get over this — — —
but I can't. He that says, I know Him (every one professing to be Christ, says this by thus professing) and keeps (in sense of, obeys) not His commandments (in this paper are several of them), is a liar and the truth is not in him.

What wrong one does his own soul to think of getting into heaven in this condition! Obedience to the Word because of love of God is the basic principle of Christianity.

What does God mean by what He says? This alone must be the governing principle if one wants to be a Christian.

The law of necessity is as plainly laid down by inspiration as any law there — and there is no law for necessity.

The exceedingly glad occasion of the soul previously shown the Apostle contemplates in Phil. 3:7-11.

Rom. 10:15 shows the closing part of Joel's prophecy as quoted by Peter to be of abiding continuance; but nothing for the part preceding.

We need be warily on our guard against loving darkness rather than light because our deeds are evil and also against burying our talents in a napkin and also to let our light shine — of course obediently to the Scriptures.

Now I might say, Oh, let us see to it that we fail not! And this I do say, — — — but I can't trust myself even here.

God says, (Septuagint translation of Jer. 17:9, 10)

God bless (Septuagint version) (John 17:10)

we fail not! First this I do say,

Now, I thought, O, let us be it that

— of course obediently to the Scriptures,

in a whisper and also to let our light shine

and also against bearing our talents

press rather than light because our deeds

travels on our ground against every class

for the past preaching.

He said he

to us and a living conscience; but nothing

part of faith, however as quoted by Paul

3:7-11.

John, 10:10 showed the closing

above the specific contemplation in John,

ing glad occasion of the Lord's presence

is too low for necessity,

application as any time these — and these

necessity is as faintly laid down by in-

stants to be a Christian.

above must be the governing principle of

God's dream in what he says?

principle of Christianity.

the Word because of love of God in the world

in this condition!

his error had to think of getting into heaven

is not in him.

are several of them, is a low error, the

that this comes, and elements in this passage

that one professing to be (in the world) in

not I want, He that says, I know him, (for

I would I could get over this — — —

13:14, John 1:26, is to be a man, see John 1:14

the Word, it is not to be a man — because of John

John 1:17, is not to know that we are in (light)

used language is not to speak in the light

to say that we are in the light of the Word

3:7-11.

6} Deep the heart beyond all things, and man
is, and who shall for himself know him.
I Lord examining the truth of testing ^{hearts}
and trying, searching, proving, testing ^{kidneys}
to give each man according to his ^{wraps}
and according to the fruits of his studies,
labors, pursuits, businesses, customs,

This passage taken all in all I receive
hearts and kidneys as meaning all vital
organs and their connecting tubes and uses
as well as all mental operations.

The inspired Psalmist, 139: 23, 24,
(Septuagint translation) prays, I ^{will} search,
prove, test me, O God, and know my
heart; examine the truth of, test me and
know my paths of life and see if a
way of lawlessness in me and lead me
in a way ever lasting. ^{to my mind}
there is no safety but in such honest pray-
er and care and leading.

Now if you or your co-workers or
anybody you can get will show any flaws
or fault based on sound judgment with
this paper you will do me a great favor
to show it to me.

I think Gal. 3: 28
is true in the sense that men and women
who truly love God and so sincerely seek
to obey His Word are one. This is true
oneness and I think the sense of the pas-
sage and so in harmony with all other
Scriptures.

Whose friendship
am I getting — whose seeking by this
honest careful work? And I can-
cified with Christ?

April, 1892. B. Lounsbury,
minister of the gospel,

Joshua & the Sun. I am convinced the writer had no Belief in the absurd Miracle that the Son of Balaam makes of it. You should translate thus. "Then spoke Joshua to the Lord, in the Day that the Lord subjected the Amorites to the Children of Israel, and he said in the Sight of Israel, 'Sun of Sibeon be silent, & thou Moon of Ajalon valley'. And the Sun (oracle) was silent, & the Moon (oracle) ceased. Therefore is it written in the Poem of Jasher, that the Sun in mid-heaven stood still, & went not down about a whole Day, and that no Day was like that, before it nor after it, that the Lord so fought for Israel.' The Poem is quoted, not as Authority, but to show the Origin of the Blunder. There were once famous Oracles, which being silenced, were almost forgotten when this Joshua Book was written (after Jasher) - If they had not been miraculously silenced, their Temples would have had to stand in the Heart of the holy Land. The Israelites had sworn to use no Violence against Sibeon & its People.

Lastly, whoever translates Daniel, let him know the Century of its Fulfilment is drawing to a close. I cannot say such Wonders have always become known largely in the very same Century. The Seventy Weeks were not quoted in the New Testament, or perhaps in that Century. The 1290 and 1335 were, I think, within a Century, and now all forgotten!

I remain Sir, Yours very truly
No relation to Rev Garbett. E. L. Garbett.

26 Claremont Square
London N
26 Oct^r 91

Dear Sir, Reading in the Times that you are the Head of a new Bible-translating Body, I have thought right to send you a few Hints. I sent a Pamphlet against Huxley on Noah's Flood, which probably will reach you with this. You will observe that I write and print English in the way suggested by Benjamin Franklin in his last Letter to Webster, at least as regards Capitals to Substantives, and I cannot conceive why you none of you see its Importance. It was always more required in English than in German, and grows more necessary every Day. We are rapidly approaching the Chinese State of Language where each Word may be any Part of Speech. In a Passage of Proverbs, XX. 25, the word Vows may be either a Verb or a Noun, & some foreign Versions made from ours make it a Verb, some a Noun!

There are various Bits about Translation I am very anxious to press on your Notice. In the first Chapter of Genesis the word Waters should be Fluids, and Formament of course Expanse. The Expanse was called Sky,

though the originally created Matters were those of the two Skies, & of the Earth. The two Skies are evidently, the seen & unseen Hemispheres, over and under us - I have seen a Translator here bold enough to put "There were Evenings & were Mornings during one Day" - There were Evenings & were Mornings during a second Day". &c I doubt whether that is not correct.

I regard the Events that divided one Day from another as certainly Falls of Comets, the last of the six being the Deluge of 50 centuries ago - Now I want to impress on you the extreme Importance & Necessity of restoring the true Chronology of Chapters V and XI. The former must be from the LXX that alone retains it, but the latter should rather be from the Samaritan, for the sake of the doubling of each man's age, first in two Parts, then the whole sum, with the final Addition "and he died". This important Statement that distinguishes every one from Enoch, must have been original. Another Advantage of the Samaritan over the LXX is its omitting the mere Blunder of the second Cainan, but then the confusion of the two last Numbers must have arisen from Nahor & Terah being not Father & Son, but Grandfather & Grandson.

Indeed the whole of the Numbers might be embodied, in some such Phrase as this, without more Conjecture than in many allowed Places. "And Nahor lived 179 years, and [his Son] begat Terah, and Nahor lived after Terah was born 25 years, with Sons & Daughters; all the Days of Terah were 204 years, and he died. And Terah lived 70 years, and begat Abram after Nahor & Haran.

Now these are the Generations of Terah. Terah begat Abram after Nahor & Haran; and Haran begat Lot: and Haran died in the Presence of his Father in the Land of his Birth, in Ur of the Chaldees. &c &c. And the Days of Terah's [Father] were 145 years, [and those of Terah] were 205 years, and Terah died in Haran" -

There should be some Means of indicating that Chap. XX is a mistaken Legend, probably made by Moabites out of the Events in XII and XXVI. It contains not a single Name or Event that are not in those two Chapters. It merely interrupts the whole of Abraham's Story, and is incredible as a History. Then the Story of Hagar, which was quite credible in Wickliff's Bible, is now made absurd. XXVI. 14. Abraham being warned to obey Sarah literally, who would not have Mother or Son see another Son in the Caravan, he went off in early Dawn to send them on their way, & appoint where their Retinue should meet them. But poor Hagar lost her way in the Wilderness of Beersheba (where that City was afterward built) and the Retinue never found them till late in the Afternoon Heat. It is ridiculous to suppose Abraham was less liberal to her than to Lot; he divided his Substance & set her up as a Queen.

overwhelmed or buried, does not imply it was to remain habitable. Lot only dared to dwell in a Cave, a sort of Bomb proof against more Falls - A Fall of Salt had buried his Wife as she loitered, & her grandchildren would be told, "That is your Grandmother. She became that Mound of Salt". It is curious that there are several such Falls of Salt in Africa that may have fallen the same Day. Moreover it would exactly square with a Fall of that 33. year cometary star-shower seen twice this Century, in 1833 and 1866. The Latitude, Year-date & Time of Day would all fit exactly. Of course the tracing of it to an Encounter with Uranus 17 Centuries ago, is all overthrown by what was found of the Comet in 1866 January - If the 1899 Return do not come till Autumn, it might do as much mischief again - However this is getting wide of Chicago Bible Matters
I beg to remain Sir

Yours very truly

E L Garbett

26 Claremont Square
London N
24 Nov^r 91

Dear Sir,

There was one Flint about Genesis I forgot to insert in my Letter, Oct-26, namely that I hope you will not make Eve's Tempter a Serpent in Chap. III, but leave his Name "Hamaahash" as a proper Name. I cannot doubt he was a Member of one of the Races called "Missing Links", indeed Human in some sense, & from whom we must all be partly descended. The vast Majority of Antediluvian Flint-workers & Huntmen must have been shorter-lived than ourselves. In the 2nd of Noah, we read in Chap VI, they began to be taken as Wives by the Sons of God, who doubtless mean all of the Edenite higher Race, afterwards remembered as Gods. We are told the first mixed "Halfbreeds" were "the mighty men of old, men of Renown". But there have been none of greater Renown than them, Ham & Japhet. Noah's elder Sons must have followed the Example of other "Sons of God," and these were their mixed Offspring. Hence Shem lived only

six centuries. But he & the others in the Ark had Wives of their Mother's Families, so that the first Generation after the Flood were again shorter-lived, and were as different in Race as their Grandfathers nearly, or probably as Europeans & Negroes of to day - Noah was the last pure Edenite ever to be born. The shortening of life we must regard as wholly a Result of mixed Descent. Heber was the last of the four-century Breed. Then they fell to two centuries, and so on -

On receiving yesterday yours of Nov 11, I sent off another Copy of my Pamphlet against Huxley, as you did not mention it. Moreover I fancy, with an amended Title, it might make an Edition with you more saleable than here. Now to day I send my Daniel Fulfilment, and a little one addressed to Dean Alford's Brother, only printed you see, and not published. It refers to the last biblical Chapter with the words, "If any Man have an Ear let him hear". The Riddle there, of the 666, you see I maintain is open. It may have been told by Laymen 1000 Times. It was by an English Layman in

1845. (a memorable Year, that in which Daniel was proved a Prophet, if anyone cares a Farthing whether there are Prophets or not) - you see, I say all that is likely to be of Use. In a Lexicon will be the Nominative $\Pi\rho\alpha\phi\acute{o}\sigma\iota\varsigma$, but that is not in Scripture. Oblique Cases thereof are written, but we want a Nominative -

Returning to Genesis, I certainly should, if printing it, omit Chap. XX entirely, and put it smaller as an apocryphal addition at the End of the first Bible (End of Judges). Samuel, in his Simplicity, must have taken this Story of Abraham from Moabites or Ammonites, who mashed together the real Events of Abraham in Chap. XII, & of Isaac in XXVI. & the real prime intent was to bastardize Isaac & all Israel, in Revenge for what XIX tells of Moab & Ammon, which is perhaps false, but quite as likely true. We must not forget that, as Josephus says, Lot's Daughters believed themselves & Lot the only human Beings left on Earth. The Catastrophe of the Cities by Meteor fall, drove all Population far away, as you would and in a large Room the Place where Part of the Ceiling had fallen. That Loam was not to be

HANSON PLACE BAPTIST CHURCH,

HANSON PLACE, NEAR FULTON ST.

A. C. DIXON, PASTOR.

Residence: 424 Clermont Ave.

ackd - 9/21/91 4/4K

Brooklyn, N.Y., Sept. 14 1891

Prof. H. R. Koster

I thank you
for your note of June 29th in
prompt reply my request, and
I should have acknowledged its
receipt sooner, but rest in the
summer months has pushed aside
other things.

You say: "I must have said some-
thing like this: ten chapters of Isaiah"
And now I have a little longer re-
quest, prompted, I assure you, by
by a desire to know the truth,
and willing to let truth lead
me where it will.

Be kind enough to select only
the chapters of Isaiah, and point

out to me these pictures in
them, and you will greatly
oblige me.

Yours Sincerely,

A. B. Dixon.

Exeter, New Hampshire,
August 24, 1891.

Dr. William R. Harper,

My dear sir:

Kindly have mailed to
me a copy of the catalogue
of Chicago University.

What books do you know
of, please, that treat of the
attributes of God - omnipotence,
omniscience, omnipresence, etc?
Also, of angels and the human
soul?

What is the soul, good Dr.?
The Holy Bible - Genesis iii, 19 -
tells us - "for dust thou art,

and unto dust shalt thou re-
turn." The soul is immortal.
It never dies. What is it?

The Good Book also tells
us - Hebrews ix, 27 - "And as it is
appointed unto men once to die,
but after this the judgment."
What is judged after death -
the soul, or what? And what
does the soul become - an angel,
or what?

Dear Dr., kindly let me
hear from you, command
me if ever I can serve you,
and ever believe me

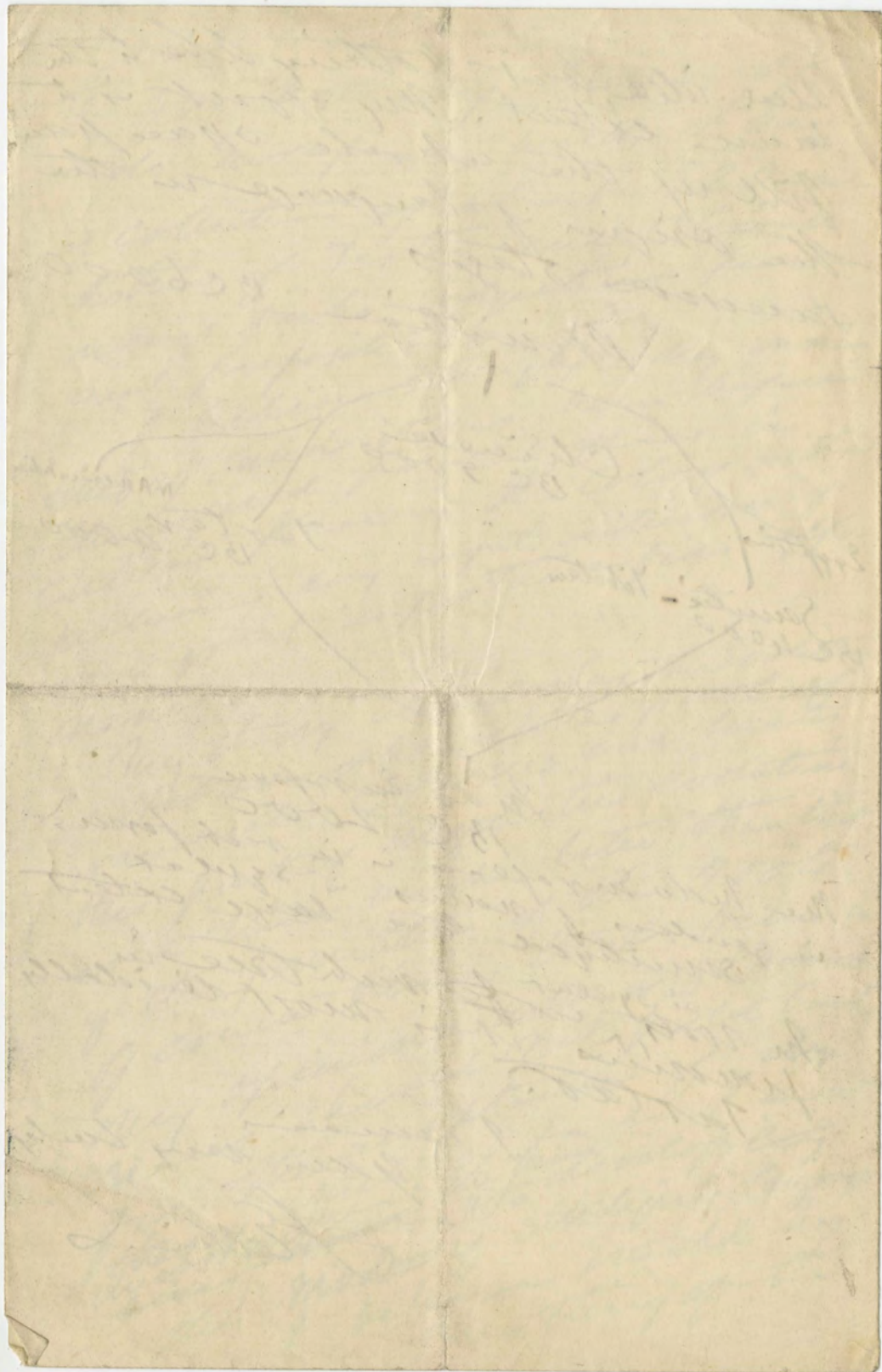
Most sincerely yours
Charles Marcellus - (Journalist).

"The Messenger."

Shanghai, Aug 15 1891.

Dear Professor Harper

I have now seen yet any
copy of the Hebraica n Old
Test- Student with my notes
in it. You promised me, I sent
a Messenger with an article at the
end on ^{Phy} lactaria and fringes
In the ~~next~~ ^{next} there will be one upon
the Law of Simile to which I
ask your attention.
I should much like to see
a workmanlike criticism of my
Evolution of Hebrew. I know
myself how to strengthen and
up and the proofs of my theory
wherever critics point out weak
places. I am slowly collecting
words in this part of the world.
The Semite words are ^{comparatively} few in
Chinese and the Tartar language.
Yes. There is a remarkable
trace of Semite influence
in Tibetan of which I wrote



→ EVERETT HOTEL ←

AND GRAND DINING ROOMS—ON THE EUROPEAN PLAN.
102, 104 & 106 VESSEY STREET,
THROUGH TO BARCLAY STREET, OPPOSITE WASHINGTON MARKET,
BETWEEN WASHINGTON AND WEST STS.

Entire House open Day and Night, and Lighted in its entirety by the Edison
System for Isolated Lighting.

200 ROOMS 50C., 75C. AND \$1.00 PER DAY; \$2.00, \$3.00 AND \$3.50 PER WEEK
AND UPWARD, ACCORDING TO LOCATION. ETC.

THE LARGEST DINING ROOMS IN NEW YORK—PERFECT VENTILATION.

NEW YORK, March 19th 1892

President Harper,
Baptist University

My Dear Sir, Chicago

I have read of your
work in Chicago University and
I have admired it very much
and believe you are doing a good
work. Professor Harper, I want
to lay a matter before you that may
startle you. I am a western man
near all my life. I lived in your
city from 1854 to 1865, and lived
in Indiana for 35 years and in
New York city for over ten years.
I am a native of Ohio, Gen U.S.
Grant, and I were born in some little
village 25 miles above Cincinnati,
was doing business in Ohio from

1860. Until in 1862, when I went
into the army as a first Lieut.
When I came out of the service
I went back to Indiana and
farmed and engaged in building
three Railroads, to wit the Road
from Logansport, Ind. to Detroit,
now a Wabash Road, second
the Cincinnati, Wabash & Michigan
from Anderson, Ind. to Benton Harbor
on Lake Michigan, a Vanderbuilt line
now they bought it last summer at
90¢ on the dollar. The third was
the Chicago & Atlantic R.R. from
Marion, Ohio. to Chicago, Erie
line to Chicago, now I am at the
4th & 5th Road of large proportions,
one of these lines is organized from
Omaha to state line of Ia. on the
41st parallel of North latitude, and
4 bridge charters granted by the 49th
Congress, and states charters four
consolidated into one line near 900
miles,

→ EVERETT HOTEL ←

AND GRAND DINING ROOMS—ON THE EUROPEAN PLAN.

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THE LARGEST DINING ROOMS IN NEW YORK—PERFECT VENTILATION.

B

NEW YORK,

189

This line is due East and West, and connects with a new line at Pa State line running due East through the Anthracite coal fields, and will connect with Philadelphia & Reading R.R. and you know of the deal the Reading has made with Central New Jersey, Lehigh Valley & the Delaware Lackawanna & Western, bringing all three to Reading System My 3^d line is two branches to Chicago, one from Lacon, on Illinois River to Chicago, and one from Chicago, South East to Wheeling, West Va, where it is to connect with a new Road building by the name of South Pa. to Harrisburg, Pa, where this line connects with the Reading R.R. We will give the Reading

two grand trunk lines west, and
is what they want, and really can't
do without it. I hold the two
Consolidated Charters from the 4
States of Iowa, Illinois, Indiana
and Ohio, with 4 Bridge Charters
granted by Congress, - I hold two
bonafide Contracts to build and
Equip the two lines of 1476 miles
getting all the 1st mortgage 50 year
Bonds bearing a 5 per cent interest
which will have a guarantee, and
the Bonds will be issued at \$35,000,
per mile, and all the stock with a
guarantee of a 4% dividend upon
stock, and the issue \$35,000, per mile
same as Bonds, all the local subsidies
and donations estimated at \$2,000 per
mile, and the Telegraph lines estimated
at \$1,000,000, I am and control all,
Now Professor, to make these
New Bonds and stock valuable and
sell for a good price in cash to build

↔ EVERETT HOTEL ↔

AND GRAND DINING ROOMS—ON THE EUROPEAN PLAN.

102, 104 & 106 VESEY STREET,

THROUGH TO BARCLAY STREET,

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THE LARGEST DINING ROOMS IN NEW YORK—PERFECT VENTILATION.

5

NEW YORK, 189

The new Roads, I propose to buy two first class old Roads that will come into the same combination and make 2,779 miles and this would add to the Reading R.R., making a grand combination.

One of the old Roads will cost to buy the controlling interest \$14,000,000, and the other old Road is much smaller and will cost about two and a half millions dollars, making \$16,500,000, for both Roads and then I would own the Roads in fee.

I would take an option on the two old roads for 12 months at that date will pay for the Roads, and own them. The old Roads will lease my new lines for 999 years, with a

guarantee of 5 per cent interest
upon 1st Mortgage Bonds and a 4
per cent dividend upon the
stock and for this guarantee the
New Roads will give 57 per cent of
her capital stock for the guarantee.
This guarantee will sell our bonds
above par and stock worth par.
There will be a net profit in the
whole of \$50,000,000, then we will own
all the old and new Roads.

Professor, I can show you in
detail all estimates of cost and the
income, and show you all the
ant came in old Roads.

I want to interest you in full as
you are an energetic man and your
connection with the Baptist Church
and the University makes me desire
to form an alliance with you for
future developments of Church and
schools for the benefit of University.
Besides giving ourselves a large

→ EVERETT HOTEL ←

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THE LARGEST DINING ROOMS IN NEW YORK—PERFECT VENTILATION.

7

NEW YORK,

189

Sum of money we can spare a very large sum to church work and universities and make a good showing for the world. In my opinion we cannot do a better act to our fellow-men.

Mr John D. Rockefeller, has been assisting you in your good work and he no doubt would back us. We would not want his money but simply his influence, as he is a large Railroad holdier man, and my system will work well with his name in operation.

If I could see you in person and lay all out to you in plain style, then you can see the merits of it. I can refer you to Ambros Plamen-

of 61 to 62 South Clinton at Chicago,
he has known me for 85 years.

If I could be with you a few
days or weeks I can tell you well

I don't think it best to lay it before
Mr Rockfellow, until you know all
the facts, I have spent a fortune
so far from my own resources, and
had I a few hundred cash I would
come and see you, I know I can
convince you of all the merits,

Mr Harper, I am not very well
hence I am not writing in very
good style, at this hotel

Yours most truly
Isaac B. Hyman



ה' אדרעסא אלי

Alram B. Goesevage
258 Cherry St. I fl. N.Y.

New-York City

P.S. אם יאבה כבודו איכל לשלוח לו "תוכן ספרי הגדול אשר
על-כתבי קדש בדרך חדש. בצירוף כפתב-תעודה
להרב הד"ר יעללינעק ויתר הגדולים המעידים עליי.
הנ"ל.

לאט סדרת את ספרי, וברצות ה' הצאתים לאור. אבל עתה, אחרי שבעי
 כדודים ובאתי הנה בני ארקה, ולמגנת לבבי לא מצאתי עוד את
 אשר בקשה נפשי. בנינו הארטיקטיים לא יבינו משפטה בקרת.
 חפשים - לא ידעו תורה, וגבירינו לא יאבנו לתמוך ידי סופריהם,
 נמצאתי קרח מכאן וקרח מכאן. לכן שתי עצות בנפשי לפנות ל-
 רום מעלתו. ואני ובני ביתי בשאלתי, וספרי (בכתובים) בקשתי
 אישי פיופיטור גדול! אם כי עזריאלי, וכבודו
 נזכר רי מבטן, אבל חוט של קדש המקשר אותנו והוא
 "ספרי-ה-ספריים". כתיב - קדש נ"ן הם המה אבן-
 החן (מלג'עט) המושקף אותנו חד אל אחד, ואשר בהם -
 קשורה "אמנונתנו" יחד; המה הרהיבוני לבא אל כבודו,
 ולגזול מעט מעתותיו היקרות לו מאד, לקרוא את מכתב-בקשתי
 זה. תקותי חזקה כי אכבד כבודו בתשובתו הרמה.
 בקשתי, כי ינשני כבודו להכין איזה מאמר קצר מספרי,
 על דבר התרגומים, בשפת עברית, ועל ידי כבודו יועתק למינה
 היוצא תחת ידו, ויעיר מה שימצא להעיר כי דתורתו ומכמתו. ובין כה
 לעורר את לבות אחינו המיליאנערים לחמלה עלי ועל בני ביתי, לא
 בתור נדבה חלילה, כי לא נסיתי בכל אלה, כי אם להמציא לי
 איזה פרנסה⁶ אשר אוכל למצוא את לחמי ומימי (לי ולבני ביתי) בכבוד.
 ואשר אוכל ללמוד שפת המדינה ולסדר את ספרי לאור.
 ובזה אצא מאת רום כבודו. עבדו העומד לשרתו.

אברהם ב. דאבזעוויץ.

⁶ מה טוב היה כי אמצא לי איזה משרה בין אמי ב"י בטשיקאגא (לדוגמא להיות
 פרנציפאל בתלמוד תורה וכדומה). למען אהיה קרוב לאיש גדול כבודו.

ניוארק. יום ב'. כ"ד שבט. (יום הולדת וואשינגטאן). New-York City.
 ה'תרנ"ב למספרי ב'. Feb. 22. 1892.

והנה מלבד ספרי ומאמרי הרבנים הנדפסים, יש אתי בכתובים
של שדה ספרים, שהבאתי עמדי מגלות המרה. (6) דרך חדש
 בבאורי כ"ק. השתלשלות השפה והתפתחותה. חקירה, עמוקה, עד
 נקוד ספירי הקדושים, גדול גם באיכותו וגם בכמותו. (3) הספרי
 השני מכלל בתוכו: חקירה בקרית על דבר הפסקא באמצע פסוק אשר
 בתורה ובבבליים. וחדשות רבות הנוגעות בהמסורה, הגדולה
 והקטנה. (ג) השקפה רחבה על תרגום השמרוני.
 תכן הספר הזה יפרד לארבעה ראשים:

(1) תרגום הש', ביחוסו להבנת שישים רבים והוראותיהם האמתיות
 שבכתבי-קדש, מה שהמפרשים, רק לפי הענין פרשום, ולא לפי עמק הפשט.
 (2) -- ביחוסו לתרגום אונקלוס, יונתן וירושלמי (על התורה). (3) -- ביחוסו
 להבנת "ערבים רבים" בתלמוד (דבלי, ירושלמי, מכילתא, ספרא,
 ספרי, תוספתא ומדרשים י"ב וכו') מה שבדלי הערכים (יחזיקו נתן
 בעל הערוך, עד אחרון שבאחרונים) פרשום בק לפי המעשה, או
 הפליגום לדבר אחר, ועל ידי תרגום השמרוני, הראיתי את אמתות
 הדוראה של הערך פלוגי. (4) -- והוא היקר אצלי מאד מאד, מפאת
 שיהודי-תלמודי אני. כי מצאתי בו, (בתרגום הש') עקבות תורה שבעל-
 פה. (רצוני לאמר: כי השמרוני פרשו את המצוה פלוגית, מצוה כפירוש
 חדל, ולא כפירוש הקראים ויתר הפשטנים, והדברים עתיקים...)
 הספר הזה היה לעיני גדולי חכמי ישראל. כהדר יעלליצק, גידמאן
 אברהם עפשטיין בווינא. דר קרפעליס בברלין ודר המבורגער ועוד
 ועוד, ויהללוהו, ראיהו נבונים ויאשרוהו.

דוגמאות ממנו נדפסו במ"ע גזונים כמין: (1) היהדות (נ' 1 גלגל)
 (2) אוצר הספרות (פרזעמיסל, בגליציא. ספר ראשון) (3) בית תלמוד (ווינא
 שנה ה'. חבית ז') (4). כנסת ישראל (ווארשא. ח"ר) (5) כנסת הגדולה
 (שם. ספר ב') (6) המגיד לשנת 1891 בברלין, ועוד.

לוי ישבתי שקט ושאנן כימי קדם, כימי אלה עלי אהלי, בטרם יצאתי
 בגולה, והגליתי מעיר קייוב, (שישבתי בה רבות בשנים), כי אז לאט

4545 Wabash Ave. March 16th., 1903.

Combs
To Doctor William R. Harper:

Dear Sir,

Voda

Will you generously examine the accompanying delineation in some stray moments of leisure?

The compiler hopes you will find herein indications, if not evidences, of the existence of an almost unrecognized and certainly undeveloped science of indeterminate educational value.

Should you discover sufficient cause for a deeper investigation, and that you may have no reason to doubt the scientific source of the knowledge of character thus revealed, the compiler also asks that you submit another date, (sex and hour of birth if possible - no name unless you prefer) Identifying some individual in whom you are interested and with whose character, abilities and inclinations you are yourself sufficiently familiar to easily judge as to the accuracy of the statements made in the (gratuitous) delineation which she desires to compile (from the planetary influences) for your further perusal.

In the interests of that same humanity to whose unfoldment and uplifting you are devoting your life, she hopes you will not refuse nor ignore her earnest request; but will respond - perhaps even at an early date. All communications considered strictly confidential.

Your most obedient,

Vumbola

The name may be familiar to you from my card in the "Daily Maroon".

(Dictated)

4545 Wabash Ave. March 18th., 1903.

To Doctor William R. Harper:

Dear Sir,

Will you generously examine the

accompanying delineation in some stray moments of leisure?

The compiler hopes you will find herein indications, if not

evidences, of the existence of an almost unrecognized and certainly

undeveloped science of indeterminate educational value.

Should you discover sufficient cause for a deeper investiga-

tion, and that you may have no reason to doubt the scientific source of

the knowledge of character thus revealed, the compiler also asks that

you submit another date, (sex and hour of birth if possible - no name

unless you prefer) identifying some individual in whom you are interest-

ed and with whose character, abilities and inclinations you are yourself

sufficiently familiar to easily judge as to the accuracy of the state-

ments made in the (gratuitous) delineation which she desires to compile

(from the planetary influences) for your further perusal.

In the interests of that same humanity to whose unfoldment

and uplifting you are devoting your life, she hopes you will not refuse

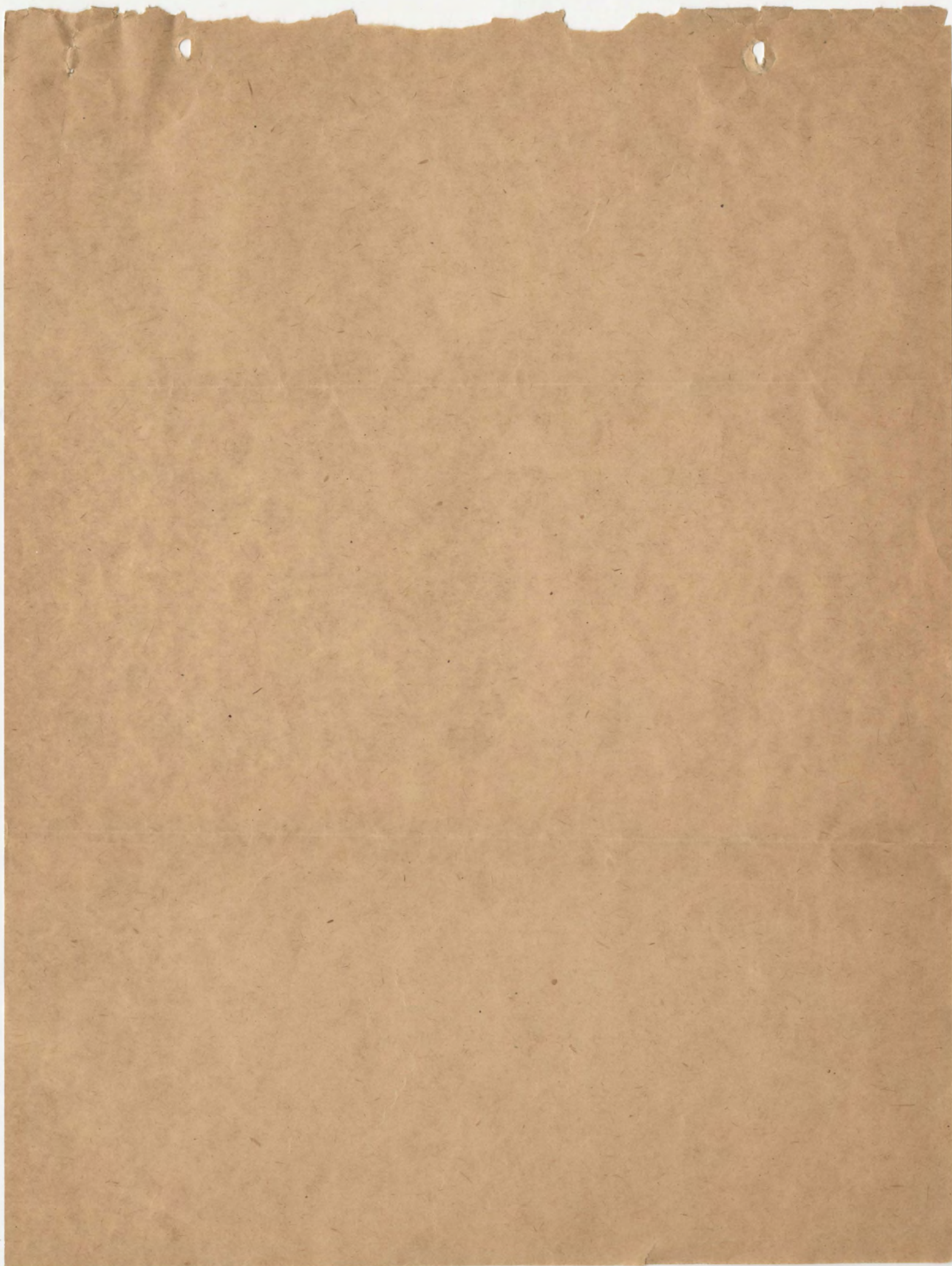
nor ignore her earnest request; but will respond - perhaps even at an

early date. All communications considered strictly confidential.

Your most obedient,

It may be familiar to you from my card in the "Daily Maroon".

(typed)



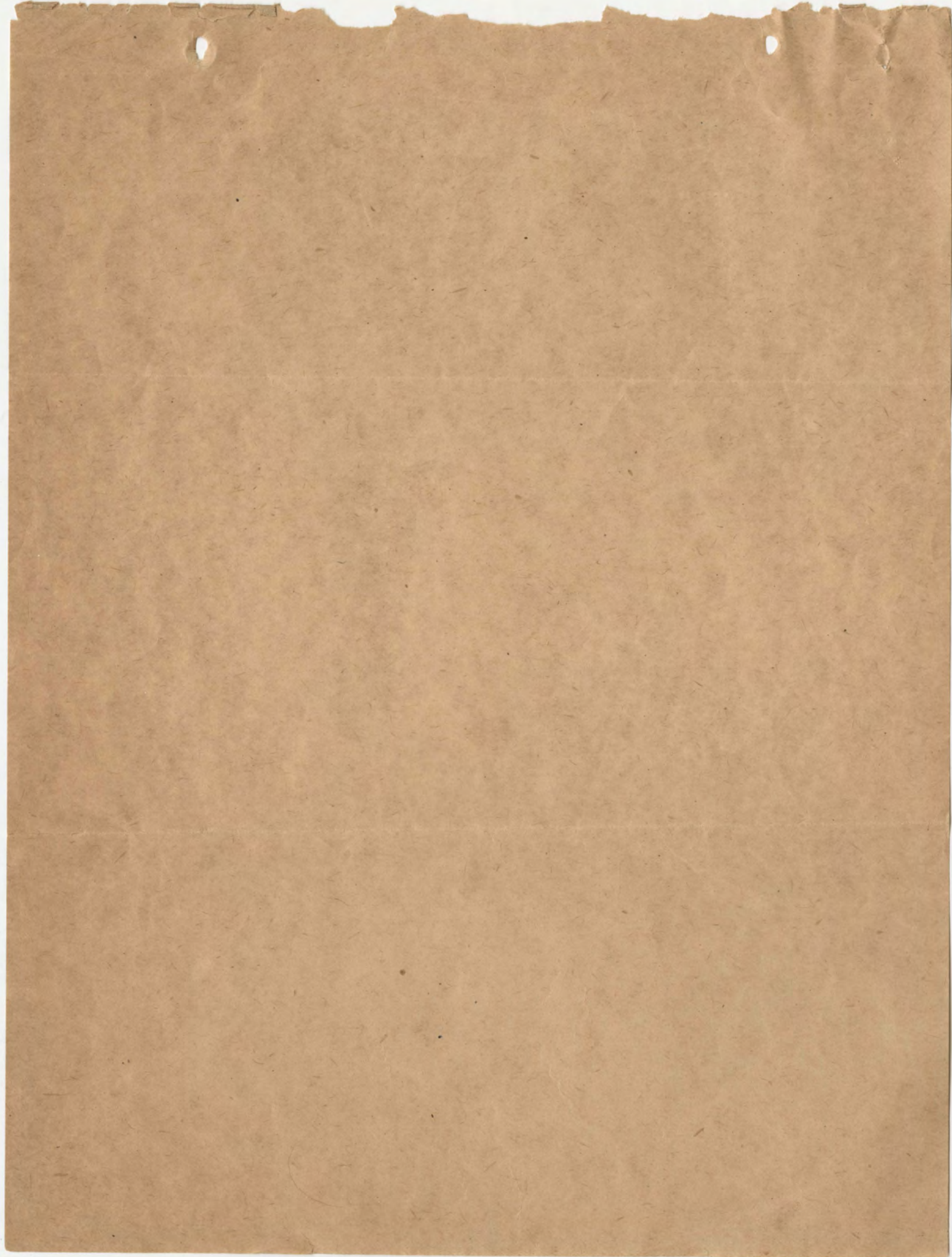


Chart No. 2320

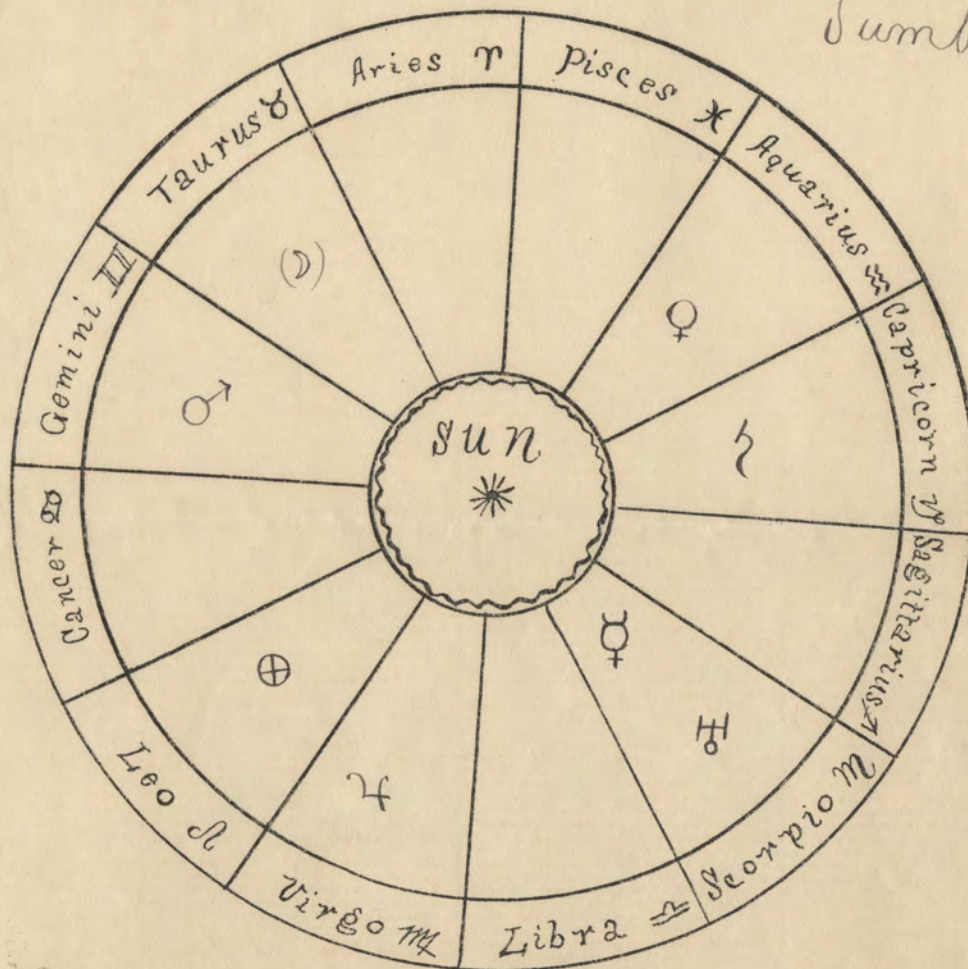
Date of Compilation December, II, 1902.

Character Delineation

of M Doctor William R. Harper, Persident, University of Chicago.

Born in Ohio, U. S. A., July 26th., 1856.

according to the principles of Solar Biology, which rehabilitates the understanding of planetary influence possessed by the Ancients.



Date of Completion December, II, 1902.

Chart No. 2320

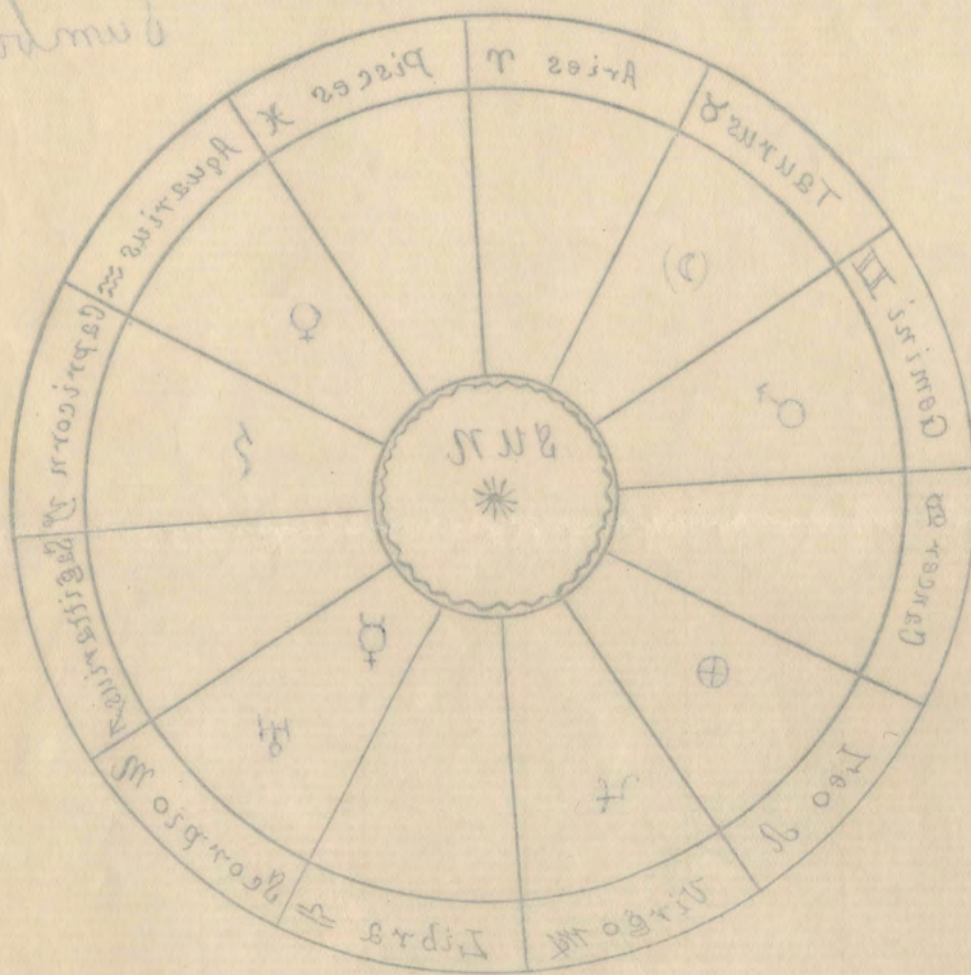
Character Delineation

of M. Doctor William R. Harper, President, University of Chicago.

Born in Ohio, U. S. A., July 28th., 1856.

according to the principles of Solar Biology, which rehabilitates the understanding of planetary influence possessed by the Ancients.

Lumbago



Modifying Influences: contributed by planets

July 26th., 1856. (Innate nature will be considered later.)

x x x x x

x x x x x

x x x x x

(♂ in ♎) The planet Mercury always contributes physical strength to whatever department it affects. At the above date, it was posited in the fluid Scorpio and therefore contributed this strength through the reproductive organs, thus imparting exceptional force, energy, endurance and vivacity to the entire body; constantly upbuilding and repairing the tissues. With the spiritual planet Uranus in the same (Scorpio) fluid, this power is deflected from the generative system, to a large degree, and applied to the regeneration of the mental and spiritual as well as the physical body. We therefore must regard this position of Mercury (considering other conditions) as the best possible; fitting this individual mentally, spiritually and physically for success in any department of life toward which his inclinations (intuitions) lead him. As a summary of Mercury's contributions in this case, we should concede: Vital endurance, tenacity to life, accuracy of intuitions and most unusual mental power.

x x x x x

x x x x x

x x x x x

The planet Venus directly affects the departments of digestion and nutrition, and is the planet of conjugal love, that is, of discrimination; for it is through discrimination that we love and hate, are attracted or repulsed by. It contributes elements of beauty, elegance, faithfulness and devotion; but, as here posited, in Aquarius, it applies these elements to the educational, public life rather than to the domestic; the conjugal love nature being dependent upon the inherent nature rather than upon Venus' contribution as is more usual.

Modifying Influences: contributed by planets

July 28th., 1886. (Innate nature will be considered later.)

x x

(Q in M) The planet Mercury always contributes physical strength to whatever department it affects. At the above date, it was posited in the fluid Scorpio and therefore contributed this strength through the reproductive organs, thus imparting exceptional force, energy, endurance and vivacity to the entire body; constantly upbuilding and repairing the tissues. With the spiritual planet Uranus in the same (Scorpio) fluid, this power is deflected from the generative system, to a large degree, and applied to the regeneration of the mental and spiritual as well as the physical body. We therefore must regard this position of Mercury (considering other conditions) as the best possible; fitting this individual mentally, spiritually and physically for success in any department of life toward which his inclinations (intuitions) lead him. As a summary of Mercury's contributions in this case, we should concede: Vital endurance, tenacity to life, accuracy of intuitions and most unusual mental power.

x x

The planet Venus directly affects the departments of digestion and nutrition, and is the planet of conjugal love, that is, of discrimination; for it is through discrimination that we love and hate, are attracted or repulsed by. It contributes elements of beauty, elegance, faithfulness and devotion; but, as here posited, in Aquarius, it applies these elements to the educational, public life rather than to the domestic; the conjugal love nature being dependent upon the inherent nature rather than upon Venus' contribution as is more usual.

Venus in Aquarius (♀ in ♒) endows this individual with a genius for meeting crowds, dealing with many different people and using much tact therein; and, generally, for associating easily with strangers and the public. It also inclines one to theaters, operas and other places of public entertainment and amusement; and adapts one to travel advantageously.

This position of Venus gives much suavity, inclination to fashionable dress, approbateness and conservatism. It contributes harmony to the motor nerves, fine mechanical intuitions, love of music, and ability in musical composition and interpretation; also a strong love for nature in all her manifestations - the latter also revealed through the Polarity (position of the moon). The compiler now discovers that through a certain chemism (Aquarius and Capricorn) there is added to the usual endowments a devoted love nature with keen sense of pleasure and pain:

x x x x x x x x x x x x x x x

Mars, as a planet, embodies most perfectly the principles of parental love, and - according to the medium of transmission - of patriotism and of pure, brotherly love.

Mars in Gemini (♂ in II), its position in this case, contributes adaptability to teaching, love of knowledge; love of beauty, culture and refinement not only in one's own, but in all children; enjoyment of scientific knowledge and its adaptation to domestic uses; an inclination to sarcasm and, at times, a hasty temper.

x x x x x x x x x x x x x x x

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Jupiter in Virgo (Υ in m_{χ}), its location at the date under consideration, presents another incomparable power for health and strength, as its tremendous force is contributed directly to and through the solar plexus and the digestive system. It, therefore, joins forces with Mercury, to keep in repair every part of the physycal body. It improves the mechanical intuitions; adds to the exceptional educational abilities (see Mars in Gemini) besides giving a love of all the so-called "Good things" of life. It endows a less intellectual character with the attributes of a first-class chef.

x x x x x

x x x x x

x x x x x

Saturn embodies the Expression of form in art or nature, and imparts its qualities through the nerve fluid. It influences most generously those inclined to religious or scientific study and thought giving beyond all other influences power to express one's thoughts along these lines. It will readily be seen that the influence of Saturn is unrecognizable in many characters. It invariable tends - when potent - to a slow, philosophical movement of mind and is strong for helpfulness in the highly developed.

As here posited, Saturn in Capricorn (Υ in ν) adapts, therefore to the religious and scientific professions and is very potent; its whole tendency being to create and to perpetuate an interest in educational matters - especially such as will naturally lead to the refinement and development of the human family - (which is his family). Aside from this, this endowment makes one highly sensitive to anything coarse, gross or sensual; gives order, neatness and elegance to all one does, and creates a desire to study into spiritual matters, with many correct intuitions in this direction. It improves the musical and mechanical

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x x x x x

x x x x x

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(♅ in ♎) Uranus (Herchel) being farthest from the solar center of our system - of the seven planets under consideration - contributes a strongly metaphysical influence. Like Saturn, it is exceptionally potent in the life now being considered; "Leo people" being susceptible to all influences, under ordinary conditions even. Revolving in an opposite direction, it counteracts to large extent, the sensual tendencies (otherwise) contributed by Mercury in Scorpio, and draws the power of the latter planet toward the solar plexus and brain; thus improving the already very good intuitional and spiritual abilities of this character. It tends to self-control in all things; but contributes considerable pride, conventionality and approbateness.

x x x x x

x x x x x

x x x x x

The Innate Nature: Contributed by the fluid in which Earth was, at birth, immersed: It is next in order of compilation though always first in importance to the individual:

Earth in Leo (♌ in ♌), as here, is in the most favorable position of the twelve. One thus born is most fortunate and should early realize his own possibilities in life. Such persons, though greatly affected by the physical and mental condition of those with whom they are intimately associated, can readily adapt themselves to almost any condition of life. A "Leo person" (this is one) is naturally active, aspiring and energetic, but inclined to go to great extremes. He is an independent thinker; but, though he bases his acts upon reason and phil-

intuitions, and is the source of much inventive power as applied to the
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osophy, the latter are in reality inspired by his intuitions; - the reasons following knowledge rather than preceding it. This statement is especially true in this case, owing to the harmonious (secondary) influences, already detailed as contributed by the other planets.

Being gifted through these modifying conditions with an unusual amount of self-control, this "Leo" character would manifest itself through superior powers and abilities in whatever direction his life had led - provided always that he obeyed his own intuitions. Leo gives an ardent love nature, capable of embracing the whole human family in its benevolent desires.

It should be stated that Leo people seldom make great attainments - from wordly standpoint - outside the educational or the mechanical lines; but, with the pronounced musical and artistic influences already noted, the compiler believes the sphere of this special Leo person's possibilities was not at birth so limited.

He has doubtless made many serious mistakes, through too hasty response to his sensitive and emotional nature; but experience and self-control have doubtless provided safeguards against such tendencies ere this.

He is naturally in sympathy with the communal ideas of life - through this generous Leo nature; and were it practical, greatly prefers to have everything good known as "Ours" rather than to hold anything exclusively as "Mine"; for, to his innate nature, harmony is far more important than meat and drink.

As a child he was doubtless a notable imitator of the life and habits of those about him; he has always been inclined to "Jump at" conclusions without due deliberation; and, lacking policy, he occasionally made mistakes which cost him considerable trouble and sorrow; for he lived for many years in a sort of an ideal world of his own, and had many

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hard facts to learn through sad experiences in the real world of countless selfish ambitions which he comprehended but reluctantly.

This position of the earth (in Leo) gives much nobility and superiority of character which cannot be kept below the levels of aspiring thought and ennobling work. Whatever misfortunes may befall such people, they are sure to come back to the surface; and usually rise above the common level of life - if such there be.

Leo implants a love of law, of order and of rule; and thus, though ever obedient to those above them in authority, persons thus born exact as implicit obedience from others. As children, they quickly detect any inconsistency in this respect on the part of their parents, being most observant of all that transpires about them. Inventive genius results naturally from this trait of observation coupled with the inclination to experiment: Intuition leading them beyond the efforts observed in the work of others. The inventive instinct is farther emphasized in this character by the various modifying influences previously detailed; and many other brilliant attributes are herein indicated through combination of these given.

In this connection, it may be appropriate to state that many "Leo persons" pass through this life wholly misunderstood and unappreciated as to their true natures and their capacities, owing to a distinct lack of demonstrativeness. Much depends upon the selection of associates especially does this apply to the choice of congenial life-partners.

This nature resulted from a deep, true and (approximating) soul love on the part of the parents. The only diseases to which "Leo persons" are usually liable are consumption and palsy, with some general weakness of chest and lungs as a possibility; but, judging from the exceptionally strong recuperative powers here contributed through Mercury

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and Jupiter (which see), one can hardly imagine any disease gaining a dangerous foothold in this case, especially at the seat of life. The only cause for anxiety which the compiler sees, arises from a possible accumulation of adipose tissue sufficient to clog nature's efforts to relieve the system of waste or poisonous elements; and due to the unusually good digestion which, with the love of social dissipation here in evidence, may incline to an over-supplying of the system with nutritious foods. Such accumulation would prove a violent check to nature's efforts at re-adjustment in case of any acute attack. Abstemious habits, which are not at all adverse to the Leo preferences, would certainly mean a long and vigorously useful life to this fortunate individual.

x x x x x

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Having concluded a view of the Innate Nature and the various modifying influences - favorable to a most unusual degree - we have only left to inquire as to the direction in which the mental faculties were polarized, through the position of the moon at date of this birth:

The moon in Taurus (D in 8) again indicates unquestionably that an exceptionally fine love nature united the parents, and produced in this offspring a passion for the study of nature in all her phases and departments, but most especially of human nature, mental and physical.

Here we find evidences of considerable anxiety concerning his success in life; but combined with that best of antidotes, good business intuitions; most definitely has he always preferred the realm of mental philosophy, however. Were all else favorable, and Jupiter certainly gives its immense power in this direction, the personal choice of this individual would be the medical profession, as placing within his reach such knowledge as best facilitates research in all those directions

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wherein he longs to investigate and learn. Thus has he also received a preference for hygienic methods of living - which preferences are combatted at times by inclinations received from Uranus (which see) tending to conservatism - following the customs of established society - as to eating, drinking, &c. - but which if followed, (these preferences -) would most assuredly give excellent health at all times, with long life; from the same source comes additional power to overcome and eradicate disease, thus joining forces with Mercury and Jupiter, powerful allies for good.

x x x x x x x x x x x x x x x x

The exact hour of birth being unknown to the compiler, it is impossible to determine the "Rising sign" which affects the physical body and to some extent the mental tendencies; she is thus unable to judge of various tendencies and combinations which may be more or less effective for good or ill.

x x x x x

x x x x x

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It is well to note that the "Innate Nature" which rules all the greater affairs of life and always over emergencies is contributed by the electric fluid in which the Earth was, at birth, immersed; while the characteristics thus determined are farther strengthened or their power lessened through the "Modifying" or "Secondary" influences contributed from the other planets; and that the mental faculties are directed (polarized) by the moon's position and consequent influence. In this

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Paimbota

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Wm. D. L.

Chart No. :2320.

Compiled Dec. IIth., 1902.

Doctor Wm. R. Harper; born in Ohio, July 26th., 1856.

Earth	in Leo;	Positive; Vital;	2.Domestic;	2.Fiery.
⊕	♌			
Moon	" Taurus;	Negative; Vital;	2.Intellectual;	2.Earthy.
☾	♉			
Uranus	" Scorpio;	Negative; Exterior;	2.Creative;	2.Watery.
♅	♏			
Saturn	" Capricorn;	Negative; Exterior;	1.Serving;	1.Earthy.
♄	♑			
Jupiter	" Virgo;	Negative; Vital;	3.Domestic;	3.Earthy.
♃	♍			
Mars	" Gemini;	Positive; Vital;	3.Intellectual;	3.Airy.
♂	♊			
Venus	" Aquarius;	Positive; Exterior;	2.Serving;	2.Airy.
♀	♒			
Mercury	" Scorpio;	Negative; Vital;	2.Creative;	2.Watery.
☿	♏			

Rising sign - dependent upon the exact time, unknown to compiler.

♈ - ?

x x x x x

x x x x x

x x x x x

<u>Trinities:</u>	(1)	(2)	(3)	<u>Triplicities:</u>	(1)	(2)	(3).
Domestic:	---	⊕ ;	♃.	Earthy:	♄ ;	☾ ;	♃.
Intellect.:	---	☾ ;	♂.	Airy:	---	♀ ;	♂.
Creative:	---	♅ + ♀ ;	---	Watery:	---	♅ + ♀	---
Serving:	♄ ;	♀ ;	---	Fiery:	---	⊕	---

x x x x x x x x x x x x x x x x

This page of statistics is for use of compiler; and for reference by student of Solar Biology.

Indicates a well-balanced character.

