

McKinney

Ans'd

New Brighton Pa. June 14<sup>th</sup> 1882  
Profrs W R Harper Ph.D. LL.D.  
My Dear Brother

It will not be necessary  
for me to introduce myself to you. as you  
will remember me doubtless.

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

Have been preaching for the past seven  
years in my present charge - New Brighton  
Pa. Began here with a membership of  
46 members Have taken in over  
two hundred Served the Beaver Falls  
Church in connection with this one  
for about three years. There was added  
to that Church. two hundred - nothing

in all in the seven years four hundred  
the field became too large for one man  
Gave up B. & and took H. B. all time  
Our town is a growing little city of over  
6000 inhabitants, it being a great  
manufacturing town. Our congreg-  
ation has outgrown our church  
building which is the smallest and  
poorest in the city (only a small frame  
building) We are compelled to build  
We have our contract let. Foundation  
is being built. The house <sup>cost</sup> \$9000 when  
completed Have raised \$6000 of this  
amount. Our people are quite poor  
Have done our utmost. Must raise  
money from other sources.

This brings me to the point that has  
led me to write you just at this time.  
Knowing your kindness of heart and  
a Concord boy, also, you would be willing  
to give me a little aid. I thought you could  
help me in the following way.  
I desire in some way to reach Mr. & D.

Rockfellow. and I feel of I write direct  
to him being an entire stranger to  
him it would not reach him or  
if it did reach him he would have  
no way of knowing it was a worthy  
cause. I write to ask you (as you are  
a special friend of his) if you would be kind  
enough to give me some assistance.  
Perhaps a word from you or a little help in  
any way you might think best to give might  
go a great way in helping me to secure a  
little aid from him. I know he is always  
ready to aid in a worthy object.

Any assistance <sup>in</sup> your judgment you may  
render me in this will be greatly appreciated.  
I am rejoiced to hear of your great success in  
life. May the Lord spare your life and continue  
to make you a great blessing to this  
world. My prayer is that the Lord may



greatly bless you in your present great  
undertaking.

Would you be kind enough to let me hear  
from you at your earliest convenience

Yours Fraternally  
W H McKinney

New Brighton Beaver Co. Pa  
Corner of Falls & Sixth St.



1 Did Joseph write the Book of Job?

One of the sweet singers has said, that  
Poets learn in suffering  
What they teach in song.

Whether this statement be generally true or not, certainly no careful reader of the Book of Job could for a moment think of its Author as a mere <sup>on</sup> looker of human suffering, but rather that he must have had an experience in affliction that wrung to the utmost endurance every fiber of the body and every string of the soul and, that the unfolding of thought in that wonderful poem must have been incipient in the life of the writer.

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

Joseph was a reprover of evil, the favored one of his father, devout towards God, but the envied of his brethren.





2. Job was perfect and upright, one that feared God and eschewed evil. he was greatly prospered of the Lord in his house and in his substance: but as his name implies, he was the assailed of Satan. Joseph fell into the hand of a confederacy of evil spirits that conspired against him to slay him.

Though restrained from killing him, the Sabians, the fire from heaven, the band of Chaldeans, and the great wind from the wilderness made no cleaner sweep for Job, than the terribly eventful day in Joseph's life, that took him from his father's house, and from the pit of death, and committed him to Midianite<sup>x</sup> merchantmen, for a price, to be sold as a slave in Egypt.

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

Joseph in Egypt does not distrust God, but in the house of his master the Lord is with him, and makes all that he does to prosper in his hands. But a darker cloud is lowering.



2. I have just read a copy of the  
first volume of the book, and I am  
glad to find that the author has  
written it in a very simple and  
clear manner, and that it is  
very interesting. I have read it  
with great interest, and I am  
glad to find that it is written  
in a very simple and clear  
manner, and that it is very  
interesting. I have read it with  
great interest, and I am glad to  
find that it is written in a very  
simple and clear manner, and that  
it is very interesting.

3.

Joseph in the faithful discharge of duties, in maintaining a character of irreproachable integrity, is again assailed by an evil spirit and put into prison where the king's prisoners were found. In this dungeon <sup>that</sup> full ~~two~~ years of his life are spent. When God without cause, was moved against Job a second time by Satan it was to allow him to be tried by physical suffering, from the crown of his head to the sole of his foot.

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

The 31<sup>st</sup> Chapter of Job is but a reprint of Joseph's character by whomsoever written.

Taken from prison and placed next to the throne by the direct interposition of God, none felt it more than Joseph could say, with Elihu "He withdraweth not his eyes from the righteous, but with kings are they on the throne: Yea he doth establish them forever. And if they be found in fetters and be holden in cords of affliction" The Lord is still their helper.







4.

After the Lord had turned the captivity of Job, we read, "Then came unto him all his brethren and all his sisters and all they that had been of his acquaintances before, and did eat bread with him in his house; and they comforted him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear ring of gold." Could there be a better description than this of the outcome of Joseph's trials in Egypt? — Both Joseph and Job saw their children to the fourth generation.

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

In this day and age of the world the possibility of preserving thought by the instrumentality of written language, in an age no more remote than of Joseph, need not be argued, for it is generally conceded.

The age in which the Book of Job was





5-

written, we might safely say was not previous to the establishment of the house of Semon, or to the settlement of the land of Uz.

Now Semon, the grandson of Esau was duke in his habitations in the land of his possessions contemporaneous with Joseph, and his father's name was Eliphas.

Uz was a grandson of Semon, and no doubt took his possessions at the time that the earth was divided, so that the land of Uz was a peopled country previous to the time of Joseph.

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

Pitto in discussing the Descent, Country and Age of the Author of Job, brings very few arguments that would seem to militate against Joseph as the Author.

Though Joseph seems not to have been thought of. Pitto makes the Book to have been written in Hebrew by an





6. Israelite, dwelling among his own people, but thoroughly acquainted with Egypt, and the weight of the argument would seem to be, greatly in favor of an age prior to Moses, though he does not adopt the conclusion.

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

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

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

Joseph was forty four years old when he had finished the administration of the corn that had been stored for the years of famine. Twenty seven years of his life having been spent in Egypt. For fourteen years of this time Pharaoh had been greater than he only in the throne.

During these years Joseph had built cities, gathered the increase and bought-





7. The land of all Egypt for Pharaoh.  
What better opportunity could have been  
offered to any man to have become acquainted  
with Egypt and all its industries.

If we may suppose that during the  
remaining seventy years of Joseph's life  
he had the command of his time in  
this land the cradle of Arts and Sciences  
we might fairly question how he would  
be likely to spend it? We cannot think  
that Joseph with his mind and opportunities,  
his position and connections as remaining  
willingly ignorant of any acquirable know-  
ledge of geology, Astronomy, Mineralogy,  
Meteorology or any of the learning of his  
time. At all events the Author of Job  
shows proficiency all along these lines.

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

For evidences of spiritual qualification  
in Joseph, for the production of a work  
well nigh peerless in the literary world,





8- we do not look in vain.

Joseph was one, the prime factor in whose life under all circumstances was "God with him" making all he did to prosper in his hands. In God's reviving, inspiring presence, surely Joseph could grow to any work of God's choosing.

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

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

Emily E. Walker.  
Centerville, Pa. Jan. 14<sup>th</sup> 1872.





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

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

Yours sincerely

Edward A. Tullidge

924 Walnut St.  
Philadelphia

April 24, 1891.

Dear Professor Harper:

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

The subject is one which has been before my mind for



thirteen years, and I can come to no other conclusion than that the English race is of Hebrew origin. I find striking corroborations on all sides. It has been my endeavour in the articles I have written for The Standard of the Cross, to show that belief in the identity of Israel with the English people is the only view at all consistent with certain fundamental facts in theology, history, and science. My next article will be from the theological standpoint. I do not argue as an advocate of a rigidly literal interpretation of prophecy, but simply on the basis

of those eternal and immutable principles, by which the prophets themselves were guided. Since the affair of this world are guided in obedient accordance with those laws which God has laid down in the constitution of human nature, I think it no instance to say that God could not afford to leave the affairs of Israel and the overruling nations for the furthering of the world's religious progress. The only possible justification for their extinction would be that they had become hopelessly corrupt. But what better proof that this had not yet come about, could we possibly want, than the fact that the prophets never dream of their extinction? Jer. xix, 23, 24. Jer. xlvi, 47 xlii, 6, 34. Eze. xix, 13 &c. How easily the great national characteristics



Church, that at Antioch. Later in the New Testament history we hear of a church foreign to the Holy Land, communicating with St. Paul as concerning giving and receiving, that is to say, sending, once and again unto his necessities, in a spirit of reciprocity. If his condition became or was likely to become necessary, this was because he was abroad on an errand which they recognized as theirs. They made common cause with him.

If the Church not only in all its centuries but in all its members is to be regarded as the party addressed in the precept and promise delivered on the Galilean Mountain, every individual of the system is bound, if you consider the import of the word disciple, to be himself a learner, a pupil, of Christ; is bound to do what lies within his sphere to bring men universally to become such learners or pupils; and is bound to see, so far as he may, that these learners or pupils are taught all things whatsoever Christ has commanded. It is in accordance with ideas of this description, with ideas thus comprehensive with regard to the constituency of the party addressed in the covenant which we consider, that our Church in a prayer appointed to be used at conventions composed both of clergymen and of laymen pleads the promise given on a mountain in Galilee: "Almighty God, who . . . hast promised . . . to be with Thy Church to the end of the world, we beseech Thee to be present with the council of Thy Church here assembled."

### The Indians and Civil Service Reform.\*

BY HERBERT WELSH.

THERE seem to be two ways of acting in the wide range of human affairs, wherever these are observable either in our own experience or in the record of history—the right way and the wrong way. Men act so as to secure an obvious right result—or they act so as to gain, under cover of a specious pretence, an end which does not so much involve the plan, simple right as it does some personal or partisan advantage. Civil Service Reform is an amalgam of principles and rules by which it is designed in the sphere of public affairs to make the right way easier and the wrong way harder for men; to exclude, so far as possible, a selfish and disastrous use of the public service, and to keep it true to the very object which its name, *the public service*, implies, and to lift it from being what it so often is, a private or partisan perquisite. The theory which the reform aims to carry into practice—appointment for merit, removal only for unfitness—would seem to be a sound theory; and the rules which grow out of that theory, a practical test of fitness for candidates, would seem to be reasonable, and not the visionary and sentimental thing which the enemies of the reform so persistently and vociferously claim that it is. Of course, the application of common sense and of common right to the management of public affairs has always been, and will always be, resisted by those whose interests either depend, or are thought to depend, upon the exclusion of these qualities. This ancient struggle used to cost the reformers more in old times than it does now, at least with us in this part of the world. It is not so many centuries ago since men risked their heads and their lands for indulging in such gatherings, and expressing opinions similar to ours to-night. We of modern days must not therefore feel it a hard thing if only our patience, and not our sinew, is stretched a little, and if we have to endure the temperate fire of public ridicule rather than the old-fashioned fatal flame of the market place.

If Custom Houses and Post Offices need the rules and the principles of reform, with appointment only for merit and removal only for cause, in order that the public business with which they are charged may be efficiently dispatched, how much more serious is the need for this reform in the Indian Service? In the former only a question of moderate public inconvenience or private hardship is involved—serious enough you say—but not the immense waste of public and private money and the infinitely more important sacrifice of human life. With such risks to run, what possible excuse can there be for Presidents and Secretaries of the Interior, for members of Congress, to insist that the Indian Service shall be run on a basis of party and private spoils and not in the interest of the Indian and of the people?

The solution of the Indian problem simply depends upon the wise and steady application of principles and machinery necessary to educate the Indian, to settle him upon individual lands, and to bring him under the ordinary conditions of civilized life. The people of the country have abundant means and intelligence to accomplish this result, if the instrument selected for its accomplishment—the Indian Bureau—were but guided by a strong, experienced hand, and were not constantly interfered with and misdirected by the malicious and mischievous fingers of partisan politics. For nine years, in season and out of season, have we reasoned

\* An Address at the Civil Service Reform Dinner, in Philadelphia, April 9, 1891.

and pleaded with the powers that be, of both political complexions, that this simple and just policy might be adopted, but we have pleaded in vain. We have repeatedly shown the importance of selecting suitable men to act as Indian Agents, and the danger of removing such men, when once found, for political reasons; and the great loss to the Government resulting from the waste of valuable experience. We have pointed again and again to the obvious fact, admitted and generally acted upon in the management of public education elsewhere, that an efficient Government school service cannot be conducted on the spoils system; that the appointment for political reasons of teachers and superintendents, and the constant changes in the personnel of the school force must be fatal to good results. How have these suggestions been accepted? Putting the past Democratic administration, out of a force of 58 Indian Agents 53 were removed, and there was virtually a clean sweep of the whole Indian service, including the school force, with the consequent failure of Mr. Cleveland's earnest desire to promote the welfare of the Indian. Under the present administration the carnival of spoils in the Indian service has been as riotous as under the last, and owing to a combination of circumstances, far more clamorous; for a serious outbreak has occurred which, it is true, had its origin in other causes, but which undoubtedly was precipitated by the spoils system. A wild minority among the Sioux of Dakota, and who must be carefully distinguished from their peaceable and Christian brethren, under the pressure partly of hunger, of the irritation of promises unfulfilled, of the Messiah superstition and of their own jealousy of civilization, worked themselves up into a dangerous condition of threatened revolt, but one that could undoubtedly have been controlled if agents of experience, character and courage had been in charge of the various agencies of the Sioux reservation. But under the present administration, despite the most earnest warnings of the Indian Rights Association, the authorities, acting in obedience to the spoils system, had continued the policy of their Democratic predecessors, and had removed all but one of the agents appointed by President Cleveland. On the Sioux reservation there was but one experienced man left, after the looting of both parties, when the storm broke—Agent McLaughlin of Standing Rock. The noble service done by him and by his Indian police bears testimony to the fact that with an experienced, strong agent, and a well-disciplined Indian police force, Government authority may be maintained, even under the most serious and trying circumstances, without the dangerous and irritating presence of the military force.

But at Pine Ridge, one of the most dangerous and critical points in the disturbed region, the spoils system had full play. A most valuable agent, appointed under a Republican administration, Dr. V. T. McGillycuddy, had been dismissed by the Democrats and in his place an inferior man appointed. He in turn was dismissed by the present administration and a still worse Republican agent appointed. This man, Dr. Royer, becoming utterly alarmed when the Ghost Dance was at its height, fled secretly from the Agency, telegraphed for troops and did not return until Gen. Brooke, with a thousand men, marched in ahead of him, by a forced night-march, to Pine Ridge. It was undoubtedly this act of folly and cowardice which precipitated, if it did not actually cause, the outbreak, and which led to the subsequent destruction of property and loss of life.

And yet the very man who brought on this trouble has since been in Washington importuning the President for reappointment. It is not at all impossible that, backed by the influence of his Senators, he may get it. It should be understood that the danger at Pine Ridge is by no means surely over; that there are seeds of active trouble sprouting there—Indians who are trying to incite the disaffected to revenge those who fell at Wounded Knee, and that the situation calls for the utmost exercise of experience and prudence. Has there not been sufficient bloodshed, enough of valuable and innocent lives wasted, of money squandered, to bring about the abandonment of what some are pleased to call the *American* system of appointment in the Indian service? Are there not enough intelligent and patriotic citizens successfully to demand its immediate abolition?

Public sentiment is, in a free country, an irresistible, though often a slumbering power. To many of those who hold office it is idle to appeal. The moral arguments which would influence them in private life fall powerless here; but they still remain sensitive to the opinions of the voter. When the general sentiment of the community demands the abolition of the spoils system and plays the requiem of that party which will not be divorced from it, they will hear and obey. Let us address ourselves then more completely and unservedly to the people, to the great body of intelligent citizens in whose hands the power for reform rests, and who in some corner of their hearts at least want the right and just thing done. So far as the Indian question is concerned in that reform lie the seeds of all others, and upon its adoption mainly depends the welfare of 250,000 people. In the hands of the President

of the United States rests the power to grant at once its adoption, its intrenchment, or the indefinite delay, with all that delay involves, of the extension of the rules and the principles of the reform to the Indian service. The moment is a crisis, and upon the President depends its safe transition.

### Significant Facts of Hebrew History.

THEIR ETHNOLOGICAL VALUE.

BY THE REV. EDWARD K. TULLIDGE, M.A.

IN a former article I called attention to certain palpable facts of English history which seemed to admit of no other explanation than that the English people are descended from Hebrew ancestors. I wish now to call attention to one or two well-known facts of Hebrew history, which have a profound significance of the same direction, indicating, as they do, that just such a history as the English race has been working out was the most likely future of the bulk of the Hebrew nation.

A fact which demands the most serious consideration in this connection is that of the sudden rending of the nation into two parts, revealing deep and fierce antagonisms which had been smoldering for centuries, but had now burst into flame. Henceforth, the Hebrew nation existed as two hostile kingdoms, by far the greater portion consisting of ten tribes known as the Kingdom of Israel, and the other part known as the Kingdom of Judah. So "it came to pass that all Israel . . . made Jeroboam king over all Israel; there was none that followed the house of David, but the tribe of Judah only." 1 Kings xii. 20. The breach was never healed. It was Israel against Judah and Judah against Israel for two hundred and fifty years. At the end of that period the Kingdom of Israel was uprooted by Assyria, and transplanted in the land of the conqueror, among the highlands of Media. It is one of the most certain facts of history that, as a body, they never returned to the land of their fathers. Under their ancestral name, at least, history has no further record of them. The mind of Christendom has been puzzled for centuries over the mystery of their whereabouts, the sure word of prophecy appearing to be so undoubtedly pledged to their continued existence. (See, for example, Jer. xxxi. 18-20; 31-37; Ezek. xxxvii. 15-22.) Four generations passed by, and it became the turn of Judah to "eat the bitter bread of banishment." But after seventy years of exile, a large detachment of them returned and rebuilt Jerusalem. The world knows by heart the principal events of their after history.

We have seen that profound antagonisms had existed for centuries between this part of the nation and their brethren of the northern kingdom. But differences still more profound assert themselves in Judah after their return from Babylon. Their propensity to idolatry was gone forever; but in place of it, they put on the most intense form of spiritual pride, making a most complete departure from their ancestral traditions that they were meant to share their blessings with mankind, and become the regenerators of the world. But from henceforth, they manifested the haughtiest exclusiveness toward their fellow-men, so that heathen writers described them as a people "affected with a hatred for the human race." "They held that divine favors were for none but themselves, until finally they contracted those frantic prejudices which the lapse of centuries did but little to soften. "One demon was cast out, but seven other demons took possession of the narrow and vacant house." Differences, already great, between Israel and Judah, were thus almost infinitely increased by the events of after years. Yet all this seems to have been entirely lost sight of in all that has been written about the Hebrew people after the nation had been broken up and dispersed. Historians have written as if it had all been but one great tribe of Judah. People really do not know what a Hebrew is. Their minds are so filled with the outward peculiarities of the Jews who dwell among us that they confound the accidental with the essential. Probably nine-tenths of the prejudice felt against the Anglo-Jews three thousand years ago the peculiarities of the men of Judah we see among us to-day. And yet how plain it is that until these differences have been taken into strictest account, there has been nothing that can pretend to be an intelligent and scholarly discussion as to what became of the great bulk of the Hebrew nation. Suppose that the Ten Tribes actually started off to push their fortunes in "fresh woods and pastures new." Suppose that they pursued a nomadic life for some seven or eight centuries, and finally settled on western shores. What resemblance to their brethren of Judah could we positively demand in these descendants of the twentieth generation, holding in mind the profound disagreements that had manifested themselves centuries before between their fathers, when they dwelt in their own land, and the vastly different circumstances of their after history? Certainly such facts could not justly allow us to demand any further resemblance than the grand fundamental traits of character possessed by the whole nation, which we well know are



"the least changeable things in this ever varying and changeable world." External differences would result simply from the entirely different set of circumstances upon which they were expended in the two cases.

But let us note a few other facts which seem to afford the strongest presumption that the Ten Tribes of Israel would adopt the very course of action which has just been suggested. No more significant fact in this direction could be desired than the foll wing: This people had been possessed with the idea, through all this history, that they were destined to be one day the rulers of the world. They had, as George Eliot says, been "educated into a sense of their supreme moral value." But the remarkable fact is that their convictions were thoroughly justified; for they actually possessed such wonderful elements of national character as would abundantly qualify them, under proper conditions, to work out a glorious civilization for the uplifting of humanity. These elements of character were, in the first place, an inheritance from their great ancestor, Abraham, of whom it has been said that "he stands before us as a figure second only to One in the whole history of the world." By far the most important feature in that inheritance of character was Abraham's faith in one living God, "who made heaven and earth, that He is the moral and political Ruler of men and nations, and that men and nations stand in abiding personal relations with God and God with them." It was the principle which the Psalmist has so wonderfully expressed: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." The whole course of Israel's history was wonderfully calculated to work this principle through and through into the inmost fibers of their being. The faith of Abraham was the faith of Jesus, and through him has been the basis of the world's civilization for nearly two thousand years, and will be so for all the ages to come. That such a principle as this then should form the basis of Hebrew national character is a fact whose importance it would seem hardly possible to overestimate in forecasting the probable future of the people.

Another fact of supreme value for such a purpose, only second in importance to the one already mentioned, is found in the wonderful instinct of the people for self-government. It is one of the astounding facts of history that the little Israelitish community should have lived for centuries in the midst of grinding despotisms, "existing for the good of all its members and upholding the grand principles of justice and human rights." George Eliot makes one of her characters designate it as "a republic, where there was equality of protection, an equality which shone like a star on the forehead of our ancient community, and gave it more than the brightness of Western freedom amid the despotisms of the East." John Stuart Mill says: "Conditions more favorable to progress could not easily exist; accordingly, the Hebrews, instead of being stationary, like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and, jointly with them, have been the starting point and main propelling agency of modern cultivation."

In proof that the Hebrew people possessed the essential features of democratic government, I need refer only to the words of Moses in the first chapter of Deuteronomy. He says literally: "Take you, or select for yourselves wise men, and understanding, and known among your tribes, and I will make them rulers over you." And who were these rulers to be? Were they to be men of wealth from any particular tribe or family? No, they must be men of recognized fitness and capacity, of high moral worth, pure and righteous men, who would not betray their sacred trust for selfish ends. "Able men, such as fear God, men of truth, hating covetousness." "The government under the Judges was very much like our own Federal Government; each tribe had its own tribal or state government, which had jurisdiction over all local affairs, and it sent its duly elected members to the National Congress." Mr. Oscar Straus, from whose able little book, "The Origin of the Republican form of Government in the United States of America," I have just quoted, says further: "A volume would not contain all the politico-theological discourses delivered during the decade prior to the restoration of peace, wherein the Hebrew Commonwealth was held up as a model, and its history as a guide for the American people in their mighty struggle for the blessings of civil and religious liberty." What an indomitable spirit of freedom had hereby been wrought into the national character was powerfully manifested at the time when the nation was rent in twain. The instant that the foolish son of Solomon made clear his purpose to play the despot, the strong and terrible cry was heard: What portion have we in David? and we have none inheritance in the son of Jesse; every man to your tents, O Israel! and now David see to thine own house." Here was betrayed a temper of mind, wonderfully congenial with that displayed by our English forefathers. Both Hebrews and Englishmen were "the genuine representatives of constitutional social order; their rule be-

ing submission up to a limit, and resistance at all risks beyond that limit." Every one who has read the records of Hebrew history must confess that here was a people of untamable energies, of undaunted resolution, of invincible courage, of a splendid daring which did not hesitate to encounter the most fearful odds, as witness such exploits as those of Gideon and his three hundred, of Deborah and Barak, of David and Goliath, of Jonathan and his armor-bearer, and many others. The greatest of the Germans has said that, "in cohesion, steadfastness, valor, and, when all this could not serve, in obstinate toughness, it has no match. It is the most perseverant nation in the world."

But to bring out more clearly one of the grand features of the national character most applicable to our present purpose, I cannot do better than quote Dean Stanley's words in regard to the manner in which the Hebrew prophets looked forward to the future. "It was this which gave to the whole Hebrew people an upward, forward, progressive character, such as no Asiatic, no ancient, I may almost say no other nation, has ever had in the same degree. Representing, as they did, the whole people, they shared and they personated the general spirit of tenacious trust and hope that distinguishes the people itself.

Has not enough now been written to prove that this people were abundantly justified in holding to convictions of their imperial destiny? Is it not clear that a people could not be more splendidly endowed, so far as the elements of national character are concerned?

This is the people who were uprooted from their own land and settled among the highlands of Media. What shall be our prognostications of their future? When their terrible disaster fell upon them, they had not become so enervated by luxurious living as to be utterly irredeemable. All that their prophets urged against them could have been urged with equal truth against the Englishmen of Charles II.'s time; and the prophets are always careful to express their belief that Israel would in time, show a far different spirit. Consult, for instance, Hosea xiv. 4-8; i. 10; ii. 19-23; Jeremiah xxxi. 18-20. The new conditions in which they were placed were far from being unfavorable to them. They would serve only for the strengthening, not for the weakening of their character. We know, as a matter of fact, that Hebrew character has only been braced up by difficult circumstances with the firm resolve to master them, and not be mastered by them. The one prognostication simply inconceivable and intolerable is this, that such a people should ever perish from off the face of the earth by the working of any natural course of events.

That the descendants of this people should, in the course of centuries, lose the knowledge of their origin, is far from being hard to believe. A long stride toward this would be made by a change of language. How easily this might be done is seen in the case of the tribe of Judah who returned to Jerusalem, after a captivity of only seventy years, speaking the Chaldean language. When Alexander's army traversed this very province of Media, they found that a Theban colony, planted there by Xerxes, on his return from Greece, had lost their language in the short space of about 150 years.

The Hebrew prophets undoubtedly possessed the conviction that the Ten Tribes would push into foreign lands, and there work out their imperial destiny. Hosea declared that they should become "wanderers among the nations," and Amos that they should be "sifted among all nations, like corn in a sieve, and yet not the least grain fall upon the earth." But there are other words of Hosea still more to the point. "Behold, therefore, I will allure her and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the Valley of Achor for a door of hope; and she shall sing THERE as in the days of her youth, and as in the day when she came up out of the land of Egypt." Hos. ii. 14-15. Ezekiel's convictions are equally positive.

"Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said: Get you far from the Lord; unto us is this land given in possession. Therefore, say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Ezek. xi. 15-16. What a dismal failure of prophetic anticipations there has been if Christendom's present view of the fate of the bulk of the Hebrew nation, "all the house of Israel wholly," be correct! Hosea even seems clearly to state that the people would lose the knowledge of their origin. His words are: "She shall not find her paths" Hos. ii. 6. What if some one had suggested to these prophets that God would deal with Israel and the nations round about as Christendom supposes, he has dealt with them; that he would cause Israel, about her to disappear from off the face of the earth, and that the future religious progress of the world, "was to be intrusted to a japhetic race, who had never as yet shown any aptitude for such

great things. Would they not, with flaming indignation, have cast it from them, with a 'God forbid'! These prophets were men of the deepest spiritual insight. They held the firmest grasp on eternal principles, and by their aid formed their judgments as to the world's future history. It were worth our while, therefore, before we hold that they were mistaken in their judgments, to consider whether it was not absolutely necessary, in view of the nature of the work to be done, that Israel and the other nations should lose their identity, and with their identity all their ancestral prejudices.

The overwhelming presumption, therefore, is that the Ten Tribes of Israel would strike off into foreign lands, and there accomplish their manifest destiny. Now, it is one of the great facts of history that the several tribes of people who settled in England are accomplishing just such a wondrous destiny as seemed in store for the tribes of Israel. They have given proof, moreover, of such profound Hebrew affinities of character that it was argued that the problem presented by such facts could have no other solution than that Englishmen had Hebrew forefathers. Well might George Eliot say, after remarking upon the profound Hebrew affinities in English character, that it is a matter of surprise that any other nation should be found to rival the Hebrews in their peculiar national sentiments. I maintain, therefore, that Englishmen must have had Hebrew ancestors, because of their Hebrew character—blood and character being inseparable. I maintain that the ancient Hebrews were the fathers of Englishmen, because they alone were able to impart that inheritance of character which enables us to say that "the day is at hand when four-fifths of the human race will trace their pedigree to English forefathers. (See Fiske's Manifest Destiny.) In connection with such a possibility as this, read the following striking expression of conviction from among the people of Israel as to what was to be the future of their race: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

Which thing may be put into a nutshell. If an acorn, when planted in the ground, gradually expands into some mighty oak, the monarch of the forest, it is simply because its wondrous potentialities were worked into it from its connection with some parent oak. By no possibility could an acorn have grown on a hazel bush.

### Some Observations on [Pa.] Canon xvii.

THE recent ecclesiastical trial in this Diocese suggests a number of lines of thought upon which articles might be written, or, as we are wont to hear from the pulpit, "the subject is full of practical lessons." It is not the purpose of the writer to consider these at present, but rather to make a few observations upon Canon xvii., on the "Trial of Clergymen." It will be remembered that this canon was largely an experiment. It is a unique law, admitted so to be by its authors. How does it work? This question has very frequently been asked the writer, and the present seems a favorable opportunity to attempt a reply. Before doing so, it is proper to say that the opinions expressed will be those of the writer alone. He assumes not to speak for others officially connected with the late trial. Their opportunities for observation were the same as his, and their conclusions may widely differ from those to be expressed. Speaking generally, it may be said that the canon is a good one, and this is so, first, because it is a workable law, which is more than can be said of many canons relating to the same subject in other Dioceses. If anyone will take the trouble to examine the laws of sister Dioceses, he will find that they are in many cases so drawn as practically to render a trial impossible, for the reason that the machinery is so complicated and cumbersome that it will not pay to start it going. Some people think that there should be no ecclesiastical trials anyhow; if this be the true view let us come out fairly and squarely and abolish canons on the subject. But if we are going to try unfaithful clergymen it is worth while to expend some care in framing laws which shall insure a fair and speedy trial with as little machinery as possible. There are in the judgment of the writer four defects in the present canon. These will be considered in order:

1. The provisions of the canon permit too much waste of time. The recent trial may be said to have begun on the 30th of April, 1890, when the respondent asked for a committee of investigation, and to have ended with his deposition on March 13th, 1891. It may be replied that this is not the fault of the canon, but of the officers who administer it. The answer is without force, for the provisions of the canon ought to make this impossible. Without encumbering this article with the phraseology of amendments which it is proposed to offer at the proper time and in the proper place, it may be said that no good reason can be shown why more than ninety days should be suffered to elapse be-



924 Walnut St.  
Philadelphia, Pa.  
April 30, 1891

Dear Professor Harpers:

I am greatly obliged to you for your kind and courteous letter of the 29<sup>th</sup> although, it was not exactly what I wanted. However, I wrote to you with the conviction that you were at least not a man swayed by prejudice. My conviction has proved to be well founded. I therefore venture to address you once more on the subject which lies so near to my heart, promising to inflict nothing further upon you, if this falls short of the mark. I think you must recognize the importance of the subject, if true. For, on the face of it, it is an essential part of God's plan of salvation. The whole Bible is simply a history of God's dealings with Israel. To ask "What is the good of it?" is pre-



cisely equivalent to asking, "What is the good of securing a correct interpretation of by far the greater part of the Bible? You hold a recognized position as one of the very foremost Bible scholars of the day. I feel therefore that I need no apology in trying to awaken your interest in this subject. I wish now to lay before you what seems to me an absolutely immovable "scientific basis." I therefore mail you an article which I trust will some time make its appearance in "The Standard of the Cross." The arguments in it are those on which I place my sole dependence. I also send you copies of previous articles, which you may not have seen, although they were sent, as I understand that you have been absent in Chicago.

Will you not indicate to me the kind of evidence you think is required to form a scientific basis? I ask because the study of ethnology is in such a fearfully chaotic condition that it is hard to see what there is truly scientific in the evidence that its students for mostly depend upon. It seems to me that from its very nature, no certainty can be attained, only more or less plausible guesses. Now the

law of heredity is considered to be one of the most certainly established scientific principles. Hood and character are inseparable. So I do not think I am straining things at all in claiming that Hebrew ancestry is the only possible explanation of the most extraordinary Hebrew bent in English national character.

But is not theology a science? Is she not the queen of the sciences? However those who hold to any religious belief may disagree among themselves, we all agree at least in holding that there are one or two foundation principles, which are of all facts the most certain in the universe, which if we found that we could not believe, the blackness of darkness would descend upon our souls. Now when a question comes before us in which these <sup>principles</sup> ~~questions~~ are so seriously involved that they cannot possibly be maintained, unless the question be answered in one way, shall we then timorously bend the knee before the very weakest of the sciences - which indeed does not pretend to be a science



and humbly wait for its favorable verdict, before investigating the matter on "our own foundation principles." Why should theology wait upon ethnology, any more than ethnology upon theology? Had not Locke good reason for saying; "I will not argue with a man who will not try the truth of a proposition by its own proofs, but by what he supposes to be its agreement with one already established."

Given the fact of a nation destined to be at the same time the rulers of the world and its regenerators; then taking account of the perversity of human natures, we may say that the two things are absolutely incompatible, unless, during a certain stage of their history, the people shall be ignorant of the destiny before them. We hear from all sides, voices bidding us look at the wonderful position of our English race, and its significance for the welfare of humanity, that it is simply a sober fact before our very eyes, that the world is destined to be converted to the English type. <sup>See Fichte's political & historical books & Strauss's Hist of A. Germ. Freedom</sup> What sane man would have dreamed of this a hundred years ago? What fearful



complications, would there have been, had England then  
possessed the same conviction that Israel had that  
God had chosen <sup>his children</sup> ~~them~~ to be the rulers of the world. There-  
fore, if Israel actually was Divinely appointed and  
trained, <sup>for such an imperial destiny,</sup> they must, for many reasons, during a certain  
period of their history, be ignorant of the destiny before  
them. That is, they must lose the knowledge of their  
origin. But this being so, would we not utterly stultify  
ourselves, when the time came for lifting the veils,  
to demand such evidence of identity, as, if it were  
obtainable, would have altogether prevented the loss  
of identity? No. In such a case the proper question  
for us to ask is, not "What scientific basis is there  
to prove the identity of England with Israel?" but "What  
scientific evidence is there that forbids the suppo-  
sition that England and Israel are identical?" I put  
this last question to one of our most learned clergy-  
man, whose name is known among scholars all  
over the world. He answered that there was none,  
that the supposed Japhetic origin of the European people,  
was not much more than an ancestral tradition



supposed disagreement in language being the only support really relied upon. And there are few men better qualified to give an opinion on such a subject. (I have made certain remarks on one aspect of language <sup>on the very last page of</sup> a little pamphlet I have mailed you. I would ask whether there is not some scientific value in what is there brought forward.)

The article I have sent you is an attempt to argue the matter on the most fundamental theological principles. I have yet to meet the man who has even pretended to question the validity of the arguments. It gives me the keenest spiritual torture to imagine, for an instant, that God has dealt with Israel after the fashion that Christendom believes He has, when I remember that the prophets, putting their trust in what they believed to be eternal and immutable principles, argued that the nation of Israel was imperishable, that its preservation was vital to the future of humanity, and were roused to the highest pitch of enthusiasm of which the human soul is capable at the future glory they saw in store for their people, & thank for all mankind. "Israel shall blossom & bud & fill the

face of the world with fruit &c. To point to one argument out of many, take Chayne's comment of Isa. lxiv. 8 "an appeal to Jehovah's reasonableness. Will the potter lightly break a vessel on which he has lavished his utmost skill?" And yet Christendom believes that that vessel has been broken past redemption. A fragment of it remains, but that portion of it, which seemed to have been destined for the most active service (Joseph had the birthright) has "melted into thin air," that portion of it too which was pronounced, in words of most tremendous emphasis to be by far the most worth preserving. Ezek. xvi. 47, 51 & Jer. xiii. 11. Can you do anything at all to help me out of the fearful perplexity I am in in regard to these last two passages? (See p. 8 & 9 of my article.)

The study of the Bible is the one thing to which you have devoted all your energies. I therefore deem no apology necessary for addressing you at such length. For the reasons brought forward, I deem the subject the most important one before the Christian mind, and I do hope and pray that you may see your way clear to allow its discussion in The Throat



If you care to see what seems to me a really scholarly discussion of the question from a purely historical standpoint, I will gladly lend you J. D. Granger's 'Seed of Isaac' a small 12 mo of 275 pp. Have you ever read Luke Owen Pike's 'The English and their Origins,' Longmans & Green 1866 or Canon Lysons 'Our British Ancestors,' Parker 1865. These learned men wrote without any reference to the Anglo Israel Theory.

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

Yours sincerely

Edward K. Tullidge



924 Walnut St.

Philadelphia

May 5, 1891

Dear Prof. Harper:

In the hopes that you are giving serious consideration to the arguments presented in my article and letter mailed you the 30<sup>th</sup> ult, I venture to try to set before you still more clearly my attitude on the subject of England's Identification with Israel. Until you have spoken me absolutely nay, I want to turn over all the stones I can; for I feel that I am fighting for my life in upholding Anglo-Israellism. Deprived of my belief in it, I should feel that all my foundations were undermined. I simply wish to set before you what seems to me the only method of approaching the subject consistent with any Christian belief.



I. The matter should first be argued on fundamental theological principles, those principles which, if we hold any Christian belief at all, we count as the most certain facts in the universe. We consider the story of the Bible to be of such vast importance simply because we find these principles illustrated there as we do nowhere else. But the Bible is simply the history of God's dealings with Israel. Therefore these principles are most seriously involved in any question dealing with Israel's destiny. I beg of you to note that it is not the flaunting of a number of Bible texts, but an argument on fundamentals, appealing to every man who has pitched his tent outside of the walls of agnosticism. It seems to me that we are recant to our professed belief in these fundamentals, if we bid theology stand out in the cold, until the matter has been investigated by the light of evidence which by its very nature cannot lead to certitude, which does not afford light enough to keep us from floundering hopelessly in the dark. Having seen then by the noonday glass of what we deem eternal and immutable principles, that

Israel must be playing the part of God's great agent in carrying salvation to the ends of the earth, let us see if any <sup>one</sup> of the nations of Christendom ~~are~~ plainly being utilized for just such a work. It is a most palpable fact that the English race holds just the same relations to surrounding nations that Israel of old held to the <sup>other</sup> nations of the earth. (I am sure you would be interested in reading the article "Three Empire Builders" in the "Review of Reviews for May"). Having found most excellent reason for believing England to be Israel on the theological side, let us

II. Consider what evidence there is on the scientific side, though I think we ought to be satisfied if we found nothing absolutely forbidding our holding the English people to be descended from Israel, owing to the conclusion reached from fundamental theological principles. But it seems to me there is positive <sup>scientific</sup> evidence of the most satisfactory and convincing character, the astonishing Hebrew affinities manifested by the English people, a fact which cannot well be



overstated. Some of English history is like Hebrew history over again. If there is any truth in the law of heredity, such a fact can be explained in no other way than by the supposition of Hebrew blood received from Hebrew ancestors. One fact is often more significant than whole bushelsfull of others, and this I hold to be the case here. Suppose numerous relics should be found in the British isles, of an undeniably Hebrew character, even manuscripts written in the Hebrew languages. Would not the natural inference at once be that the inhabitants of the islands were Hebrews? And yet they would not thereby be proved to be Hebrews with any like the certainty that such profound Hebrew affinities prove them to be so. To such a fact as that the necessary connection between cause and effect can be applied with the greatest confidence. This cannot be said of any other facts that ethnologists depend upon to pursue their investigations. That in order we should endeavour to find what corroborations are forthcoming on other points, philology, customs, traditions, craniology &c. (By the way what



ever importance may be attached to the evidence derived from craniology, seems to be remarkably in favor of the Hebrew origin of the English people, Englishmen and Hebrews being dolichocephalous, in distinction from the Germans who are brachycephalous. (See Pike. "The English and their Origins.")

III. Now we are properly fortified to make the historical connections. We ought now not to consider this a matter of great difficulty with all that we have at our backs. It has moreover not been deemed, heretofore, a foolish thing to suppose that the English peoples came from the East, from the very region to which the Ten Tribes were carried captive. This seems to me to be the only proper order for the <sup>investigation</sup> ~~discussion~~ of such a question, from the strongest position to the weakest position.

I would also submit the following. Whatever you may hold as to the fate of the Ten Tribes, you must admit that they have had a vastly different fate from that of Judah, who have shown an inextinguishable vitality, an indomitable energy and refused



to merge and disappear among the nations. How do you account for this difference of fate? You must refer to such antecedents as I endeavored to point out in my article on "Significant Facts of Hebrew History." From your own standpoint of belief on Israel's fate, you must of necessity admit that those antecedents would ~~did~~ operate to cause loss of identity. Why is it necessary to run this into the ground & hold that they <sup>would</sup> ~~would~~ operate towards utter extinction? Against such an idea the convictions of the prophets ought to be final, even to an agnostic. For these men were great religious geniuses, "keen judges of national characters," as Driver says. They do not count on Israel's imperishableness and future glory, from any such point of view as that of a narrow minded patriotism, but because they believed Israel's preservation to be vital to the future of humanity. And they had most excellent reason for judging so, in view of such a history as Israel had experienced.

I know that a "deal of skibble skamble stuff" has been written on this subject. But there is

no more reason why wood, hay, stubble should not be built on this foundation as well as <sup>on</sup> any other. Milton says: No marble statues can be politely carved, no fair edifice built, without almost as much rubbish and sweeping."

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

Yours sincerely

Edward S. Tullidge







AFTER long opposition on the part of the vestry, the electric light has finally been introduced into old Trinity Church. The new light was first used on Easter Sunday.

FOREIGN.

THE Bishop of Carlisle, in his recent visitation, mentioned it as a singular circumstance that the cathedral was without a font, and he expressed his satisfaction that it was intended to introduce one. A handsome font has been presented by Archdeacon and Mrs. Prescott, the design of Sir Arthur Blomfield.

MR. SPURGEON, it is stated, has written to the Lord-Mayor of London, expressing his full belief that the Lord-Mayor's statement that he had no recollection of having borrowed his sermon, preached at the Polytechnic, from one of Mr. Spurgeon's sermons, is true, and inviting the Lord-Mayor to visit him at an early date.

THE Dean of Norwich, speaking at a meeting on behalf of the Ladies' Home Mission Union of C.P.A.S., said that Canon Prothero had told him that "there is not a case of poverty or distress in the Queen's parish that she does not know of. She visits the poor, and although one of the most hard-worked human beings in this world, and taking conscientious interest in everything, her practical sympathy with suffering and sorrowing is manifested in her contributions to the necessities of the case, and in her personal visitation at the homes of the poor."

THE price of a Bible in the time of Edward I. was thirty-seven pounds. The hire of a laborer then was three half-pence a day. Suppose such a person wished

THE *Times* states that the Ven. Henry Redmayne Holme, Archdeacon of St. Kitts, has been consecrated at St. Michael's Cathedral, Barbadoes, as Bishop of British Honduras, a diocese which though formed in 1883 has up to the present been under the rule of the Bishop of Jamaica. Mr. Holme graduated at Christ's, Cambridge, in 1867, and was ordained the same year by the Archbishop of York, in whose Diocese he held several curacies. In 1882 he was appointed rector of St. George's, Basseterre, St. Kitts, in the Diocese of Antigua, having been gaol chaplain since the previous year, and in 1885 Acting Archdeacon of St. Kitts.

THE Rev. A. Osborne Jay, vicar of Holy Trinity, Shoreditch, points out that Mr. W. Booth in "Darkest England" adopted Mr. C. Booth's statistics, and where the latter in his map marked a street black, put down its inhabitants as "submerged." As one who lived in a street marked entirely black, he (Mr. Jay) was counted as one of the submerged. In that capacity he challenges Mr. Booth to answer a plain question. "In the vast population of the whole of Bethnal-green could he only boast (according to a return made to quarters in December last) forty-one soldiers? I merely choose Bethnal-green because that is the civil parish in which I, and others of the submerged, live. Equally damaging questions might be asked about other divisions. The world at large speaks as though Mr. Booth had already won great successes amongst the poor, whereas his obvious failure has long been apparent to all who know the East End."

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

IN the letter contributed to the press, under the title of the *Church and the World*, by Mr. W. T. Stead and Dr. Lunn, is the following letter from the Bishop of Durham on the proposal put forward in the first number of *Help*, "that the Churches, instead of trying to find a basis of union in doctrine or in ritual, should begin to federate themselves for the purpose of dealing with social questions:"

"No one can feel more deeply than I do, and I have not failed to use every opportunity which I have had of expressing the conviction, that our Christian faith is called now as it has never been called before, to deal with social questions. I believe that it is through the effort to fulfil this duty that we shall be brought to outward union, because I believe that truth of creed corresponds with energy of action. One of my first desires when I came here, let me say, one of my first prayers, was that I might have strength and wisdom to use the opportunity for showing that the National Church recognized her duty toward the nation. Already something has been attempted, and even done, but I remember the promise, 'In your patience, ye shall win your souls,' and I dare not sacrifice anything that I hold precious to secure your premature success."

MR. GLADSTONE paid a visit to Eton on Saturday, March 14th, three score years and ten after his first entrance into the school, for the purpose of delivering an address to the boys on the character and attributes of the goddess Artemis in the *Iliad* and *Odyssey*. The lecture was delivered in the school library, and Mr. Gladstone, on his entry, accompanied by the Provost, the Rev. Dr. Hornby, and the head master, the Rev. Dr. Warre, was warmly greeted by the boys. After following out his subject in other directions, Mr. Gladstone concluded thus: "When I was a boy I cared nothing at all about the Homeric gods. I did not enter into the subject until thirty or forty years afterward, when, in a conversation with Dr. Pusey, who, like me, had been an Eton boy, he told me, having more sense and brains than I had, that he took the deepest interest and had the greatest curiosity about these Homeric gods. They are of the greatest interest, and you cannot really study the text of Homer without gathering fruits; and the more you study him the more you will be astonished at the multitude of lessons and the completeness of the picture which he gives you. There is a perfect encyclopædia of human character and human experience in the poems of Homer, more complete in every detail than is elsewhere furnished to us of Achaian life."



## Hebrew Affinities in English Character—II.

BY REV. E. K. TULLIDGE, M.A.

I MUST express myself as deeply indebted to Dr. Bacon for his reply to my article on Hebrew Affinities in English Character, as it has saved me from the disappointment I confess I should have felt had no notice been taken of it. It was "as cold water to a thirsty soul." It is my fervent conviction that the question of our Israelitish origin needs only a fair discussion in order that its truth may be triumphantly vindicated.

But I am at a loss to see how my position has been in any degree weakened. I have been taken to task for saying nothing on "the Christian side of the question." My answer is, that it is the only side of the question that I really care anything about. It is because I have explored this subject by the light of the most fundamental theological principles, and have thereby become possessed of the most intense convictions that these principles are at stake, and must be cast to the winds unless our identity with Israel is a fact, that I am so anxious to press it upon the attention of my Christian brethren. I did not touch upon theological bearings in the article on Hebrew Affinities simply because I could not say everything at once. It seemed to me the best plan to try to awaken interest on the scientific side, and from that lead up to the theological. Whatever reply, therefore, any one may feel disposed to make to the following criticisms upon a criticism, I would entreat them to refrain until after I have brought forward, if I am permitted to do so, what I deem my strong reasons, when everything will be seen in its true relation and proportion.

It may be that I have read more on all sides of this subject than my critic seems disposed to give me credit for. It may be too that I have pretty thoroughly digested one or two very significant facts. I know that the one historic certainty in regard to the origin of the English people has been that they were at least not Semitic. But has this conviction been founded on strictly causal relations? Does not every well-informed person know that supposed disagreement in language is almost wholly responsible for this conviction? And is it not notorious that all the most eminent philologists caution us against forming such convictions on linguistic grounds? They tell us that "identity of speech in man no more implies identity of race than diversity of speech implies diversity of race." I have been referred to Max Muller. I also would make a counter reference to the same great authority. If a passage in "Chips from a German Workshop," vol. iv., p. 211, be consulted, I think it would be found that my critic's reference to him was hardly well advised. I would also refer to Professor Whitney's "Life and Growth of Language," p. 271. To all who think that our "German ancestry" has never been seriously questioned, I recommend the reading of Luke Owen Pike's very able work entitled, "The English and their Origin," Canon Lyons' "Our British Ancestors," and, to a certain extent, Matthew Arnold's "Essay on Celtic Literature." These men were eminent scholars, writing without any knowledge of the subject before us. Any one who wishes to see the "historic certainties" of our identity with Israel clearly brought out, should procure J. D. Granger's "Seed of Isaac." Sharon Turner tells us, on the authority of the *Chronicon Holsatie*, that the Jutes and Danes actually claimed an Israelitish ancestry.

I too "believe without a tremor of doubt, that 'the Lord gave the word';" but if any one holds that that word could have been given equally as well through Egyptians or Chinamen as through Hebrews, I can only say that it is one of the points on which I most radically differ with him. Do not races differ in their spiritual capacities? and was not the Hebrew race ahead of all others in that respect? Are M. Taine and other writers wrong in saying that our English ancestors were *predisposed* to Christianity? Why has Christianity made so little impression on the great mass of mankind compared to what it has made on a small portion?

Whoever faults me for attributing Hebrew affinities of character to Hebrew blood is at war with the great law of heredity, which God Himself recognizes as one of the fundamental principles by which He guides the destinies of mankind. On what other principle did the conduct of their fathers determine for all time the various destinies of the descendants of Shem, Ham and Japheth? Is Dr. Geikie's statement, quoted by me in this very connection, a mistaken one? Will any Christian man maintain that Jacob was chosen instead of Esau on purely arbitrary grounds? How then are the great elements of ancestral character carried down to the remotest generations, if blood does not carry them? So, when I see a people who, like the English, have such a passionate attachment for things peculiarly Hebrew that not Hebrews themselves could display more, I conclude that it is due to Hebrew blood received from Hebrew ancestors. On the strength of the Divine approval given to the law of heredity, I hold that the relation of Hebrew affinities of character

to Hebrew blood is a causal one, as strictly so as any to be found in the whole range of creation. Races do differ in their spiritual capacities; and so it fairly made my blood run cold, when I read that my critic could not believe that "the glorious reflection of the Old Testament in the thoughts and words of our people are derived from 'Hebrew blood'" without renouncing the name of Christian. I shall hope to receive the confession that that statement was made without due reflection.

I cannot now anticipate what I hope to have the privilege of saying on this subject from a theological standpoint. I will state, however, that it is simply incomprehensible to me that any one should think it a proper theological deduction to draw from the difference of the Old and New Dispensations, that Israel of flesh and blood cannot now be holding the first place among the nations of Christendom, because "the 'Israel of God' has altogether superseded the other for nearly two thousand years." Until I can more fully develop my thoughts on this point, I would, in the meantime, ask all my readers who hold to such an opinion, to look up once more certain passages with which they are already familiar. Heb. 8: 8-12; Eph. 3: 5, 6; Acts 2: 39; 11: 18; Rom. 2: 10; 3: 12; 11: 11, 12, 17-29; Jer. 3: 11; Ezek. 16: 46-51; Hosea 14: 8; Jer. 31: 18-20; Hos. 1: 9-11, 2: 19-23. Such passages have not much to say about Israel being "superseded." Gentile *participation* in Israel's covenant blessings is a very different thing from monopolizing them. Let us remember what St. Paul tells us in this very connection. "The gifts and calling of God are without repentance."



ARCH.

[Saturday,

when she comes, with all her saucy airs and graces, smiles and tears, is she not charming? John Burroughs says, "April is the best month to be born in, for then all nature starts with you." Fickle she often seems; but then, hedged in between her sisters March and May, hasn't she rather a trying position? And how she does love her delicate wood-flowers as she calls them up from their long winter's nap to gladden our eyes.

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

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

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

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

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

Close by the root of an old chestnut tree, a set of talents, one



April 4, 1891.]

STAN

have from God directly by faith. I only say that it sounds like that to me, because there is no mention of that other truth in its strong bearing upon just such a question as this.

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

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

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

reference to the same great authority. If a passage in



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

and twelfth centuries.”

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

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



## "Hebrew Affinities in English Characters."

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

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

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

The most serious aspect of the matter, as it seems to me, is that his argument takes no account of the Christian side of the question, of the "Israel of God," as that has altogether superseded the other for nearly two thousand years. It is all about "firmly established scientific principles," "national characteristics, a property of the blood," etc., etc. This seems all in the strain of that mere "wisdom of this world" which fancies that it alone deals in facts and truth, while it is utterly blind to the greatest facts and highest truth, which we

why has that people shown this effect more than other Christian nations? Because the English-speak-



ments. Green, the historian, says of the early life of the English people, even before their entrance into England: "Even the national temper was fully formed. Civilization, letters, science, religion itself, have done little to change the inner mood of Englishmen."

M. Taine notes that the profound Hebrew instincts of English character were manifested as unmistakably in the very beginnings of national life as at any later period. Commenting on the poem of Caedmon he says: "Is the song of Exodus more abrupt, more vehement or more savage? These men can speak of the creation like the Bible, because they can speak of destruction like the Bible. They have only to look into their own hearts in order to discover an emotion sufficiently strong to raise their souls to the height of their Creator. . . . In this manner will Milton hereafter speak, the descendant of the Hebrew seers, last of the Scandinavian seers, but assisted in the development of his thought by all the resources of Latin culture and civilization. And yet he will add nothing to the primitive sentiment."

Is it not manifest that the Jews of to-day reproduce all the traits of character that belonged to their ancestors of nearly four thousand years ago? Dean Stanley bids us remark how exactly the Jews recall to us the qualities of their father Jacob; as well "the meanness of character which, even to a proverb, we call in scorn 'Jewish,'" as also "the nobler side of his career, [in which] we trace the germs of the unbroken endurance, the undying resolution which keeps the nation alive still, even in its present outcast condition, and which was the basis, in its brighter days, of the heroic zeal, long-suffering and hope of Moses, of Daniel, of Jeremiah, of the Maccabees, of the first apostles and martyrs, and of the persecuted Jews alike in the second and twelfth centuries."

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

Or to sum up in Mr. Bagehot's vigorous words: "The subtle system of obscure causes, whereby sons and daughters resemble not only their fathers and mothers, but even their great-great-grandfathers and their great-great-grandmothers, may very likely be destined to be very inscrutable. But as the fact is so, so moreover in history nations have one character, one set of talents, one list of temptations and one duty, to use the one and get the better of the other. There are breeds in the animal man just as in the animal dog. When you hunt with greyhounds and course with beagles, then, and not till then, may you expect the inbred habits of a thousand years to pass away, that Hindoos can be free, or that Englishmen will be slaves."

It is manifest, therefore, that national characteristics are a property of the blood and pass down from father to son, not radically changed by the lapse of centuries. We have seen that the fundamental elements of English character are identical with the fundamental elements of Hebrew character. What is this but saying that what makes an Englishman an Englishman is also that which makes a Hebrew a Hebrew? At all events, if the profound Hebrew sympathies in English national character are there simply because derived from Hebrew ancestors, all has come about in perfect accordance with the most firmly established scientific principles. And yet the almost universal belief is, that these people are very distant from one another in blood-relationship, that not only are they not both Hebrew, but that one is Japhetic and the other Semitic!

But let the reader who is firmly convinced of the Japhetic origin of the English people question himself seriously as to what he can bring forward of such undeniably scientific value as to offset these facts so intensely suggestive of a Semitic origin. He will seek in vain. The more he seeks the more he will realize that his convictions have been resting only upon an unquestioned ancestral belief. But the "everybody says so" argument is held to be of slight validity in these days. "Everybody has been wrong so often that authority is proved to be fallible." Who does not know that ethnology, as yet, lays no claim to the dignity of a science, but is content with the modest title of "the study" of ethnology?

On the authority of one of the most certainly established principles of science, Hebrew constitution of mind means Hebrew blood. I cannot well imagine a more puzzling problem for the scientific mind than to account for such a fact as this, that a people intensely Hebrew in the constitution of their mind should yet be so widely separated in blood relationship as to be not only not of Hebrew blood, but not even Semitic. I may, at least, be allowed to express my conviction that at no very distant period it will seem as ludicrous to a thinking mind, in the face of such facts as have been here brought forward, to assign a Japhetic origin to the English people as to assert that the sun moves round the earth.

PHILADELPHIA, March 12, 1891.



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

Or as D'Israeli has put it: "It was the sword of the Lord and of Gideon that won for England its boasted liberties; and the Scotch achieved their religious freedom, chanting upon their hillsides the same canticles which cheered the heart of Judah amid their glens."

Goethe has truly said that "the Bible is not only a national book, but the Book of the Nations." But it undoubtedly has a national side to it, displaying all the peculiarities of Hebrew genius. Now the striking fact is that the English people have been profoundly influenced not only by what is of universal interest in the Bible, but also by what is strictly and intensely Hebrew in it. The aspect under which God is presented in the Old Testament is one which European nations have not found congenial to their minds.

If any one will take the trouble to turn to M. Taine's History of English Literature, and read in the chapter on "The Renaissance" the passage depicting "How Biblical events and Hebraic sentiments are in accordance with contemporary manners and with the English character," he will see what I mean. He says: "More than any people in Europe they realize the Semitic conception of the solitary and Almighty God; a strange conception, which we, with all our critical methods, have hardly reconstructed within ourselves at the present day. . . . Never has a people been so deeply imbued by a foreign book, has let it penetrate so far into its manners and writings, its imagination and language." "Observe these people in their reading of the Bible; they apply to themselves the commands imposed on the Jews, and the prologues urge them to it." Indeed a great part of M. Taine's book may be said to be simply a commenting on the extraordinary Hebrew bent of the English national character.

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

Most readers of this article are probably familiar with Macaulay's description of the astounding manifestation of this Hebraic spirit during the Puritan period of English history. I quote a portion of it, however, "The extreme Puritans began to feel for the Old Testament a preference, which, perhaps, they did not distinctly avow, even to themselves; but which showed itself in all their sentiments and habits. . . . They sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings. Their thoughts and discourses ran much on acts which were assuredly not recorded as examples for our imitation. The prophet who hewed in pieces a captive king, the rebel general who gave the blood of a queen to the dogs, the matron who, in defiance of plighted faith, and of the laws of eastern hospitality, drove the nail into the brain of the fugitive ally who had just fed at her board, and who was sleeping under the shadow of her tent, were proposed as models to Christians suffering under the tyranny of princes and prelates. . . . Hebraisms violently introduced into the English language, and metaphors borrowed from the boldest lyric poetry of a remote age and country, and applied to the common concerns of English life, were the most striking peculiarities of this cant."

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

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

But let us inquire now into the profound ethnological significance of this fact. A brief consideration will show us that, of all the evidence that can be deemed of value for the prosecution of ethnological research, that which has to do with the fundamental elements of national character must hold the first place. In it alone is the inevitable connection between cause and effect to be clearly seen. For, as M. Taine says, "Religious and other instincts are not acquired, but belong to the blood and are inherited with it." Or, to quote Mr. Bagehot, "All nations have a character, and that character, when once taken, is the least changeable thing in this ever-varying and changeable world."

The facts are close at hand which justify these state-



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

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



# Hebrew Affinities in English Character.

## THEIR ETHNOLOGICAL SIGNIFICANCE.

BY THE REV. EDWARD H. TULLIDGE, M.A.

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

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

intensely Hebrew in it. The aspect under which God



## England's Identity with Israel. Theological Bearings.

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

Almost all the readers of The Standard are doubtless untouched with the prevailing madness of the hour, the delusion that miracles are impossible. But whatever we may believe as to the possibility of the miraculous on the physical side of things, it is simply intolerable for us to think of God as violently and capriciously interfering with the fundamental laws of our moral natures. It is contained in the very idea of the creation of such a being as man, that there are now things in relation to him which even God Himself cannot do. God has thereby actually limited Himself. When man had fallen from his high estate, any plan for his restoration, open to even Divine power, must be in strictest accordance with those fundamental laws of his nature, which God had implanted there. The most powerful motives may be brought to bear upon man to induce him to return to his allegiance; but even Omnipotence cannot force a single individual



soul to do good acts against its will, inasmuch as there has been given to it the awful power of actually being at liberty to resist the Divine will. The same limitations which attach to the Divine omnipotence in dealing with one man, of course attaches to it in dealing with a large body, or race of men. As Canon Mozley says: "The instantaneous enlightenment of mankind by revelation is a wild notion; it is a method of dealing with man as a mass, which is utterly at variance with the conditions which attach to the Divine omnipotence in dealing with man as an individual." Who will say that there is any possibility of Hottentots or Esquimaux, being what they are one moment, and the next the peers of our Anglo-Saxon race? No. Even when the hand of the supernatural is most undoubtedly displayed, we look to see everything taking place according to a perfectly natural order of events. And not an instance can be pointed to, in the whole course of the world's history, where it has been otherwise. Mankind is governed, not on principles of capricious and irresponsible despotism, but by One of whom it has been so beautifully and grandly said, that "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." This fundamental principle of the Divine government has nowhere been given such powerful proof as in Canon Mozley's great book entitled "Ruling Ideas in Early Ages", where it is shown that the moral difficulties of early Hebrew history receive from this principle a most satisfactory solution. I trust that all who are not acquainted with that book, will straightway read at least the chapter entitled "The End the Test



of of a Progressive Revelation."

Let us apply this principle now to the subject before us. It is the orthodox belief that Abraham was elected and supernaturally called to be the ancestor of a people, through whose instrumentality all the nations of the world should be blessed; and, furthermore, that the necessary steps taken to build up a nation, which should be equal to such a destiny, were dictated by the very voice of God Himself. And the whole development of Hebrew history is in most perfect harmony with the declared purpose of making Abraham's descendants at the same time the rulers of the world and instruments for its salvation. It has been shown, in a previous article, that such an inheritance of ancestral character as theirs, and such a Divine training as that to which they had been subjected, could not but result in making them supremely fitted for the most imperial destiny. The two great facts of which special note must be taken are these: that here was, above all, a nation which had for centuries been kept under constant control of the idea of one only God, working all things after the counsel of His own will to the most gracious ends; and only second in importance to this, that here was a nation of free men, penetrated through and through with all the instincts of self-government. Surely, no one will dream of holding, that as the result of special Divine preparations, these people would become less fitted than any others for such a destiny as they were convinced was in store for them. We dare not tolerate such an idea as an experiment on God's part.



Now, on the strength of the fundamental and immutable principles by which God guides the destinies of mankind, for the accomplishment of His everlasting purposes, we may say that the hope of the world lay in the preservation of this people. We have seen, from a survey of their antecedents, and from the intense convictions expressed by their prophets, that it was simply intolerable to think of their perishing from off the face of the earth by the working of any natural course of events. If, notwithstanding all this, they have actually perished, how is it to be accounted for, except by the supposition that they have been violently crushed out of existence? And this is far from being the only difficulty. For we have seen that there is now a people in existence, who are plainly working out just such a marvellous destiny as seemed in store for Israel; and who possess, moreover, such profound Hebrew affinities of character, as can be scientifically accounted for only on the supposition of a Hebrew ancestry. If Englishmen are not Hebrew, how can they have become possessed of their great elements of national character, except by the immediate and miraculous communication of what, in any natural course of things, the lapse of centuries would be required to develop? What would all this be but an ignoring of what Coleridge so strikingly and truly calls "the sacred distinction between persons and things." If I seem to any one to have been uttering "wild and whirling words" in saying that Israel's services could not be dispensed with, I can only say that, in all that I



have thus far written, I have simply been echoing the con-  
 viction of Isaiah, one of the most spiritually enlightened men  
 who ever lived: For I knew that thou wouldst deal very  
 treacherously, and wast called a transgressor from the womb.  
 For my name's sake will I defer mine anger, and for my  
 praise will I refrain for thee that I eat thee not off. For mine  
own sake, even for mine own sake will I do it: for how  
should my name be polluted? and I will not give my glory  
 to another. "This people have I formed for myself; they shall  
 show forth my praise." Isa. xlviii. 8, 9, 11. xlviii. 21. And what a wealth  
 of meaning is wrapped up in Hosea's words: "I will not execute  
 the fierceness of mine anger, I will not return to destroy Ephraim:  
 for I am God and not man. Hos. xi. 9. Punishment and purging then,  
 may indeed be, but not extermination. As when grapes are found in the  
 cluster, and one saith, Destroy it not, for a blessing is in it, so will I  
 do for my servants' sake, that I destroy not the whole. Isa. lxv. 8. It has been  
 truly said: "Sin and forgiveness are the pivots of all history, speci-  
 ally of that of Israel." What was truly punishment in one  
 sense, might in another be only a necessary step towards  
 the carrying out of the Divine purposes regarding the chosen  
 nation. "Jehovah's chastisements present externally the appearance of an-  
 ger and destruction, but within they are nothing but love & salvation."  
 If, by Divine guidance, the people of Israel were actually exposed  
 to such a set of circumstances, as resulted in their losing the  
 knowledge of their origin, and are now holding their natural places  
 as heads of the nations of Christendom, all has taken place in  
 beautiful harmony with the immutable principles of the Divine  
 government.



What is more certainly recognized as a fact among Christians than that the Mosaic Dispensation was a preparatory one? But what becomes of the idea of a preparatory dispensation if by far the greater bulk of the Hebrew nation has been allowed to perish simply because they did not live up to its requirements, without any opportunity being offered them of profiting by the gracious provisions of the new covenant? It is not so much a necessary inference from the idea of a preparatory dispensation, as it is the only meaning the term can have, that this people were being dis-  
cernedly prepared to carry on the work of the Christian Dispensation. The law, according to St. Paul, was simply their schoolmaster to lead them to Christ. By the law comes the knowledge of sin and not the remedy for it. Listen to Canon Mozley's powerful language on this point: "There was a scheme, as purpose, an end in view, in the whole terrific preparatory discipline of the Law. It was administered in order to bow the stubborn neck of man, and keep it from slipping from under the yoke. Under the Law, he must, in spite of himself, improve; once severed from it he was a lost being. The enforcement of the Law was thus the task of one dispensation, though its fruits were shown under another."

The new covenant was made exclusively with Israel just as truly as the first. No words in the Old Testament Scriptures state this so positively as the language of St. Paul: "Who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom ix. 4 (See also Heb. viii. 8 off.) In writing to the Gentiles who had



7  
been admitted to a participation in Israel's covenant blessings, he bids them: "Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee." He argues that "if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness? Rom. xi. The reason why God made his covenants with only a small portion of mankind was certainly because it was the best plan for ultimately extending them to all, on the same principle that Jesus said to the Syro-phenician woman, "I am not sent but unto the lost sheep of the house of Israel." It is astonishing that any one should, on theological grounds, resent the idea that Israel should now be at the head of the nations of Christendom. If England is Israel of flesh and blood, she does not thereby monopolize the Divine favor. The fact remains, that God's people Israel are simply the great bulwark of Christianity, the Divine instruments for extending salvation to the ends of the earth. Who would dream of giving to the idea of a Chosen nation any other meaning than just such an one as this? And are not the gifts and calling of God without repentance? Why do not ~~not~~ readers of the Bible keep in mind that "Judah prevailed above his brethren and of him came the chief ruler; but the birthright was Joseph's. 1 Chron. v. 2 The present dispensation is just the time when such a Divinely educated nation as Israel is needed.

But if I were to choose one point above all others to urge in this connection, it would be the



one I am now about to bring forward. If my mind has ever felt any hesitation as to the truth of England's Identity with Israel, it has been at once dispelled by a consideration of this point. The only theological justification ever attempted, and indeed the only one possible, for the supposed hopeless disappearance of the great mass of the Hebrew nation, has been on the grounds that Israel was so much more corrupt than Judah as to have become utterly irreparable. <sup>See E. S. Smith's O. T. History p. 568</sup> But in what direful contrast is this to the most positive declarations of Jeremiah and Ezekiel, both of them, let it be remembered, prophets of Judah. They both represent God Himself as delivering the verdict. In Ezekiel we read regarding Judah: "Thine elder sisters is Samaria, she and her daughters that dwell at thy left hand, and thy younger sister that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations, but as if that was a very little thing, thou wast corrupted more than they in all thy ways..... Neither hath Samaria committed half of thy sins." Ezek. xvi. 46, 47, 51. Jeremiah says: "And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah." Jer. iii. 11

No one seems to have had the insight or the courage to insist upon the exegetical requirements of this last passage except the Dean of Canterbury in the *Speaker's Commentary*. Commenting on Jer. iii. 18, he says: "The right translation of the preposition is important. The prophet has just described the return of the ten tribes, who are to be brought back to Zion, and of the Gentiles, who are to make



Jerusalem their home: if Judah repent she cannot possibly be left out. But Israel is represented as the first to repent, and Judah must go to her, in order that they may come together back to the Holy Land, divided no longer into Jews and Israelites, but merged into one people. The gist of the whole prophecy is, that in case of Israel's repentance, Judah must humbly seek her out, and be content, henceforward, to take the inferior place as having been the more guilty." Now to imagine that, in spite of these Divinely authorized statements, Israel should have been dealt with according to the present view of Christendom, fills my mind with unspeakable distress. Such an idea seems to me destructive of every religious sentiment. For to what can it apply other than to a government of capricious and irresponsible despotism? Prof. Jowett has well said: "It is suicidal in theology to refuse the appeal to a moral criterion." But in what beautiful harmony with this Divine verdict are the gracious words addressed to Israel or Ephraim. Was a more yearning and enrapturing tenderness ever expressed in human language than in the following words from Jeremiah? "I have sorely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him



still: therefore my bowels are troubled for him; I will surely have mercy upon him saith the Lord." Jer. xxxi. 18-20 See also Ex. xi. 15, 16. 1st. i. 10, 11 ii. 19-23 xiv. 4-8 Zech. x. 6-8.

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

Drat in a little brief authority, -

Plays such fantastic tricks before high Heavens  
As make the angels weep."

Could it have been well for England to have known six or seven hundred years ago, the wonderful future in store for her? Would not the insular pride, arrogance, and exclusiveness, of which she is now so loudly accused, have been immeasurably increased thereby? And what a determined opposition would there have been, on the part of rival nations, to prevent her reaching such an overpowering ex-



prelacy? As it is, "we seem to have conquered and peopled half the world in a fit of absence of mind.... So decided is the drift of our destiny towards the occupation of the new world, that after we had created one member and lost it, a second grew up almost <sup>in</sup> our own laps." Now if it was necessary that England should ~~not~~ <sup>attain unconsciously the imperial destiny</sup> ~~know beforehand~~ what was in store for her; in order that ~~the~~ Divine purposes ~~the~~ might be carried out through her; it was of course equally necessary that Israel should ~~not~~ <sup>attain unconsciously</sup> the imperial destiny that seemed marked out for her. For the principle is the same for any nations destined to be at the same time the ~~new~~ rulers of the world, and its regenerators. Truly did Sp. Butler write:—"There is no manner of absurdity in supposing a veil on purpose, drawn over some scenes of infinite power, wisdom, and goodness; the sight of which might, some way or other, strike us too strongly; or, that better ends are designed and served by their being concealed than could be, by their being exposed to our knowledge."

Of course all this reasoning applies in a measure to the other nations, by which Israel was surrounded, to Egyptians, Assyrians, Moabites, Ammonites, &c. And the prophets seem to expect that, as a matter of course, God had further work in store for them as well as for Israel. Isaiah looks forward to the time when "Israel shall be third with Egypt and Assyria; even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.'" Isa. xix. 25. (See also Jer. xlviii. 47. xlix. 6. 39. Ezek. xxix. 12, 13) Men of such



deep insight as were the Hebrew prophets, did not make state-  
 ments like these without most excellent reason for so doing.  
 Such prognostications on this part give us positive proof that  
 these nations had not become hopelessly corrupt, which could  
 supply the only possible reason for their perishing from off  
 the face of the earth. There was thenfor <sup>more than</sup> a possibility that  
 they could be utilized for future work in the interests of  
 the world's regeneration. But when we have reached possibility  
 in such a case as this we ought also to feel that we have  
 reached certainly. The Christian world does not stand upon  
 the ground which Dean Mansel attempted to mark out for  
 it in his "Limits of Religious Thought," but rather with John  
 Stuart Mill, in most strenuous opposition to it. So it  
 seems clear, at least to the writer, that Assyria and Babylon,  
 though they were, in one sense, "rods of God's anger" and "staffs  
 of his indignation," were yet, in a most real sense, the instru-  
 ments of blessing. By them were gathered together, into a  
 circumscribed locality, large detachments of these various na-  
 tions, who had shown themselves capable of building up  
 a strong national life, men still of an abounding vitality,  
 and of aggressive energies. It has been previously pointed  
 out how easily they could here be exposed to such a  
 train of circumstances as would result in their losing  
 the knowledge of their origin, and with that all their  
 ancestral prejudices. Then would God be able to show  
 Himself not only the God of Israel, but also the God  
 of Egypt and Assyria, of Moab and Ammon & Philistia.  
 It may be that Dryden wrote better than he knew in



his Absalom and Ahithophel in assigning to England the name of Israel and to France the name of Egypt.

I would ask of all those who are willing to believe with me that God has thus dealt with Israel and the surrounding nations, if He has not hereby wondrously proved that there is a God who judgeth on the earth, working all things "after the counsel of his own will" to the most gracious ends? And if He has now revealed what He has for so many centuries seen fit to keep secret, how can we resist the conviction that some great things will shortly come to pass which He has foretold by the mouth of His holy prophets, and for which it behoves us to make ourselves ready ~~with~~ by the preparations of the Spirit of holiness?

"These, these will give the world another heart,  
And other pulses. Hear ye not the hum  
Of mighty workings? How to life they start!  
Listen awhile, ye nations, and be dumb."



his Abraham and Ishmael in assigning to England the name  
of James and to France the name of Egypt.  
I would ask if we are willing to believe  
with me that God has thus left with Israel and the remnants  
of nations, if He has not surely wonderfully provided that  
there is a God who forgets in the earth, waiting all  
things after the counsel of his own will to the most glorious  
end. And if He has now revealed what He has for so  
many centuries seen fit to keep secret, how can we resist  
the conviction that some great things will shortly come to  
pass which He has foretold by the mouths of His holy prophets?  
and for which it behoves us to make ourselves ready  
with the preparation of the Spirit of holiness?  
Then, how will give the world another heart,  
and other powers than ye not the same  
Of mighty workings: how to lift the dead!  
Listen, children of nations and of lands."



Serio-Comic Lectures.  
Life's Philosophies.

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

PERMANENT ADDRESS:

KANSAS CITY, MO.



Dr. JOHN KOSMOS (Pseud.)

Geo. R. Hovey  
C.E. Wreath  
Serious Lectures.  
Life's Realities.

1. BATTLE AND BATTLES; OR FROM  
A SOLDIER TO SOLDIER.
  2. GETTYSBURG BY A PARTICIPANT.
  3. WITH AND WITHOUT GOD.
  4. CHARACTER BUILDERS  
AND ICONOCLASTS.
- &c., &c.

PERMANENT ADDRESS:

KANSAS CITY, MO.

Barboursville, W. Va.  
June 6, 1892.

W. R. Harper.

University of Chicago, Chicago, Ill.

Dear Sir:

I have a lecture entitled  
The Birth of Intellect, which proceeds  
on the supposition, that, as there is a period of  
gestation for the body, before it is ready to enter  
upon the special exercise of the senses, so there  
is a period in the lives of all great thinkers  
when the mind by a leap, as it were, springs into  
the region of higher thought. I believe our Saviour  
expressed a general truth, when he said,  
"He must be born again"; and that the throes of child-  
birth are a figure of "the storm and stress period"  
in the life of every great thinker.

Now, may I ask if there was a period in  
your own life, when intellect seemed to take the  
leap, when the mind seemed to lay hold with firm  
grasp upon all knowledge, - when the love of the true,  
the beautiful, and the good seemed to affect more  
forcibly than ever before your whole being?

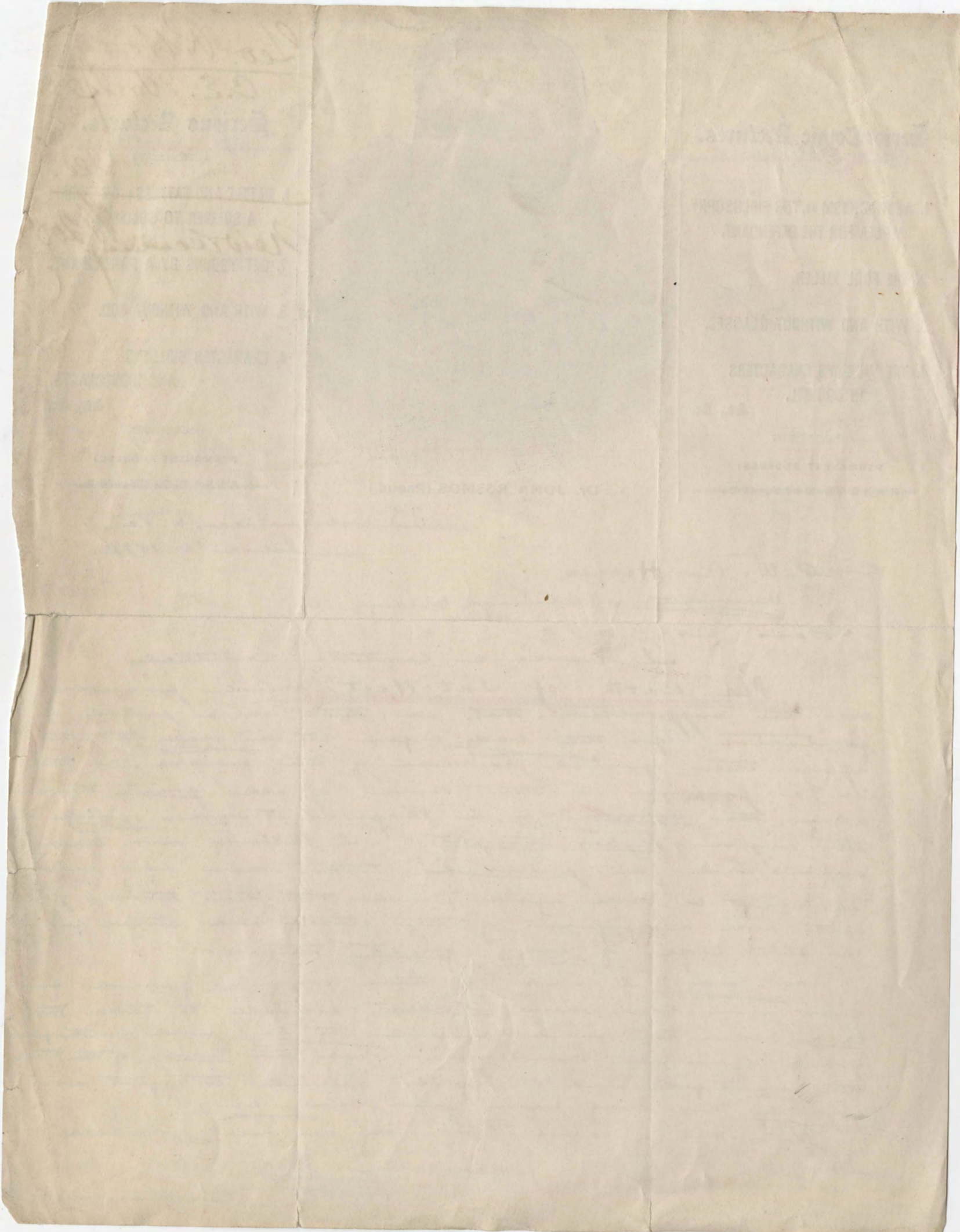
This bit of information will be greatly relished

by.

Yours Truly,

R. W. D. Outthot.







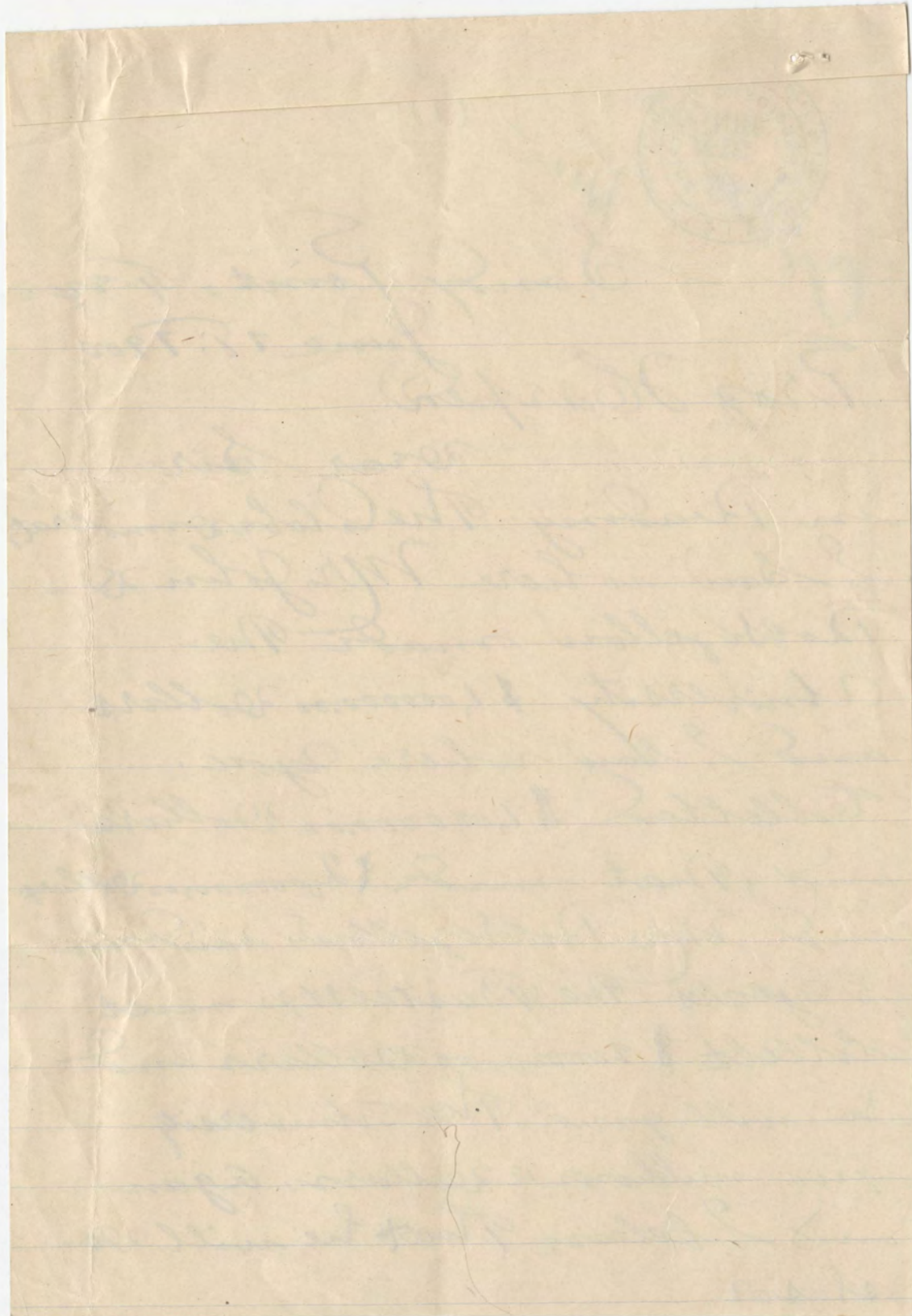


(1)

Sandy Point, Tex.  
June 18: 1900.  
Prof Harpen.

Dear Sir  
in Reading The Globedemocrat,  
I saw where Mr John W.  
Doestzellow made The  
University \$1,000,000.00 Dollars.  
and I saw where you  
collected \$1,000,000.00 Dollars.  
and that made \$2,000,000.00 Dollars.  
and Mr. Doestzellow, said in  
5 years The Trustees, must  
collect \$2,000,000.00 Dollars and  
he will gave The University  
two millions a dollar, again  
and I believe That he will do  
it so?



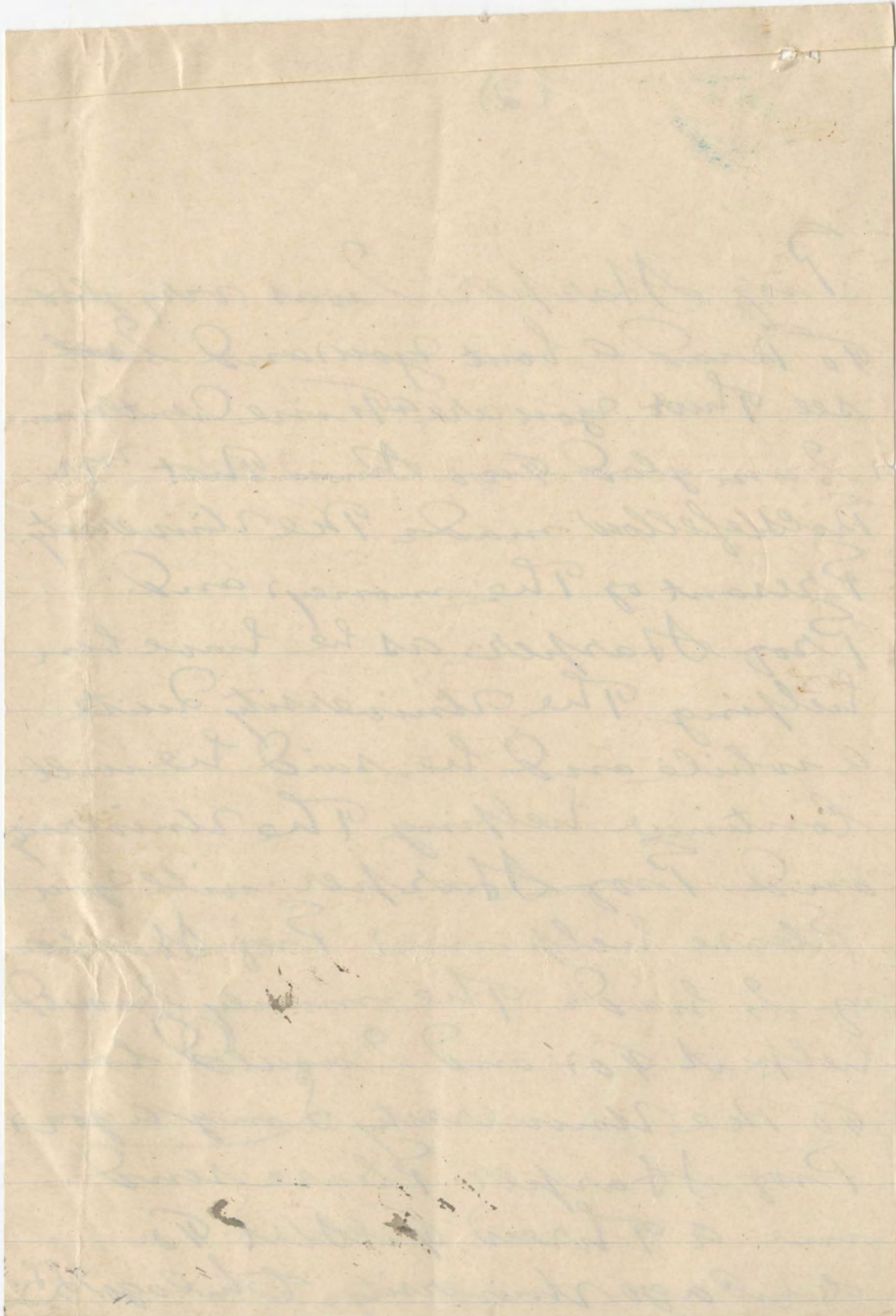




(2)

Prof Harper, I was very glad  
to hear a bout you and I ~~set~~  
see that you are a fine Gentleman.  
I am glad too know that Mr.  
Trollefellow made The University  
Present of The money and  
Prof Harper as he have been  
helping The University quite  
a while and he said he will  
continue helping The University  
and Prof Harper will you  
Please help me? Prof Harper  
if I had the money I would  
help it too and I would be  
to The University long ago.  
Prof Harper. Please send  
me a Thren Guildet. To  
Chicago University, Chicago, Ill.







Crawford  
Hos

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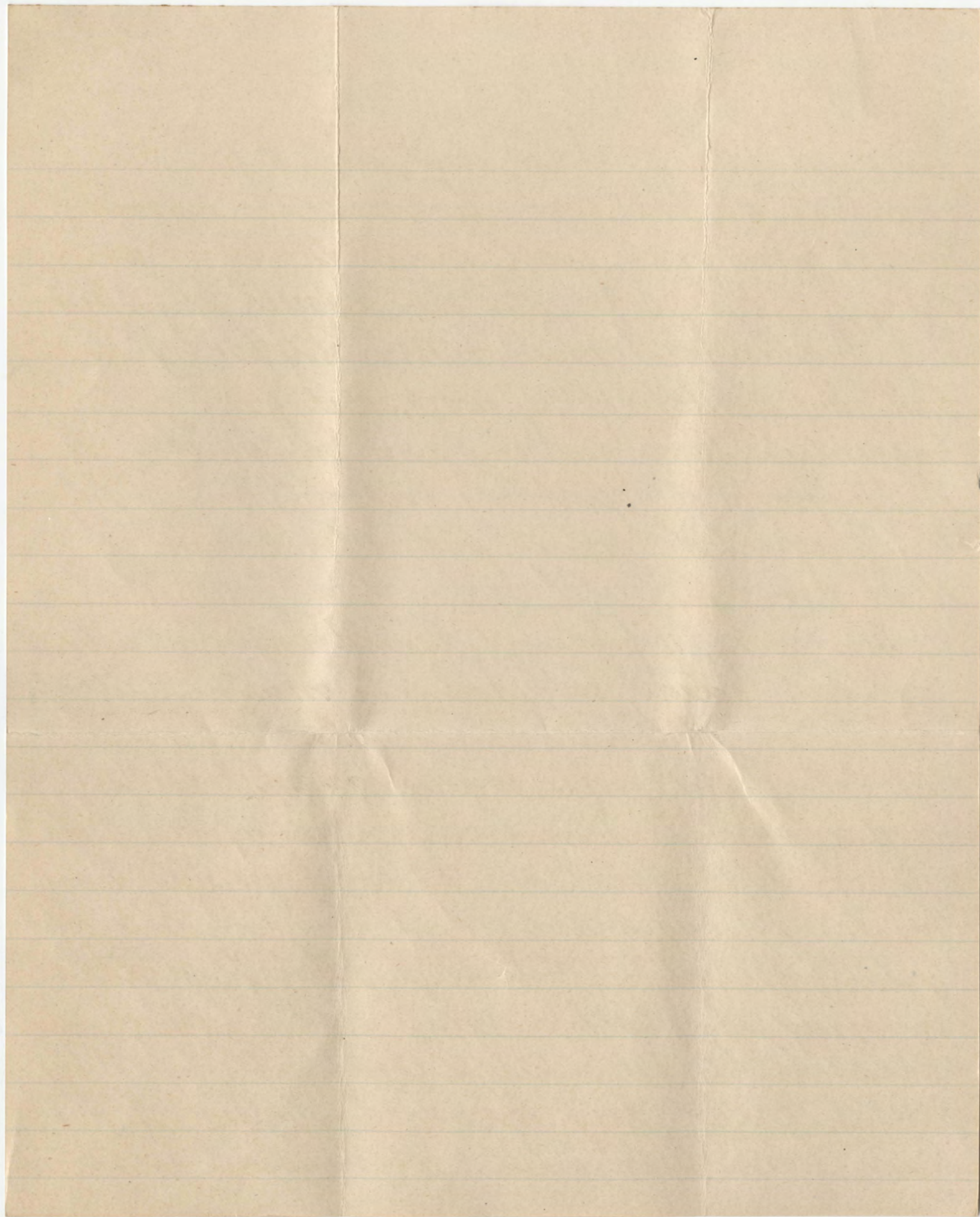
Rickey

Harveyville, Kansas, July 3, 1899  
Prof. W. R. Harper, President University of Chicago.

Dear Sir:-

Rev. Charles M. Sheldon of  
Topeka has recently written the most popular and  
widely read book ever published. For a number of  
years I have intended writing a book somewhat  
similar, and, without knowing it, he wrote partly on the  
same lines on which I had contemplated writing.  
I still contemplate writing a book, somewhat  
different from the one I first intended writing,  
but if I write it here there are many things to  
interrupt and draw my attention from my theme.  
The thought has occurred to me that it might  
be well for me to write in the atmosphere of the  
University of Chicago, where I could have  
access to the University Library and possibly  
pursue one or two kindred studies at the  
same time. Times have been hard here



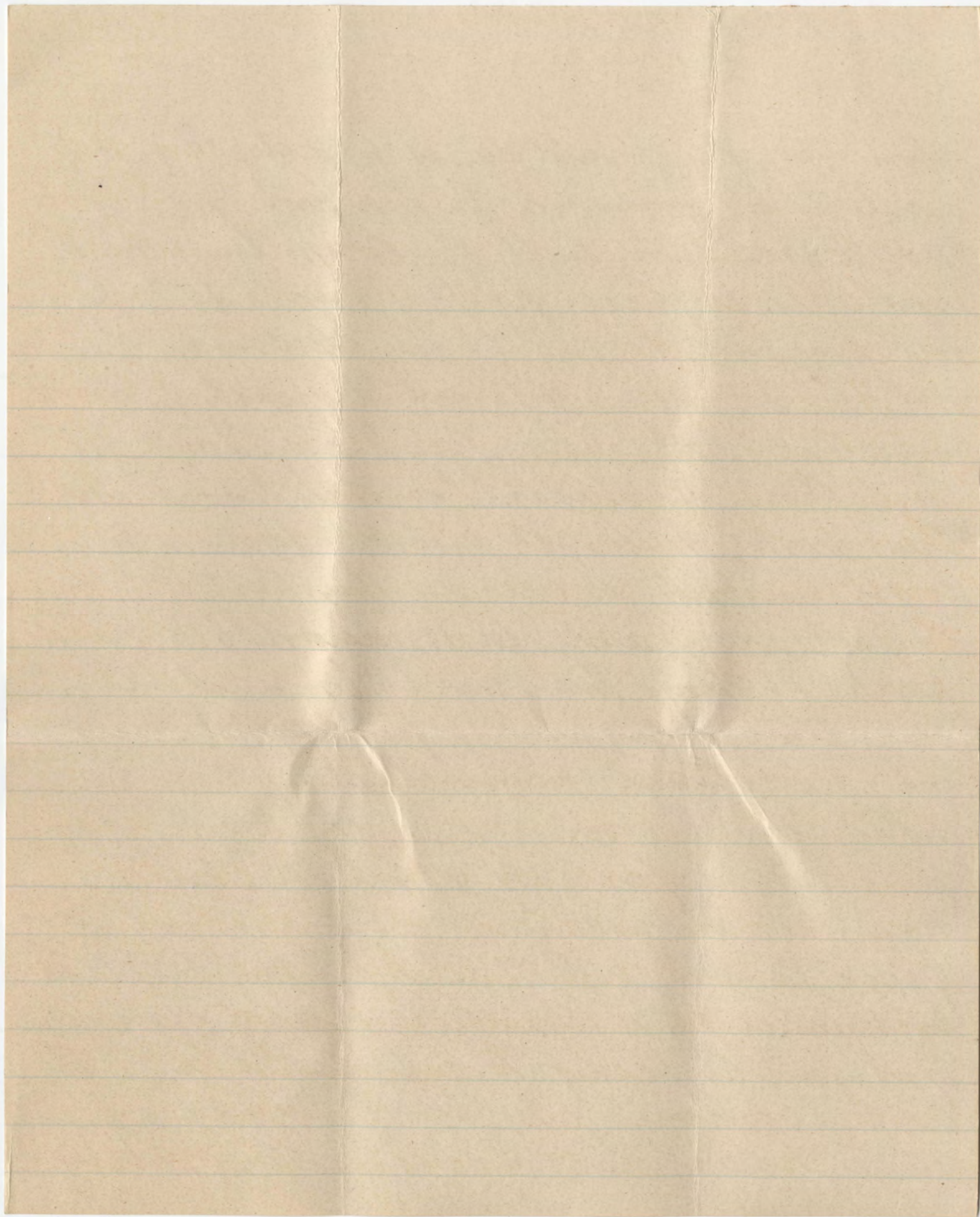




for a number of years, and, while I feel that I ought to go on with the work it seems that I can not well spare the time and defray the expense. My plan would be to pursue, irregularly one or two studies in line with the subject of my work and write as I proceeded. Have you any fund set apart for the support of students in such cases? The time required would probably be from four to six months.

The work, if published, would contain some radical ideas, but would be mainly conservative. It would aim to show, not abstractly but in a way people would grasp, that the world would be wiser, better and happier if people would do as well as they know how, in morals, in business in everything, instead of grumbling about those who achieve success by making the best use of their opportunities. It is not to be expected that all will do as well as they know how, but a great many more might do so than have







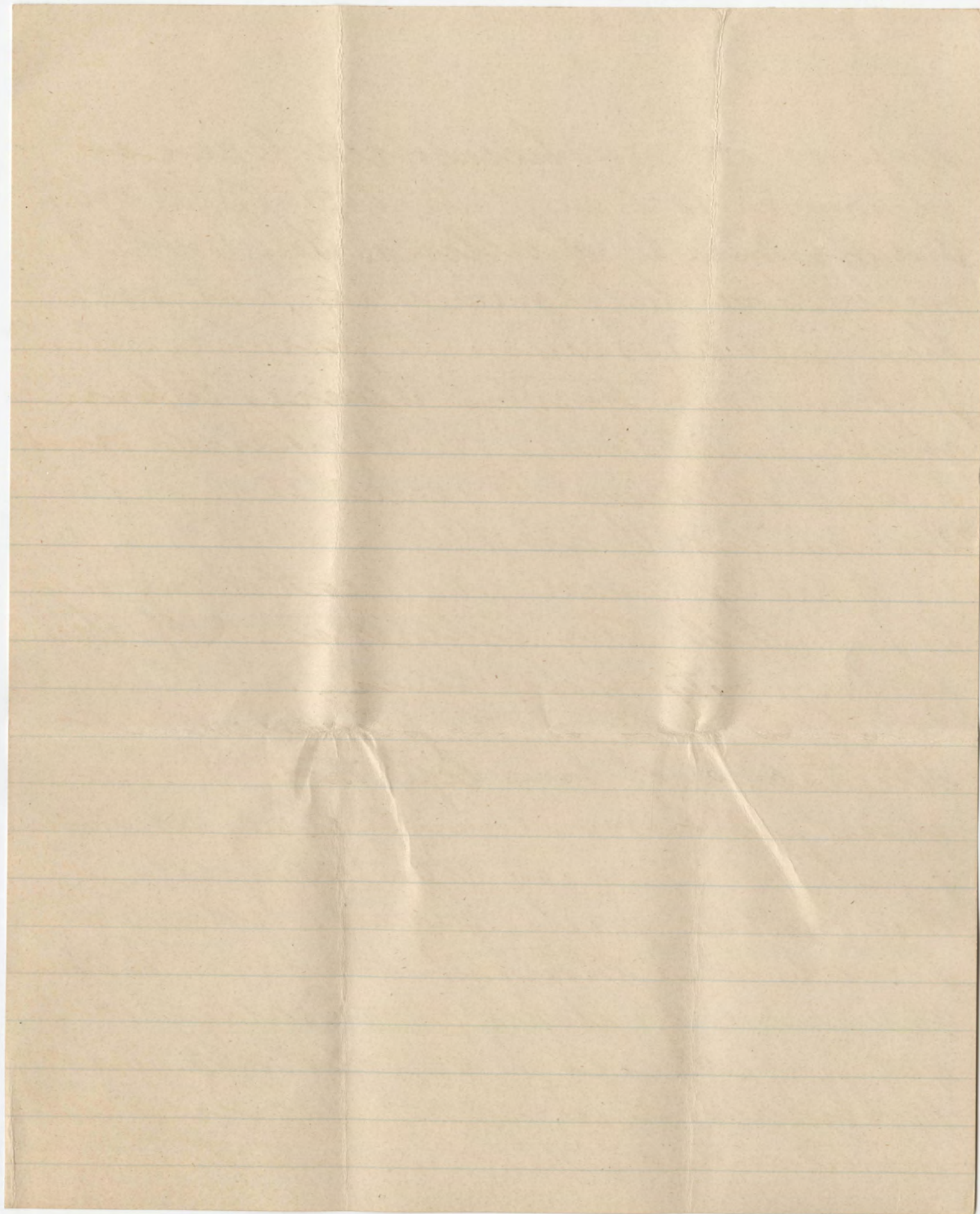
done so, and would do so if facts can be, in tangible form and in a practical manner ~~be~~ made to reach the thoughtless which includes a large part of humanity and the very part that should be educated.

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

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

I have a collection of crimes





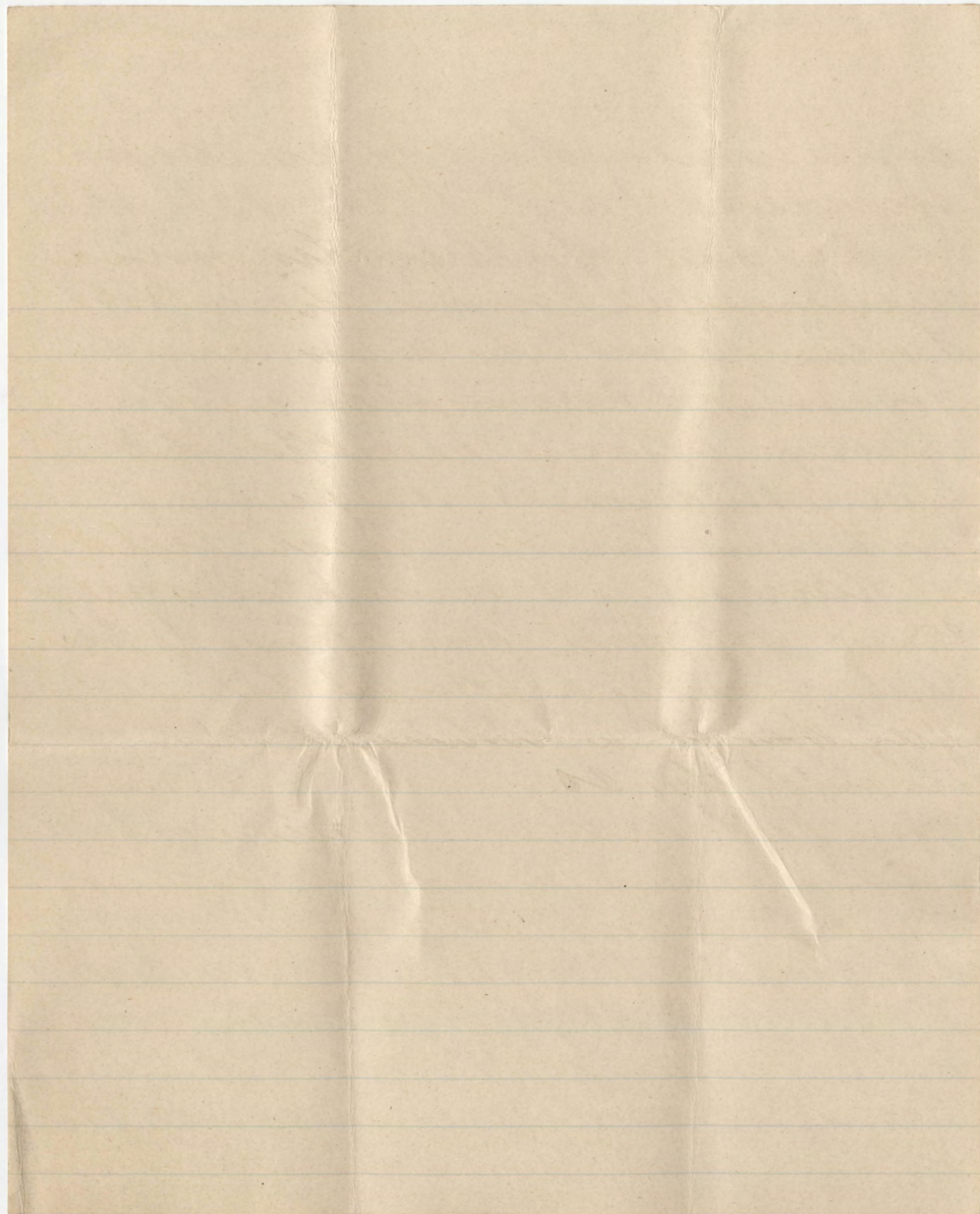


of five or six hundred pieces, running back to 700 B.C., which I have thought of selling. You wrote me once that the University was not then in a position to purchase them. If your institution desires to purchase anything of the kind now I am willing to send them for examination.

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

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







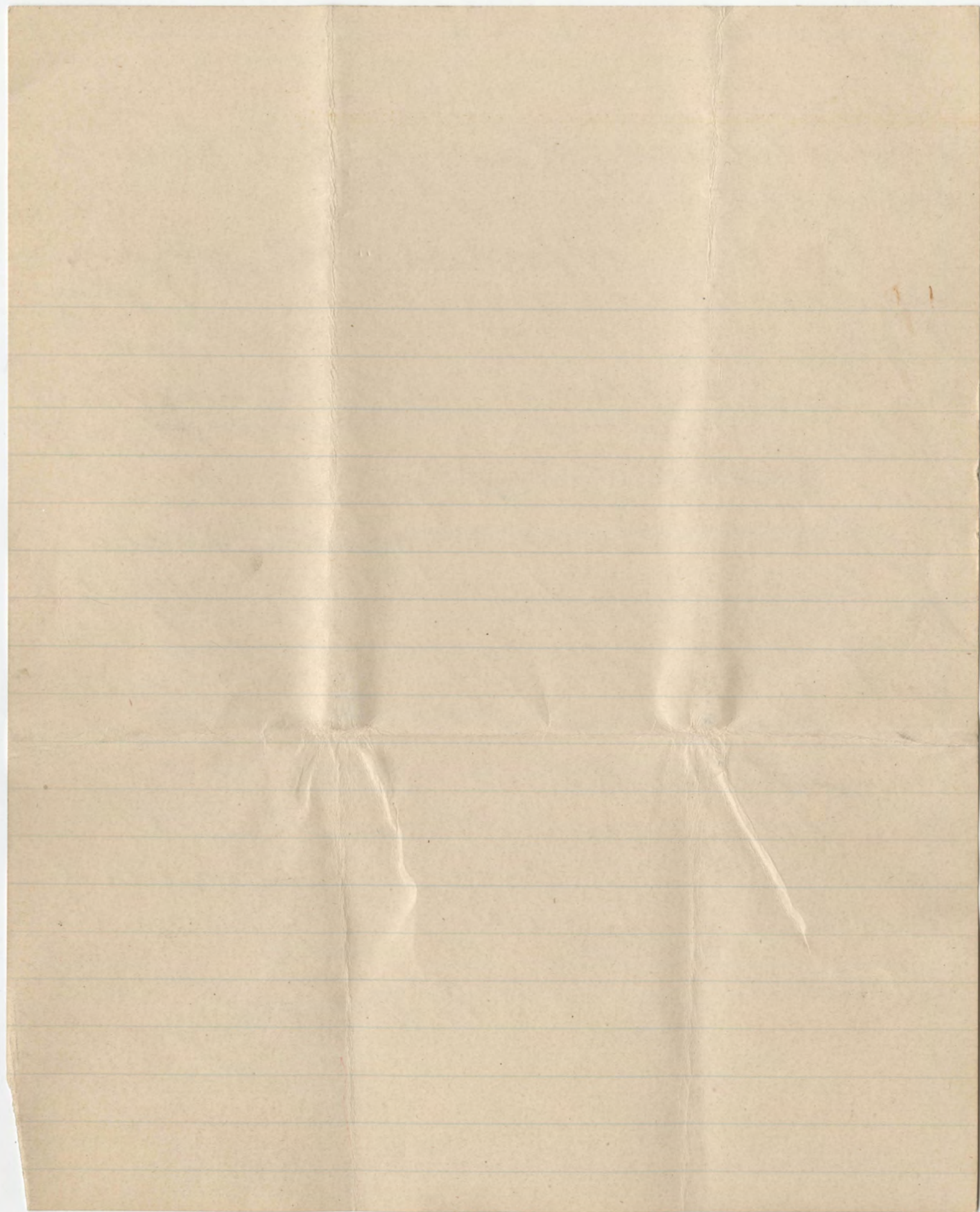
sometimes start from humble sources.

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

With kindest regards I am your sincere friend and fellow student,

H. E. Richey.







# THE REAL QUIVIRA.

BY

W. E. RICHEY.

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



## THE REAL QUIVIRA.

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

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

Tales of gold, silver and great cities north of Mexico had reached that country at various times since its conquest by the Spaniards. Mexican Indians who had gone northward with feathers to trade had brought back gold and silver. These reports were confirmed by Cabeza de Vaca and his two companions, the remnant of the ill-fated expedition which Narvaez led into Florida. These unfortunate adventurers, suffering incredible hardships, had made their way from Florida to Mexico, arriving there in 1536, and giving to the viceroy an account of "some large and powerful villages" in the mysterious country north of Mexico. Peru and Mexico had yielded immense quantities of the precious metals to their ruthless Spanish conquerors. Consequently the imagination and avarice of the Spaniards in Mexico were greatly excited, and Mendoca, the viceroy of Mexico, raised an army for the exploration and conquest of the "seven cities of Cibola," and the unknown regions to the north.

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

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

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

In April, 1541, Coronado and his army, guided by the Turk, left the Tiguex country for Quivira. Entering the great plains, on which roamed immense herds of buffalo, they met some Indians, called Querechos, among the buffalo. Pur-



suing their journey in the unknown land, they found another plains tribe, called the Teyas, who said that Quivira was far to the north. With the army was another Indian from Harahey, a neighboring tribe of the Quiviras, who was returning to his country. This Indian, named Isopete, had maintained that the Turk was lying. The army was getting short of provisions, and at a council of the officers it was decided that the main part of the army should return to the Rio Grande, and that Coronado, with thirty picked men, should proceed northward to Quivira. Captain Jaramillo was one of the thirty. Isopete had stoutly maintained that the Turk was leading the army too much toward the east. He was now believed and was taken with Coronado as guide. The Turk was taken along in chains and afterward strangled.

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

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

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

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

The Santa Fe trail is a prehistoric route, and the place where it crossed the Arkansas river was a landmark widely known. That this was where Coronado

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

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

What direction did the Spaniards pursue from the vicinity of Great Bend, or from where the river ceases to flow toward the northeast?

A correct answer to this question will solve the problem of the location of Quivira.

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

Jaramillo is particular in naming directions. Even in speaking of a single day's march, made after the northward journey was decided on and before it commenced, he says, "we all went *forward* one day." (Page 589.) Before meeting the hunting party, "who were natives of Quivira," he speaks of going toward the northeast along the river, after leaving the crossing of the St. Peter and Paul's. There can be no doubt about the direction pursued, because it is established by both his statement and the course of the river. With this direction still in mind, and naming no other, he says: "So the Indians went to their houses, which were at the distance mentioned, *and we also proceeded* at our rate of marching until we reached the settlements" (page 590); that is, they, and also the Indians, *went forward* in the same general direction, toward the northeast. To proceed (*pro*, forward, and *cedo*, to move) is to move forward. That this was the direction pursued is evident from the fact that, had he gone north, east, or southeast, he would have found no "very large river," nor any section of country such as he and Coronado described. Some of the descriptions might have applied, but not all of them. No other direction is mentioned of the return journey until the same crossing of the St. Peter and Paul's was reached.

On page 591 Jaramillo says of the return march: "Thus they brought us back by the *same road* as far as where I said before that we came to a river called St. Peter and Paul's, and here we left that by which we had come (that is, from the south), and, taking the right hand, they led us along by watering places and among cows (buffaloes), and by a *good road*, although there are none either one way or the other except those of the cows, as I have said."



It will be seen that Jaramillo gives the direction of the trail leading to the crossing; of the one leading from it toward Quivira and back again to the crossing; and of the one leading thence by "taking the right hand." Here are four different directions of travel described. The Spanish historians of the expedition aimed to point out the way to Quivira, and is it not probable, is it not *more* than probable, that, had there been any considerable divergence from the north-east direction, the only one named, the change of direction would have been mentioned; especially so, as other changes of direction were so clearly described, as I have shown?

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

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

On page 590 Jaramillo says the Quivira settlements were found "along good river bottoms," and "good streams which flow into another, larger than the one I have mentioned"—that is, the St. Peter and Paul's. Had the explorers gone north and crossed the Smoky Hill and other streams of considerable size, as the Saline and Solomon, would this language have been used and the fact of their crossing been omitted? The descriptions certainly imply that, for a part of the distance at least, they went down the Smoky Hill and visited the streams which flow into it from the south. Jaramillo also says the rivers were "without much water." This would likely be true of the Smoky Hill; and the plums, mulberries, grapes and nuts of which Coronado and Jaramillo speak were very probably on the lower Smoky Hill and upper Kansas rivers. In addition to this, these two writers made statements which seem to have never been fully interpreted. On page 582 Coronado says of Quivira that it is "very well watered by the rivulets and *springs* and rivers"; and Jaramillo, adding to this description, says, on page 591, "It is not a very rough country, but is made up of hillocks and plains and very fine-appearing streams and rivers"; and again he says, on page 590, in speaking of the "end" of Quivira, "here there was a river with more water and more inhabitants than the others."

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

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

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

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

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

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

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

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

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

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

This river could not have been the Missouri. The high river bluffs, the broad timber belts along that stream, and the forests that would have been visible beyond it, would have contrasted so greatly with the country seen before, that the features I have named would have been mentioned, if not described. Here would have been the limit of the plains; yet Coronado says (page 580) he never reached their limit. Whatever the narrators may have meant by the word *plains*,



it cannot correctly be said of the Missouri that down the river the plains come to an end.

When Castaneda says "Quivira is to the west of those ravines," he evidently establishes the eastern limit of Quivira by the ravines of which he speaks.

In the same sentence (page 528) he says, "The country is level as far as Quivira, and there they began to see some mountain-chains." These were the high hills along the Smoky Hill river, which marked the limit of the level country, over which the explorers marched after leaving the crossing of the St. Peter and Paul's. Considering the established point of crossing and the direction pursued from it, what other hills could they have been?

These hills marked what the author of the statement conceived to be the western limit of Quivira.

On page 591, Jaramillo, speaking of the beginning of the return from the "end of Quivira," says: "We turned *back* it may have been two or three days, where we provided ourselves with picked fruit and dried corn for our return. The general raised a cross at this place, at the foot of which he made some letters with a chisel, which said that Francisco Vasquez de Coronado, general of that army, had arrived there."

This was an important point on the return journey. Isopete was left here, and the final return, for which "picked fruit and dried corn" were there provided, was made from there. After some study and investigation, I feel confident that this place was near the Smoky Hill, on the route back to the site of Great Bend, where that route diverged from the line of the Smoky Hill. That it was on the Smoky Hill or a tributary there can be no doubt. When the explorers went *back* to this place, in what direction did they travel and what did they go back from?

The answer to this question is a very significant one, and solves the problem of the location and identity of Quivira. They went back from the "end of Quivira." They went back from a point on the great river below where the other rivers and streams flowed into it; from a point where it had "more water and more inhabitants than the others." They went back from "those ravines" of which Castaneda speaks when he says "Quivira is west of those ravines." As "those ravines" were at the east side of Quivira, and as the explorers went *back* from them toward the crossing on the St. Peter and Paul's, they evidently went *back* toward the southwest.

Let us take the point on the great river I have described as a starting-point. As they went *back* from it toward the St. Peter and Paul's crossing to the place where the fruit and corn were provided for the return, they surely went toward the southwest; and they continued traveling in that direction until they reached that crossing; for a little further on in his narrative Jaramillo says, on the same page (591): "Thus they brought us *back* by the same road as far as where I said before that we came to a river called St. Peter and St. Paul's."

Here is a line of travel established from the point where the Santa Fe trail crossed the Arkansas river to a point on the Kansas below where the other streams described flow into it, and this point is at the "end of Quivira." This line runs through a section of country exactly described by the narratives of the explorers themselves. The point where the Santa Fe trail crossed the Arkansas is the first landmark on this line of travel.

The point three days' march from this crossing toward the northeast, on the Santa Fe trail, and on the north side of the Arkansas, where the Quivira hunting party was found, was another landmark on this line. (Jaramillo, page 589.)

The present site of the town of Great Bend, where the course of the Arkansas river changed from the northeast, is another landmark on this line.

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

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

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

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

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

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

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

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

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

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

The Quiviras dwelt on the smaller streams rather than on the larger ones. In my collection of flint implements of the Quiviras I have axes, hoes, picking implements, hammers, knives, drills, scrapers, arrow-points, spear-heads, sledges,



and other things. These are all rough and differ from the implements of the neighboring tribe, Harahey, those of the latter tribe being shaped and finished in a better manner.

The Quivira implements are found along streams from McDowell's creek to Great Bend, and are easily distinguished from implements of other tribes.

Coronado says there was no timber except along the gullies and rivers, which were few. (Page 582.) This shows that he did not go far enough east to see heavy bodies of timber. After joining his main force on the Rio Grande, the army returned thence to Mexico, the expedition being a complete failure.

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

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

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

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

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

We must also admit that the existence, in much greater numbers than elsewhere, of the flint implements found in this section proves that here was a considerable Indian population; that the great similarity of these implements in material and manufacture shows that they were made by one tribe; and that these implements indicate the practice of agriculture, the planting of corn. Finally, we cannot escape the fact that the course of Coronado's detachment was directed to the seat of such an Indian population.

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

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

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

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

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

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

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

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

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

F. W. HODGE."

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

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

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









Harveyville, Kansas, Jan. 12, 1901.

Professor W. R. Harper

President University of Chicago,  
Chicago, Ill.,

Dear Doctor Harper,

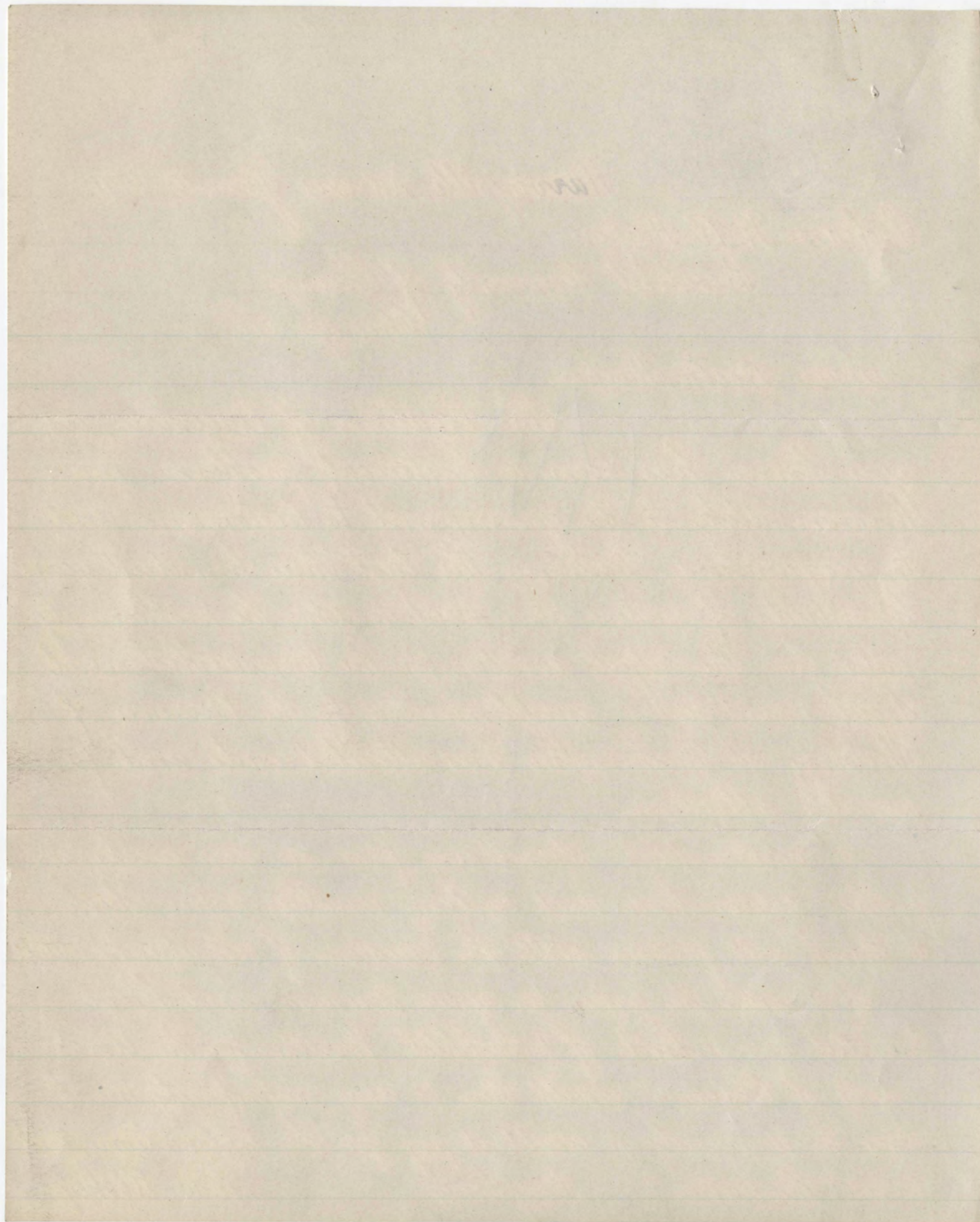
The location of Quivira, as you know, has been a historical problem unknown alike to the government, to historians and to geographers. During the last three hundred years hundreds of writers have tried to solve the problem. My paper on the subject, written for the Kansas Historical Society and highly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

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

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

W. E. Riskey.







65 Jaffa

Wilkins, S. C., Sept. 18, 1899.

Pres. W. R. Harper,

The University of Chicago.

Dear Sir:—

I enclose herewith your note of the 8th inst. As it is evidently a summary of official reports submitted to you by your subordinates, it should be placed in your hand for more than one reason. This step taken, and my conviction in regard to the nature of the propositions over your signature stated, I should be allowed by all codes of propriety to protest freely against that which I consider to be the direct opposite from truth. I prescribe to myself, however, this limitation, to relate facts supported by evidence. I hope, therefore, that you will grant a moment's attention to the final exposition of my side of the case.







1) In the middle of January '96, my original essay on the word '73 was returned to me by one of the Professors at the Semitic Department of the University of Chicago, who read to me the regulations governing theses submitted to the University, especially the requirement that theses should be delivered in printed or type-written form. Unfortunately I must refer to Professors G. S. Goodspeed and D. M. Price alternatively, since I have never been able to distinguish between them, just as Prof. E. G. Hirsch is unable to distinguish between Jeremiah and Ezekiel (cf. first of the Chicago Tribune of January '97).

2) As the matter was not pressing, I took my time to correct, emend and expand my original essay, so that the resultant was an essay never examined as a graduation thesis. In support of this





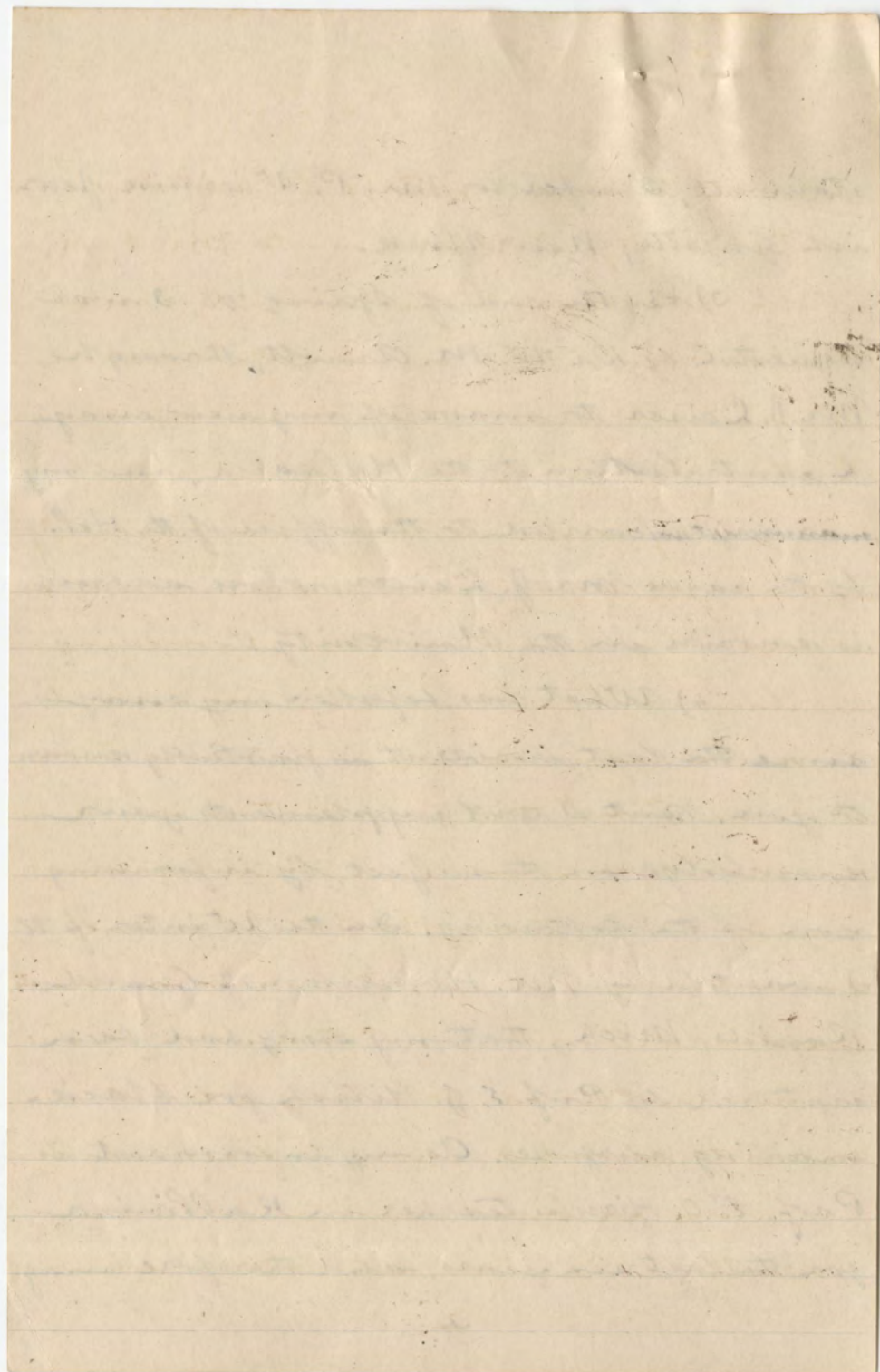


statement, I refer to Mr. P. Viernik, Jewish Gazette, New York.

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

4) What has befallen my essay since the last incident is partially known to you. But I will supplement your knowledge on the subject, by informing you of the following. In the Winter of '98, I was told by Mr. Housman of Grand Rapids, Mich., that my essay had been captured by Prof. E. G. Hirsch for blackmailing purposes. As my informant is Prof. E. G. Hirsch's teacher in Rabbinica for the last six years, and therefore may





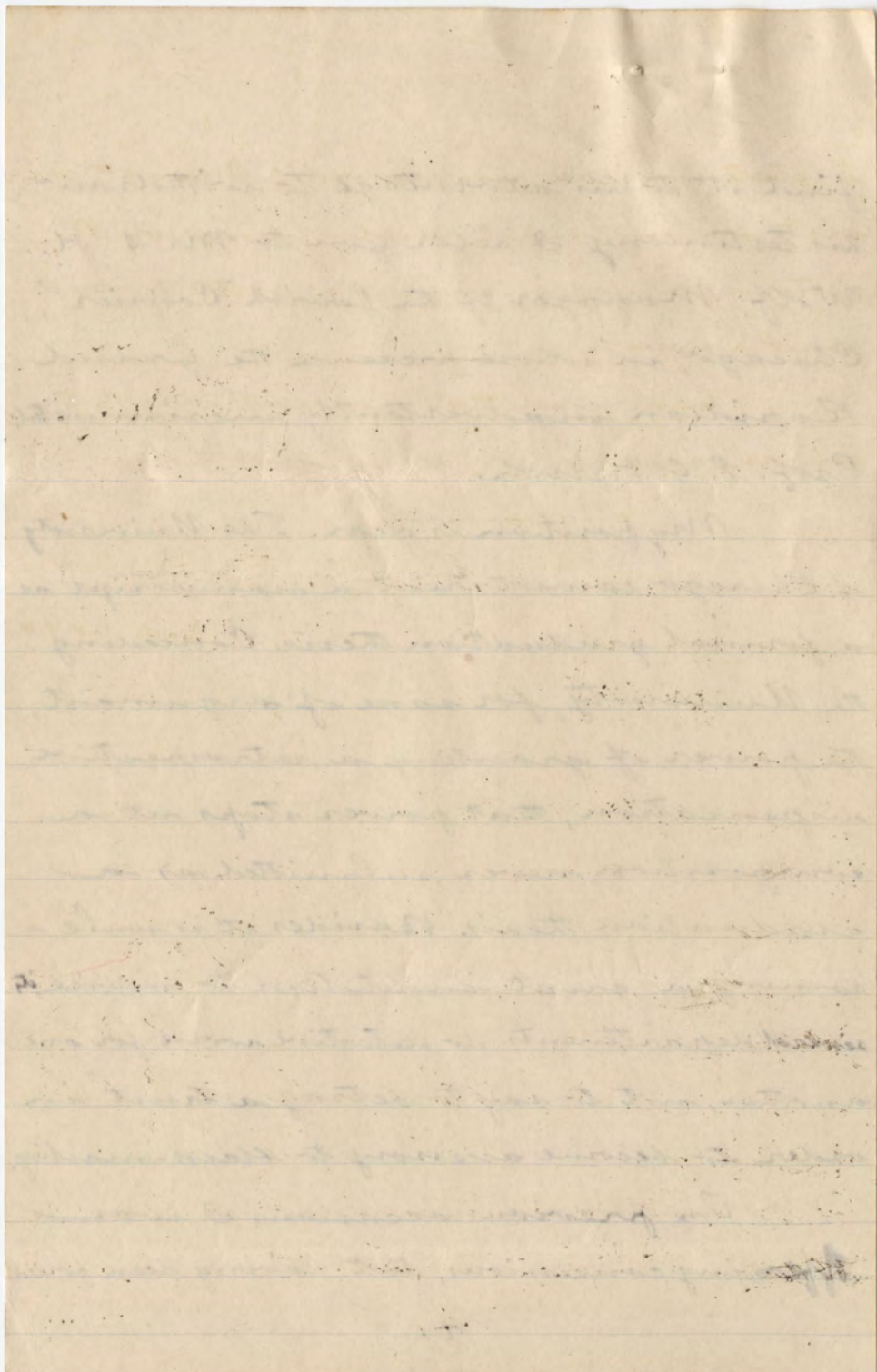


find it to his advantage to withdraw his testimony, I refer you to Mr. S. H. Wolf, Manager of the Jewish Courier, Chicago, in whose presence the Grand Rapidian inadvertently incriminated Prof. E. G. Hirsch.

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

On previous occasions I was offering concessions, but having been forced







to state my case ~~unreservedly~~, I must insist on my rights, and demand the return of my manuscript with the least possible delay.

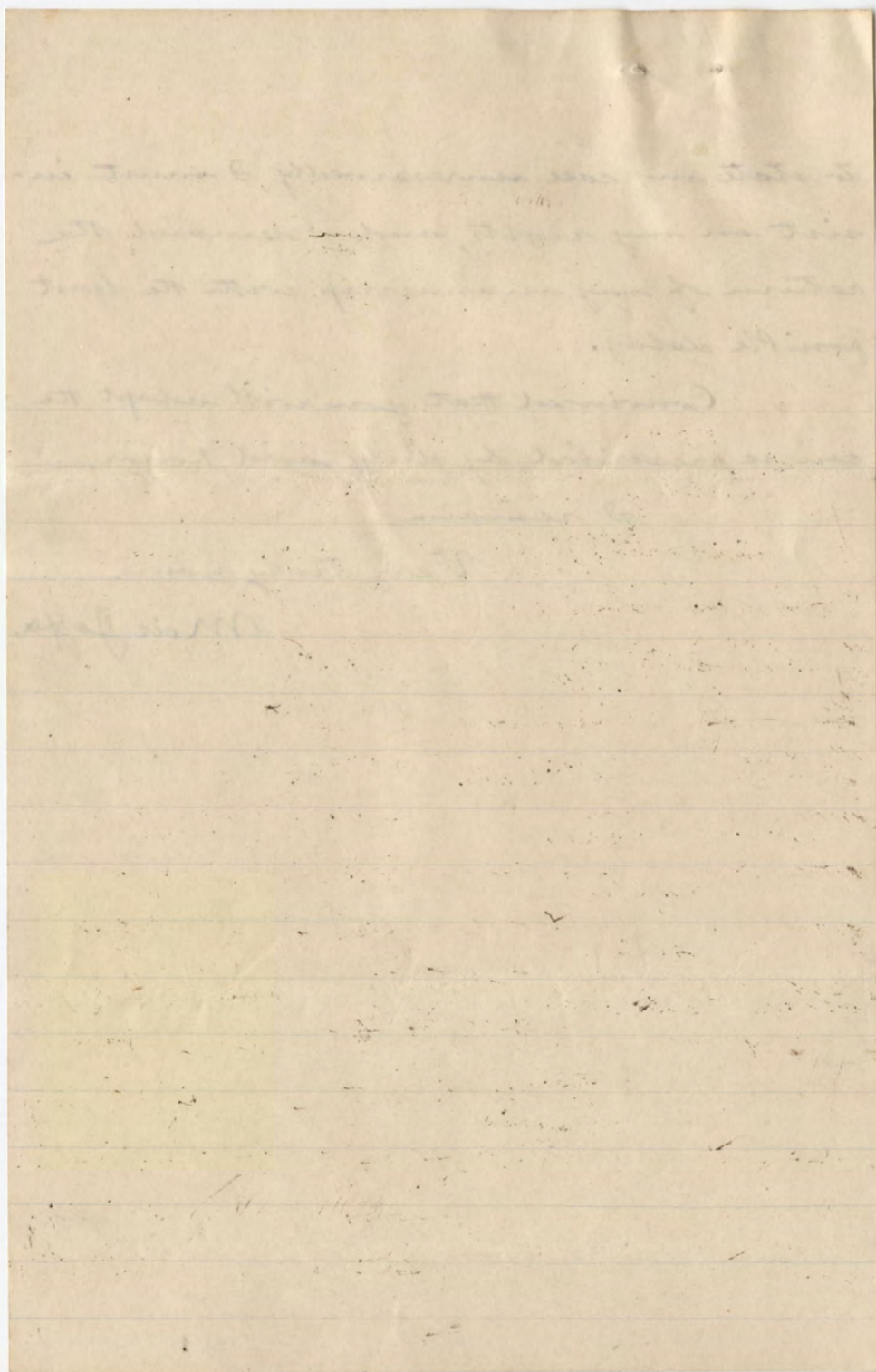
Convinced that you will adopt the course prescribed by duty and honor,

I remain

Very truly yours.

Meir Jaffe.







Office of the President

The University of Chicago

FOUNDED BY JOHN D. ROCKEFELLER

CHICAGO

Sept. 8th, 1899.

*Mr. M. Jaffa  
read & return  
W. M. L.*

*This is the most  
unpleasant  
of all! G. M.*

Mr. M. Jaffa,  
Wilkins, S. C.

My dear Sir:

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

Hoping this will be satisfactory, I remain

Yours very truly

William R. Harper

*Printed*



The University of Chicago

FOUNDED IN 1837 BY JOHN D. ROCKEFELLER

CHICAGO

Sept. 24th, 1892.

Mr. H. J. Wells,

Wilkins, N. Y.

My dear Sir:

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

Hoping this will be satisfactory, I remain

Yours very truly

William B. Hooper



Jaffa

1000

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

Dear Sir:—

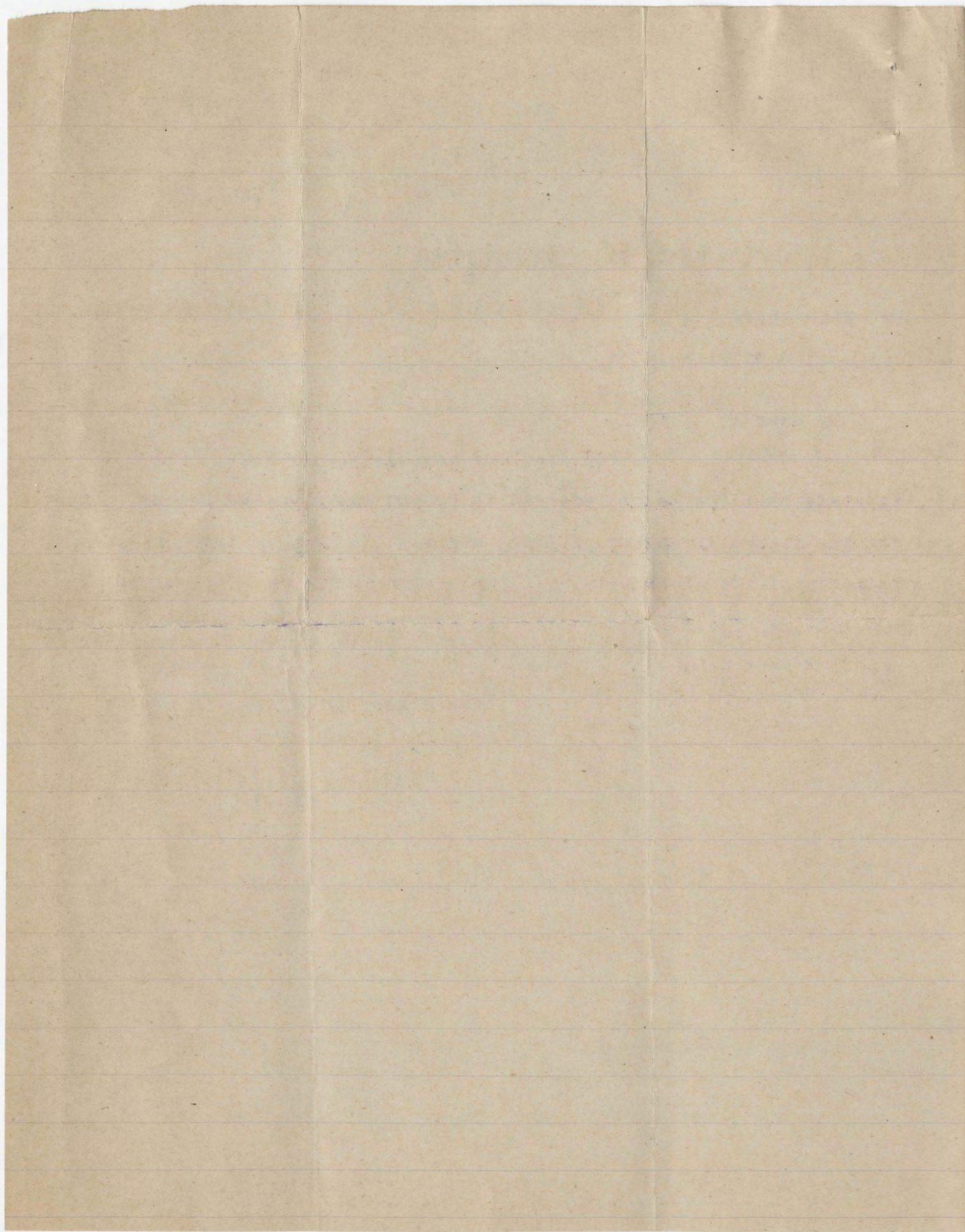
Regretting the circumstance that I am considered by the authorities of the University of Chicago as holding, in an irregular manner, the degree of Master of Arts from their Institution, I beg of you to take the necessary steps for declaring that degree null and void ab initio.

Respectfully.

Meir Jaffa, A. B.

Wilkins, S. C. Jan. 15, 1900.







The University of Chicago

FOUNDED BY JOHN D. ROCKEFELLER

Office of the President

CHICAGO Sept. 29th, 1899.

Mr. Meir Jaffa,

Wilkins, S. C.

My dear Mr. Jaffa:-

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

Yours very truly,

*William R. Harper*



The University of Chicago  
FOUNDED BY JOHN D. ROCKEFELLER  
Office of the President

Sept. 29th, 1899.

CHICAGO

Mr. Meir Jaffe,

Wilkins, S. C.

My dear Mr. Jaffe:-

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

Yours very truly,



*Wm*

Wilkins, S. C.

March 20, 1900.

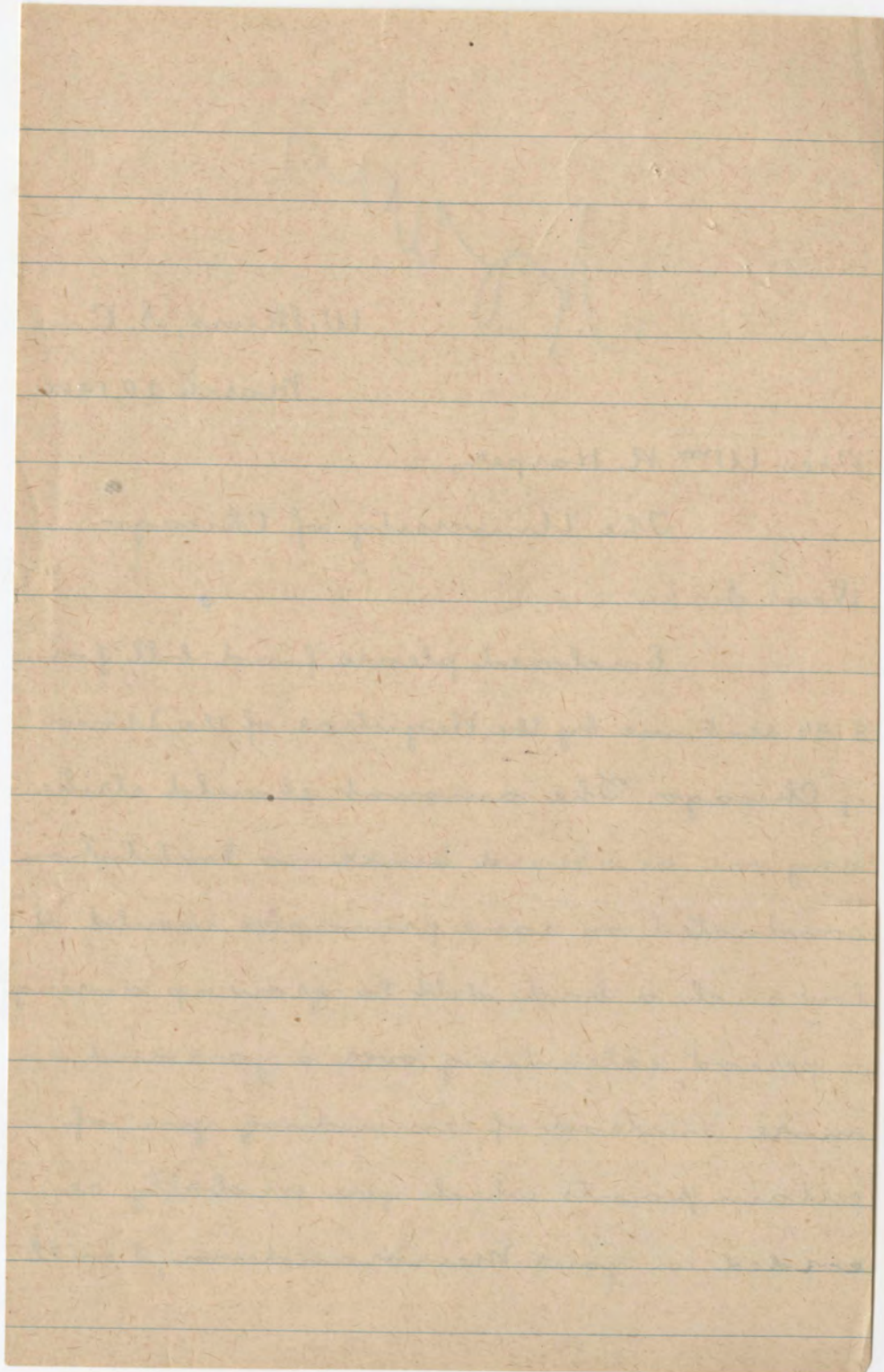
Pres. W<sup>m</sup> R. Harper,

The University of Chicago.

Dear Sir:—

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





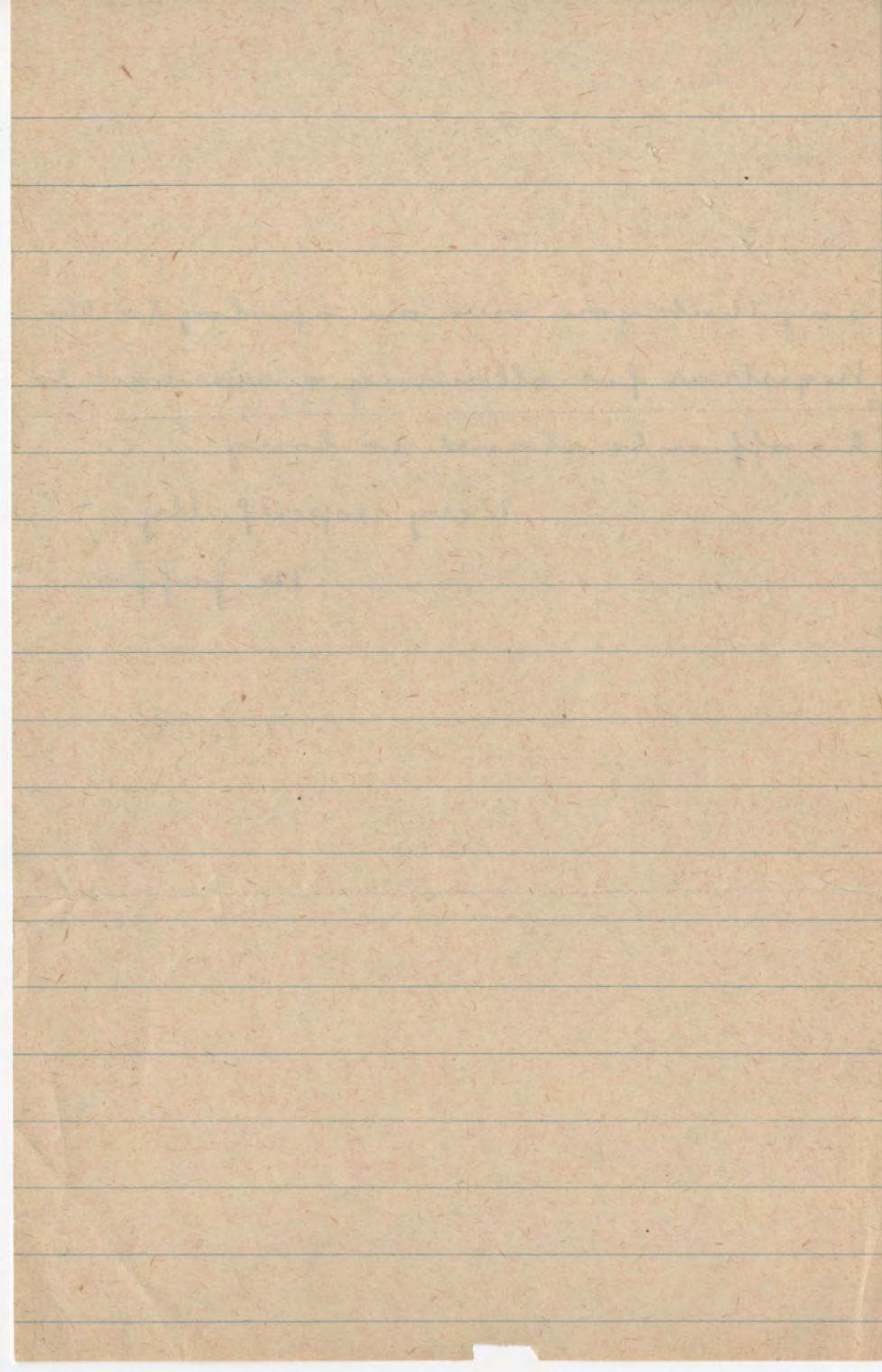


say that you owe an apology to the Registrar for allowing a reproach to his office to stand so long.

Very respectfully.

M. Jaffa.







GRIFFIN, PADGETT &amp; JAFFA,

ATTORNEYS-AT-LAW.

Beaufort, S. C., Sept 24, 1901.

Dr. W. R. Harper,  
Chicago, Ills.

Dear Doctor:—

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

First in order should come my apology for daring to suspect of base fraud a man universally reputed to be the incarnation of all virtues and excellencies. When I think of the matter, I am seized with dizziness. Naturally credulous to the point of superstition, and timid to the point of cowardice, I happened for the nonce to disbelieve the verdict of mankind, and to make bold to act on my sus-



picion. To convince myself that I am not dreaming, let me recollect, if I can do so in my present excitement, the insufficient data upon which I based my conclusion. The man's total ignorance of Hebrew and Rabbinica has always been an open secret. His limitations in Arabic and Syriac have surprised students who spent three months on those languages. I refer you to Mr. Sherman. 'Is it likely' - I asked myself - 'that such a man took the degree of Doctor of Philosophy from the Leipzig University, in Oriental Philology? Allowing some deduction for the frailty of human memory, could a Doctor of Philosophy from the Leipzig University be so helpless with his interlinears, the only literature he uses in the Class Room? Where is his Doctor's Thesis we hear so much of, but never see?' These and similar queries prevailed



GRIFFIN, PADGETT & JAFFA,  
ATTORNEYS-AT-LAW.

Beaufort, S. C., ..... 190

3.

on me to verify his claim.

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

When this note will reach you, the



case will surely have been disposed of. I believe, however, to be entitled to recognition for being instrumental in purifying your Institution from a dangerous fraud. I propose that you send me without delay a copy of the resolution of your Trustees, bearing on my discovery, to enable me to add an instructive page to my 'Tables of Jewish Calendations,' with which the printer will soon be through. I am open to conviction, if this proposition is as foolish as the one in my foregoing note.

Awaiting to hear from you soon,

I remain

Very respectfully

Meir Jaffa, A.B.



GRIFFIN, PADGETT &amp; JAFFA

ATTORNEYS-AT-LAW



Beaufort, S. C., Sept. 25, 1901.

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

Dear Sir:—

I hope that my following request is not utterly absurd. You know what I should be and what I am. I should be assisted in my prosecution of scientific researches for which the general public is not prepared to pay anything. I am a beginner of a lawyer, and as such must struggle hard and wait for problematic chances. Can you recommend me to President Roosevelt for a congenial federal office? I am an uncompromising republican in South Carolina. I was known to the late Webster, Chairman of the State Republican Organization etc. In ad—





GRIFIN, PADGETT & JAFFE

ATTORNEYS-AT-LAW

Booth & C. 222 N. Dear Sir:-

To Assistant W. H. H. H.

The University of Chicago

Dear Sir:-

I hope that my following request is not utterly absurd. I am a student in my prosecution of science. I should be and what I should if I researched for which the general public is not prepared to pay anything. I am a beginner of a lawyer, and as such must struggle hard and work for a comfortable chance. Can you recommend me to President Roosevelt for a congressional federal office? I am on a commissioning expedition in South Carolina. I was named to the late Robert Lincoln of the State of Arkansas. I am in the



GRIFFIN, PADGETT & JAFFA,  
ATTORNEYS-AT-LAW.

Beaufort, S. C., ..... 190

dition, you probably know that unexpected appointments follow each other in rapid succession in this State nowadays. I realize that you would not like to comply with requests similar to mine, and I doubt if you could do so. But I have my excuse for importuning you in this manner.

Very respectfully yours,  
Meir Jaffa.



GRIFIN, PADGETT & JAFFA

100 EAST 10TH STREET, NEW YORK

School with 1000 pupils & Co. 1000

Very truly yours

John C. Gardner

John C. Gardner

John C. Gardner

John C. Gardner

John C. Gardner

John C. Gardner

John C. Gardner

John C. Gardner

Very respectfully yours

John C. Gardner



Sept. 28, 1901.

Mr Meir Jaffa

Beaufort, S. C.

My dear Sir:-

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

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

Yours very truly,



Sept. 28, 1901.

Mr. Melv. Latta

Beaufort, S. C.

My dear Sir:-

Your letter concerning Dr. Emil G. Hirsch has

been received.

I wish to say that you have no occasion to give

yourself trouble concerning him or any other of the

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been corrected by Mr. Hirsch himself. By some blunder on

the part of the University Office the error was not corrected.

Dr. Hirsch is in no way to blame, and is entirely free from

responsibility in the matter.

Yours very truly,



*To Mr. Harper*  
 GRIFFIN, PADGETT & JAFFA

ATTORNEYS-AT-LAW



Beaufort, S. C., Sept. 30, 1901

Doctor W. R. Harper,

The University of Chicago.

Dear Doctor:—

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

The title of my Tables shows that I still believe in my theory relative to a solar eclipse having been



visible at a certain time and a certain place. Mr. S. P. Langley, Director of the Astrophysical Observatory at Washington, D. C., has been favorably impressed with my paper on the subject, and has referred it to an authority on ancient eclipses. Καθῆκον μὲν δὴ τῆς πρῶτης πρὸς ὑμᾶς καλῆς εἶναι.

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

Very respectfully yours,  
Meir Jaffa, A.B.



Table II  
Epomzms (Em) and  
Kathekans (Kn).

| No. | Em. | Kn. | No. | Em. | Kn. | No. | Em. | Kn. | No.                                                             | Em. | Kn. |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----------------------------------------------------------------|-----|-----|
| 1   | 20E |     | 20  | 17B |     | 40  | 17Z |     | 58                                                              | 7C  |     |
| 2   | 16E |     | 21  | 8Z  |     | 41  | 1E  |     | 59                                                              | 2Z  |     |
|     | 17C |     | 22  | 2C  |     | 42  | 2B  |     | 60                                                              | 17E |     |
| 3   | 12Z |     | 23  | 12E |     | 43  | 18C |     | 61                                                              | 18B |     |
| 4   | 8B  |     | 24  | 13B |     | 44  | 13Z |     | 62                                                              | 13E |     |
| 5   | 19Z |     | 25  | 9C  |     | 45  | 8E  |     | 63                                                              | 14C |     |
| 6   | 13C |     | 26  | 4Z  |     | 46  | 9B  |     | 64                                                              | 9Z  |     |
| 7   | 3E  |     | 27  | 19E |     | 47  | 4E  |     | 65                                                              | 10C |     |
| 8   | 4E  |     | 28  | 20B |     | 48  | 5B  |     |                                                                 | 5Z  |     |
| 9   | 15Z |     | 29  | 11Z |     | 49  | 1C  | C   |                                                                 | 1B  |     |
| 10  | 11B |     | 30  | 5C  |     | 50  | 16Z |     | Turn to begin-<br>ning of Table.                                |     |     |
| 11  | 16C |     | 31  | 15E | E   | 51  | 7E  |     |                                                                 |     |     |
| 12  | 16C |     | 32  | 16B |     | 52  | 12E |     | N. B.<br>Years 2, 5, 7, 10,<br>13, 16 and 18 are<br>embolismic. |     |     |
| 13  | 6E  |     | 33  | 10B |     | 53  | 8C  |     |                                                                 |     |     |
| 14  | 7B  |     | 34  | 3B  |     | 54  | 4C  |     |                                                                 |     |     |
| 15  | 2E  |     | 35  | 18E |     | 55  | 14E |     |                                                                 |     |     |
| 16  | 3C  |     | 36  | 19C |     | 56  | 15B |     |                                                                 |     |     |
| 17  | 18Z |     | 37  | 14Z |     | 57  | 10E |     |                                                                 |     |     |
| 18  | 14B |     | 38  | 15C |     |     | 11C |     |                                                                 |     |     |
| 19  | 9E  |     | 39  | 6B  |     |     | 6Z  |     |                                                                 |     |     |
|     | 10B |     |     | 17Z | D   |     | 7C  | B   |                                                                 |     |     |
|     | 5E  |     |     |     |     |     |     |     |                                                                 |     |     |
|     | 6C  |     |     |     |     |     |     |     |                                                                 |     |     |
|     | 1Z  | F   |     |     |     |     |     |     |                                                                 |     |     |

Table III  
Epacts (Et) and  
Ephebolemans (En).

| Year in. | Period 1. | Period 2. | Period 3. | Period 4. | Any Period. |
|----------|-----------|-----------|-----------|-----------|-------------|
|          | Et.       | Et.       | Et.       | Et.       | En.         |
| 1        | 17        | 17        | 18        | 18        | Z           |
| 2        | 6         | 6         | 6         | 7         | D           |
| 3        | 25        | 25        | 25        | 25        | C           |
| 4        | 13        | 14        | 14        | 14        | Z           |
| 5        | 2         | 2         | 3         | 3         | D           |
| 6        | 21        | 21        | 21        | 22        | C           |
| 7        | 11        | 11        | 11        | 11        | A           |
| 8        | 29        | 30        | 30        | 30        | Z           |
| 9        | 18        | 18        | 19        | 19        | D           |
| 10       | 7         | 7         | 7         | 8         | A           |
| 11       | 26        | 26        | 26        | 26        | Z           |
| 12       | 15        | 16        | 16        | 16        | E           |
| 13       | 4         | 4         | 5         | 5         | B           |
| 14       | 23        | 23        | 23        | 24        | A           |
| 15       | 12        | 12        | 12        | 12        | E           |
| 16       | 1         | 2         | 2         | 2         | C           |
| 17       | 20        | 20        | 21        | 21        | B           |
| 18       | 9         | 9         | 9         | 10        | F           |
| 19       | 28        | 28        | 28        | 28        | E           |

Date of Jewish New Year's Day.

==Sept., Old Style, { Et-I- (Em--Kn--En)--Pn }.







TABLE I.

Periods Beginning Anno Mund (A. M.), Anno Dionysii Exigui (A. D.), Nos. of Reference (No.) and Precessions (Pn).

| A. M. | A. D. | No. | Pn. | A. M. | A. D. | No. | Pn. | A. M. | A. D. | No. | Pn. | A. M. | A. D. | No. | Pn. | A. M. | A. D. | No. | Pn. |
|-------|-------|-----|-----|-------|-------|-----|-----|-------|-------|-----|-----|-------|-------|-----|-----|-------|-------|-----|-----|
| 4106  | 345   | 13  | 4   | 4486  | 725   | 34  | 5   | 4886  | 1105  | 53  | 6   | 5246  | 1485  | 11  | 7   | 5626  | 1865  | 30  | 9   |
| 4125  | 364   | 53  | 4   | 4505  | 744   | 9   | 5   | 4885  | 1124  | 28  | 6   | 5265  | 1504  | 48  | 8   | 5645  | 1884  | 6   | 9   |
| 4144  | 383   | 28  | 4   | 4524  | 763   | 48  | 6   | 4904  | 1143  | 5   | 7   | 5284  | 1523  | 23  | 8   | 5664  | 1903  | 45  | 9   |
| 4163  | 402   | 2   | 5   | 4543  | 782   | 22  | 6   | 4923  | 1162  | 45  | 7   | 5303  | 1542  | 63  | 8   | 5683  | 1922  | 18  | 9   |
| 4182  | 421   | 43  | 4   | 4562  | 801   | 63  | 5   | 4942  | 1181  | 17  | 6   | 5322  | 1561  | 41  | 8   | 5702  | 1941  | 59  | 9   |
| 4201  | 440   | 17  | 4   | 4581  | 820   | 39  | 5   | 4961  | 1200  | 68  | 7   | 5341  | 1580  | 15  | 8   | 5721  | 1960  | 36  | 9   |
| 4220  | 459   | 58  | 5   | 4600  | 839   | 14  | 6   | 4980  | 1219  | 36  | 7   | 5360  | 1599  | 54  | 8   | 5740  | 1979  | 11  | 9   |
| 4239  | 478   | 34  | 5   | 4619  | 858   | 53  | 6   | 4999  | 1238  | 11  | 7   | 5379  | 1618  | 30  | 9   | 5759  | 1998  | 50  | 10  |
| 4258  | 497   | 9   | 4   | 4638  | 877   | 22  | 5   | 5018  | 1257  | 48  | 7   | 5398  | 1637  | 5   | 8   | 5778  | 2017  | 23  | 9   |
| 4277  | 516   | 48  | 5   | 4657  | 896   | 5   | 6   | 5037  | 1276  | 23  | 7   | 5417  | 1656  | 45  | 8   | 5797  | 2036  | 63  | 9   |
| 4296  | 535   | 22  | 5   | 4676  | 915   | 43  | 6   | 5056  | 1295  | 63  | 7   | 5436  | 1675  | 18  | 8   | 5816  | 2055  | 41  | 10  |
| 4315  | 554   | 43  | 5   | 4695  | 934   | 17  | 6   | 5075  | 1314  | 40  | 8   | 5455  | 1694  | 68  | 9   | 5835  | 2074  | 17  | 10  |
| 4334  | 573   | 39  | 4   | 4714  | 953   | 58  | 6   | 5094  | 1333  | 14  | 7   | 5474  | 1713  | 36  | 8   | 5854  | 2093  | 54  | 9   |
| 4353  | 592   | 13  | 5   | 4733  | 972   | 36  | 6   | 5113  | 1352  | 64  | 7   | 5493  | 1732  | 11  | 8   | 5873  | 2112  | 30  | 10  |
| 4372  | 611   | 53  | 5   | 4752  | 991   | 9   | 6   | 5132  | 1371  | 28  | 7   | 5512  | 1751  | 50  | 9   | 5892  | 2131  | 6   | 10  |
| 4391  | 630   | 28  | 5   | 4771  | 1010  | 48  | 7   | 5151  | 1390  | 5   | 8   | 5531  | 1770  | 23  | 9   | 5911  | 2150  | 48  | 10  |
| 4410  | 649   | 5   | 5   | 4790  | 1029  | 23  | 6   | 5170  | 1409  | 45  | 7   | 5550  | 1789  | 63  | 8   | 5930  | 2169  | 20  | 10  |
| 4429  | 668   | 43  | 5   | 4809  | 1048  | 63  | 6   | 5189  | 1428  | 18  | 7   | 5569  | 1808  | 41  | 8   | 5949  | 2188  | 59  | 10  |
| 4448  | 687   | 17  | 5   | 4828  | 1067  | 40  | 7   | 5208  | 1447  | 58  | 8   | 5588  | 1827  | 15  | 9   | 5968  | 2207  | 36  | 10  |
| 4467  | 706   | 58  | 6   | 4847  | 1086  | 14  | 7   | 5227  | 1466  | 36  | 8   | 5607  | 1846  | 54  | 9   | 5987  | 2226  | 11  | 10  |

\*HIC DEFICIIT MUNDUS.

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



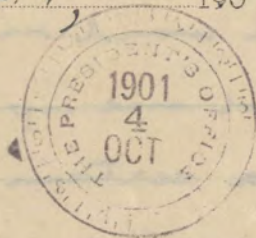
| 1900 |  |  |  | 1901 |  |  |  | 1902 |  |  |  | 1903 |  |  |  | 1904 |  |  |  | 1905 |  |  |  | 1906 |  |  |  | 1907 |  |  |  | 1908 |  |  |  | 1909 |  |  |  | 1910 |  |  |  | 1911 |  |  |  | 1912 |  |  |  | 1913 |  |  |  | 1914 |  |  |  | 1915 |  |  |  | 1916 |  |  |  | 1917 |  |  |  | 1918 |  |  |  | 1919 |  |  |  | 1920 |  |  |  | 1921 |  |  |  | 1922 |  |  |  | 1923 |  |  |  | 1924 |  |  |  | 1925 |  |  |  | 1926 |  |  |  | 1927 |  |  |  | 1928 |  |  |  | 1929 |  |  |  | 1930 |  |  |  | 1931 |  |  |  | 1932 |  |  |  | 1933 |  |  |  | 1934 |  |  |  | 1935 |  |  |  | 1936 |  |  |  | 1937 |  |  |  | 1938 |  |  |  | 1939 |  |  |  | 1940 |  |  |  | 1941 |  |  |  | 1942 |  |  |  | 1943 |  |  |  | 1944 |  |  |  | 1945 |  |  |  | 1946 |  |  |  | 1947 |  |  |  | 1948 |  |  |  | 1949 |  |  |  | 1950 |  |  |  | 1951 |  |  |  | 1952 |  |  |  | 1953 |  |  |  | 1954 |  |  |  | 1955 |  |  |  | 1956 |  |  |  | 1957 |  |  |  | 1958 |  |  |  | 1959 |  |  |  | 1960 |  |  |  | 1961 |  |  |  | 1962 |  |  |  | 1963 |  |  |  | 1964 |  |  |  | 1965 |  |  |  | 1966 |  |  |  | 1967 |  |  |  | 1968 |  |  |  | 1969 |  |  |  | 1970 |  |  |  | 1971 |  |  |  | 1972 |  |  |  | 1973 |  |  |  | 1974 |  |  |  | 1975 |  |  |  | 1976 |  |  |  | 1977 |  |  |  | 1978 |  |  |  | 1979 |  |  |  | 1980 |  |  |  | 1981 |  |  |  | 1982 |  |  |  | 1983 |  |  |  | 1984 |  |  |  | 1985 |  |  |  | 1986 |  |  |  | 1987 |  |  |  | 1988 |  |  |  | 1989 |  |  |  | 1990 |  |  |  | 1991 |  |  |  | 1992 |  |  |  | 1993 |  |  |  | 1994 |  |  |  | 1995 |  |  |  | 1996 |  |  |  | 1997 |  |  |  | 1998 |  |  |  | 1999 |  |  |  | 2000 |  |  |  | 2001 |  |  |  | 2002 |  |  |  | 2003 |  |  |  | 2004 |  |  |  | 2005 |  |  |  | 2006 |  |  |  | 2007 |  |  |  | 2008 |  |  |  | 2009 |  |  |  | 2010 |  |  |  | 2011 |  |  |  | 2012 |  |  |  | 2013 |  |  |  | 2014 |  |  |  | 2015 |  |  |  | 2016 |  |  |  | 2017 |  |  |  | 2018 |  |  |  | 2019 |  |  |  | 2020 |  |  |  | 2021 |  |  |  | 2022 |  |  |  | 2023 |  |  |  | 2024 |  |  |  | 2025 |  |  |  | 2026 |  |  |  | 2027 |  |  |  | 2028 |  |  |  | 2029 |  |  |  | 2030 |  |  |  | 2031 |  |  |  | 2032 |  |  |  | 2033 |  |  |  | 2034 |  |  |  | 2035 |  |  |  | 2036 |  |  |  | 2037 |  |  |  | 2038 |  |  |  | 2039 |  |  |  | 2040 |  |  |  | 2041 |  |  |  | 2042 |  |  |  | 2043 |  |  |  | 2044 |  |  |  | 2045 |  |  |  | 2046 |  |  |  | 2047 |  |  |  | 2048 |  |  |  | 2049 |  |  |  | 2050 |  |  |  | 2051 |  |  |  | 2052 |  |  |  | 2053 |  |  |  | 2054 |  |  |  | 2055 |  |  |  | 2056 |  |  |  | 2057 |  |  |  | 2058 |  |  |  | 2059 |  |  |  | 2060 |  |  |  | 2061 |  |  |  | 2062 |  |  |  | 2063 |  |  |  | 2064 |  |  |  | 2065 |  |  |  | 2066 |  |  |  | 2067 |  |  |  | 2068 |  |  |  | 2069 |  |  |  | 2070 |  |  |  | 2071 |  |  |  | 2072 |  |  |  | 2073 |  |  |  | 2074 |  |  |  | 2075 |  |  |  | 2076 |  |  |  | 2077 |  |  |  | 2078 |  |  |  | 2079 |  |  |  | 2080 |  |  |  | 2081 |  |  |  | 2082 |  |  |  | 2083 |  |  |  | 2084 |  |  |  | 2085 |  |  |  | 2086 |  |  |  | 2087 |  |  |  | 2088 |  |  |  | 2089 |  |  |  | 2090 |  |  |  | 2091 |  |  |  | 2092 |  |  |  | 2093 |  |  |  | 2094 |  |  |  | 2095 |  |  |  | 2096 |  |  |  | 2097 |  |  |  | 2098 |  |  |  | 2099 |  |  |  | 2100 |  |  |  | 2101 |  |  |  | 2102 |  |  |  | 2103 |  |  |  | 2104 |  |  |  | 2105 |  |  |  | 2106 |  |  |  | 2107 |  |  |  | 2108 |  |  |  | 2109 |  |  |  | 2110 |  |  |  | 2111 |  |  |  | 2112 |  |  |  | 2113 |  |  |  | 2114 |  |  |  | 2115 |  |  |  | 2116 |  |  |  | 2117 |  |  |  | 2118 |  |  |  | 2119 |  |  |  | 2120 |  |  |  | 2121 |  |  |  | 2122 |  |  |  | 2123 |  |  |  | 2124 |  |  |  | 2125 |  |  |  | 2126 |  |  |  | 2127 |  |  |  | 2128 |  |  |  | 2129 |  |  |  | 2130 |  |  |  | 2131 |  |  |  | 2132 |  |  |  | 2133 |  |  |  | 2134 |  |  |  | 2135 |  |  |  | 2136 |  |  |  | 2137 |  |  |  | 2138 |  |  |  | 2139 |  |  |  | 2140 |  |  |  | 2141 |  |  |  | 2142 |  |  |  | 2143 |  |  |  | 2144 |  |  |  | 2145 |  |  |  | 2146 |  |  |  | 2147 |  |  |  | 2148 |  |  |  | 2149 |  |  |  | 2150 |  |  |  | 2151 |  |  |  | 2152 |  |  |  | 2153 |  |  |  | 2154 |  |  |  | 2155 |  |  |  | 2156 |  |  |  | 2157 |  |  |  | 2158 |  |  |  | 2159 |  |  |  | 2160 |  |  |  | 2161 |  |  |  | 2162 |  |  |  | 2163 |  |  |  | 2164 |  |  |  | 2165 |  |  |  | 2166 |  |  |  | 2167 |  |  |  | 2168 |  |  |  | 2169 |  |  |  | 2170 |  |  |  | 2171 |  |  |  | 2172 |  |  |  | 2173 |  |  |  | 2174 |  |  |  | 2175 |  |  |  | 2176 |  |  |  | 2177 |  |  |  | 2178 |  |  |  | 2179 |  |  |  | 2180 |  |  |  | 2181 |  |  |  | 2182 |  |  |  | 2183 |  |  |  | 2184 |  |  |  | 2185 |  |  |  | 2186 |  |  |  | 2187 |  |  |  | 2188 |  |  |  | 2189 |  |  |  | 2190 |  |  |  | 2191 |  |  |  | 2192 |  |  |  | 2193 |  |  |  | 2194 |  |  |  | 2195 |  |  |  | 2196 |  |  |  | 2197 |  |  |  | 2198 |  |  |  | 2199 |  |  |  | 2200 |  |  |  | 2201 |  |  |  | 2202 |  |  |  | 2203 |  |  |  | 2204 |  |  |  | 2205 |  |  |  | 2206 |  |  |  | 2207 |  |  |  | 2208 |  |  |  | 2209 |  |  |  | 2210 |  |  |  | 2211 |  |  |  | 2212 |  |  |  | 2213 |  |  |  | 2214 |  |  |  | 2215 |  |  |  | 2216 |  |  |  | 2217 |  |  |  | 2218 |  |  |  | 2219 |  |  |  | 2220 |  |  |  | 2221 |  |  |  | 2222 |  |  |  | 2223 |  |  |  | 2224 |  |  |  | 2225 |  |  |  | 2226 |  |  |  | 2227 |  |  |  | 2228 |  |  |  | 2229 |  |  |  | 2230 |  |  |  | 2231 |  |  |  | 2232 |  |  |  | 2233 |  |  |  | 2234 |  |  |  | 2235 |  |  |  | 2236 |  |  |  | 2237 |  |  |  | 2238 |  |  |  | 2239 |  |  |  | 2240 |  |  |  | 2241 |  |  |  | 2242 |  |  |  | 2243 |  |  |  | 2244 |  |  |  | 2245 |  |  |  | 2246 |  |  |  | 2247 |  |  |  | 2248 |  |  |  | 2249 |  |  |  | 2250 |  |  |  | 2251 |  |  |  | 2252 |  |  |  | 2253 |  |  |  | 2254 |  |  |  | 2255 |  |  |  | 2256 |  |  |  | 2257 |  |  |  | 2258 |  |  |  | 2259 |  |  |  | 2260 |  |  |  | 2261 |  |  |  | 2262 |  |  |  | 2263 |  |  |  | 2264 |  |  |  | 2265 |  |  |  | 2266 |  |  |  | 2267 |  |  |  | 2268 |  |  |  | 2269 |  |  |  | 2270 |  |  |  | 2271 |  |  |  | 2272 |  |  |  | 2273 |  |  |  | 2274 |  |  |  | 2275 |  |  |  | 2276 |  |  |  | 2277 |  |  |  | 2278 |  |  |  | 2279 |  |  |  | 2280 |  |  |  | 2281 |  |  |  | 2282 |  |  |  | 2283 |  |  |  | 2284 |  |  |  | 2285 |  |  |  | 2286 |  |  |  | 2287 |  |  |  | 2288 |  |  |  | 2289 |  |  |  | 2290 |  |  |  | 2291 |  |  |  | 2292 |  |  |  | 2293 |  |  |  | 2294 |  |  |  | 2295 |  |  |  | 2296 |  |  |  | 2297 |  |  |  | 2298 |  |  |  | 2299 |  |  |  | 2300 |  |  |  | 2301 |  |  |  | 2302 |  |  |  | 2303 |  |  |  | 2304 |  |  |  | 2305 |  |  |  | 2306 |  |  |  | 2307 |  |  |  | 2308 |  |  |  | 2309 |  |  |  | 2310 |  |  |  | 2311 |  |  |  | 2312 |  |  |  | 2313 |  |  |  | 2314 |  |  |  | 2315 |  |  |  | 2316 |  |  |  | 2317 |  |  |  | 2318 |  |  |  | 2319 |  |  |  | 2320 |  |  |  | 2321 |  |  |  | 2322 |  |  |  | 2323 |  |  |  | 2324 |  |  |  | 2325 |  |  |  | 2326 |  |  |  | 2327 |  |  |  | 2328 |  |  |  | 2329 |  |  |  | 2330 |  |  |  | 2331 |  |  |  | 2332 |  |  |  | 2333 |  |  |  | 2334 |  |  |  | 2335 |  |  |  | 2336 |  |  |  | 2337 |  |  |  | 2338 |  |  |  | 2339 |  |  |  | 2340 |  |  |  | 2341 |  |  |  | 2342 |  |  |  | 2343 |  |  |  | 2344 |  |  |  | 2345 |  |  |  | 2346 |  |  |  | 2347 |  |  |  | 2348 |  |  |  | 2349 |  |  |  | 2350 |  |  |  | 2351 |  |  |  | 2352 |  |  |  | 2353 |  |  |  | 2354 |  |  |  | 2355 |  |  |  | 2356 |  |  |  | 2357 |  |  |  | 2358 |  |  |  | 2359 |  |  |  | 2360 |  |  |  | 2361 |  |  |  | 2362 |  |  |  | 2363 |  |  |  | 2364 |  |  |  | 2365 |  |  |  | 2366 |  |  |  | 2367 |  |  |  | 2368 |  |  |  | 2369 |  |  |  | 2370 |  |  |  | 2371 |  |  |  | 2372 |  |  |  | 2373 |  |  |  | 2374 |  |  |  | 2375 |  |  |  | 2376 |  |  |  | 2377 |  |  |  | 2378 |  |  |  | 2379 |  |  |  | 2380 |  |  |  | 2381 |  |  |  | 2382 |  |  |  | 2383 |  |  |  | 2384 |  |  |  | 2385 |  |  |  | 2386 |  |  |  | 2387 |  |  |  | 2388 |  |  |  | 2389 |  |  |  | 2390 |  |  |  | 2391 |  |  |  | 2392 |  |  |  | 2393 |  |  |  | 2394 |  |  |  | 2395 |  |  |  | 2396 |  |  |  | 2397 |  |  |  | 2398 |  |  |  | 2399 |  |  |  | 2400 |  |  |  | 2401 |  |  |  | 2402 |  |  |  | 2403 |  |  |  | 2404 |  |  |  | 2405 |  |  |  | 2406 |  |  |  | 2407 |  |  |  | 2408 |  |  |  | 2409 |  |  |  | 2410 |  |  |  | 2411 |  |  |  | 2412 |  |  |  | 2413 |  |  |  | 2414 |  |  |  | 2415 |  |  |  | 2416 |  |  |  | 2417 |  |  |  | 2418 |  |  |  | 2419 |  |  |  | 2420 |  |  |  | 2421 |  |  |  | 2422 |  |  |  | 2423 |  |  |  | 2424 |  |  |  | 2425 |  |  |  | 2426 |  |  |  | 2427 |  |  |  | 2428 |  |  |  | 2429 |  |  |  | 2430 |  |  |  | 2431 |  |  |  | 2432 |  |  |  | 2433 |  |  |  | 2434 |  |  |  | 2435 |  |  |  | 2436 |  |  |  | 2437 |  |  |  | 2438 |  |  |  | 2439 |  |  |  | 2440 |  |  |  | 2441 |  |  |  | 2442 |  |  |  | 2443 |  |  |  | 2444 |  |  |  | 2445 |  |  |  | 2446 |  |  |  | 2447 |  |  |  | 2448 |  |  |  | 2449 |  |  |  | 2450 |  |  |  | 2451 |  |  |  | 2452 |  |  |  | 2453 |  |  |  | 2454 |  |  |  | 2455 |  |  |  | 2456 |  |  |  | 2457 |  |  |  | 2458 |  |  |  | 2459 |  |  |  | 2460 |  |  |  | 2461 |  |  |  | 2462 |  |  |  | 2463 |  |  |  | 2464 |  |  |  | 2465 |  |  |  | 2466 |  |  |  | 2467 |  |  |  | 2468 |  |  |  | 2469 |  |  |  | 2470 |  |  |  | 2471 |  |  |  | 2472 |  |  |  | 2473 |  |  |  | 2474 |  |  |  | 2475 |  |  |  | 2476 |  |  |  | 2477 |  |  |  | 2478 |  |  |  | 2479 |  |  |  | 2480 |  |  |  | 2481 |  |  |  | 2482 |  |  |  | 2483 |  |  |  | 2484 |  |  |  | 2485 |  |  |  | 2486 |  |  |  | 2487 |  |  |  | 2488 |  |  |  | 2489 |  |  |  | 2490 |  |  |  | 2491 |  |  |  | 2492 |  |  |  | 2493 |  |  |  | 2494 |  |  |  | 2495 |  |  |  | 2496 |  |  |  | 2497 |  |  |  | 2498 |  |  |  | 2499 |  |  |  | 2500 |  |  |  | 2501 |  |  |  | 2502 |  |  |  | 2503 |  |  |  | 2504 |  |  |  | 2505 |  |  |  | 2506 |  |  |  | 2507 |  |  |  | 2508 |  |  |  | 2509 |  |  |  | 2510 |  |  |  | 2511 |  |  |  | 2512 |  |  |  | 2513 |  |  |  | 2514 |  |  |  | 2515 |  |  |  | 2516 |  |  |  | 2517 |  |  |  | 2518 |  |  |  | 2519 |  |  |  | 2520 |  |  |  | 2521 |  |  |  | 2522 |  |  |  | 2523 |  |  |  | 2524 |  |  |  | 2525 |  |  |  | 2526 |  |  |  | 2527 |  |  |  | 2528 |  |  |  | 2529 |  |  |  | 2530 |  |  |  | 2531 |  |  |  | 2532 |  |  |  | 2533 |  |  |  | 2534 |  |  |  | 2535 |  |  |  | 2536 |  |  |  | 2537 |  |  |  | 2538 |  |  |  | 2539 |  |  |  | 2540 |  |  |  | 2541 |  |  |  | 2542 |  |  |  | 2543 |  |  |  | 2544 |  |  |  | 2545 |  |  |  | 2546 |  |  |  | 2547 |  |  |  | 2548 |  |  |  | 2549 |  |  |  | 2550 |  |  |  | 2551 |  |  |  | 2552 |  |  |  | 2553 |  |  |  | 2554 |  |  |  | 2555 |  |  |  | 2556 |  |  |  | 2557 |  |  |  | 2558 |  |  |  | 2559 |  |  |  | 2560 |  |  |  | 2561 |  |  |  | 2562 |  |  |  | 2563 |  |  |  | 2564 |  |  |  | 2565 |  |  |  | 2566 |  |  |  | 2567 |  |  |  | 2568 |  |  |  | 2569 |  |  |  | 2570 |  |  |  | 2571 |  |  |  | 2572 |  |  |  | 2573 |  |  |  | 2574 |  |  |  | 2575 |  |  |  | 2576 |  |  |  | 2577 |  |  |  | 2578 |  |  |  | 2579 |  |  |  | 2580 |  |  |  | 2581 |  |  |  | 2582 |  |  |  | 2583 |  |  |  | 2584 |  |  |  | 2585 |  |  |  | 2586 |  |  |  | 2587 |  |  |  | 2588 |  |  |  | 2589 |  |  |  | 2590 |  |  |  | 2591 |  |  |  | 2592 |  |  |  | 2593 |  |  |  | 2594 |  |  |  | 2595 |  |  |  | 2596 |  |  |  | 2597 |  |  |  | 2598 |  |  |  | 2599 |  |  |  | 2600 |  |  |  | 2601 |  |  |  | 2602 |  |  |  | 2603 |  |  |  | 2604 |  |  |  | 2605 |  |  |  | 2606 |  |  |  | 2607 |  |  |  | 2608 |  |  |  | 2609 |  |  |  | 2610 |  |  |  | 2611 |  |  |  | 2612 |  |  |  | 2613 |  |  |  | 2614 |  |  |  | 2615 |  |  |  | 2616 |  |  |  | 2617 |  |  |  | 2618 |  |  |  | 2619 |  |  |  | 2620 |  |  |  | 2621 |  |  |  | 2622 |  |  |  | 2623 |  |  |  | 2624 |  |  |  | 2625 |  |  |  | 2626 |  |  |  | 2627 |  |  |  | 2628 |  |  |  | 2629 |  |  |  | 2630 |  |  |  | 2631 |  |  |  | 2632 |  |  |  | 2633 |  |  |  | 2634 |  |  |  | 2635 |  |  |  | 2636 |  |  |  | 2637 |  |  |  | 2638 |  |  |  | 2639 |  |  |  | 2640 |  |  |  | 2641 |  |  |  | 2642 |  |  |  | 2643 |  |  |  | 2644 |  |  |  | 2645 |  |  |  | 2646 |  |  |  | 2647 |  |  |  | 2648 |  |  |  | 2649 |  |  |  | 2650 |  |  |  | 2651 |  |  |  | 2652 |  |  |  | 2653 |  |  |  | 2654 |  |  |  | 2655 |  |  |  | 2656 |  |  |  | 2657 |  |  |  | 2658 |  |  |  | 2659 |  |  |  | 2660 |  |  |  | 2661 |  |  |  | 2662 |  |  |  | 2663 |  |  |  | 2664 |  |  |  | 2665 |  |  |  | 2666 |  |  |  | 2667 |  |  |  | 2668 |  |  |  | 2669 |  |  |  | 2670 |  |  |  | 2671 |  |  |  | 2672 |  |  |  | 2673 |  |  |  | 2674 |  |  |  | 2675 |  |  |  | 2676 |  |  |  | 2677 |  |  |  | 2678 |  |  |  | 2679 |  |  |  | 2680 |  |  |  | 2681 |  |  |  | 2682 |  |  |  | 2683 |  |  |  | 2684 |  |  |  | 2685 |  |  |  | 2686 |  |  |  | 2687 |  |  |  | 2688 |  |  |  | 2689 |  |  |  | 2690 |  |  |  | 2691 |  |  |  | 2692 |  |  |  | 2693 |  |  |  | 2694 |  |  |  | 2695 |  |  |  | 2696 |  |  |  | 2697 |  |  |  | 2698 |  |  |  | 2699 |  |  |  | 2700 |  |  |  | 2701 |  |  |  | 2702 |  |  |  | 2703 |  |  |  | 2704 |  |  |  | 2705 |  |  |  | 2706 |  |  |  | 2707 |  |  |  | 2708 |  |  |  | 2709 |  |  |  | 2710 |  |  |  | 2711 |  |  |  | 2712 |  |  |  | 2713 |  |  |  | 2714 |  |  |  | 2715 |  |  |  | 2716 |  |  |  | 2717 |  |  |  | 2718 |  |  |  | 2719 |  |  |  | 2720 |  |  |  | 2721 |  |  |  | 2722 |  |  |  | 2723 |  |  |  | 2724 |  |  |  | 2725 |  |  |  | 2726 |  |  |  | 2727 |  |  |  | 2728 |  |  |  | 2729 |  |  |  | 2730 |  |  |  | 2731 |  |  |  | 2732 |  |  |  | 2733 |  |  |  | 2734 |  |  |  | 2735 |  |  |  | 2736 |  |  |  | 2737 |  |  |  | 2738 |  |  |  | 2739 |  |  |  | 2740 |  |  |  | 2741 |  |  |  | 2742 |  |  |  | 2743 |  |  |  | 2744 |  |  |  | 2745 |  |  |  | 2746 |  |  |  | 2747 |  |  |  | 2748 |  |  |  | 2749 |  |  |  | 2750 |  |  |  | 2751 |  |  |  | 2752 |  |  |  | 2753 |  |  |  | 2754 |  |  |  | 2755 |  |  |  | 2756 |  |  |  | 2757 |  |  |  | 2758 |  |  |  | 2759 |  |  |  | 2760 |  |  |  | 2761 |  |  |  | 2762 |  |  |  | 2763 |  |  |  | 2764 |  |  |  | 2765 |  |  |  | 2766 |  |  |  | 2767 |  |  |  | 2768 |  |  |  | 2769 |  |  |  | 2770 |  |  |  | 2771 |  |  |  | 2772 |  |  |  | 2773 |  |  |  | 2774 |  |  |  | 2775 |  |  |  | 2776 |  |  |  | 2777 |  |  |  | 2778 |  |  |  | 2779 |  |  |  | 2780 |  |  |  | 2781 |  |  |  | 2782 |  |  |  | 2783 |  |  |  | 2784 |  |  |  | 2785 |  |  |  | 2786 |  |  |  | 2787 |  |  |  | 2788 |  |  |  | 2789 |  |  |  | 2790 |  |  |  | 2791 |  |  |  | 2792 |  |  |  | 2793 |  |  |  | 2794 |  |  |  | 2795 |  |  |  | 2796 |  |  |  | 2797 |  |  |  | 2798 |  |  |  | 2799 |  |  |  | 2800 |  |  |  | 2801 |  |  |  | 2802 |  |  |  | 2803 |  |  |  | 2804 |  |  |  | 2805 |  |  |  | 2806 |  |  |  | 2807 |  |  |  | 2808 |  |  |  | 2809 |  |  |  | 2810 |  |  |  | 2811 |  |  |  | 2812 |  |  |  | 2813 |  |  |  | 2814 |  |  |  | 2815 |  |  |  | 2816 |  |  |  | 2817 |  |  |  | 2818 |  |  |  | 2819 |  |  |  | 2820 |  |  |  | 2821 |  |  |  | 2822 |  |  |  | 2823 |  |  |  | 2824 |  |  |  | 2825 |  |  |  | 2826 |  |  |  | 2827 |  |  |  | 2828 |  |  |  | 2829 |  |  |  | 2830 |  |  |  | 2831 |  |  |  | 2832 |  |  |  | 2833 |  |  |  | 2834 |  |  |  | 2835 |  |  |  | 2836 |  |  |  | 2837 |  |  |  | 2838 |  |  |  | 2839 |  |  |  | 2840 |  |  |  | 2841 |  |  |  | 2842 |  |  |  | 2843 |  |  |  | 2844 |  |  |  | 2845 |  |  |  | 2846 |  |  |  | 2847 |  |  |  | 2848 |  |  |  | 2849 |  |  |  | 2850 |  |  |  | 2851 |  |  |  | 2852 |  |  |  | 2853 |  |  |  | 2854 |  |  |  | 2855 |  |  |  | 2856 |  |  |  | 2857 |  |  |  | 2858 |  |  |  | 2859 |  |  |  | 2860 |  |  |  | 2861 |  |  |  | 2862 |  |  |  | 2863 |  |  |  | 2864 |  |  |  | 2865 |  |  |  | 2866 |  |  |  | 2867 |  |  |  | 2868 |  |  |  | 2869 |  |  |  | 2870 |  |  |  | 2871 |  |  |  | 2872 |  |  |  | 2873 |  |  |  | 2874 |  |  |  | 2875 |  |  |  | 2876 |  |  |  | 2877 |  |  |  | 2878 |  |  |  | 2879 |  |  |  | 2880 |  |  |  | 2881 |  |  |  | 2882 |  |  |  | 2883 |  |  |  | 2884 |  |  |  | 2885 |  |  |  | 2886 |  |  |  | 2887 |  |  |  | 2888 |  |  |  | 2889 |  |  |  | 2890 |  |  |  | 2891 |  |  |  | 2892 |  |  |  | 2893 |  |  |  | 2894 |  |  |  | 2895 |  |  |  | 2896 |  |  |  | 2897 |  |  |  | 2898 |  |  |  | 2899 |  |  |  | 2900 |  |  |  | 2901 |  |  |  | 2902 |  |  |  | 2903 |  |  |  | 2904 |  |  |  | 2905 |  |  |  | 2906 |  |  |  | 2907 |  |  |  | 2908 |  |  |  | 2909 |  |  |  | 2910 |  |  |  | 2911 |  |  |  | 2912 |  |  |  | 2913 |  |  |  | 2914 |  |  |  | 2915 |  |  |  | 2916 |  |  |  | 2917 |  |  |  | 2918 |  |  |  | 2919 |  |  |  | 2920 |  |  |  | 2921 |  |  |  | 2922 |  |  |  | 2923 |  |  |  | 2924 |  |  |  | 2925 |  |  |  | 2926 |  |  |  | 2927 |  |  |  | 2928 |  |  |  | 2929 |  |  |  | 2930 |  |  |  | 293 |  |  |  |
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GRIFFIN, PADGETT & JAFFA,  
ATTORNEYS-AT-LAW.

Beaufort, S. C., Oct. 1, 1901

Doctor W. R. Harper,  
Chicago, Ills.



Dear Doctor:—

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

I believe you are an expert of men. Undoubtedly you are naturally gifted in that direction. At any rate, in your exalted position you cannot help being otherwise. Therefore to trifle with you is sheer foolishness. When a Mr. Dr. comes across both you and me, you are expected to size him up quicker than I would, although yours would be the



last word on the subject. You must have sized me up also correctly, although on a certain occasion you allowed yourself to be outvoted by a mean impostor.

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

In a week or so, I will send you a complimentary copy of the card board edition of my Tables. You will probably not have time for exam-





GRIFFIN, PADGETT & JAFFA,  
ATTORNEYS-AT-LAW.

Beaufort, S. C., ..... 190

ining my matter. But Dr. W. M. Arnold would gladly take it up, when assured that, by doing so, he would not incur your displeasure. I see no reason why my work should not be advertised in your publications. The sale of the Tables will enable me to buy law books, of which I have absolutely none. Messrs. Griffin & Padgett, prominent attorneys at Walterboro, S. C., have done enough for me by allowing me the use of their name.

I cannot pardon the Mr. Dr., but I have decided to leave him alone. Let him have the monopoly of the business of black mail. When, after his voting against me, I had told him of my intention to go to Harvard, he



threatened me that he would pursue me with denunciatory letters. Some time ago, he claimed to have obtained from you a compromising note over my signature. I suspect he forged it himself. As you have decided to keep around your University this man of criminal propensities (it is an open secret that, after Mr. Sherman's experience with him, you do not allow him to teach students you care for), it becomes your duty to return me every scrap of writing that passes as mine, and is accessible to officers of your Institution. Most of them, however, were drawn by Mr. Golovenchick alias Sperans, who could imitate my hand-writing.

Very truly yours,  
M. Jaffa, A.B.



## GRIFFIN, PADGETT &amp; JAFFA,

ATTORNEYS-AT-LAW.

*W. C. J.*Beaufort, S. C., *Feb. 26*, 1902.

William R. Harper,

The University of Chicago,  
Chicago, Ills.

Dear Doctor:—

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

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

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



GRiffin, PADGETT & JAFFA,

ATTORNEYS-AT-LAW.

Wm. H. Griffin

1002

William H. Griffin,

the University of Chicago

Chicago, Ill.

Dear Sir:

I have had the pleasure

to receive your name in my paper

connected with your institution.

If you inform me that this is the

case, and that you have no suspicion

of his sinister motive in signing my

name on the list of 18, I will not

claim against you for the same.

My estimate of the man having

been proved in one respect you will

not think right to say anything of

him in another respect. I would

like to state that he is innocent and



GRIFFIN, PADGETT & JAFFA,  
ATTORNEYS-AT-LAW.

Beaufort, S. C., ..... 190

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

Awaiting a satisfactory reply,

I remain

Yours as ever,

Meir Jaffa.



GRIFIN, PADGETT & JAFFA,

ATTORNEYS-AT-LAW

Beaumont, S. C.



✓  
Beaufort, S. C. 3/26/02.

W. R. Harper,

University of Chicago



Dear Sir:—

It seems to me that you have complied with my request stated in my preceding note. Since I made it, I am no more molested by the officious clerks of your Institution. I receive no more invitations to Alumni Dinners, no more notices to vote for members of the University Congregation, and no more begging letters from Mayor Fessler זכר צדיק לברכה. For all these receive my hearty thanks.



✓  
Worcester, S. C. 3/26/02.



W. R. Harper,

University of Chicago

Dear Sir:—

It seems to me that you  
have complied with my request  
stated in my preceding note. Since  
I made it, I am sure you  
acted by the officers' clerks of  
your institution. I receive no  
more invitations to discuss  
business, no more notices to vote  
for members of the University  
Conferencio, and no more  
begging letters from Wagon  
Travelers 17525 5.72 101. For all  
these receive my hearty thanks.



The next honorable step for you is officially to notify me of the revocation of the degree of M. A. conferred upon me by your Establishment, under my protest. Then, you have no more excuses for retaining my essay on the word "A", unless you are not the master of the situation, Impostor Hirsch being too much for you.

A more self-respecting Institution would have revoked a title at the request of the conferee, especially upon his attacking the Institution openly, as I have



The most honorable step  
 for you is officially to re-  
 tify one of the revocations of  
 the degree of M. A. conferred  
 upon me by your Establis-  
 hment, under my protest. Then  
 you have no more excuse for  
 retaining my essay on the word  
 "I A", unless you are not the  
 master of the situation, in-  
 stead of being too much for  
 you.

To more self-respecting  
 institutions would have revoked  
 a title at the request of the conferees,  
 especially upon his attacking  
 the institution openly, as I have



done recently. In my article on Easter, published in leading Southern Daily, you will find the following remark:

".... A Prof. in Comparative Religion at the University of Chicago told his audience, a few years ago, that the Greek Church celebrated Easter Sunday on Thursday. This, however, is by no means a fair illustration, the gentlemen of the Standard Oil University forming a class all to themselves..."

The Prof. referred to is no other than your DOCTOR



other than your HCC to the Prof. referred to in our  
 and Oil University, forming  
 tion, the gettomen of the stand-  
 by no means a fair illustra-  
 Thursday. This, however, is  
 celebrated Easter Sunday on  
 ago, that the Greek Church  
 his audience, a few years  
 University of Chicago told  
 perative Religion at the  
 ".... Dr Prof. in Conn -  
 the following remark:

about them lately, you will find  
 or Easter, published in looking  
 above recently. In my article



Hirsch, who published his brilliant proposition in his Weekly.

Awaiting to receive my essay on the word '12, though not anxious to hear from the 571 '12,

I remain

Yours as ever,

M. Jaffa.



4  
and, who published his  
brilliant proposition in his  
Weekly.

Desiring to receive my  
essay on the word "is", though  
not anxious to hear from

the 23rd '18,

I remain

Yours as ever

W. J. F.



Chicago, Nov. 8. 1902.

W. R. Harper

Pres't. Chicago University.

Dear Sir,

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

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

I am ready to prove this, and in inviting you to witness it, I do not ask you to behold a suffering maniac who for the sake of notoriety,



or money getting attempts to  
do something to which all  
human history gives the de-  
nial of its accomplishment.

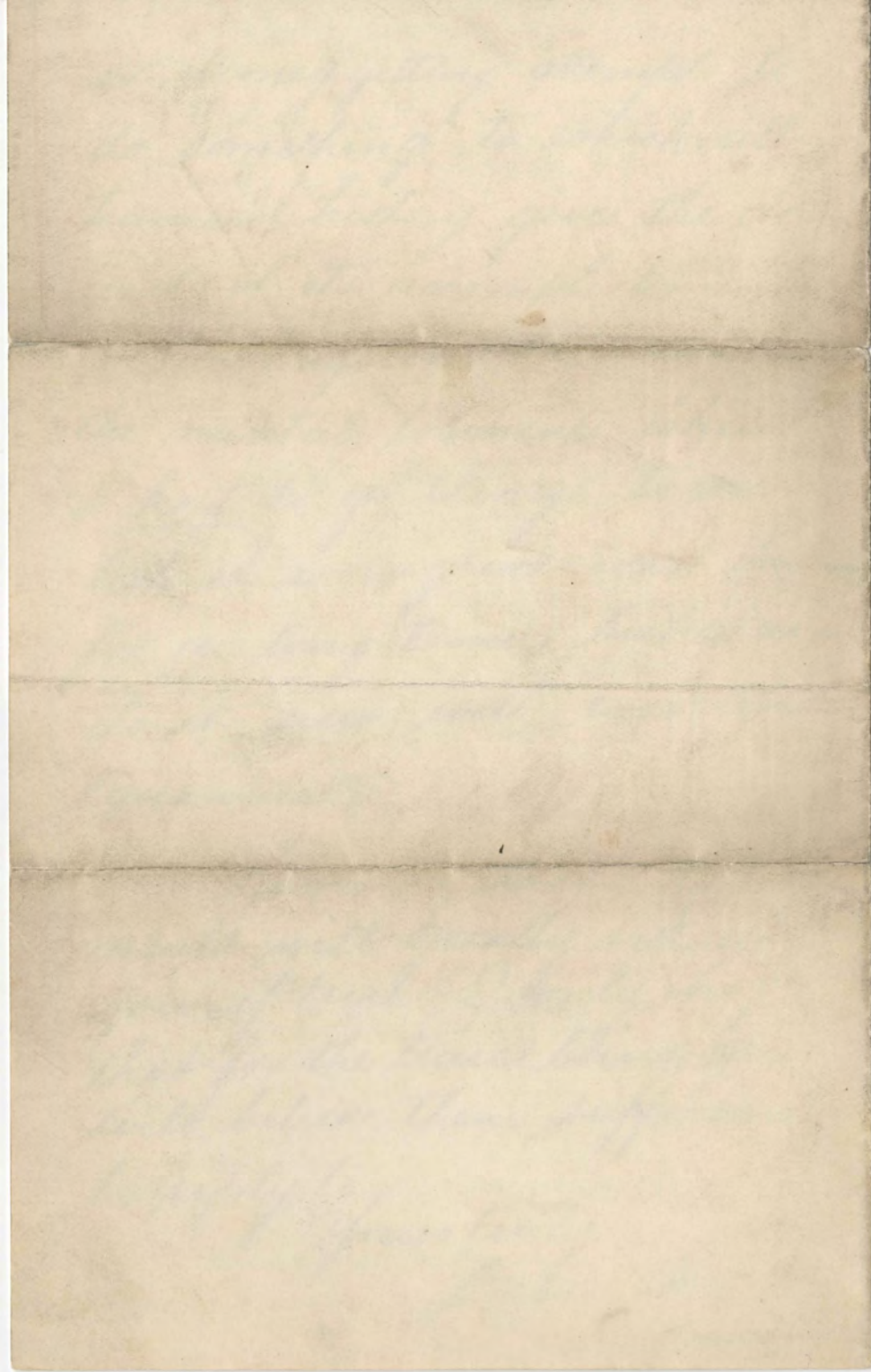
The physical suffering and  
the mental torments which  
I had to go through to accomp-  
lish it, were great and lasted  
for a long time, but I can  
do it now with ease and  
equanimity.

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

Yours truly

Victorinus  
% General Delivery, Chicago.







751 E. 53<sup>rd</sup>. Str.,  
Los Angeles, '11. 1914.  
Calif.

10

*Crawford*  
Harry D. Judson Esq. <sup>A.M.</sup>  
University of Chicago.

Sir!

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

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

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

I am aware that most men after receiving a letter like this will believe the writer.



Handwritten text on the right edge of the page, possibly a date or page number.

10  
1914  
Dr. J. J. ...  
11/11

James J. ...  
University of Chicago

After many years of study I am  
now in possession of the indisputable proof  
that a "cocoon" is existing.  
This is the reason why I take the  
pleasure in - through your high - information  
to you in the paper, that you will find the  
matter of great interest.  
It is possible that scientists can  
contact with your University, with take it  
up and put it to a very thorough test, and  
is it possible - in case they should corroborate  
the correctness - that the University as much  
will act as medium between me and all  
other Universities, in fact will defend the  
case if necessary by means of its authority.  
I am aware that most men after  
receiving a letter like this will, being the writer



be insane or laboring under some mis-  
understanding. Yet in this case it is not  
so.

I hope sincerely, that I shall be able  
to make you interested.

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

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

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

Will you, Sir, be the first to only  
believe in the possibility, and may I send you  
the very - very small document, which gives the  
proof in a concentrated form.

Very respectfully yours  
Charles Grassmussen



the same as before. But in this case it is not  
I hope universal, that I shall be able  
to make you understand  
Of these is no possibility of your  
taking up the matter, I shall  
feel obliged for information about the former  
occurrences that in the paper.  
I have tried the Journal, looking up  
Washington, but the claim is that the  
has committed to which they can refer the  
matter. I think when the matter is  
about the subject of the  
matter, you are also aware that I have  
applied to the right party, that not  
without the least doubt that this - in case  
of success - means, that we are going to  
see the great burning point in the history  
of mankind, and that we are going to lay  
the first and only foundation for a material  
development of the mind of man.  
Will you, Sir, be the first to enter  
before in the possibility, and may I count on  
the sign - very small, however, which gives the  
first in a concentrated form of the same



Chicago, January 6, 1914.

Dear Sir:-

Your favor of the 1st inst. is received. If you are in possession of "indisputable proof that a creator is existing" I hardly see the necessity of its being tested by scientific departments of the University. Moreover, your statement does not give me any idea as to the nature of the proof or the kind of scientific test which you have in mind. I hardly see therefore that the University could be of any service to you. Indeed, if you have such proof, all in the world you have to do is to give it to the public. If it is indisputable it will hardly be disputed.

Very truly yours,

H.P.J. - L.

Mr. Charles Rasmussen,  
751 E. 55th St.,  
Los Angeles, California.



Chicago, January 6, 1914.

Dear Sir:-

Your favor of the 1st inst. is received. If you are in possession of "indisputable proof that a creator is existing" I hardly see the necessity of its being tested by scientific departments of the University. Moreover, your statement does not give me any idea as to the nature of the proof or the kind of scientific test which you have in mind. I hardly see therefore that the University could be of any service to you. Indeed, if you have such proof all in the world you have to do is to give it to the public. If it is indisputable it will hardly be disputed.

Very truly yours,

H.P.L. - L.

Mr. Charles Rasmussen,  
751 E. 55th St.,  
Los Angeles, California.



751 E. 53<sup>rd</sup> St., 93  
Los Angeles, Jan. 11. 1914.  
California

Harry T. Judson Esq.,  
L.A. Cal.  
The University of Chicago.

Sir!

Your letter of the 6<sup>th</sup> inst. received, for which I thank you.

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

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

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

So my opinion the Public are the pupils, and Science is the great teacher, so hand to this Public facts with the stamp of authority. Without this stamp they would not adapt anything.



overlaid

151 E. 207  
Los Angeles, Cal.  
Jan. 11, 1914

My dear Mr. [illegible]  
The University of Chicago

Dear Sir,  
I thank you for the letter of the 6th inst. received, for which I thank you.  
After reading the paper, I am in a measure confirmed in my opinion that the paper is not only a masterpiece of logic, but also a masterpiece of style. I am sure that it will be read with interest and profit by all who are interested in the subject.  
I am, Sir, very respectfully,  
Your obedient servant,  
[illegible]

For the purpose of the paper, I have not only been careful to select the most reliable authorities, but also to present the facts in a clear and concise manner. I have also been careful to avoid any personal bias or prejudice, and to present the facts as they are.  
I am, Sir, very respectfully,  
Your obedient servant,  
[illegible]



Therefore I am absolutely powerless, and  
therefore I ask the aid of your University.

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

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

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

Anyhow I beg to thank you for  
answering my letters and remain  
very respectfully yours  
Charles Rasmussen.







Chicago, January 15, 1914.

Dear Sir:-

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

Very truly yours,

H.P.J. - L.

Mr. Charles Rasmussen,  
751 E. 53d St.,  
Los Angeles, California.



Chicago, January 15, 1914.

Dear Sir:-

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

Very truly yours,

H. P. L. - L.

Mr. Charles Rosenbaum,  
751 E. 53d St.,  
Los Angeles, California.



June 12, 1913.

Pres. Harry Pratt Judson,  
University of Chicago.

147

Dear Sir,

Reverting to your esteemed communication of the 15. ult. I regret that you viewed the situation as you did. All that I desired was a simple letter of introduction, directed to no specific person for the reason that it would have to be made available probably for different occasions.

Such a letter need not involve any recommendation regarding the specific qualifications for the position sought. Furthermore, I regret that your words implied criticism. My plan, I may say, was not submitted for criticism. For eight years prior to undertaking and completing my graduate studies I had the honor of serving in a profession which required keeping abreast with public affairs and have read widely on matters of social and economic evolution and as, moreover, I am more than thirty years of age I regard myself capable of forming judgments relative to personal matters and of arriving



June 10, 1912

Dear Mr. [illegible]

[The body of the letter is extremely faint and mostly illegible. It appears to be a handwritten letter on a single sheet of paper, folded in half. The text is written in cursive and spans approximately 15 lines. Some words are difficult to decipher but seem to include 'I am', 'very', 'kindly', 'thank', 'you', 'for', 'the', 'information', 'which', 'you', 'have', 'been', 'kind', 'enough', 'to', 'send', 'me', 'and', 'I', 'am', 'glad', 'to', 'hear', 'that', 'you', 'are', 'well', 'and', 'hope', 'to', 'hear', 'from', 'you', 'again', 'soon'.]



at decisions. I take it that the fact that I was a student of the Classics may have occasioned mental prejudice, for Greek and Latin scholars are popularly believed to be closely akin to fossil remains. However this may be, the fact that I have had in my earlier education two full years of philosophic training and that I read German, Spanish, and Italian periodicals as easily and intelligently as English and French, moreover, the fact that I have written a thesis of three-hundred-and-sixty-five pages which with the correction of a number of mechanical errors was accepted as written: all this, I take the liberty to say, constitutes a very good equipment for editorial work. Nothing was further from my thoughts than "joining an editorial staff" to quote your esteemed words. I know, however, that large newspapers during the summer months in the temporary absence of the regular editors will "try out" new men, if they have assurance of their ability.

I, therefore, presume on the liberty of renewing epistolarily the request first made in person. The letter of introduction can be made thoroughly objective. I would gladly







leave to your discretion the choice of one single editor or publisher of one of our municipal large newspapers whom you may know and who, in the event of his own inability, would use his influence elsewhere. Otherwise John C. Shaffer, Editor of the Chicago Evening Post or Victor F. Lawson of the Daily News might be made the addressees.

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

Very respectfully,

Robert C. Kissling.

6506 Peoria St.  
City.



Dear Sir, I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the matter of the ...  
I am sorry to hear that you are unable to attend to the business of the ...  
I am, Sir, very respectfully,  
Your obedient servant,  
Robert P. Livingston

Very respectfully,  
Robert P. Livingston

Robert P. Livingston  
City





*Crawford*

Chicago, May 15, 1915

Mr. R. C. Kissling,  
Dear Mr. Kissling,  
5506 Kissling St., Chicago.

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

Very truly yours,

H.P.J. - L.



Chicago, May 15, 1913

Chas. J. ...

Mr. R. G. Kissling,  
Dear Sir: Chicago.

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

H. P. J. - H.



Chicago, June 13, 1913

Dear Mr. Kissling:-

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

Very truly yours,

H.P.J. - L.

Mr. Robert C. Kissling,  
6506 Peoria St., Chicago.



Chicago, June 13, 1913

Dear Mr. Kinsling:-

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

Very truly yours,

H. P. J. - L.

Mr. Robert G. Kinsling,  
6806 Peoria St., Chicago.



Hyde Park, Chicago, July 21st. 1921.

<sup>Mr</sup> Chas. L. Hutchinson,

<sup>Now</sup> Dear Sir: 2709 Prairie Ave., Chi.

Was the late Russian Czar alive and in power to day perhaps he would invited you to become his chief of Police since you have acquired such a reputation for brutal orders to break up the "Bug-club" in Washington Park; but be of good cheer there is still one powerful autocrat who would appreciate your service, the "Mickado".

Apparently democracy is advancing all over the world to day with the exception of U. S. where it has been on the wane ever since a few anglo-maniacs succeeded to drag us into the accursed war.

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



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It is old, yet new: for it has never  
Had chance to show what it can do.  
To tell the truth was Christ's endeavor —  
Not all it suited, him they slew.  
What doctrine branded Christianity  
Is really Christ's? Deceived humanity!

Monk Martin's timely "reformation"

The hierarchy tried to squash:  
The Rnew he told the truth, "Damnation  
And ban on you," they howled, "you are  
Heretic, rebel!" If arrested  
They would have burnt him at the stake.  
God helped him: though annoyed, molested  
They could his doctrine never shake.  
The sin-steeped, wicked hierarchy  
Opposed reform — they still are murky.

The highbrows, private or official,

Do rarely advocate reforms  
Unless they be more beneficial  
To them than to the "mass of worms."  
Thence from the ranks of common people  
Must come the champions for its right;  
The highbrows watch the spreading ripple  
And plan to counteract its might.  
The school and ballot far surpasses  
All other means to lift the masses.

Bolshevism is the only doctrine that  
can make war impossible and is bound  
To embrace the whole earth. In U. S. we do not  
know anything about B. Some day we will know.



Chicago, Ill.  
July, 20 1921.

*Cranks*  
Mr. C.L. Hutchinson;  
Chicago.

Dear Sir;

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

On the other hand what has England done for us? When the life of the nation was threatened by dissolution, will you deny that England lent succor to the rebel? Will you deny they did not help the enemy? Will you deny there sympathy was not with the south? At all times. Then, as a North American I ask why your sympathy is with the British against Ireland having its freedom? You surely must know it has been the most miserably governed country in the world, owing to England truckling to a handful of bigots in the north. Does this speak well of them as a governing nation? Come Mr. Hutchinson dont allow yourself to be made a cats paw as an American give the Irish a Square and fair deal, wish them well in there fight again a bigot nation that is the least you can do.

Yours truly,

*Walter T. Kern*



Chicago, Ill.  
July, 30, 1831.

Mr. C. L. Hutchinson;  
Chicago.

Dear Sir;

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

On the other hand what has England done for us? When the life of the nation was threatened by dissolution, will you deny that England lent succor to the rebels? Will you deny they did not help the enemy? Will you deny there sympathy was not with the south at all times. Then, as an North American I ask why your sympathy is with the British against Ireland having its freedom? You surely must know it has been the most miserably governed country in the world, owing to England truckling to a handful of bigots in the north. Does this speak well of them as a governing nation? Come Mr. Hutchinson don't allow yourself to be made a cats paw as an American give the Irish square and fair deal, wish them well in there fight again a bigoted nation that is the least you can do.

Yours truly,

Wm L. T. H. 1831