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IN THE LODGE ROOM.

The Secret and Social Sessions of Fraternal Orders.

ACTIVITY IN MASONIC BODIES

The Pythians Preparing for the Grand Lodge—Notes of Woodmen, Foresters, A. O. U. W. and Others.

The hinges of lodge room doors do not grow rusty in Seattle. Whether they swing open only to the sound of the mystic sesame which constitutes the pass word, or whether with easier access they move to the sound of merry-voiced guests coming to share the hospitality of the mystic shrine, at any rate they move frequently enough to need no oiling.

Take the week just ended, for example. There were the various Masonic lodges, each striving with intelligent zeal to keep the high standards of excellence established from time immemorial by that ancient order. There were the Pythians, organizing a generous-sized executive committee to look after the entertainment of the Grand Lodge which is to assemble in Seattle next May, and which bids fair in its importance and proportions to overlap fraternal boundaries and claim the attention of the entire city. There were the individual courts of the Foresters, Crescent having a feast of eloquence Tuesday night, Excelsior holding a social soiree the same evening, and Enterprise planning for its monthly social next week. The Woodmen, too, are looking forward to an open meeting a week from next Friday and their committees are not sluggish in such matters. The great A. O. U. W. rally at Armory hall dates further back, but its echoes still linger in the lodge rooms. The Odd Fellows have shown their customary earnestness and regularity, and Golden Link lodge will open its portals tomorrow evening in honor of ladies' night.

Tribute to Samuel Pine.

At the regular communication of Occidental Lodge, No. 72, F. and A. M., Saturday night in Manney's hall, Ballard, resolutions in regard to the death of Samuel Pine were read, adopted and the Post-Intelligencer was requested to publish the same.

After the reading of the resolutions W. V. Rinehart, of Seattle, spoke feelingly upon the death of Mr. Pine, who was an acquaintance of his when he was a boy, going to school in the East.

"Brother Samuel Pine was born in Ohio, September 4, 1824, and died December 9, 1895. He was therefore in his seventy-first year. Brother Pine was made a Master Mason in 1850, and from then until the time of his death he has been an affiliated Mason in good and regular standing. He served in the volunteer army of the United States during the war and at the close of his term was honorably discharged, in 1864. Brother Pine was a good citizen, a kind and valued friend and a loyal Mason. His devotion to the order is well known to all the brethren of this lodge. He was the first one we were accustomed to greet on our entering the ante-room of this lodge and the last one to bid us a hearty goodnight on our retiring. A tyler, in which office he served for some years, he was always at his station, and ever watchful and jealous of the secrets and principles of our institution. Thus our lamented brother lived and died. Let us cherish his virtues and follow the regulations of our order as he followed them, and our end, like his, will be peaceful.

"Whereas, In the death of our beloved brother we have lost a valuable member of our lodge, the people of Ballard a good citizen, and his beloved family a loving and affectionate husband and father; therefore, be it

"Resolved, That we bow in reverence and humble submission to the will of our Heavenly Father, the Grand Architect of the Universe, who in His all-wise providence has seen fit to remove from among us our beloved brother, Samuel Pine; be it further

"Resolved, That we deeply sympathize with his devoted wife in this her sore bereavement, and that we commend her to the care of Him who has promised to be the husband of the widow, and that we as a lodge will do all in our power to lighten the burden of bereavement now laid upon her; be it further

"Resolved, That we recognize man's mortality and prepare ourselves for our call by living true and noble lives, so that when we are summoned to appear before the Grand Master of the Universe we may bear the scrutiny of His all-seeing eye.

"P. EDWARD HYLAND,
"A. M. CRITZ,
"J. F. DIGGS,
"Committee."

The Masonic Bodies.

The usual regular meeting of Arcana lodge, No. 87, F. and A. M., took place Monday, January 27. The impressive Thirty-second degree of the ancient and accepted Scottish rite of Freemasonry was conferred in due and ancient form before a large number of members and visitors by Lawson consistory, No. 1, A. A. S. R.

The Mark Master and Most Excellent Master degrees will be conferred at a special convocation of Seattle chapter, No. 3, Royal Arch Masons, tomorrow evening at 7:30 o'clock sharp.

Lorraine chapter, No. 6, Order of the Eastern Star, will convene in regular convocation Wednesday, February 5.

Seattle council, No. 6, of Royal and Select Masters, will hold a regular assembly Thursday, February 6.

Eureka lodge, No. 20, A. F. and A. M., will hold a regular communication Saturday, February 8.

The members of the Seattle Masonic board of relief are as follows: President, L. Diller, Eureka; secretary, D. W. Base, Arcana; treasurer, A. M. Burns, St. John's; M. Gilliam, Ionic; T. P. Storey, Doric.

Independent Order of Odd Fellows.

Seattle Lodge, No. 7, will confer the First degree upon one candidate tomorrow evening and will probably hold its second open meeting next week, Tuesday evening, to which all Odd Fellows, their families and friends are cordially invited. There will be a musical and literary programme, card playing and dancing.

Olive Branch Lodge, No. 4, will confer the Second degree on one candidate this week, Wednesday evening.

Ridgely Rebekah Lodge, No. 6, will confer the Rebekah degree upon six candidates and admit one by card next Friday evening.

Unity Encampment, No. 2, will admit two members to the Patriarchal degree next Saturday evening, and at the second meeting in this month will advance four in the Golden Rule degree.

Mystic Jewel Rebekah Lodge, No. 40, will confer the Rebekah degree upon two candidates at its next regular meeting Friday evening, February 14.

Golden Link, No. 150, still continues to add to its members, and two more members have been added since January 22. Tomorrow will be the regular ladies' night, when an enjoyable programme will be rendered, consisting of songs, music, cards and dancing. Odd Fellows and their lady friends are cordially invited. These occasions have been a source of much pleasure and enjoyment to the friends of this lodge, and also the means of spreading a greater fraternal spirit among members of the order. Some thirty members of Germania, No. 192, in a body made a fraternal visit, and there was a very pleasant time.

Knights of Pythias.

Queen City Lodge, No. 10, is just starting off afresh with new officers. Several candidates are on the way and a renewed interest is being shown. Great interest is taken in the arrangements for entertaining the Grand Lodge, which meets here next May. Good work is expected of the Uniform Rank. The special committee on entertainment from this lodge is composed of J. T. Mitchell, A. C. Bowman and E. Bowden, assisted by all the members of Queen City. It is hoped that all the lodges of the city will stand shoulder to shoulder and maintain Seattle's reputation for hospitality.

Capt. Will H. Morris, of Seattle Division, No. 1, Uniform Rank, tendered his resignation on last Tuesday night on account of the fact that his time is taken up by his duties as deputy prosecuting attorney. The following officers were advanced for the remainder of the unexpired term: Captain, L. G. Horr; first lieutenant, J. M. Kessler; second lieutenant, F. M. Gilmer. Four aspirants for the emblem of the white lily presented themselves: Jay C. Allen and James S. McCanna, from Harmony Lodge, No. 5; Alfred L. Ennis, from Queen City Lodge, No. 10, and Louis Della, from Puget Sound Lodge, No. 71. Col. J. B. Metcalfe took charge of the initiatory ceremony. A communication was received from Past Supreme Grand Chancellor Blackwell, from Henderson, Ky., in which the pleasant recollection of the whole-souled hospitality received on Puget sound were beautifully expressed. A fraternal visit was received from the officers of Rainier Division, No. 18. It will be a close race between these two divisions for the $500 prize. Maj. Mitchell presented the accident insurance feature of the order, and Sheriff Van de Vanter furnished the refreshments for the evening. A good drill is looked for tonight.

Seattle Lodge, No. 51, at its regular weekly convention on Wednesday evening elected three candidates to membership, received one application for initiation and conferred the rank of Knight on four Esquires. There was a large attendance. A. L. Valentine, D. G. C.; Dr. George M. Horton, V. C., and E. J. Powers, P. C., have been appointed to represent this lodge on the general reception committee which will receive and entertain the Grand Lodge members.

There was a very large general committee meeting of the Knights of Pythias Friday evening. The meeting was called for the purpose of making preliminary arrangements for the reception of the Grand Lodge, which is to meet in this city in May. In this district there is a larger number of lodges of this order than anywhere else in the state and each lodge having appointed representatives, there was a large and enthusiastic gathering. A general sentiment prevails in favor of making this the most successful and enjoyable convention ever held in this jurisdiction. Gen. H. A. Bigelow was elected president of the general committee, and a better selection could not have been made, as he is widely known as one of the most enthusiastic workers in the order. Mr. S. V. Christian was elected secretary and Mr. A. L. Valentine treasurer. Tonight there will be another meeting held in the castle hall at 8 o'clock, and all representatives are especially requested to be present, as the various committees have been selected, and a good deal of work will have to be transacted. The approach of the convention is creating genuine enthusiasm.

Ancient Order United Workmen.

The anniversary entertainment given at armory hall last month by Columbia Lodge to commemmorate its seventeenth birthday, was a brilliant and successful affair. Destiny Lodge and Tacoma Lodge came over in a body, numbering about 150, and were met at the wharf by Columbia Lodge and escorted to the hall, where a hearty reception was given them.

The programme under the supervision of Hon. E. C. Hughes, the chairman of the evening, consisted of many interesting features. The overture by the First Regiment band orchestra was enjoyed by all. The minutes of the first meeting of Columbia Lodge, No. 10, A. O. U. W., now No. 2, were read by C. W. Saunders and were of interest to both the members of the lodge and its guests, the record showing that the first meeting was held in this city January 25, 1879, called by Deputy Supreme Master Workman H. G. Oliver. O. C. Shorey was appointed secretary pro tem., and the following gentlemen were elected its charter members: Nelson Chilberg, Andrew Chilberg, Alexander Cattero, Michael Glove, Samuel W. Harlan, J. W. Hurley, L. L. C. Harmon, Frederick Jensen, Peter N. Kalberg, M. C. Latta, William Meydenbauer, O. G. Root, O. C. Shorey, Michael Wunder and E. A. Thorndike. Officers were elected and installed as follows: Past master workman, O. C. Shorey; master workman, William Meydenbauer; foreman, M. C. Latta; overseer, L. L. C. Harmon; recorder, Andrew Chilberg; financier, M. Wunder; receiver, M. Glove; guide N. Chilberg; inside watchman, Frederick Jensen; outside watchman, J. W. Hurley; trustees, N. Chilberg, M. Glove, O. G. Root. Columbia started in 1879 with fifteep members and now numbers more than 1,100.

E. R. Butterworth's address on "Old Times" caused a good deal of amusement to all present. His illustration of the growth of the lodge—first the wee goat ridden in early days by the candidates for membership in time became too small to do the work and while remarking on the continued increase of membership an immense mountain goat was exposed to the view of his well pleased audience. At present this was too small for the work and now Columbia was training an elephant to ride.

The vocal solo rendered by Mrs. Blanche K. Grambs was received with round after round of applause, in response to which she sang another charming solo. Grand Master Workman F. A. Twichell then addressed the audience, giving some good advice, both to members of the A. O. U. W. and all outside the order, after which the audience was favored with several selections by the Seattle quartette, Herbert Williams, C. W. Saunders, A. W. Conant and R. H. Lindsay. Then followed a selection by the orchestra. Prof. F. R. McLaren recited an original poem, which seemed to be appreciated by all present and caused a hearty laugh. Grand Lecturer Hon. J. H. Shively's address was one of merit, and as usual he had a fund of funny stories, among them his story of "Green Apples," which caused a good deal of amusement. While his stories were appreciated by all, there were many things he said which his audience could store away in their minds for future thought. To close the exercises Mr. Louis Abrams sang a comic song and in response to continued applause sang again, and his audience was not satisfied until he had rendered a third song. The rest of the evening was devoted to dancing, beginning with the grand march. Much credit is due the committees on arrangements, invitations, decorations, floor and music.

Foresters of America.

Court Enterprise, No. 3, held an interesting meeting on Thursday evening, with Chief Ranger W. W. Roper presiding. Two applicants were elected to membership, and two new applications received. Oscar Berglund, who is at Wolf Creek, Or., was reported ill. The court decided to hold the next monthly social February 13. A number of visiting members were present from Court Excelsior and Court Crescent.

Court Excelsior, No. 17, held its regular meeting last Tuesday evening at the Olympic hall, with a large attendance. Four applicationps for membership were duly acted upon. D. C. Murray was elected recording secretary for the remainder of the term. After the close of the meeting all present were invited to partake of an elegant luncheon, refreshments and cigars by William Jensen in commemoration of his thirty-second birthday, after which a pleasant game of whist, songs and recitations were heartily enjoyed.

Court Crescent, No. 8, held its usual meeting Tuesday evening in Odd Fellows' hall, Ballard, with a full attendance of members. After the general routine of business, which included the initiation of one member and the receiving of several applications, several members made stirring addresses, chief amongst whom were Mr. Duggan and Mr. Wynne. The former spoke of the good feeling and friendship shown to Court Crescent by Courts Enterprise and Excelsior, of Seattle, and the good service rendered by Mr. Stone and Dr. Neville in many a trying time. Chief Ranger Wynne made one of his characteristic addresses, urging the members to stand true to the order, saying that it was the best social and beneficial organization of the time, being the only order that gives to the sick a free doctor, free medicine, a weekly benefit of $7.50, and after death a respectable burial. He was sorry that there were so many bachelor members, as it precludd the possibility of forming a ladies' circle, but happily a remedy was at hand, as several members had received proposals of matrimony, and as it was the last chance several of them would ever have he believed they would all be accepted. After the meeting the members enjoyed an impromptu social entertainment.

Degree of Honor.

Seattle lodge, No. 7, held its installation of officers in the Masonic temple Tuesday night. The officers were installed by Mrs. D. H. Callahan. More than 200 guests assembled to witness the ceremonies and share the hospitalities of the evening, and they were well repaid for their attendance. Mrs. Callahan conducted the ceremony in an impressive manner, winning universal praise for her grace and tact. After the installation refreshments were served and a pleasant social time followed. A good literary programme brought the evening to a close.

Young Men's Institute.

At the last meeting of Fidelity council much business of importance was transacted and arrangements were made for social gatherings in the near future. An interesting programme was furnished by the members and another is promised for next Thursday evening. All the members of the council are requested to be present.

Woodmen of the World.

Seattle camp, No. 69, held its regular meeting Friday evening in the Frye block with a large attendance. The committee having in charge arrangements for musical programme and refreshments for open meeting night, February 14, reported good progress. A general good time for members and their friends is looked for.

BLAKELEY FRATERNAL SOCIETIES

Lists of Officers Who Have Recently Been Installed.

Port Blakeley, Feb. 2.—Special.—A large number of the Masonic fraternity went over to Port Madison last Wednesday to attend Kane lodge, No. 8, F. and A. M., and to elect and install officers for the ensuing term. After the lodge they were all invited to the home of Mr. and Mrs. Thomas Beaton, where a sumptuous lunch was served. It took the visitors by surprise, as it came very unexpectedly. The following officers were installed by P. M. J. B. Storey: W. M., W. H. Primrose; S. W., Thomas Beaton; J. W., Alex Rippett; treasurer, C. A. Cook; secretary, A. D. Smith; S. D., Henry Smar; J. D., Frank Anderson; S. S., Charles Peterson; J. S., Peter J. Primrose; tyler, Alfred Welfare.

All the officers of the several lodges have been duly elected and installed as follows: Renton lodge, No. 29, F. and A. M.—W. M., J. B. Storey; S. W., Patrick Durkin; J. W., George Dwelly; treasurer, William Buffum; secretary, Edward Lincoln; S. D., James Mayne; J. D., John Leaster; S. S., Herman Sandstrom; J. S., Ben Waterman; tyler, E. H. Lewis.

Renton lodge, No. 80, Knights of Pythias—P. C., eGorge Dwelly; C. C., Veborg Peterson; V. C., John Leaster; P., P. L. Fox; M. of W., George Matthews; M. of Ex., Alex D. Smith; M. of F., Edward Lincoln; K. of R. S., A. J. Stewart; M. at A., Chris Kruse; I. G., Frank Taylor; O. G., J. W. Redmond; trustee, George W. Dwelly.

Blakeley lodge, No. 10, A. O. U. W.—P. M. W., H. T. Price; M. W., Joseph Himes; foreman, William Hayward; overseer, George H. McLaughlin; recorder, Andrew J. Stewart; financier, E. H. Lincoln; receiver, A. D. Smith; guide, D. McEachern; I. W., F. Wallin; O. W., Samuel Sutter; trustee, George Matthews.

Court Bainbridge, No. 16, F. of A.—P. C. R., E. T. McDonald; C. R., C. C. Kellam; S. C. R., Joseph Chapman; S. W., John Elofson; J. W., Thomas Hanson; S. B., George Matthews; J. B., O. Christofferson; trustees, A. J. Stewart, J. W. Clark and Edward Faulkner.

Evergreen lodge, No. 126, I. O. O. F.—V. B. Reynolds, N. G.; Robert Ross, V. G.; C. L. Morrill, secrectary; W. T. Hayward, treasurer; J. W. Rucker, P. G.; C. P. Falt, warden; James Gawne, conductor; W. A. Arey, R. S. S. to N. G.; V. Peterson, L. S. S. to N. G.; B. F. Tabbott, R. S. S. to V. G.; Frank Anthony, L. S. S. to V. G.; M. G. Detrickson, I. G.; O. Case, O. G.; Percy Lermond, R. S. S.; Alex McConnell, L. S. S.; Joseph Himes, chaplain.

Washington lodge, No. 32, D. of H.—Past chief of honor, Mrs. Bertha Price; chief of honor, Mrs. Nellie Robinson; lady of honor, Mrs. Alice Heyward; chief of ceremonies, Mrs. Emma McGrath; recorder, Mrs. Hannah Stewart; receiver, Mrs. Charlotte Matthews; usher, Mrs. Nellie White; I. W., Mrs. C. Nelson; O. W., Mrs. G. W. Matthews.

Section No. 2411, E. R., K. of P.—Charles E. Byler, president; Seneca Smith, vice president; A. J. Smith, secretary.

Rising Star lodge, No. 55, I. O. G. T.—P. C. T., E. H. Lincoln; C. T., E. G. Hartshorn; V. T., Mrs. G. Ziegler; secretary, J. A. Ince; treasurer, Josie Jacobs; F. S., E. H. Lewis; marshal, Henry Seaborn; deputy marshal, Carrie Tabbott; guard, Addie Seaborn; sentinel, Amos Tabbott; organist, Prof. Stamper.

FARM NOTES.

As showing to what extent crops in the United States are damaged by insects of various kinds Prof. Fletcher, entomologist of Canada, alleges that in 1891 out of an agricultural product of $3,800,000,000 there was an actual loss by insects of $380,000,000 or 10 per cent. of the whole.

It is only recently that clover hay has been found to be the cheapest and best winter food for laying hens, and that by its use the great difficulty of procuring green food is overcome. In fact, the essential want of hens in winter is not so much that of green food as bulky food of a nitrogenous character.

The Moxee Company is building a creamery. Its machinery will consist of a 1,200-pound separator, a trunk covered box churn, capacity 200 gallons, and an elevator butter worker. The power will be a four-horse engine in the winter and water in the summer. J. F. Lisle will be in charge. Next season it will take milk from the farmers.

McIntosh & Townsend have made over 200,000 pounds of cheese in their creamery here and in their Beaver factory this season. They bought 19,875 pounds of cheese of the Tillamook Creamery Company. For 139 boxes they paid 6¼ cents per pound, and for 170 boxes 7⅝ cents was paid. There are two cheese in each box. McIntosh & Townsend are now shipping large quantities of butter to Seattle—Tillamook Headlight.

The Delta creamery near Victoria, B. C., is no longer an experiment. Its capacity is 500 pounds, but only 300 pounds is being turned out at present. All it can possibly make is in demand at Victoria at 25 cents a pound. The merchants readily sell it for 35 cents a pound. One day's make—Monday—is regularly shipped to Vancouver. The present great demand is due to the fact that the creameries in Manitoba have mostly shut down for the winter season.

Treatment for diarrhea in fowls depends upon the cause. If the disease is brought on by a diet of green or soft food, the food must be changed, and water sparingly given; if it arises from undue acidity, chalk mixed with meal is advantageous, but rice flour boluses are most reliable. Alum water, of moderate strength, is also beneficial. In cases of bloody flux, boiled rice and milk, given warm with a little magnesia or chalk, may be successfully used.

Turkeys wander too much to put on fat, if allowed freedom. This activity is all right while the birds are growing. The fattening process need not continue more than ten days or two weeks. They should be placed in darkened coops, with feed given moderately for the first three or four days, and then increased to the full amount of their ability to devour. Overfeeding at first hurts digestion. They fatten rapidly, but after ten or fourteen days appetite fails and loss begins.

When you want coal free from rock, dirt and soot, order Newcastle.

STILL AN AGNOSTIC.

Christian Endeavor Prayers Have Not Reached Ingersoll.

HE HAS OBSERVED NO CHANGE.

Cannot Imagine That the Prayers of the Whole World Would Change Any of His Views.

New York Recorder.

The attempted conversion of Col. Robert G. Ingersoll by means of prayer offered by members of the Christian Endeavor Society has created unusual attention throughout the entire world. The colonel returned to New York recently from Michigan, where he has been lecturing for the past two or three weeks. From reports received during his absence, Col. Ingersoll had not experienced any change of heart, and he confirmed them in conversation yesterday with a Recorder reporter.

"Did you," asked the reporter, "at any time when the prayers of the Christian Endeavorers were being offered for your conversion, experience any sensation as the result?"

"I had, so far as I know, my usual senses," the colonel replied. "I was fairly hungry three times a day and sometimes wanted a lunch late in the evening. I became sleepy as usual, and enjoyed my sleep as I generally do. Cigars gave me the same happiness, and in every way, so far as I know, I was in a perfectly normal state. No man can change his opinion simply because he desires to change, neither can he change because other people wish that he change; because opinions are based upon evidence, or on what appears to be evidence, and the only way to change opinions is to produce new facts; new evidence that destroys or changes the old. An opinion based on prejudice dies when the prejudice disappears. So one based on a supposed fact perishes when the supposed fact is found to be untrue. There is nothing miraculous of supernatural in opinions or in belief. Every man believes as he must. This belief may depend on his intelligence or on his ignorance. It may depend upon the shape, quantity and quality of his brain, on his education, on his surroundings. But if the belief is changed, there must be a change in surroundings or in the realm of evidence, or some new idea must be adopted—in other words, the change must be naturally produced.

Prayer and Conviction.

"Now, if I knew that all the Mohammedans were praying for my conversion, I do not think that my opinion of the inspiration or truth of the Koran would be changed. If I knew that all the Hindoos had united in prayer for my conversion, I do not think my opinion of the Vedas would be changed. I cannot imagine that the prayers of the whole world could change my convictions on any subject. Prayers furnish no new ideas; no new facts, and prayers do not expose errors or bring falsehoods to light. Neither can prayers eradicate prejudice. We do not want prayers for the purpose of changing our minds, but new facts, intellectual light, intellectual development, and there is nothing supernatural in this.

"So, while the prayers were being offered for me I had to rely on the old facts, the old impressions, on the old conclusions, because no new fact was produced; no new evidence presented; consequently there was nothing to change my opinions on any subject."

"Thought transference being an established fact in physics, can you explain why no sensation was experienced by you?"

"In the first place, I do not admit that thought transference in the sense you seem to speak of it is an established fact. I transfer my thought to another first by language; second, by motion; third, by expression; fourth, you may say, by action, not in the presence of the person to whom the thought is given. But there is nothing miraculous in this. We have agreed substantially upon the meaning of certain words or sounds. By the use of these words I give information to another of what has passed or is passing in my mind. So I can give the same information in many ways. By the expression of my face, by motions with my hands. So, too, thoughts can be given to another through music; and so by my actions under certain conditions, although the person getting my thought was not a witness of the actions, but was informed what the actions were. In this there is nothing miraculous. I do not believe in any thought transference, except through physical agencies. One man cannot transfer his thought to another without doing something. He must give what might be called a visible sign or a sign understood by one or more of the senses. Millions of men might pray for me without my knowledge, and such prayers would have no more effect upon me than the sounds caused by cracking ice in the Arctic Zone. In other words, I do not believe in the miraculous or in the supernatural. Everything that exists must have a basis in fact, and in what we know as matter or force."

"United action in the physical world produces great results. Can you explain why it should not be so in the mental?"

Force From Nature.

"Where men unite for the purpose of producing a result in the physical world, great results are produced or results in accordance with the force and intelligence employed. Man gets his force from nature. He does not create it. No new force is created, and no force is destroyed. As a rule, two men have more strength than one, and if the object is to lift a weight, many men can succeed where few would fail. But this is in exact accordance with known and natural facts. Now, in what is called the mental world, the many years have more intelligence than the few, and this mental force may have effect. It may have effect in accordance with its truth or in accordance with its adaptability to the minds of many. The probability is that an expert juggler would have more effect on the minds of Central Africans than Sir Isaac Newton. Some ministers that I know would have had more influence on South Sea islanders than Darwin or Humboldt. But mental power must come in contact with mind, or it is lost. All the philosophers in the world could not change the opinion of one man, unless this one man listened to and understood what the philosophers said. Men are more or less influenced by their fellow men, and it often happens that the many are improperly controlled by the few. The peasant imagines that the king must be right, and in the presence of the king his reason abdicates. So, many people imagine that the pope or the priest knows far more than they do, and, consequently, they accept the assertions of these impudent theologians as truths, and act in accordance with them. The point I wish to make is that no mind can be controlled by the opinion or ideas in another mind unless these opinions and ideas are communicated to the person sought to be controlled. In this there is nothing miraculous, nothing supernatural, nothing to be wondered at, except the impudence of one side and the credulity of the other."

"Is not faith in a supreme power the primary point of our highest emotions?

"I think that faith in a supreme power has no effect upon our hunger or thirst, and no effect on our love or hatred or admiration of our fellow men. Faith in a supreme power, or belief in a supreme power, I suppose, in certain states of the human mind or in certain phases of evolution, is perfectly natural. The savage believes that an infinite savage created and governs the world. Every man, for that matter, endeavors to account for himself and his surroundings, and tries, it may be in a rude way, to account for the things of which his senses take cognizance, and I suppose that his fear of some supreme power that will hold him accountable, affects his conduct. But faith is not knowledge. Faith has nothing to do with fact, and our highest emotions are produced by things that exist, by events that happen."

"It is contended by some that thoughts are things, and that although a person may be armed against them when awake, he might be influenced by them when asleep."

Thought Not Material.

"It does not seem to me that thought is material, though I admit that I cannot conceive of a thought except in connection with material organism. It is impossible for me to think a thought apart from a brain. When the organism is destroyed, the power of thought seems to have vanished. No one can imagine that a stone can think, or that a particle of sand can have an emotional nature. We associate thought with something that has wants, desires, and we do not and we cannot associate thought with the inanimate. Neither is it possible to conceive of a thought existing in space as a stone exists. We cannot conceive of a thought occupying space or of having dimensions, of being large or small, any more than we can think of a triangle with four sides. So I deny that thoughts are material entities."

"Has not prayer been frequently answered in such a direct way that you cannot explain it by coincidence?"

"I have heard many people say that their prayers have been answered, but none of them seems to have prayed for anything of such a nature that it could not have happened without the prayer. Men may pray for rain, and the probability is that it will rain; but it certainly does not follow that the rain was in answer to prayer. So, they may pray for health, and they may retain their health, but as thousands of people retain health without having prayed for health, the retention of health by this one does not tend to prove that it was in answer to prayer. So people have prayed for many things that have happened, but they have never established any direct relation between the prayer and the thing prayed for, or, rather, the happening of that thing. All the churches, I believe, in the United States prayed for the restoration to health of President Garfield, but the prayers had no effect, simply because the wound was mortal. So, for many hundreds of years, people have been praying for the conversion of the world, but that has not happened. So far as I know Christians are not willing to make an absolute test of prayer. It was once proposed by Mr. Tyndall that a test of prayer be made by praying for a certain number of patients in the hospital and leaving the same number unprayed for, and then finding the per cent. of cures. But the test was never tried. So, if Christians wish to make a test of prayer they ought not to take diseases of which people are frequently cured without prayer. They should take something that no medicine can accomplish. For instance: Here is a man whose leg was amputated. Now, let them pray for a new leg to grow out of the remnant of the old one, and if it does, I will be one of the first to admit that prayer has been answered. I know of no help that man has ever received from the supernatural. For many centuries people were persecuted on account of their religious opinions. Hundreds of thousands were imprisoned, but no God, in answer to prayer, opened the door of the dungeon. Thousands and thousands were beheaded, and no God stopped the ax in its downward stroke. Thousands and thousands were burned at the stake, and no God extinguished the fires. Millions were enslaved. Countless mothers were robbed of their babes, and heaven was deaf and dumb and blind. The Bastile testified that no God answered prayer, and Siberia today swears that no God succors the innocent or gives liberty to the just and noble. If a God will not protect the martyr, why should we ask Him to water our garden?"

Thought a Result.

"Assuming that you are a materialist, do you not believe that the laws which govern the higher attenuations of matter are applicable to thought? For instance, light travels through the atmosphere in a direct but diffusive manner to vast distances, should not these thoughts or prayers of the Endeavorers have made the force of their impact felt mentally upon you?

"In the first place, I believe that there is 'something' in the universe in addition to what is called substance or material. Thought seems to be a result, but back of thought seems to be substance. No matter whether we call it substance or force, it is what we call something—that is to say, something that is tangible, something that occupies space, something that defies destruction. I do not say that thought is material, but I do say that without the material there can be no thought. The something we call light travels from point to point, but what we call the luminous is produced only in conjunction with an optic nerve, and that nerve belonging to a brain. There is a physical basis for light, but only organized beings take cognizance of what we call the luminous, consequently there is no possible similarity between light and what you call the influence of thoughts. If light comes from the sun to the world there must be a medium through which it comes, and if thought travels from one brain to another, there must be a medium, and, as I said before, these mediums are language, expression and action, and without these there can be no transference of thought, and no thought can by any possibility directly affect me that is not brought to my intelligence, either by language, signs or actions. There is nothing miraculous, nothing wonderful, in the sense of being supernatural, in anything. Men in despair have called on the unknown, and they have given to this unknown a name and have imagined that it had certain attributes and powers, and this is all natural. When man cannot help himself in his distress, in the darkness he calls upon the unknown, and that is prayer. One cries out in shipwreck: 'Is there no one to help me?' So, Juliet exclaims, 'Is there no pity in the sweet heavens?' This cry of helplessness, this cry of despair, is the natural prayer, and so far as I know it has never been answered. All the prayers of all the Christians in the world cannot coax one drop of rain from the concave sky. All the prayers of all the Christians in the world cannot suspend the attraction of gravitation for a billionth part of a second. All the prayers of all the Christians in the world cannot change in any degree the nature of any substance. The water drowns; the fire burns; the storm rages; the cyclone wrecks; the volcanoes devour and the lava destroys, and no attention is paid to the words, the supplications, of those who kneel. So far as we know heaven has no ear to hear, no hand to help. Man must be the Providence of man."

A New Version of "Dixie."

Tune—"Dixie's Land."

When Sousa's Band's in de land ob cotton,
Work and worry's all forgotten,
Look away! Look away! Look away!
Dixie Land.
When de music plays and de coons am hummin',
It makes 'em feel good times is comin',
Look away! Look away! Look away!
Dixie Land.

Chorus—
When Sousa's Band's in Dixie,
Hooray! Hooray!
'Longside dat band we'll take our stand
And sing and dance in Dixie,
Away! Away!
Away down South in Dixie.

In Sunday clo'es we'll go a-prancin',
Up and' down a-singin', dancin',
Look away! Look away! Look away!
Dixie Land.
An' we'll bring our gals wha'er de wedder,
All hands a-keepin' time togedder,
Look away! Look away! Look away!
Dixie Land.

Chorus—When Sousa's Band's in Dixie, etc.

Hi! Music's better'n corn or money,
Sweeter'n hoe-cake soaked in honey,
Look away! Look away! Look away!
Dixie Land.
And when dat Sousa Band am playin',
Bet your life right dar we're stayin',
Look away! Look away! Look away!
Dixie Land.

Chorus—When Sousa's Band's in Dixie, etc.

THE CHARTER OF THE CITY OF SEATTLE.

ARTICLE I.

General Rights and Liabilities.

Section 1. The municipal corporation now existing and known as the City of Seattle, shall remain and continue a body politic and corporate in name and in fact, by the name of "The City of Seattle," and by that name shall have perpetual succession, may sue and defend in all courts and places, and in all matters and proceedings whatever, and may have and use a common seal, and alter the same at pleasure, and may purchase, receive, hold and enjoy real and personal property within and without the corporate limits of the City of Seattle, and may sell, convey, mortgage and dispose of the same for the common benefit, and may receive bequests, devises, gifts and donations of all kinds of property within and without the city for its own use and benefit, or in trust for charitable or other public purposes, and do all acts necessary to carry out the purposes of such gifts, bequests, devises and donations, with power to manage, sell, lease or otherwise dispose of the same in accordance with the terms of the gift, bequest, devise or trust.

Sec. 2. The public buildings, lands and property, all rights of property and rights of action, all moneys, revenues and income belonging or appertaining to the City of Seattle, are hereby declared to be vested in the said City of Seattle.

Sec. 3. The City of Seattle shall continue to have, hold and enjoy all public buildings, lands, wharves, waters, property real and personal, streets, alleys and other public places, rights of property, rights of action, suits, actions, moneys, revenues, taxes, licenses, income, books, documents, records, archives, claims, demands, and generally all things in possession and action of every nature and description, and shall be subject to all obligations, debts, liabilities, dues and duties, of the existing municipality.

Sec. 4. Suits, actions and proceedings may be brought in the name of the City of Seattle for the recovery of any property, money or thing belonging thereto, in law or in equity, or dedicated to public use therein, or for the enforcement of any rights of or contracts with said city, whether made or arising or accruing before or after the adoption of this charter; and the adoption of this charter shall not operate to abate or discontinue any existing suit, action or proceeding in court or elsewhere, to which said city is a party.

Sec. 5. All contracts of every description heretofore duly and legally made and entered into by the City of Seattle, by virtue of any existing law, shall remain valid and be binding upon the City of Seattle, to the extent only that they are now valid and binding upon the City of Seattle.

Sec. 6. The adoption of this charter shall not affect any special or local assessment, re-assessment or proceeding relating thereto, which may be wholly or partly completed or pending before the city council, or any board or officer at the time of such adoption, but all such assessments, re-assessments and proceedings may be completed under the provisions of this charter; and all things done prior to the adoption of this charter, relating to any such assessment, re-assessment or proceeding now pending or remaining uncompleted, shall be held to be a compliance with the provisions of this charter relating thereto, in so far as such provisions are substantially the same as the provisions of the charter superseded hereby, relating to the same matter, or all such assessments, re-assessments and proceedings may be completed under the provisions of the charter which is superseded by this charter or under the provisions of general laws applicable thereto.

Sec. 7. All the provisions of this charter which are substantially identical with provisions of the charter superseded hereby, shall be construed as continuations of such former provisions and not as new enactments.

In all cases of claims for damages against the city, on which part of the time allowed for presenting such claims to the city council and filing the same with the city clerk has already elapsed at the time of the adoption of this charter, the portion of time already elapsed shall be counted as a part of the six months fixed by this charter for presenting and filing such claims.

ARTICLE II.

Boundaries, Wards and Precincts.

Section 1. The City of Seattle shall include within its limits the following lands and territory, to wit: The north half of section 17, all of sections 3, 4, 5, 6, 8, 9, and 10, in township 24 north, of range 4 east, and the south half of sections 19 and 20, and all of sections 27, 28, 29, 30, 31, 32, 33 and 34, in township 25 north, of range 4 east, and the south half of section 24, and all of sections 25 and 36, in township 25 north, of range 3 east, and including also the water fronting said above described lands westward to the center of Elliott Bay and the Duwamish River, and eastward to the middle of Lake Washington, and all the water of Lake Union south of a line running east and west through the center of sections 19 and 20, in township 25 north, of range 4 east, beginning at a point in the center of Lake Washington, which is the northeast corner of the limits of the City of Seattle on the 10th day of October, A. D. 1890; thence northerly along the center of Lake Washington to an intersection with the center line of section 16, in township 25 north, range 4 east, N. W. M., produced eastwardly; thence west in the waters of Lake Washington and Union Bay along said south line produced, to an intersection with the east line of said section 16, produced southerly; thence north in the waters of Union Bay along said east line produced to the shore of said Union Bay, and thence north along the east line of said section 16 and of section 9 in said township and range to the quarter section corner on the east line of said section 9; thence west along the center line of said section 9 to the quarter section corner in the west line thereof; thence north along the east lines of sections 8 and 5 in said township and range to the north line of said township 25 north; thence west along said township line to the quarter section corner in the north line of section 1 in township 25 north, range 3 east, which latter point is the northeast corner of the present corporate limits of the town (now city) of Ballard; thence south along the center line of said section 1, and sections 12 and 13 in said township 25 north, range 3 east, to the southeast corner of government lot 2, in said section 13, said last named line being also the easterly boundary of said city of Ballard; thence west along the south boundary of said city of Ballard to the center of Salmon Bay; thence northeasterly following the present corporate limits of the city of Ballard along the center line of Salmon bay to deep water in Puget sound or Admiralty inlet; thence southerly along said main channel to a junction with the main channel of Elliott bay; thence easterly and southeasterly along the main channel of Elliott bay to a point in the center of Elliott bay in a line with the westerly line of section 24, township 25 north, range 3 east, and including the water fronting said above described lands westward to the center of Elliott Bay and the Duwamish River, and eastward to the middle of Lake Washington, and all the water of Lake Union south of a line running east and west through the center of sections 19 and 20, in township 25 north, of range 4 east, beginning at a point in the center of Lake Washington, which is the northeast corner of the limits of the City of Seattle on the 10th day of October, A. D. 1890; thence northerly along the center of Lake Washington to an intersection with the center line of section 16, in township 25 north, range 4 east, N. W. M., produced eastwardly; thence west in the waters of Lake Washington and Union Bay along said south line produced, to an intersection with the east line of said section 16, produced southerly; thence north in the waters of Union Bay along said east line produced to the shore of said Union Bay, and thence north along the east line of said section 16 and of section 9 in said township and range to the quarter section corner on the east