

Double Number.

Price 20 Cents.

THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

Nos. XVI., XVII.

Second Set.

AUGUST, 1894.

Edited monthly, or oftener, by C. A. L. Totten, New Haven, Conn.

Entered at the Post Office, New Haven, Conn., as second-class matter.

Copyrighted, 1894, by C. A. L. Totten, to secure accuracy, and prevent misrepresentations. Those who desire to secure advance sheets of these Leaflets in time for CONTEMPORARY PUBLICATION in the columns of the Secular and Religious Press are referred to the Our Race Publishing Company, New Haven, Conn., with whom all future articles will be syndicated.

Published by the Our Race Publishing Company, New Haven, Conn. Price \$1.00 for XIII. Numbers. Ten cents each.

For Personal, Direct, and Mutual Service, Subscribe at Once!

N. B.—All unused subscriptions for newspaper articles have been transferred to these Leaflets.

CONTENTS:

The Signs of the Times.

MENE, MENE, TEKEL, UPHARSIN.

KRISIS.

NOTES AND QUERIES.

NOTICES.

OUR RACE NEWS LEAFLET.

The price of this publication is relatively high because its constituency is relatively small. We not only have no capital but as our work is not popular it does not reap patronage enough to compete with the world's prices. We are satisfied that those who are helping us in the effort understand all this. When our lists increase enough to warrant it we shall either enlarge the Leaflet or throw in extra issues. In the meantime we must keep out of debt. Our present aim is to issue this Second Set of Leaflets (Nos. Fourteen to Twenty-Six inclusive) in *double* numbers so as to close it with the current year, 1894 A.D., and thus be able to recommence, if possible, with the civil months of 1895 A.D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended towards us, by all who desire to know what the outlook is from our own particular point of view.

C. A. L. TOTTEN, *Editor.*

OUR RACE SERIES, IV., 1894.

The prices of this publication are as low proportionally as those of the News Leaflet are high. The IVth Series has now begun its course, Study No. Thirteen, Facts of Copper, or The Key of History, being ready to mail. Price 75 cents (50 cents to former subscribers). Price for entire Series \$2.00 (includes Nos. Thirteen, and Fourteen, Fifteen and Sixteen when issued). Study No. Thirteen is an important volume.

OUR RACE PUBLISHING COMPANY,
New Haven, Conn.

SIGNS OF THE TIMES.

A RECAPITULATION.

HISTORY REPEATS ITSELF.

God amply warns the wise of every age when its end draws nigh.

* * * "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy."—*Amos iii. 7-8.*

* * * "And the Lord said, 'Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?'"—*Gen. xviii. 17-18.*

* * * "None of the wicked shall understand, but the wise shall understand."—*Dan. xii. 10.*

N. B.—Search the Scriptures, by concordance, for innumerable parallels, major and minor, as to the truth of this great fact. Nor is there any exception, even in the secular history of purely gentile and heathen nations. Omens, signs, prophets, interpreters are the unfailing concomitants of the end of every age. Take, for instance, the direful prognostications that led up to the destruction of Jerusalem by Titus, as recorded by Josephus, to wit:—

"PRECEDING SIGNS."

* * * "Thus were the miserable people persuaded by these deceivers and such as belied God himself; while they did not attend or give credit to the signs that were so evident, and did so plainly foretell their future desolation, but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword which stood over the city, and a comet that continued a whole year. Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus (Nisan), and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day-time, which light lasted for half an hour. This light seemed to be a good light to the unskillful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it.

"At the same festival, also, a heifer, as she was led by the high-priest to be sacrificed, brought forth a lamb in the middle of the temple. Moreover, the eastern gate of the inner (court of the) temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now those that kept watch in the temple came here-upon running to the captain of the temple, and told him of it, who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that the signal foreshowed the desolation that was coming upon them.

"Besides these, a few days after that feast, on the one and twentieth day of the month of Artemisius (Jyar), a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those who saw it, and were not the events that followed it of so considerable a nature as to deserve such signals: for, before sunsetting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities. Moreover, at the feast which we call *Pentecost*, as the priests were going by night into the inner (court of the) temple, as their custom was, to perform their sacred ministrations, they said that in the first place they felt a quaking, and heard a great noise, and after that they heard a sound as of a multitude saying, 'LET US REMOVE HENCE.'

"But what is still more terrible, there was one Jesus the son of Ananus, a plebeian and a husbandman, who four years before the war began, and at that time the city was in very great peace and prosperity, came to that feast whereon it is our custom for everyone to make tabernacles to God in the temple, and began, on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people.' This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the population had great indignation at this dire cry of his, and took up the man, and gave him a great number of severe stripes: yet did he not either say anything for

himself, or anything peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare; yet did not he make any supplication for himself, nor shed any tears; but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, 'Woe, woe to Jerusalem.' And when Albinus (for he was then our procurator) asked him, 'Who he was? and whence he came? and why he uttered such words?' he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman, and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so; but he every day uttered these lamentable words, as if it were his premeditated vow,—'Woe, woe to Jerusalem.' Nor did he give ill words to any of those that beat him every day, nor good words to them that gave him food; but this was his reply to all men, and indeed, no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall, he cried out with his utmost force,—'Woe, woe to the city again, and to the people, and to the holy house.' And just as he added at the last,—'Woe, woe to myself also,' there came a stone out of one of the engines, and smote him, and killed him immediately, and, as he was uttering the very same presages, he gave up the ghost.

"Now, if any one consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to OUR RACE what is for their preservation, but that men perish by those miseries which they madly and voluntarily bring upon themselves; for the Jews, by demolishing the tower of Antonia, had made their temple four-square, while, at the same time, they had it written in their sacred oracles, that 'then should their city be taken, as well as their holy house, when once their temple should become four-square.' But now, what did the most elevate them in undertaking this war, was an ambiguous oracle that was found also in their sacred writings, how 'about that time, one from their country should become governor of the habitable earth.' The Jews took this prediction to belong to themselves in particular, and many of the wise men were thereby deceived in their determination. Now this oracle certainly

denoted the government of Vespasian, who was appointed emperor in Judea. However, it is not possible for men to avoid fate, although they see it beforehand. But these men interpreted some of these signals according to their own pleasure, and some of them they utterly despised, until their madness was demonstrated both by the taking of their city, and their own destruction" (Josephus Jew. Wars, B. VI., c. vi. 3-4).

But it is to the present that we wish to direct attention, for it is filled with similar signs, while there are "indications *beneath the surface of society known to but few*, which point to a speedy Cataclysm, although it may be delayed for years," —of which there are even yet six before this century ends; and which will be abnormally long ones (everything is relative) if so be they continue to load up with accumulating evil, and thus do not attain unto their breaking point.

SPECIFICATIONS.

* * * A mere index would exhaust a triple-leaflet. The cholera in Europe; the black death in China; the small pox in Russia, and in many of our own cities; the drought everywhere. War in Japan and uncertainty blowing where it listeth; the 17-year and 13-year locusts in our midst, unparalleled strikes just ended, and worse ones again promised for some future May day. More troops under arms this year, even in America, than in any year since the civil war. Earthquakes of serious degree in Greece, Sicily, South America, and shocks in divers other places. Ice floes more dangerous this year than ever before, and still the vain effort to unlock the treasures of the North unabated; Wellman's Expedition a total loss! Now, an attempt upon a Crispi's life, and next the assassination of a Carnot. Anarchy bolder than ever; Labor and capital never more strained, but the elastic limit not yet reached! Cyclones recommencing their devastations; unparalleled hail storms sweeping a State. Fires upon fires exhausting our resources; failures multiplying. Signs in the sky; signs in the deep; signs on the land. Business prostrated, and Congress wasting precious time without result. Crime stalking unpunished everywhere; all the signs of midnight, the cry well sounded, and much lamp trimming, but lamps already going out. Faith waning upon every side. Men's hearts already failing them for fear; suicides increasing; Ingersoll preaching it and the devil inciting it for he knows his time is short! Misery willing to sell itself for bread and for drink, and honest toil begging for even a dole. We ourselves have had an able-bodied market gardener and carpenter solicit steady work at a dollar a week and his finding this very Summer. Even those who have work discontented and slothful, and not a few abandoning it because the pay is

not better! From all sides comes the story of some failure of supply; some present dread; some future menace. Money scarce, the very gold surplus half-way down! Wheat rising; corn in danger of a blight, its price higher this Summer than ever before; higher than wheat. Meat being unloaded on the hoof for fear of the future. Praying for rain in vain and threatening to stop praying if it be not sent by a certain date. Stocks dead, and Congress fooling with fire.

Nevertheless, the English yachting; the Americans horse-racing; the world picknicking, and the poor starving. Work? there is none. Capital? it is locked up. Religion? it is on its vacation. The ark? it is a-building. For verily these be as the days of Noe, and in spite of the troublous times that belt the world around, we are all eating and drinking, marrying and giving in marriage, and wot not that the crisis is at hand. Is it the night wherein no man can work? or is the night far spent and be we at that darker hour that precedes dawn? Far better that, and worse than that these things be but the beginnings of trouble as we fear they be! though relatively now its longest time is short.

JUDGMENTS.

We have astounding revelations of Police corruption in high places, New York, Boston, Philadelphia, and wherever we deliberately investigate. In the United States alone, and in the decade from 1882 to 1892, murders have increased 400 per cent, and the judicial penalty only 2! Lawlessness has increased 65 per cent. It is utterly impossible to keep track of the statistics of increasing crime, lynchings, white cap outrages, frauds, political chicaneries, church amusements, false doctrines, heresies and schisms. The very mention of the latter wakes the world to laughter, for its question is the echo of Pilate's "What is truth?" Rome more rotten than ever, and Protestantism protesting against itself. Divided houses all and doomed to fall. And yet judgments are falling right and left on rotten institutions; on Gravesend Bossism; on Tammany misrule; on the tyrannies of Trusts; on the treason of labor organized against the independent laborer, both extremes equally at fault. The principles of the "combine" un-American and un-Christian, whether it be of the rich corporations against the smaller independent industries, or the strong Unions, so-called, against the mechanic who elects to preserve his freedom!

A trust is nothing but a "Union," nor is organized Labor, as at present platformed, aught but a menace upon individual freedom—both are misnomers, and each blasphemes the Declaration of Independence, and treads upon the Constitution—the only true "union man" is he who resists the daring encroachments of both!

But to continue. Judgments on the Police, on Rome, on Protestantism (nominal); on Politics (rascally); on Statesmanship (bogus); on prurient virtue (not even disinfected!); on policy (not even honest!); on criticism (high and higher, but not on the highest); on the land and on the sea. And so the pot boils, scum on top, dregs below, and the clear liquor not yet settled at the centre, for it is not yet cooked and set aside to cool! It will all drain off at last, the sturdy remnant of the middle classes. The stock and sinew of the land is not in the soup, for it is the soup. The crisis comes; society at the top, those of the tenderloin at its sides and Anarchy baked to the very bottom! All this we pointed out long ago, as due, in the mere capacity of an Interpreter—"by books." But *we* did not write the books wherein we found the truth! What had we to do with Moses and the Prophets, save to read and verify them? And what with Christ and the Apostles save to hearken. Yet with our neighbor, surely we had much responsibility charged up, when having found out that these things were so, and at the door, we hastened to present the facts familiarly enough to furnish oil to all who would. But to return to the *Index Expurgatus*, the Black List of the Age. There was a day when Rome controlled terrestrial things and held the keys of liberty—the devil holds them now, for the latter end of Rome is at the door, and Satan has resumed his power in *propria persona*. Have you noticed how scandals are increasing in the ranks of Rome, and even have their details published? It is a part of the consumption that is written against her, and since 1870 she has literally been on the abyss! She is divided and full of schism, thank God, for out of it will come another Reformation, an outcoming of all who heed the call which is to be phenomenal in proportions we sincerely trust, yet small in fact, we fear. But the divided house must fall, and Rome will break up far more rapidly than did Protestantism when her disintegration comes to the surface! These be the days of wrath in all directions, a spirit that hath small respect of persons, indeed, we might rather say, hath great respect thereof, in that it singles out those in authority and always shows them up. To-morrow 'twill be better to have been of low degree than to have been rich; to-day 'tis of but little consequence to be either, in that the market is as dead to one as to the other. But let us look at some of the specific signs.

APIARIES.

** A month or so ago the papers were full of remarkable relations concerning Bees, sometimes three separate incidents were cited in a single paper. They were all disconnected, and, so to speak, merely happened, and so came into the news of the

day. They were such as follows: "A Swarm of Bees on Broadway"; "People Driven from Church by Swarms of Bees"; "A Funeral Attacked by Bees," etc., etc. Now the bee is a *sign* of the times; it was a sign of the beginning, and returns to mark the end. When you smoke out a beehive the swarm at once attacks the honey and begins to gorge itself!—the instinct seems to be a natural one, to fill up—the old woman's adage—"git plenty while a gittin'!"—as if it recognized the crisis as a last chance! We see the same process going on all about us, politicians know their hour draws near, and are gorging themselves (look at the outrageous delays of Congress and its swarming about whatever interest prompts them to protect! and this in spite of universal suffering). The iniquitous police officials of many of our cities are doing the same thing. Tammany and similar organizations are filling up with sugar! What community is free from the similitude thereof—all are following suit. It is the ruling passion that is strong in death! Verily the day of judgment has begun in many localities and the unjust steward is taking advantage of his final opportunity. Indeed the children of this world (cosmos) are wiser than the children of the kingdom, they are making friends with mammon just because the end is nigh; but as the end is nigh how many of us are seizing these last hours to gorge ourselves with truth?

HOW TO DETECT THE SIGNS.

*** To find the signs of the times look in the "*news*" columns of the daily press. The straws of *news* show which way the four winds of heaven are blowing, and in these days of the coming cyclone you may already see men as trees walking in the horizon, provided like the blind man your eyes have been well opened! If, however, you wish to be lulled to slumber or kept asleep, read the rot and chew the taffy in the average editorial columns, and doze over the plate matter on the inside pages, bought at 2 cts. a pound. *Verbum sap!*

Now we should certainly expect to see signs in the time of the end (Luke xxi. 25), and to find that many will blindly ignore them (Mark xiii. 29). There are such to be seen at the end of every dispensation (Matt. xvi. 3) and so it is written they shall be sufficient at the end of this one (Luke xvii. 26). And what are some of the Biblical signs? Well, the Noah-like testifying that is going on in all quarters (Matt. xxiv. 45-47) and note that it is withstood and disputed by the nominal church (Matt. xxiv. 48). As extremes meet (Dan. ii.) the time of the end is to be an age of gold, cankered, however (James v. 3; Isa. ii. 20), and heaped up, by being held back from its rightful owners, the poor (James v. 3), and yet the piles shift, and the resources

vanish. Last year we worried at the encroachment of a few millions into our 100-million gold reserve fund, now its reduction to about 50 millions causes small concern. The fact is there is now too much else that concerns the majority of the people. For Labor is arrayed against Capital as it never was before. Nevertheless, in spite of strikes men still run to and fro, and knowledge is increased, though but to small advantage in that we do not get understanding with our wisdom; without that, knowledge is inert and just as liable to be misused as to afford profit. Newton's estimate that 50 miles an hour would realize this running to and fro prophecy was but little under the mark (Dan. xii. 4; note Nahum ii. 3-5 as a clear prophecy of the railroad). We live in the days of divided Rome, of Clay and Iron mixed. In days when the Papacy is gnawing her tongue at the stripping of her power and wealth (Dan. vii. 26-27; Rev. xvii. 16), we live in the days of "this generation" (Luke xxi. 31, 32), which is not to pass away until all shall be fulfilled, for the signs *have* begun to come to pass (Matt. xxiv.; Mark xiii.; Luke xxi.), the seas and the waves are roaring, strange phenomena are seen in heaven and earth (Joel ii. 20, 30), all the nations are perplexed. They make ready for unparalleled war, and yet are loudly crying Peace! The Euphratean flood of Turkish dominion is plainly drying up; organized world-wide missionary effort has been made only during this century! We have every *form* of godliness about us, while Religion cloaks all sorts of sin, and enjoys all sorts of amusement. With lamps going out on every side and faith failing, and marriage a domestic failure more often than a fact, yet the Bridegroom cometh! Crime was never so gigantic in stature and the press chiefly deals in its deadly details. Surely men are growing worse and worse, and infidelity increasing. Spiritualism is another demoniac sign, and Socialism and Communism, and Nihilism, *et al.*, verify Jude viii.; II. Peter ii. 10. Assassination of those in power is being plotted in every land on earth, yet the Advent, as prophesied, is both bruted as news, and still scoffed at as a fact. Verily there be signs enough, and all as predicted, and sin enough already to equal that for which the old world was destroyed! There are plenty with lamps, and lighted ones, but oil is the real desideratum in the trying days about us, faith and fervor! Meanwhile "Prayer Unions," and "Alliances," "Christian Endeavor" movements and vast missionary undertakings, are multiplying faster than they can be recorded; countless editions of religious works of all descriptions flood the marts, and real soul-winners move into the field after taking about as much of a theological course as the apostles did—none at all. And, after all, the Advent topic is more rarely ridiculed by standard journals

than it was four years ago. A widespread awakening in some line or other is manifest, even in the nominal church, and suggests the possibility that perhaps some of yesterday's unwelcome topics may acquire a sort of vain and sickly popularity to-morrow! The fact is there is unusual activity in all directions, the good and bad extremes being alike increasing in activity.

CONFUSION IN OUR MIDST.

** But "Can the Leopard change his spots?" We trow not, and it is also a proverb that History repeats itself: the pure remain pure; the impure, impure; the holy, holy; and the unholy, unholy, at the end of every cosmos. Three acts have passed, one act is on, and their beginnings severally verified the adage. Indeed it is rather the end of the act that repeats itself with such terrible certainty. Babylon, Persia, Greece; and now the Roman Era, the legs and feet of the diseased and semi-human image of Empire is crumbling into chaos. It is going out with the gout, for it too, has lived quite delicately, and must pass away. That is all there is to the image! Dust thou art and unto dust thou shalt return—the sport of the wind upon to-morrow's threshing-floor. But what a crash, my friends, when, struck at the pedestal, the tottering Idol falls. The whole world feels the Crisis coming, the *Christ* and the *Krisis* afterwards! Even inanimate nature bears weird evidence thereof, with all her elements awry, and vainly do the Powers that be, the Cæsars, strive to prop their own decaying strength, and cast a soporific o'er the people. Matters in the old world, and in the heathen regions, are already at the breaking point; it needs but a jar and then chaos, verily, has come again. But in how much are we better? We, against whose written constitution contrast so sharply stands aghast! Aye even here, in America, we stand at the very threshold of an upheaval of Cyclopean proportions. Liberty has already become license, justice a farce, crime a nightmare, wealth a madness, combination either tyranny or treason, and poverty a fact! Public confidence is shaken to its deepest foundations, yet while the Senate wastes the people's time, the world's religions have met and cried unprecedented Peace. Look therefore from now on for swift destruction! nominal faith hath been to Babel, and all Laodicea was at the Fair—a fair that puts the marts of Tyre to dire confusion, and so must find confusion worse confounded as its aftermath.

HARD TIMES IN STORE.

** Meanwhile the Winter comes on apace—the Winter of an abnormal year, verily, the "after night" of time is here! We are now in the small hours between the cock-crowings,

for 'tis past the final stroke of twelve, and henceforth 'tis "*trimming-time*," for light is needed in the dark. Dear friend, and hast thou of the oil that burns? Replenish well thy lamp, or buy it if thou lackest, for sore need thou'lt shortly have: the Bridegroom comes. The signs are that the darkness will be denser before dawn—abnormal night, aye blacker at the morning watch! Haste, then, to Moses and the Prophets, let the "Higher Criticism" go, and make friends with thine adversary quickly; accept the *Highest* criticism only for thy guide. For not though one arose from the dead, canst thou believe, except thou shalt see the truth by faith, before the fact. And if thou hast great riches in the world's wisdom, sell it and give of the proceeds to the poor, and let the dead bury their own theories. It is now a matter of lightening the ship, or *shipwreck!* and you may safely throw overboard all that thou hast—except the Bible as its own interpreter. Buy a Bible and an index to the Bible—a concordance, not a commentary; then search the Scriptures, and the Spirit of Truth will comment on it unto thee in secret.

THE STARS AND SISERA.

* * It was so at the end of every former age that portents filled the converse of the people. Josephus records the prodigies that occurred before the fall of Jerusalem, and Prescott those that preceded the arrival of the Spaniards at the Court of Montezuma.* They attended the last days of Julius Caesar. Aye, they even ride upon the climax in every human life! As with the individual so with the collections of men, they rule the end of nations and of races, the universe is wound up to reflect all things in each other at every stage on the great dial of Time. Again, wonders in the sky have lately been reported everywhere. It is impossible to enumerate them all. Fireballs, two in the same place, burst outside the Comptroller's office at Albany on September 7, 1893; and lightning, in the moral sense, has been falling ever since upon New York State. John Brown's statue lost an arm last year by the falling of a wild meteor; and fire from heaven, every messenger a moral talent in weight, has been falling ever since upon our land. But the signs that chiefly attract the common mind are the physical ones in heaven and earth, and principally the former.

COMING EVENTS CAST THEIR FORE-SHADOWS.

* * Extraordinary and brilliant meteors have been reported

* As to the predictions and forebodings respecting the fate of the Aztec Empire, see Prescott's *Conquest of Mexico*, Vol. I., pp. 61, 203, 308, 309, 310, 455, 458; Vol. II., pp. 5, 35 note, 190, 193, 454. And as to Julius Caesar, see Suetonius *Jul. Cæ. LXXXI*. As to Abraham Lincoln, see Chiniqui's "Fifty Years in the Church of Rome," etc., etc., etc.

frequently during the past 12 months. December 20, 1893, at Wilmington, N. C., one observer reporting that its beautifully colored trail of fire was distinctly filled with W, W, W! Another on February 4, 1894, passed over Northern California and Nevada, greatly exciting the people. On February 7th, at Riverside, one spread out a trail "nearly half as wide as its entire length, which amounted to at least 20 degrees." The news now comes (July 27, 1894), of one more remarkable yet. It was seen all over California, exciting widespread comment, and imposing no little conviction as to where we are upon the scale of time. None of these phenomena fail to suggest the moral of the End, of which they are forerunners, and are startling demonstrations of the literal possibility of some of its predicted accompaniments. When the stars begin to fall—the great "hail stones" (meteorites) of the apocalypse—they will all be labelled and fall just where they are sent—none but those intended will be hit! Meanwhile we hear from all sides of "Peculiar Heavenly Phenomena" (*Sentinel*, Milwaukee, September 13, 1893); "A wonder in the sky" (*Wilmington Messenger*, December 21, 1893), "Angel Forms, in solemn procession march with stately tread" (Covington, Ind., August 22, 1893). All of these sort of things are attested solemnly by the asseverations of witnesses well known and reliable in their own locality. "Fire fell on the bay. Phenomenon witnessed by officers of the *Essex*. A meteor whose brilliancy blinded those who watched, illuminated the boat like an electric light," etc., etc. (*Baltimore American*, January 14, 1894). "The remarkable meteor over England" (January 25, 1894, *The London Standard*). February 8th "Another magnificent meteor" over Ireland (*London Standard*, February 12, 1894). Again, "Did you see this meteor? It fell in the Southern sky and was a beautiful sight," Greenwich, Conn. "Pompton's many-colored meteor. And they tell us queer things of its light and shape, and the noise when it exploded." "Is this a prophecy or a threat?" "It was pretty near the earth." "A strange celestial visitor in Danville, Va." "A great Ball of Fire with a luminous tail—people frightened." Another "made a big hole in Nevada." And so it goes, now here, now there, sometimes a comet, then a meteor, now an aurora, next a procession, then a vision. Signs in the heavens and on the earth! We should think so! Haven't seen any? Haven't heard of any? Been asleep then, are still asleep. If so, wake up! and read at least some of the accounts of such things with which the papers are frequently occupied in these uncaunty days. For instance, to quote but a few head lines of various import, and such as you can duplicate each day hereafter until convinced:

PORTENTS ON PORTENTS.

* * "Visions seen by Kansans. Farmers tell strange stories of heavenly portents. A luminous casket from which figures of men stepped. Blood all over the sky. A woman in Royal Attire, and a Military Leader." Headlines in Kansas City paper, June 19, 1894. The affidavits of the several witnesses were broadly published all over the country.

"Handwriting of the Lord on Corn in Pulaski County, Kentucky. Supernatural seem these odd figures, that appear upon the broad green blades of the corn," etc. Headlines in *Cincinnati Enquirer*, July 24, 1894.

"A mysterious city, mirrored against the northern sky has been recently discovered near the North Pole. Stately buildings, in choice architecture, tall and imposing spires, but such as differ from anything we know of."—*Verona Advocate*, April 14, 1894. *Query*: Was not Eden at the North Pole? In answer we remark that Dr. Warren's learned and intensely interesting work on the "True Site of Paradise" should be read by all. See Our Race collateral list.

To show that this need not be termed a mere canard, we quote the following from the *New York Sun* of to-day, August 17th, 1894: "Painted on the heavens; a remarkable mirage shows the City of Toronto; the Buffalo people see the City and Lake Ontario in the Northern sky; they see ships moving and church spires that are over fifty miles off; no distortion. . . . Twenty thousand people saw the rare spectacle."

The ominous W again appears. "Upon the large veined wings of the locust the Egyptians discovered certain hieroglyphics predicting war and pestilence, according to their interpretations." It is a curious fact that a similar superstition attaches to the 17-year locust. In many localities in this country where it is known, the farmers discovered a plainly marked W on each of their wings. This was taken to mean war, and this superstition was strengthened by the fact that the 17-year locusts made their appearance immediately preceding the beginning of the civil war."—*New York World*, June 17, '94. They also preceded the War of Independence, etc.

"A mysterious letter 'B.'—Peru, Ind., June 26.—Superstitious people in the city and country are worried over the discovery made that the letter 'B' is being found plainly impressed upon leaves of growing oats, and it is put down as a prediction of disaster. The letter is taken as an indication of 'bloodshed,' and it is said in proof of this that the mysterious circumstance was noticed preceding the civil war and the war of 1812, hence with such examples in the past some look upon its reappearance as prophetic of some similar calamity. A

reporter investigated the truthfulness of the letter's presence and found it as reported. The letter is distinct and seems to have been pressed into and across the leaves as with type. Some people say the appearance of the letter is frequent and means nothing, but none can explain the cause of its presence."—*St. Louis Globe Democrat*.

FAMINE.

And we note these odd things in every department of nature. Things do not continue as at the beginning. For instance, they had another blooming autumn in Connecticut last year—dandelions, plum and apple trees, violets, wild flowers, strawberries, raspberries, way into November.—*Globe Democrat*, November 5. Bad sign, the old folks say, but one that had been repeated often before, and we fear now will shortly fail of a recurrence. This year the lack of rain, the country through, from aggregate reports, predicts the very opposite! the Perihelion influences now begin to tell! wave on wave of fervent heat, and seasons upset with abortions, are the rule. And all this was foreseen and necessary as an accompaniment of the times if they be truly terminal, as we believe. Their probability was the tenor of the *Frank Leslie* Articles (Study No. Seven), and the judgment has often been voiced by others.

In July, 1893, our friend, George P. Pierce, said in the *Cayster*: "Drought, that for three seasons has been advancing steadily westward across Europe to the Atlantic, now prevails in Great Britain, France and Germany. A large per cent. of cattle have been slaughtered, so that what forage remains may be kept to supply army horses. . . . The famine phase of the swift destruction is likely to reach this country by another year,"—and its skirts are here even to the very same day. The drought has already ruined the crops in many sections of our land, notably in famous surplus sections, and the staple corn much more (doubly) valuable than our wheat crop by actual yield! is already rapidly appreciating, even carrying wheat up with it. If we do not very shortly get the anxiously-desired rain much of the farmers' labor will have been in vain; and all the elements of a dire relapse will then be added to the critical situation already casting its pall upon us, aye, upon all the world.

INSANITY.

And verily, since the issue of the *Frank Leslie* articles, 1891, the world has literally and admittedly become "more and more insane." When Edison shut down his phonograph works a year ago, he remarked: "The phonograph works have been

WORLDLY WISDOM.

** Nor are there lacking many journals full of worldly wisdom. Not long since the editor of a certain journal got out a promise of "a cool Summer," framed on the law of averages. He said: "The weather observers say that this has been the hottest June on record. Naturally everybody is wondering whether this hot wave is an indication of what may be expected at regular intervals during the coming Summer. . . There is only one way in which the probability of a hot or a cool Summer may be predicted, and even that does not amount to much as a forecast. But it is interesting just now because it is in favor of a cool Summer. It has been found that the average normal temperature for the year does not vary much from year to year. . . So the average is preserved. Since January 1, the excess of temperature has been 320 degrees; that is, the first part of the year has been in all 320 degrees warmer than the normal; the presumption is that the last part of the year will be correspondingly cooler than the normal."

Well, July has gone, and the deadly abnormal has increased in August, wave piled upon wave, pelion on perihelion. Things do not continue as they were at the beginning, friendly contemporary! Study Study No. Seven of Our Race Series, and learn that there are other ways to draw conclusions as to "upset seasons," and note, too, that we are far more likely to have a harder *Winter* than usual, than a cooler late Summer. But "upset" seasons are the rule, and no man can predict the outcome. It is only safe to say that they will be "upset."

HEADLINES AND EDITORIALS.

** But let us glance at some few current headlines of our secular press—they are more than straws in the wind, and going with it! "Menacing Dangers. Stirring address by Hon. Benjamin Butterworth. Are we to meet Rome's Fate? Can two Republics pursue the same course and not reach the same destination?" *Cincinnati Tribune*, June 26, 1894.

"What will it bring us? Totten's idea of the Future. His early prediction at Yale comes true. Many writers follow in his wake. The leading periodicals print columns of foretold disaster." *Evening Leader*, New Haven, June 11, 1894.

"Will the end soon come! Judge Bronaugh writes a second letter on the subject. Refers to many Prophecies. Questions of Times and Eclipses are discussed at much length. A tangled thread. Hebrew Solar Cycles." *Portland Evening Telegram*, May 10, 1894.

"A world upside down. Everything is upside down the world over and how it is to be righted is a problem attacked

from all sides every day in newspaper, magazine, and book!" Editorial in *Pittsburg Times*, November 4, 1893.

"The evil star. A bloody star seems to be in the ascendancy. It is an era of destruction and combativeness. By some malign influence the people of earth seem to have been suddenly converted into a race of Ishmaelites with every man's hand against his brother," etc. Oregon, editorial, May 10, 1894.

Even the *Catholic Mirror* believes something will happen. "Many unforeseen things may happen, but there is one event that is by no means improbable. The Triple Alliance and England will be brought into conflict with France and Russia, Turkey will of course side with the former. Universal European wars will be waged as in the days of the first Napoleon. Turkey will be invaded, its empire swept out of existence, and St. Sophia will be restored to Christian worship. Amid the general confusion Republics will be proclaimed in Spain and Italy. In the latter country there will be a confederation of states, principal among which will be the States of the Church; and the idea of Giuberti will be realized—the Pope will be the head of the Italian Confederation! England's power in the East will be eclipsed and a series of providential circumstances will bring about the union between the Eastern and Western Churches." April, 1894. N. B.—The *Catholic Mirror* inverts its image! C. A. L. T.

INFIDELITY.

"The Bible his Target. At it Ingersoll launches shafts of wit and sarcasm. Gospels denounced as forgeries. America's greatest atheist and agnostic talks to hundreds who believe the same as he, and who greeted his eloquent phrases with loud applause, and his irony and humor with shouts of laughter. Mature men yell like gallery gods!" *Washington Post*, Monday, April 2, 1894. N. B.—Voltaire and the Encyclopedists preceded the reign of terror, Ingersoll and the Higher Critics will meet in the reign of Horror. C. A. L. T.

"The school house is my cathedral," says Ingersoll. But let us see. A little knowledge is a dangerous thing, and a clipping comes to us from Washington, opening as follows: "Knowledge is Power. In the vicious it may do society vast harm in the future. If the spirit of anarchism spreads and the recipes for making safe bombs become a little more widely known, says the *London Spectator*, we may yet be able to set the discovery of high explosives against the discovery of chloroform and to doubt whether scientific research does on the whole more evil or more good. . . . The world, indeed, may one day, and at no very distant period, have awful evidence of the truth of the theory that knowledge is only a weapon neither good nor

bad. . . . It would be an awful illustration of that irony of fate which sometimes seems to preside over the destinies of men if science killed civilization, but that is by no means one of the impossible occurrences."

"Napoleonism revived. Great popular reaction in France. A flood of memoirs of the Emperor. Many eager to welcome a strong man who can suppress anarchism." Headline *San Francisco Chronicle*, April 13, 1894. Of course! History repeats itself, looking to the reign of Horror or that of Anarchy under Ho Anarchos himself.

WISE AND OTHERWISE.

And here is another set of headlines. From the *San Francisco Examiner* of April 15, 1894, we quote as follows:

"It's due November 13, 1899. Professor Falb of Vienna predicts the end of the world. A comet will smash us. A collision that will terminate all things mundane. California will first become an island. The reasons." We take no stock in such predictions, and cite them merely as signs of the times, rash guesses. November 13th, 1894, will undoubtedly have its meteoric shower; so will November 10th have its transit of Mercury, September 14th and 28th their eclipses. They mark ominous dates upon the general scale, and punctuate the true Chronology, but as to this place or that place being specified we decline any shadow of assent.

Even in the halls of Congress we hear an echo of the truth, for instance, the *New York Press* of August 6, 1894, has the following headlines: "Record of Lynchings; Mr. Blair sees in them a danger to Republican government. The Almighty may interfere." Twenty thousand criminal homicides in the four years between 1889 and 1892, of which 331 were punished by legal executions, and 538 by lynchings. "How the rest of the crimes were treated does not appear and the greater portion seem not to have been punished at all." Surely we need a meteoric shower to clear the moral air—and one is due in our near future. We have already in Study No. Seven discussed its possibilities and date, and numerous other students are in accord with us that these things "must be taken seriously. Dr. Boyd thinks there is danger of the earth colliding with another planet" (*Indianapolis Journal*, February 1, 1894). He points out that the 33-year recurrence of the more active meteoric display is probably due to our meeting at that time with the nucleus of the planetary meteor that we are some day destined to collide with. Not a few practical scientists look forward with no little concern to the 13th of November, 1899 A. D.

Among other of de Falb's calculations were many serious ones for 1894, some even have already come true. "Some

startling calculations, earthquakes and other disturbances for 1894. The strange explanations of Prof. Falb of Vienna. This year will be replete with disastrous phenomena, which will materially alter the topography of the world." *Los Angeles Express*, February 8, 1894. He works upon the Perihelion basis, and is independently developing Dr. Knapp's, and Mr. Benner's calculations and conclusions, but by too specific, and as we believe unwarranted, predictions, attempts to localize the results fruitlessly. For instance his specifications as to a direful earthquake for New York City on August 16th, utterly failed, as all sane men supposed it would. Science can as yet have no grounds upon which to pick out locality and foresee tidal wave, cyclone, or earthquake. If foreseen at all as probable, the cause being beyond the whole earth must be at best a mere probability for some unspecified part of it; but all this idle talk only demonstrates the fact that all the world expects catastrophe, prints it and reads it, and that its phases are already here.

But as all men are now talking more openly upon the unsettled state of things, and not a few are confessing that there may be some shade of truth in the interpretations of the Sacred writings, many of the journals, with their usual (lack of) exercise of concern to get a sensational story and give all a chance to sew a patch into the garment of truth, send out and collect the facts, for instance, as follows:

THE TESTIMONY OF BABEL.

"The End of the World; what ministers think about it. Different views of Christian Scholars; most of them do not expect a physical end. Interpreting Biblical Prophecies"—*New York Tribune*, Sunday, April 29, 1894. To this the *Tribune* devoted eight columns, collecting the clashing opinions of men of all sorts of faith, and no faith, and into the very midst of the discussion Irony put an advertisement of "Perpetual Youth *versus* Father Time's inroads!"

And then when all is quiet, and the world is just about to settle back into the rut of things, there comes something like this:

"Threat of the Black Death. Deadly plague raging in filthy and Effete China, menacing the Civilization of the Occident. The same fearful disease that followed the wandering Jew around the world in the fourteenth Century. Pestilence of the Ages. The last appearance of the plague in Europe was on the Volga, in 1877-8. San Francisco depending entirely on Quarantine to keep the pestilence from encroaching upon her people." Headlines from the *San Francisco Examiner*, June 17, 1894.

"The Plague may Come. Health Officers in this Country

have been warned from China and Japan. Bacilli in Oriental Goods. A disease which of all others is most infectious and most terrible."—*The New York World*, August 5, 1894.

Now, some papers are "looking forward," and asking in vain (for they seek not the true oracle), "How will the Great Problem of the Day be Solved?"—*Pittsburgh Leader*, May 2, 1894. While others, without the authority vouchsafed the Seer of Patmos project themselves into the future and look backward from its all too-weakly defined golden age (Bellamy, *et al.*). Meanwhile, the crisis is on, and like travail its pangs are ever more severe, with shorter intervals! And in the midst of it all comes the editorial joke, of which the following is a fair sample: "With floods in the Northwest, snow in Nevada, Indians dying of sunstroke, and the people of Minnesota praying for rain, it would seem that the administrative machinery of the elements had slipped a cog."

Then follows something like this:

"Praying for Rain in Vain.—Northfield, Minn., August 8. —The religious bodies of this city and county, comprising Catholics, Methodists, Baptists and Congregationalists, have been in constant session of prayer since July 15, for rain, without success. Unless it comes by next Sunday they will abandon their efforts. In a section 100 miles square not a drop of rain has fallen since June 16, and then only one inch.—*New York Press*. First we attempted to dynamite the sky for rain, and God laughed at the effort from a brazen firmament; and now we insult him with conditions! Verily the world *is* mad!

JUDGMENTS ON JUDGMENTS.

Again, to specify what cannot but be a phase of judgment, look at the great White City by the Lake. White outside yesterday, and to-day the bulk of its Industrial Palaces burnt to the ground; the aftermath of its Columbian Fair, now little better than a savor of bad memory. Doomed by an Eclipse; marked by an intentional desecration of the IV. Commandment; terminated by an assassination; followed by a strike of unexampled proportions, in the midst of which Prendergast's execution kept up the string of connected incidents which promise more to come! The World went to its Congress of Religions; the Flesh went to its Midway Plaisance; and the Devil has remained in the vicinity—we wish Chicago was nearer Lake Gennesaret, and that some of its pork barons could provide a herd of swine for his immediate use!

And speaking of burnings, the *Commercial Advertiser*, of January 18, has a serious query as to insurance. "How to diminish the annual fire loss?" It shows "the loss in the United States for the past three years has been: 1891,

\$137,716,150; for 1892, \$132,764,700; in 1893, \$156,445,875." It will be nearer \$200,000,000 by December of this year. "Statistics show that the strongest insurance companies cannot stand this strain without an increase of rates, or radical improvement in conditions." It is hopeless to look for the latter; the former are already on the schedule—for the salaries of the officers must be kept up!

And look also at the "Price of Villany" the fair City of Gotham has been paying, as revealed by the Lexow Investigating Committee. "It is apparently beyond dispute that in addition to the \$5,000,000 received annually as salaries, the New York Police have extorted from the different saloon and brothel keepers \$10,000,000; receiving from the saloons, \$1,820,000; from disorderly houses, \$8,100,000; from the merchants and peddlers, \$500,000."—*Hartford Times* and *New Haven Leader*, June 20, 1894.

And who has shared with them in this ill-gotten gain—Tammany? Of course, but who with Tammany? Rome! We have first-class evidence of this from Father McGlynn's own utterances, to-wit: In a speech as reported in the *Citizen*, December 5, 1891, he repeats the remark of a priest, who said:

SECRETS DIVULGED.

"'I'll tell you what we are going to do about it; we have the power; we have the votes, and we shall get our share of the public funds for the support of these schools,' he said. And I said: 'You haven't the power, you haven't the votes, and you shan't get your share. You may have a majority of votes that you can control in certain wards of New York City, and you may, by some deal, by some hugger-nugger, by some intrigue, for a time gain some appropriation, but the moment your trick is discovered you shall be denounced from one end of the country to the other. You will bring upon the Roman Catholic Church throughout the United States a storm of obloquy. You may do a mischief that you may not be able, you or others like you, to repair in a hundred years. You shall be denounced by press and by pulpit and from public platforms for your seeking to rob the public treasury. You will cause a burst of indignation on the part of an outraged public mind everywhere against the wiles of so-called Jesuits. Men away out in the western wilderness who have never met a priest and never even seen a Roman Catholic, will scarcely think it safe to retire to their virtuous couches in the night for fear that the Jesuits may come in the middle of the night and they may wake up in the morning and find their throats cut from ear to ear by those terrible Jesuits. You are going to do an enormous injury to

the Roman Catholic Church throughout the United States.'

"You see that I was solicitous for the interests of the Roman Catholic Church, that I wanted it to make a decent appearance before the country, that I wanted the people to think well of it,—to think there was nothing necessarily antagonistic between my religion and the intensest American patriotism. I wanted everybody to think so well of the Roman Catholic Church that everybody would come into it. This priest that I was talking to thought he said a very clever thing in reply when he said to me: 'What have I got to do with the Roman Catholic Church in the United States? My mission is my school, my own church. That is my business, and I am going to do the best I can to get appropriations for my school.'

"A committee of priests went into an alliance, offensive and defensive, with the Tammany ring in the days of Tweed, of Sweeny, of Connolly and of Oakey Hall. It was agreed that they should do their very best to re-elect Mr. Hall, whose reelection was indispensable to cover up the stealings and to continue the stealings of the Tammany ring. Both parties like honest men kept their bargain. Yes, both parties. The Tammany ring (and you know how honest they were) and these good priests both kept their bargain. The opponent of Mayor Hall at the time was a gentleman supposed to be an eminently respectable man, a civil justice and a Roman Catholic. But priests who were personal friends of that very justice would say: 'Oh, no, we must vote for Tammany Hall, because you know that Tammany Hall is going to do the right thing for us.' So they voted for Tammany Hall even against Judge Ledwith, who was a personal friend of some of these clergymen. They actually recommended from the altar, directly or indirectly, on the Sunday before election, voting for the party. One priest made it his business to speak a little about unity of faith, and got in his political advice thus: 'I am in favor of unity and regularity, whether in religion or politics.' That meant, 'Vote the regular Tammany ticket next Tuesday.'

"Another priest recommended the Tammany candidate in his district the Sunday before election, as a good man, and as a proof of his almost sanctity he mentioned the fact that he had actually hired a banner frame of a pious society belonging to the church for one of his political processions, and had magnanimously—munificently—contributed one hundred dollars for the use of it. The banner, I suppose, was the frame usually bearing a picture of Christ or of His Mother, or of some saint, and you can imagine the extraordinary transformation, and you would think that that poor banner frame must have almost groaned at finding that the picture of Christ or the blessed Virgin or the saint was taken down and put on a shelf, and

instead was put on it probably the picture of Boss Tweed. They gained their point. They got an appropriation by trick and by fraud through the Legislature, so worded by the cleverness of Mr. Peter B. Sweeny, who got great praise for his cleverness.

"I will teach the doctrine that I have taught, and I am prepared, with God's help to do without the sacraments. And if the archbishop or Pope were to stand by me as I was dying and say, 'Retract that false doctrine and receive this holy sacrament,' I should have to say, 'No; if I should do so I would be guilty of an unspeakable crime against the truth, of a monstrous sacrilege.'"

ROME *versus* RUM!

* * In this connection let us consider a side issue:

We are asked what we think of Satolli's edict against liquor. Well, we regard it as "a blind," and are not inclined to be blinded! One-half of Rome's success in this country is due to the direct patronage of the liquor-selling element which admitted statistics show is overwhelmingly in Roman Catholic hands. The liquor element dominates the primaries in politics, and its combination is more powerful than any other Trust in the land, and, on the part of Satolli, we do not believe it was intended to be sincere. But it has got to be sincere, and in the face of the debt his so-called church owes to Tammany politics, in the appropriation of public funds to her uses, the edict was indeed a blind mistake, and it is destined we believe to hasten the downfall of that hierarchy in our land. The unjust steward was commended for making friends with the mammon of unrighteousness, but what shall we say of the condemned steward who antagonizes his only political partner? The act looks like that of an over-confident lame man throwing away his crutch! and we do not believe that Rome can do without it! But we have said we did not believe the edict was honest. Our best endorsement of this is the widely circulated Catholic comment that the decision after all is only *local*, and pertains exclusively to the diocese of Columbus, Ohio! Even Archbishop Corrigan closes a hot letter against the editor of the *Wine and Spirit Gazette*, by a politic and saving clause that is intended to provide a loophole for the future. He states "that the acceptance of principles is not to be confounded with their blind application on all occasions." In other words, means Mr. Corrigan, the Church can brook no open insult such as the editorial in the *Gazette* offered, but if the real liquor interest of New York City and State minds its "*p's and q's*," it will have little to fear as to local interference. *But justice in the application of principles is always blind!* and must enforce them! And what is

right and true, and good, and for the welfare of man in Ohio, is certainly equally good and quite as much to be enforced in New York. And this law must be enforced in whatsoever quarters are ruled by such men as Archbishop Ireland, the leader of the American and independent branch of the Roman Catholic Church. Hence, we look upon the edict as correctly interpreted by the dealers who saw the drift of the matter from the start. Columns might be written on this matter—it is enough to recognize this edict as one of the rocks in the reef upon which the force of the Roman flood is to be spent. The following headlines in the *New York World*, August 21st, bear out the judgment that Rome is already “hedging” in these premises: “Satolli misunderstood. Mgr. Schroeder explains the purpose of the letters on liquor selling. Not an edict, a decree, nor a law. Neither are the utterances of the Apostolic delegate a declaration of war against dealers or consumers of liquors,” *i. e.*, he, too, finds it necessary to localize, and so the utterance becomes inoperative in so far as he can recall it—the crutch is necessary after all! Verily, the City is dividing into three parts, and two of them ($666 = \frac{2}{3}$) are doomed! And what of the $\frac{1}{3}$? It is to morrow’s remnant that comes out of her! Aye, already this movement is materializing and for various causes it will swell into a relapse of the Reformation! Note for instance this:

ROME *versus* REBELLION.

“Leave the Church. Baltimore, August 6.—Three thousand members of the Holy Rosary Catholic Church have decided to disregard in the future the commands of the Cardinal, and to establish an independent Catholic Church. They propose to place the management in the hands of a committee, and to engage their own pastor. Two of the members were sent to Cleveland to investigate how the affairs of the independent church in that city were conducted, and they have returned with a glowing report. They say they will have no trouble getting a priest, as about thirty priests are ready to leave as soon as they can get a church.”—*New Haven Union*, August 6, 1894.

OUR NEXT PRESIDENT.

And what about politics? Clearly at its wit’s end, and its heart failing it for fear, Cæsar is in a quandary and dreads the Ides of a coming March! not long hence! We do not believe that any dozen leaders of either of the two so-called great parties can write a dozen names apiece, and send them sealed to us, and include the name of even the successful candidate of their own party caucus at the coming Presidential Election! Nor do we believe that any leader of the nondescript parties, getting ready for the fray, can name their own candidate; we

believe that it has become so well recognized a fact, that representation no longer represents, that no one can name the man who will secure the popular suffrage. There are far too many indeterminate elements in the problem, and the Populists, A. P. A., "United Sons of America," Sons of the Revolution, and numerous others yet to develop their organization, have already put the seal of utter uncertainty upon any of their estimates.

SATOLLI.

* * And, finally, the *fin de siècle* sign is Satolli himself. It is a weird irony upon us—descendants of the Puritans—that we view his presence in our midst with such utter indifference! The object of his mission here is nothing short of an attempt to set up an *Imperium in Imperio*, and it is being accomplished with such consummate craft that its success already seems well nigh assured. We hear of him as if he were some Ruler at our Capital. There he has his "Palace;" thither we hear of questions being referred as if to some high court of recognized authority, and now the rumor comes (August 20th) of such an increase of his power as to make him responsible directly to the Pope alone! What would he then be but an American Image of the latter—set up in the very Temple of our Liberty?

Verily this is a sign of ill omen, and is a fulfillment, at least shadowy, of an oracle that is plainly written in Revelations (xiii. 11-18), and a positive confirmation of what was predicted long ago as to our very land. Two hundred and fifty years ago the very site of our National Capital at Washington was owned by a man named *Pope*. He called his estate *Rome*, and his little stream the *Tiber*. The place for ages had been the Council Ground of the Potomac aborigines, and Mr. Pope was explicit in his prediction that there in later days an hierarchical parallel of ancient Rome should be set up! Is it being done? What *is* being done? What means this sign my fellow tribesmen of Manasseh? We could say more, and much more to the point, but pause for a reply!

AND SO AD INFINITUM.

* * Now all these things are signs of the times, proofs of world-wide unrest, and of universal disquietude and of general apprehension! I have not enumerated a tithe thereof, nor gone at all into those deeper things that demonstrate conviction to the wise, in that they verify and open up the very oracles of God! The Our Race Studies must be *studied* if the latter would be grasped even broadly. In this Leaflet merely the straws in some of the prevailing currents have been pointed out, and those who wish to learn the principles upon which the

Sacred Weather Service knows with certainty that the great cyclone to be raised by the loosing of the four winds of Heaven is now near at hand, must search the Scriptures with anxious humility, and if altogether untaught must seek assistance from some of those whose knowledge has been already "increased!" Verily if thou wilt not even attempt to walk upon the waves, thou shalt not know their buoyancy, and even shouldst thy courage fail, know thou that He who stretched out a saving hand to Peter is within thy reach.

SOME QUERIES ANSWERED.

CHURCHES HAVE NO NEED OF CÆSAR'S GOLD.

** * * *Query:* Why should the public moneys not be used for sectarian purposes?"

Reply: The State should not countenance any such employment of its funds because it has no right to make laws upon religious matters, and no right to *establish* any religion, which establishment the payment of any sort of a subsidy does, in effect, fetch about. Nor should the branches of the Church accept such subsidies lest their own honor be impeached. To accept money is to incur obligation, and the Church should owe none to the State save that for which it pays in equitable taxation. It only begs the question to make the subsidies general, and as it is impracticable to make the distribution equitable it should be extended to none. The right and truth of these propositions are now officially recognized by some of the firmest and oldest friends of Protestantism: for instance, the Protestant Episcopal Church, in general Convention at Baltimore, Wednesday, October 19, 1892, recognized this principle, and resolved against accepting subsidies. So did the Methodist Episcopal Church, at Omaha, May, 1892, and the general Board of Managers of the Woman's Home Missionary Society (Meth. Epis.), at Grand Rapids, Mich., October 28, 1892. In May of the same year, the General Assembly of the Presbyterian Church, of the United States, adopted similar resolutions at Portland, Oregon, and that same month the General Assembly of the United Presbyterian Church, of North America, swung into similar line at Allegheny, Penn.; and the American Missionary Society (Congregational) at Hartford, Conn., October 27, 1892, took the same stand, as did the Board of Managers of the Domestic and Foreign Missionary Society, of the Protestant Episcopal Church, December 13, 1892. The Baptist Church has always refused public money for its missionary work. In fact, Protestant sentiment is

overwhelmingly against this misuse of public funds that the compromising attitude of its acceptance necessarily implies!

The Papacy, however, true to her unbroken scheming and grasping history, is the only denomination that permits an adhering to this reprehensible policy, and during the past eight years, for Indian education alone, she has received \$2,236,416, against \$1,401,535, distributed among other sects whatsoever. The government might as well buy religious votes out and out, as educate them by appropriations; every dollar so expended actually violates the spirit of the Constitution. I speak as a citizen in that it persists in establishing the particular religion benefited. To those who accept any of this subsidy it acts as "hush money," and so all who accept it are compromised! 14,736,000 Methodists, Presbyterians, Episcopalians, and Congregationalists, have now refused, and protested against further grants, 5,000,000 Baptists have always recognized its dishonor, 35,000,000 non-affiliated citizens "are outspoken and deadly in earnest in their denunciation of this outrageous fraud that has been for years perpetrated upon the American people,"* and but 10,000,000 Roman Catholics are really benefited thereby! If charity begins at home, albeit home be but a wilderness, how can the woman that fled into the wilderness from the Dragon justify herself in pursuing a policy which puts up a premium for the repetition of history? If a religious society establishes a house of charity or education, that society should support it, there is no obligation on the State to assume its support, to do so is not only unconstitutional but positively dangerous.

SECRET SOCIETIES.

* *Query*: "What do you think about secret societies?"

Reply: One can give only his own opinion; I know of no authoritative Scripture against them. It is more a matter of object and obligation than aught else. Christianity itself began as a secret society. They met in an upper chamber and with locked doors. Later on, in the days of the Ten Persecutions, they came down to the cellars, even into the tombs and catacombs, and always with secret passwords, and obligations of constancy, even unto death. That bad secret societies, as, for instance, the Jesuits, may be cited, is neither here nor there. One has to fight fire with fire. Mordecai and Esther had a secret society, and it saved Judah by Purim! I do not intend to discuss Masonry, or the A. P. A. movement. I belong to the first, but not to the latter. But I am demitted from the first, and do not seek to be admitted to the second. However,

* Speech of Hon. S. LINCOLN, Mich. (U. S. House of Representatives), Thursday, Jan. 7, 1894.

as to Masonry, it is significant that the Papacy hates it; and as to the American Patriotic Association, I subscribe openly to its published principles, and therefore do not need any further initiation. Those of the Patriotic League are equally good. The welfare of this Republic demands that their principles shall be recognized, and we believe that they will be enforced sooner or later, all over Anglo-Saxondom.

POLITICS.

*** Question.*—"Are you a Democrat or a Republican?"

Reply.—I am neither, but an American. My head has two half-brains; one is Democratic, and the other is Republican, and I hope they are balanced well enough to work in unison, and sooner or later to get united control of the *Cerebellum*, which has no right to have the casting vote in the human corporosity. It is the same way in the body politic, and a paraphrase on the old fable of the body and its members, covers our present upset political situation. All of the evil propensities are motored from the *Cerebellum*, and the 120-year disturbance in our midst has come of the compact of one or the other, first one, and then the other, with the lower brain to obtain control and keep control of the Great Social Union which Manasseh stands for. One of the *last* promises of the Old Testament is the coming of a day in which there will no more be a Canaanite in the Temple of the Lord, and we believe this will be in the Millennium, of which constitutional America is a type!

OUR OBJECT.

*** Query.* "I have not had time yet to look at Our Race, but will the first opportunity. You seemed so interested in your work during the short time I met you on the train I would like to ask you for a brief explanation of the theory you are demonstrating." COL. W. H. T.

Reply: By examining the small extras supplied with the books, you will get the gist of what I am at. The main effort is to establish the proof that the Anglo-Saxon race comprises the Ten Tribes of Israel, not the Jews, who were the Two. There were two separate kingdoms after the death of Solomon, that have two different fates in the economy of History. Everyone recognizes Judah; few recognize Israel. Study No. One will show you that you yourself are an "Israelite." This does not mean you are a Jew, but that you belong to one of the other Ten Tribes. Studies Nos. Three, Four and Five, give the detailed proof of the main contention, which is a fact, not a theory! The other Studies, except No. Seven, deal with Scientific Chronology, in order to span the years from now back to and overlapping the days of Israel's disappearance and thence back

to Adam. They have not been disputed. I do not believe they can be successfully, as to their scale of years and general adjustment of facts. We are living in the latter days of a worn-out and desperately hypocritical age. Merely nominal civilization. Our claims to Christianity are empty. Chronology fetches prophets into places as well as kings, and so their prophecies may be stretched from specific dates to others and tested. My work is to establish that they were true men and that there is a God that overrules the minutest affairs of men. All things work together for good to them that fear him. They logically work together for evil for them that do not. I do not get the ears of the scholars so I am talking to the men in the by-ways and hedges, who, like myself, one of them, are tired of ridicule, and of the ridiculous, and want sober sense, fair argument, meat and facts, no matter how unwelcome. The fact is, I do not believe the Truth will be unwelcome to sane men, for the true Gospel of Jesus Christ (not preached, alas, in these days, save in the upper chambers or on the byways), is the same old Gospel, Peace and Goodwill to all Mankind, who, all of them, must be born again; for in Adam they all died, and God has his method for making them all alive again in Christ. He is not a God of the dead, who know nothing, in that they have returned unto the dust until he calls them forth again! There is no mystery in the plain, unconditional promises of the Scriptures. There is no confusion in the plain, unequivocal fulfillments of History. But there are some dreadful acts in the climax of the latter, which lie ahead of us, and in this generation. Civilization must come down, for it has usurped the place of Christianity. We shall see that to-morrow. Meanwhile, I rejoice in your liberality of willingness to investigate this line of work from any standpoint, for all the lines lead to the same focus. If you give this dozen books a dozen idle Sundays, you will understand me better, and yourself better, and your country, and your race and your God, and find that life is worth living over again from then on, even if it has scored failure only up thereto.

THE SIGN OF THE END.

*** Query:* "What shall be the sign of his coming, and of the end of the age?"

Reply: We invite particular attention to the double diagram upon the following two pages. It is taken from a most excellent little pamphlet, and fully answers this Query.

THE ABOMINATION

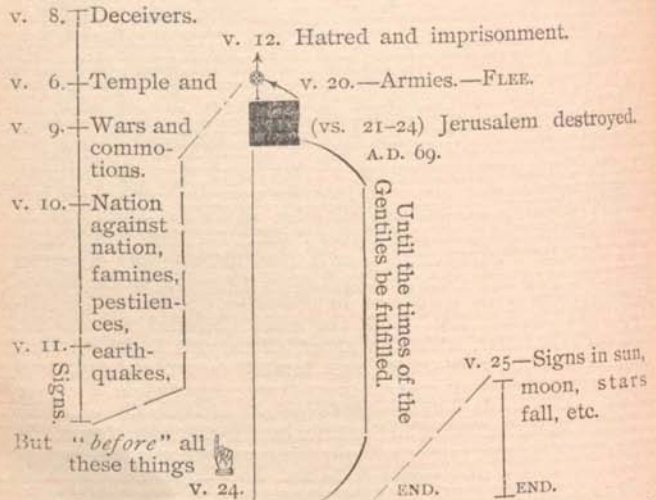
JESUS' TWO PROPHETIC

LUKE XXI.,

PUBLIC IN THE TEMPLE ;

Showing their discursive nature and the

"When shall these things [viz. temple destroyed] be? and what sign will there be when these things shall come to pass?"



The above diagrams are designed to illustrate the thread of discourse in the two great sermons of our Lord. There are three divisions to each. The first and last are substantially alike in each. In Luke, vs. 5-11, Jesus passes rapidly over the outlines of general and Church history from his time down to the signs of the end. He then goes back, as seen in the words, "before all these things," (v. 11,) to the personal history of the disciples—"they shall lay their hands on you," and passes naturally and easily to the destruction of Jerusalem, and down to the end of Gentile times; then back again to the point of his first return, namely, from the signs (v. 11), and details them now to the end.

Taken from Wm. E. Brown's "Abomination of Desolation,"

OF DESOLATION.

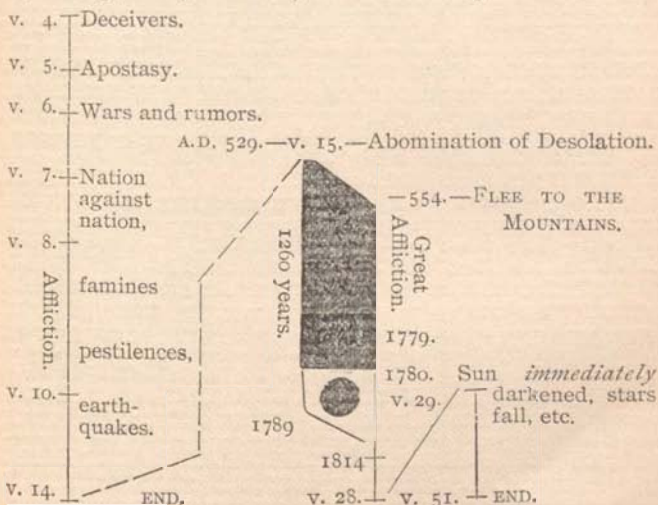
DISCOURSES ILLUSTRATED.

MATT. XXIV.,

PRIVATE, ON THE MOUNTAIN;

relative chronology of their several predictions.

"When shall these things be? and what shall be the sign of thy coming, and of the end of the world"—age?



In Matt., vs. 3-14, Jesus passes down to the end, and returns to consider the abomination of desolation in detail, and passes rapidly again down to the end; from which point he returns to the special signs of the end, and details them now to the end, reaching that point a third time as in Luke. If my readers will give a little study to these general comparisons they will doubtless grant the conclusions arrived at in the accompanying exposition. The two middle divisions are entirely unlike: the one given in the temple to a Jewish audience, relates to the *Jews* and *Jerusalem*; the one given on the mountain to the disciples, relates to the *Church*, and the *Roman abomination* of the sixth century.

(price 10 cents). An excellent exposition.—C. A. L. T.

POSTSCRIPT.

* * Finally, we believe the Horror of Great Darkness thickens upon every hand. We have now been squarely upon record (what need of citing references?) for some 1565 days (since the issue of Study No. One!) and we expect the 70 days that succeed will antitype the 70 years that followed the work of John Miller and John Wilson. Wise and foolish virgin days. *Yet in how far there still remaineth type within type, and wheels unfolding into other wheels of judgment (Krisis), chronological insets and postscripts,* we do not pretend to know: there is naught to do but watch and pray! The end comes on—like labor comes upon a woman in travail. Verily, the woman (Church) is in labor and the birth of the Man-child is at hand! That over, there be persecutions of far more serious import yet in store for *her*, and a wilderness to fly to, and a double era of 1260 "days" wherein to be nourished, for the end is here, and yet not here! and the crisis is here, and yet not here, and herein is the patience of the saints!

In the meantime, for the world we see no signs of light—no hope at all for a positive betterment along any single line; rest intervals there must be—or the whole fabric would go down before its time; but that any measures set in order by the doomed rulers of Mammon are destined to bring any permanent relief, or to shore up successfully the rotten fabric wherein they dwell, we do not believe. The whole gist of our chronological investigations is a positive conviction that Babel has come to the end of the building period, and that God is here confusing the speech of all mankind preparatory to their dispersion. A new age is to follow—and the gold, and the silver, and the copper, and the iron, and the clay, of all the former ones, are to be ground to powder and swept away, together and altogether, in the cyclone that will follow upon the predicted loosing of the four winds that are now struggling in the Heaven of John's Apocalypse! Verily, if men's hearts be not already failing them for fear, what fearful failings there be yet in store. Behold, the handwriting is on the wall, and it has been interpreted: *Mene, Mene, Tekel, Upharsin*—"weighed and measured, wanting, and given to another!" Belshazzar's chain of gold is now of small value, and a third rulership in Babylon an empty gift. Come out of her (the fallen Church) and flee unto the wilderness (of solitary Bible study—real oil getting). Not one of her streets is safe; none of her palaces are secure; return not even for thy coat (commentary), flee along the roofs, and pass the wall as best thou canst, for the breakers be come up against her, and the judgments that are about due are to begin at the House of God!

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

	Single Copy
I. Oct. MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov. MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec. MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan. AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb. ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar. <i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr. INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, WHICH?	10c.
XII. May ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE.	10c.
XIII. June SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIERCE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 373 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or import such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid Investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,
NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find..... for which send Stud..... No.....
or Series No..... to the following address:
Full Name.....
Town.....
Co..... P. O. Box.....
Country.....

No Christian can afford to ignore these works. They have demonstrated their value. Not to have examined them **FOR YOURSELF**, is to assume a responsibility which in these days is, to say the least, **UNWISE**. Taste, and you will surely eat.

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

- No. 1. THE ROMANCE OF HISTORY; Lost Israel Found in the Anglo Saxons.
- No. 2. THE VOICE OF HISTORY; Joshua's Long Day and the Dial of Ahaz.
- No. 3. THE PHILOSOPHY OF HISTORY; Tea Teph, Jeremiah's Ward.
- No. 4. THE SECRET OF HISTORY; The King's Daughters - Flight of David's Line.

On Hand: Series II. 1892.

- No. 5. THE RENEWAL OF HISTORY; Eochaidh the Heremonn - The "Scarlet Thread."
- No. 6. THE FACT OF HISTORY; The Deluge and the Advent - Proof and Guarantee.
- No. 7. THE HOPE OF HISTORY; The Crisis, and the Millennium - At Hand!
- No. 8. THE RIDDLE OF HISTORY; Saint Paul and Daniel Interpreted.

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages). \$ 75
SAMPLE COPY (our selection). . 50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Soss are they? and how do they fulfill the prophecies? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
NEW HAVEN, CONN.

These works have been written and edited by Professor Totten himself, and contain all of the essential data he has given to the PRESS during the entire course of his latter day testimony. Events themselves are rapidly verifying his deductions.