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THE OUR RACE NEWS-LEAFLET

"The King's business requires Haste."

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Subscribers: Notice!

In the present News Leaflet which closes the current XIth Set, we submit several articles that have recently appeared in the local press, and of course gone no farther. Two of them, on the Valensian Cycle, put that matter in perhaps a more familiar style, and will assist the bulk of our little band to get the gist of this discovery more simply than as put in the October Leaflet.

The article on "Figs" is in line with what we have been led to believe, and practice, as to medicine—We believe that faith without facts is folly.

The article on Planets, affects us as denizens of the Earth: Either we live on a Planet, or else we do not: it is a mere case of evidence: This gives some of the evidence and suggests the rest from the scientific point of view. I would that we (Our Race Publishing Co.) were overwhelmingly rich, and more than ever overwhelmed by the love of this (Our Race line of truth—) as we are not rich, (and no one else is both), we must all feel together, just as the seed does—that dies, in dying; and yet does not die—resigned to a fate that is temporary, only, after all. For it can not be that our (your) effort to publish this line of truth is to be buried out of sight—forever! No, it is now being buried, as one buries a good seed—If the seed hath the vitality of truth within its shell, and whether in its own pulp or not, then the better one buries it the surer it is to sprout up, and bring forth many fold. We trust you will help us to bury it so slowly, and so carefully, that the winter of our discontent will laugh into our early spring, and the very harvest overtake the sower; why not? There comes a day when such things too will come. How long? How short? Let us occupy. At present, hybernation is the only future that prophetically we see through fear: but what has fear to do in the presence of faith with works? even if the latter are but crude efforts?

C. A. L. TOTTEN.

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Prof. Totten's New Cycle

He Calls It the "Yaleon" In Compliment to Yale's Bicentennial.

UNKNOWN TO LATE ASTRONOMERS

Scientists Have Sought for It Since the Days of Ptolemy, and the Professor Has Now Secured It from the Bible.

New Haven *Register*, Oct. 13, 1901.

Professor Totten has just announced what may perhaps turn out to be the most astonishing universal cycle of the solar system ever discovered. He calls it the Yalensian cycle or the "Yaleon" and does so not only because it is particularly universal, but in a spirit of subtle honor or compliment of Yale's current bicentennial anniversary. There are few in this vicinity who will forget Lieutenant Totten's three year tour as professor of military science and tactics at Yale, and this modest recognition of the leading university at so auspicious an occasion, is certainly indicative of Mr. Totten's own good will and appreciation of the relations that existed between him and the authorities during his incumbency.

No such cycle as his has been known to modern astronomers; indeed to harmonize the periods of even three elements in the solar system has heretofore been somewhat of a problem. The professor's cycle covers the complete array, and was discovered during investigations conducted along the very line of study to prosecute which he resigned from the army at the regular termination of his tour of duty at Yale.

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He took this step so as to be free to study biblical history and prophecy from a scientific standpoint and in the course of his investigations has already made an endless number of unique and astonishing finds. This recent one is strictly scientific and practically caps the astronomical climax; for since the days of Ptolemy astronomers have sought for just this cycle, and Professor Totten, who has recovered it, states unequivocally that he secured it from the Bible. He disclaims it as an original evolution but shows cause that settles it as due to independent research, and seems to prefer merely to announce it as the recovery of a long lost piece of ancient lore.

Strange to say he found it by an investigation of the chronological conditions at the Nativity. He was convinced that Balaam's prophecy 1446 B. C. of the star that was to arise over Judah (Numb. XXIV. 17), and did so culminate in 2 B. C. (Luke II. 1-18) at the visit of the Magi, indicated 1444 mean solar years as a cycle of vast significance, and has found out that, in this period the sun, earth and moon return to their original positions. This solves the chronological "Problem of the Three Bodies," and the new moons of the era sum up to exactly 17,860.

But this is not all; for, although the sun and the moon, with relation to the earth, are its two great lights, and thus units of time, for such peoples (Christians, and Jews, as keep solar, or lunar time respectively) the times of the other planets are of vast importance to astronomers and scientific chronologists, for the calculation of conjunctions, transits, and all sorts of times and seasons. But here is just where astronomers have gotten into the deep waters of the firmament.

While its has been easy to determine the 19-year soli-lunar cycle, and the soli-Julian one of 28 years, and perhaps to obtain approximate cycles in pairs

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or triplets among the planets, the real problem ever since Ptolemy, has been to secure an era that unites them all into one harmonious concert.

If Prof. Totten has actually discovered the solution of this matter (which even Prof. Proctor considered to be a quest for the solution of an impossible problem, or at least an indeterminate one) the victory for the Bible is complete, and Yale's own unexpected relation to it is an intensified compliment from the professor.

This is exactly what Lieut. Totten announces as at last discovered. He states that in 1444 mean solar years (which he terms "the Magian cycle") not only do the sun, earth and moon return to their own places but that Mercury makes exactly 6,000 revolutions, Venus 2,347, Mars 768, Lucifer (taken as the asteroids in original combination) 361, Jupiter 122, Saturn 49, Uramus 17.18 ,and Neptune 8.77: so that, between Balaam's prophecy and the visit of the wise-men, a vast cycle, a least common multiple of all the lesser but essential elementary cycles of the entire solar system, ran out, or rather came back to their "Tau," "Tot," "Thoth," or starting point as the ancient Egyptians and keepers of the Vedas termed it.

Now 2,992 such Magian-cycles of 1,444 years each, make a vast period of 4,320,488 years, and this is the one that is related to the measue of the era that Prof. Totten has termed the universal one, or "Yaleon."

Now there are secular changes by means of which , in all vast periods, the elementary remnants that seem to disagree, wear off, so as to fetch the planetary orbits back into unison. The professor suggests that perhaps in 4,320,000 mean solar years the ragged 488 years at the end of his own figuring do thus wear out to be 4,320,000 years. If so, this is still the "Yaleon" or universal era and if so, it is a rediscovery only, and after all; and this is what

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Prof. Totten desires to be understood by all concerned.

He avows he obtained the key (1444 years) to his own more accurate era from the Biblical research of what must have led the Magi from the East to Jerusalem in 2 B. C., 1444 years after Balaam's prophecy. If we must correct this function to 1,440 years for stellar perturbations, we are led to its 3,000th multiple or to the equally vast "Yaleon" of 4,320,000 years.

It will be noticed that 3,000 years are equal to five of Josephus' "great years" (five times 600 are 3,000 years); and that 1,440 represents the number (24 times 60) of minutes in a day, so that it is correct to the minute everywhere at each termination of the subordinate Magian cycle of 1,440 years, as well as at the end of the "Yaleon" itself, whether reckoned at 4,320,000 or at 4,320,448 years.

Professor Totten states that the "Yaleon," or ancient Indian cycle, was termed the Mahayuga. It is quoted in the Siddhanta, and was known as the L. C. M. of Saturn, Venus, Mercury, Jupiter, Mars and the Moon to the ancients. Its practical use became lost several centuries before the Christian era, and thus has but just been rediscovered in the sense of fully exploited with additions. Thus it is only another piece of ancient lore verified, expanded and renamed; as it is universal it is for international purposes, and it is of interest to all the universities; and, as its rediscovery coincides with Yale's bicentennial, it is well named "The Yaleon," or "Yalensian" cycle, by its calculator.

There have been sundry previous efforts made to verify the ancient Indian cycle of 4,320,000 years; notably one by Mr. Stuart in Lucifer, November 15, 1893; quoted in Notes and Queries of March, 1894. But none of these were based upon any knowledge, use or recognition of the Magian cycle of 1,444 fer was destroyed, and whose frag-

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ments now stream between the interior and exterior, or the inferior and superior planets. The periods are obtained years, nor have any of them succeeded in sweeping so many of the elements of the solar system into the harmony. The Magian cycle is itself a perfect wonder in that 19 soli-lunar or Metonic cycles of 19 years each are 361 years, and four times 361 years yields 1,444 years, which is the Magian cycle, while 2,992 of these gives us the Yaleon itself, 4,320,448 years, which is thus the corrected modern expression of the ancient Mahayuga of 4,320,000 such years as the reckoned to be mean solar ones.

Finally, even modern astronomy does not pretend to give the periods of the solar system's elements beyond two or three decimal places, but by means of the Magian cycle of 1.444 years, or about 527,410 days, Professor Totten is enabled to carry them out much further as the following comparisons, in terms of the earth's mean revolution about the sun taken as unity, shows; and it shows also that the professor's figures are agreeable to those accepted by science, in so far as the latter have been pressed.

	Astronomy.	Totten.
Mercury	.240	.240
Venus	.615	.615
Earth	1.000	1.000
Mars	1.880	1.880
Planetoids	4.000	4.000
Jupiter	11.862	11.830
Saturn	29.458	29.469
Uranus	84.018	84.018
Neptune	164.622	164.622

In the foregoing the sun agrees and the moon makes 17,860 revolutions, the latter being taken as new or in conjunction, are thus opposite to the earth and grouped with the other bodies. The slight discrepancy of Jupiter's period is attributed by Lieutenant Totten to the irregular perturbations of the planetoids that once composed the planet Lucifer, the star of the morning, that fell from heaven when Lucidirectly from the cycle by dividing 1444

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years by the assigned revolutions of the planets respectively or vice versa for the revolutions, thus for Mercury, which makes 6,000 revolutions in 1444 years, we have 1444 divided by 6,000 equals .2406 2-3, etc.

Such then is this most remarkable discovery and cycle, and the most remarkable feature to the whole matter, perhaps, is its long concealment in such appropriate environment in the Bible.

When we take this cycle as establishing some great conjunction or other aspect of the planets at the Nativity, together with the coincidence thereat of all the "signs" of the zodiac with their corresponding "constellations" which Professor Totten also announced about a year ago) it is patent that if verified by astronomers, they will have a point of origin from which to base all future measures that can need no further improvement, and, if indeed these wonderful contentions are scientific facts, it will be difficult for even sceptics to withstand their meaning. Of course there must be such a period as Professor Totten has been seeking, and to come down to it within the limit even of a revolution of the moon is a gigantic step towards putting the chronology of world building and occupation into simple terms.

Totten's Compliment to Yale. His Astronomical Discovery,

New Haven *Leader*, Oct. 14, 1901.

Professor Totten takes the occasion of the present bi-centennial celebration at Yale to confer upon the university a compliment that while modestly tendered is by no means intrinsically inconsiderable. He has just announced what is probably the most wonderful astronomical cycle ever discovered, and

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has named it "The Yalensian Cycle," or "The Yal-eon" (Yaleon), which also means "the universal era of the solar system."

In this unique cycle all the planets return to their original positions. It is therefore the least common multiple of their several periods.

For instance, if the sun, Mercury, Venus, the moon, Mars, Lucifer (taken as the reunited asteroids), Jupiter, Saturn, Uranus and Neptune should start together as viewed from the earth, at any particular date—as, for example, the sun and the moon did on the 21st of March, 1901—then, at the expiration of this era, they would all return to the point of origin and sing together at its dawn.

To discover such an era has been the problem of astronomers ever since the day of Ptolemy, but thus far it has proved to be their crux. Mr. Proctor declared its calculation to be impossible, but by this discovery Professor Totten seems to have literally squared the circles of all these mysterious bodies at once, or at any rate to have harmonized their orbits down to a limit so inappreciable as to obtain a practical solution of the question, for it can be employed to obtain all of the minor conjunctions of the bodies concerned without any alteration of the mean values put upon their functions in the best expositions of modern astronomy.

Now to show how difficult this problem was, it is only necessary to recall attention to the period of 600 years referred to by Josephus as "The Great Year," and longer than which upon an average all the antediluvians were permitted to live, so that, according to

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tradition transmitted by Josephus they might predict anything (astronomical) accurately.

To analyze this period, so as to detect its astronomical significance, has puzzled all of the commentators on Josephus and it was only recently that its own very small secret was discovered, to wit: In his "Astronomical Myths" Flammarion quotes M. Cassini, the director of the observatory of Paris, as stating that "this period of 600 years is one of the most remarkable known to astronomers." Cassini found out that in 600 years the moon made 7,421 revolutions to within 1½ days. So, after all, we have but three bodies involved (sun, moon and earth), and it has taken us 18 recent centuries to find out why the ancients regarded even such an era as important. How much more important then must this new "Yaleon" be if it encloses the entire group of bodies that have joint and several relations to chronology at large!

Now the explanation of the matter is not complicated at all, for the point of view is altogether changed when one works backward from a solution, instead of forward for one; so we are satisfied that even school children can understand the matter we are presenting.

In a recent interview Professor Totten insisted upon leading up to the subject as follows:

"I have called the era the Yaleon, or Yalensian Cycle, because primarily it is practically universal, and secondarily because I remember with pleasure the relations I had with Yale University during my tour of duty there as an official representative of

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the United States army. Moreover, in view of Yale's bi-centennial anniversary, I am naturally proud of so great an institution, and as I am a son of Connecticut myself, I am glad to confer the compliment upon her in her current day of so many other well deserved honors.

"There are numerous subordinate cycles known. They generally cover long periods in which the sun and moon return into conjunction. These bodies are of course more important to us then the other elements of the Solar System for they respectively govern Solar and Lunar time, the one or the other of which all nations attempt to keep? For instance, Christian nations follow years based upon the sun; hence Julian and Gregorian years; while the Jews, Mohammedans and most eastern nations found their systems upon the moon's renewal. So it becomes important to harmonize the two systems: hence our 19 year Soli-lunar cycles, at which the tangencies practically repeat. Now the sun and the moon are the two great lights that rule day and night, and all cycles that harmonize their eras are of value to such to follow either in order to transmute Solar time into Lunar and vice versa.

"The Yalensian era consists of 4,320,448 years, or of 2,992 periods of 1,444 years each, and the professor states that it is an independent rediscovery, or vindicative,, along Bible lines, is an ancient Indian Cycle referred to in The Siddhanta. The latter consisted of 4,320,000 years and was a cycle of but five bodies (Jupiter, Saturn, Venus, Mercury, Mars and the Moon, while the Yalensian cycle is

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all comprehensive)" Professor Totten stated:

"It was discovered in this way. Knowing that upon the true Biblical Chronology Balaam's prophecy of the Star of Jacob was uttered in 1446 B. C. and that the Wise-Men appeared in 2 B. C., I began to examine the interval—1444 years that elapsed. It is easily resolved into 4 times 361 years; and 361 into 19 times 19 years: hence, as 19 years is the Metonic cycle, it is a vast expression of the Soli-Lunar period. But the period of Lucifer, the lost planet that broke up into the Planetoids, is 4 years, hence in 1444 years there are 361 Luciferian revolutions. This belt of fragments separates the interior from the exterior, or the inferior from the superior planets and is central to our system: so I was led to feel that it must have some deeper significance.

"Further analysis showed me that it is the Least Common Multiple of the Solar Elements: in it the moon makes 17,860 revolutions, Mercury 6,000, Venus 2,347, Mars 768, Lucifer 361, Jupiter 122, Saturn 49, Uranus 17.18 and Neptune 8.77; these numbers, as divisors into 1444 years give us the astronemical periods in terms of the earth's mean solar year taken as unity (1). Thus Mercury .240, Venue .615, Earth 1.00, Mars 1,88, Lucifer 4.00, Jupiter 11.83, Saturn 29.46, Uranus 84.01, Neptune 164.62, which anyone can verify for himself by referring to the text books.

"This is sufficient to establish the scientific character of the subordinate Magian Cycle; and the Yalensian one is built up from it by a further chronological and arithmographical analysis

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that need not be gone over at present, as its close relation to the Indian cycle of Mahayuga is a guarantee of its importance. It is my conviction that, in the great period of 4,320,448 mean Solar years, all the molads (or epacts, i. e., the small secular drifts which keep time progressive), slough away, so that all the stars sing together as at the dawn; or else kaleidoscope, as it were, into some massive combination that at an even greater Age of Ages progress, sign by sign, along the Zodiac."

FIGS!

Faith Cure and Its Requisites.

New Haven *Leader*, Nov. 15, 1901.

The substance of things hoped for is faith; if one has enough of "that" substance he will obtain what he hopes for—provided he goes about it in the prescribed way. But let him remember that faith alone is not sufficient in any case, nor the twain in all cases, in that "fasting and prayer" in addition, were taught to be necessary upon a certain memorable occasion as a witness for subsequent ones. The fact that "faith without works" is always "dead," is a fundamental precept upon every occasion; so upon some occasions we must have: (1) faith anyway; (2) fasting; (3) prayer; and (4) always works. The casual reader, therefore, may be a "Faith Curist" of some shade unnecessary to define; if that is all one is, it is not enough in any case. Wherein is a "Faith Curist" better than a "Fast-curist;" or a "Prayer-curist," or a

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"Work-curist;" if each in his sphere adhereth unto his own line only, and escheweth the rest? Hath such an one "rightly divided" the words of truth? Certainly not. What then is a reasonable "Faith-cure?"

We shall answer this question anent medicine "with" faith, and concerning a reasonable application of such specifics as have been known to man ever since the fall of Man (Gen. III. 7), by a few remarks upon "The Fig-cure."

"When Hezekiah was sick unto death with a boil or a carbuncle, that was rapidly running into a cancer, Isaiah, the son of Amos, notified him of his doom. The king, in the increase of faith turned unto the Lord and prayed. Now by that time Isaiah was in the court, on his way out, and the word of the Lord came to him at once with an answer. The king evidently had his servitors all about and, to some of them Isaiah said 'Take a lump of figs.' And they took, and they laid it on the boil, and he recovered."—(Isaiah XX. 7.)

That lump of figs was the means toward the end in view—unto a cancer cure: hence the following has but recently been divulged for what it is worth:

"If a cancer has broken out, or is breaking out, split figs (after soaking them soft in a damp cloth), and bind them closely on the part affected; also eat figs on an empty stomach, as many as can be eaten without nausea; eat only plain food, and especially fresh fruit. We feel sure that this will draw out the cancer. If the cancer has not broken out, eat figs, which will destroy the cancer germs. This I know to be true, for my own daughter stopped a cancerous growth in this way; the

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pain ceased after a few days' treatment. A man in North Dakota, who lived near my daughter, kept figs on a cancer on his lip; the figs drew out the cancer, and his lip was cured.

A woman with whom I am well acquainted had a cancer thus taken out of her forehead. She has the scar now. —Mrs. E. A. Rose, in Review and Herald.

Figs are still a specific of well known virtue in Materia Medica, as any one may see by turning to the Pharmacopia. In this connection and bearing out what we have often said about Faith with medicine, we excerpt the foregoing from one of our exchanges. All that a man hath will he give for his life; and as figs are cheap its publication may encourage the faith (which is the substance of things hoped for)—of not a few that are suffering from this dread disease, and are seeking health with works; at any rate, there's "a fig for your faith!" If you take it, it will do you no harm; and it may improve the complexion whether you have faith or not! It certainly will not harm you and if it helps you, you may increase in faith, and thus be cured, by faith in proper methods. When I was a boy, living in the south, I got rid of warts by following a well known recipe south of Mason and Dixon's line. A fig twice bleeds white as its sap exudes; we used to pare a wart down almost to the quick, and then anoint it with the thick white sap of a fig-twig. What faith had to do with it I don't know, but I do know this, that I had rather have the proper medicine (without any faith in it at all) than all the faith there is and no sort of proper medicine at hand! There can be no end without some

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proper means towards it. Why the Tree of Life itself is medicine against death, and a forced faith in it, short of partaking of it, will belie itself; but Out upon all such folly as denies facts, and objects, and attempt to bamboozle every one with science, falsely so called. Gastric juice is all right; it will handle all sorts of pabulum; but if gastric juice (God's own practical formula) will not solve your case, what will?

Faith alone? Faith in what? Why, without a reasonable foundation, your faith is little else than doubt right in your own heart. We believe because we have seen, and our faith is reasonable because it is founded upon principles that are the same in all branches of science—properly so called Try figs with your faith.

IS THE EARTH A PLANET?

New Haven *Journal and Courier*, Nov. 15.

There are still some honest people who are confused as to whether the earth is fixed, flat, round, square, inside out, or upside down, and who maintain that the Mosaic conception of the universe differs from the modern one; we think the best way to contend with them is to agree to disagree, and attend to other things that are of more present moment. We absorb all their arguments, and are content to let them lie fallow. But they must not forget that a good reconnaissance must be made both ways, so there are a few arguments that they must listen to from our point of view, and suffer them to lie fallow also.

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For instance, there is a problem known as that of "The Three Bodies," to wit, Sun, Earth, Moon. By assuming that they are similar globes and that the earth's elements, as to size, time, etc., are so and so, according to measure, the time, distances, sizes, etc., of the others result; but conversely, by taking the times, seasons and other known elements of all these, and equating them mathematically, there necessarily results a corresponding conclusion that each must have an orbit, and that their very relations necessitate the recognition of astronomy as it is taught—and as we believe Moses himself understood it. At any rate, the spirit of inspiration cannot have erred in the cosmogony of the universe, and if there is error it must be in the understanding of its interpreters.

Take for instance these relations of the Three Bodies: Multiply the moon's diameter by 108 and we have its distance from the earth; multiply the earth's diameter by 108 and we obtain the sun's diameter; multiply the sun's diameter by 108, and we have its distance from the earth; hence they must be similar orbs in related orbits.

But let us mount higher than the problem of the Three Bodies. There are certain planetary laws, analogies, harmonies and constants that are shared in systematically by all the bodies contained in the solar system, the sun being taken as its center; but all of them vanish if the earth is so taken. For instance, if the orbital velocity of a planet be multiplied by the square root of the semi-diameter of its orbit, the result will, in every case, be 648,500,000. This shows that, ranging from the sun outwards, the planets are respectively set at proportionate dis-

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tances, and must be arranged in the following order: Sun, Mercury, Venus, Earth, Mars; Planetoids: Jupiter, Saturn, Uranus, Neptune. Now there are innumerable instances of similar constancy that result from the recognition of this sequence. For instance: If the squares of the periodic times of the planets in days, be divided by the cubes of their mean distances from the sun, the earth distance being taken as unity, the quotient is always the square of 365.2422556, which is the number of days in a mean solar year.

Again, the diameters of these planets are, respectively, to the sun's diameter, as their fixed axial velocities are to the constant 111463.

Now such harmonies are innumerable, and there is but one methematical conception that compasses them all, to wit, that conversely all the planets (including the earth itself as one of them in its proper place in the sequence), move in elipses, having the sun at one of their foci, and that they describe equal areas of their orbits in equal times.

If the earth be taken as fixed, and central to the system, then the other nine bodies, including the sun, utter no sort of progressive rythm; the music of the spheres is flattened into discord, harmony, unity, concert and constance of measure, weight and number, disappear completely, and no known mathematical arrangement can account for the system as an entirety.

The argument then is this: It is not disputed the sun and the planets are related to each other according to the laws that have been discovered; their revolutions, distances, densities, rotations, velocities, masses, ratios, times, laws, analogies and harmonies always

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result in constants and all are evolved from identical equations severally and respectively. They form an elliptical complexity focusing at the sun. Well and good, but the same equations applied to the earth result in exactly the same constants and harmonies: What is true of the times and seasons, distances and densities of Mercury and Mars, in their relation to the sun, is similarly true of the earth's corresponding "elements" in a similar relation, so that the conclusion is peremptory and inevitable that the astronomy of Corpernicus, Galileo, Kepler, Newton, Laplace, Chambers, Newcomb, in fact, of these days, and as it is taught and accepted at large, is scientific, and that no other teaching can be taken as reasonable, nor found to be revealed in the Scriptures properly understood.

There are three kingdoms known to terrestrial science, animal-, vegetable, mineral; their elements differ according to certain general definitions; when a new element is discovered it is classified according to its definite characteristics into its proper kingdom; metals with metals, plants with plants, animals with animals.

It is agreement, each to each, that that settles the matter; and, in the same manner planets are planets, and the earth is among them in their passage about the orb that rules them all. All scientific knowledge would collapse unless the same systematic logic that classifies gold and silver among the metals, included the earth among the bodies that are properly denominated planets—with all that this implies.

Finally, the earth occupies one of the "terms" in Bode's law of distances quite as much as each of the other planets, and its term cannot be elimi-

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nated from the sequence without destroying it, any more than we can omit the fourth term of the Binomial Formula, and maintain that it preserves its integrity.

The fact is we are satisfied that we could write a thousand principles that are obeyed by the earth exactly as they are by each and all of the other planets; we have collected enough of this scientific material to fill a study of 365 pages; and have no more doubt upon the Copernico-Newtonian hypothesis as to the solar system than an intelligent worm need have as to similar things when he links himself across the space from one apple to another hanging upon the very same tree. It was the fall of an apple that led to the discovery of the gravimetric secret of the universe.

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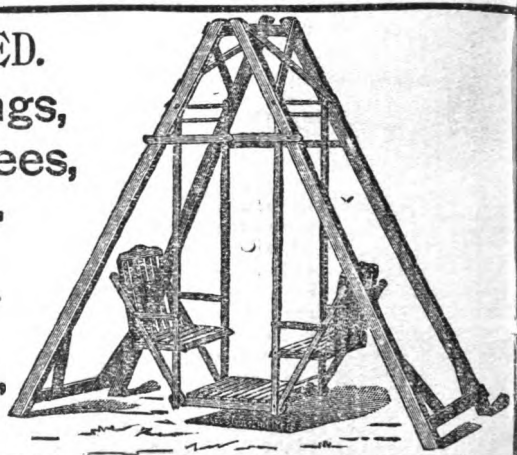

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In Memoriam

WILLIAM McKINLEY

September 14, 1901 A. D.

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Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!
Keep Thou my feet, I do not ask to see
The distant scene; one step enough for me.

✠ ✠ ✠

Nearer my God, to Thee,
Nearer to Thee;
E'en though it be a cross,
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

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In Memoriam.

WILLIAM McKINLEY.

TISHRI 1st, 5899 A.M. SEPTEMBER 14th, 1901 A.D,

Even as History repeats itself both in fact and aphorism, so Prophecy seems to multiply its confusing applications thereunto, until some tremendous final combination satisfies the whole case in the Superlative degree, and sweeps all the previous sequence of increasing types into the common interpretation. We are by no means satisfied that we Manassites have yet learned our "Lesson of the Horns," that are ordained to scatter Manasseh, even as they did Judah; nor yet has Ephraim liquidated his own debt by one. Each "horn" is different, and it takes a different "Carpenter" in each case to hew it down. In every case, according to the prophecy; "Judah, Israel, and Jerusalem," (The past, the present, and the Future) have had three horns lifted up against them, and found three Carpenters to hew them down. But the Altar is Four-Square, and a fourth carpenter is required.

To review the prophecy, and perceive its application to the single case of Judah, kindly refer to Zechariah I, 18-21, and take due notice. As for Manasseh the *enemies* of Washington built the Altar; but their successors have added its horns; and already, in our own generation, we have had, raised up, three carpenters, Lincoln, Garfield and McKinley to deal with them. Yet as there are four horns there is to be another carpenter. But as only the wise shall understand, we beg our friends to ponder over this, and prepare for what is yet to come:—We speak in parables as to the future, yet "by the carte" as to the past; and we are conditioned to leave the real interpretation at your own door. One may "Take it, or leave it." The elect cannot be deceived.

The story of this Republic will probably be written in three brief periods, WASHINGTON;—LINCOLN, GARFIELD, MCKINLEY,—? ——; and a *Conclusion*, after the fourth carpenter! Three generations cover the first period; the age of the Martyrs or the second, but one generation; and the next, the third and last, will, we believe, be briefer still. Washington's famous Vision at Valley Forge seems to relate itself to this

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matter in an astonishing manner, and we may be thankful that the several periods bid fair to follow the prediction—Brief, Briefer, Briefest—for the end of this present style of conducting Our Republic must tread close upon the heels of eternal things, of things typefied by Manasseh's *form* of government but only to be truly realized in the Millennium itself: We have not yet realized even the symbology upon the Reverse of our own Great Seal. It is at last in the works, but the capstone of our Pyramid is the most difficult stone to put in place. It has been quarried with the sound of many hammers during this Martyr Age, and there will yet be noise enough among the workmen as its fourth effort is brought forth—But the final block will take its place after the coming crisis without any sound save that of heartfelt acclamations!

Lincoln, Garfield and McKinley are the first three of our Martyr Presidents. They were all from the West; all were Republicans: all were Sons of Our Race; and all were shot on Friday. Exactly twenty years after the death of Garfield, McKinley, from the same State, was buried on the same day of the month and in the same month. They all came to their death by shooting. Civil *War*, civil *Discord*, and civil *Anarchy* is therefore the sequence of the dire record. They were all Christians, all of superior ability, record and character. We doubt not that a close scrutiny of their lives will reveal a perfect galaxy of similar coincidences. Verily the hairs of our head are numbered—because all things are thus weighed, and measured, and numbered. But the Altar is 4-square; the horns that rise up against Our Race are quadrate;—3 is divine; but, arithmographically, 4 is very mortal—and we are but three-fourths through our lesson.

MANASSEH'S THIRD CARPENTER.

William McKinley was a Nobleman at birth, a Nobleman throughout his life, a Nobleman in death, and certainly has won a clear title to be reckoned among the noble army of the Martyrs. He followed his Leader with unfaltering steps; "The Lord's Prayer" was his own typical prayer, "Lead Kindly Light," a favorite hymn, and what a lesson did he leave to future generations, when at the end he murmured the opening lines of that equally beautiful one, "Nearer my God to Thee, Nearer to Thee," and went out as it were to the Passover! (§ 722). As his own Light must increase, adown the ages, his shadow may never grow less; and, as the story of his remarkable career develops into balanced harmony, the fame of this man will take on a stature that we of his own generation, who see but darkly after all, cannot conceive.

It is not our purpose to attempt an outline of his life, nor to write his obituary; we shall content ourselves with putting

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into prominence but two or three memoranda as to facts that punctuate his marvelous story, and show that it is at one with itself. The in-between must be filled in slowly, before the complete mosaic can be unveiled. It is sufficient to say that in a life that had such a *beginning* and such an *ending* as his, there must be very much to set in commensuric detail that is absolutely incommensurate to our current powers of vision.

THE SOURCES OF A NOBLE LIFE.

A Scotch genealogist has traced the descent of the late President McKinley back to Macduff, Thane of Fife, who slew Macbeth. The line is traced through the MacIntoshes, and the Farquharsons of Braemar to one Finley Farquharson, called Finlay Mor, on account of his great size and strength. Finlay Mor was killed at the battle of Pinkie, while bearing the royal standard in 1547. His four sons took the name MacFinlay, or MacIonnly, which in English is MacKinley. The MacKinlays settled at Annie, in Perthshire, and about the end of the seventeenth century a MacKinley of Annie, known as "James, the Trooper," went to Ireland, where the spelling of his name was changed to McKinley. The descendants of "the trooper" went to America, and the late President's descent in that line is traced in his biography written by the Rev. Robert P. Porter.

THE BEGINNING OF A NOBLE LIFE.

"Living in Cleveland, Ohio, is the Rev. Aaron D. Morton, a retired minister, who, while conducting a revival meeting of the old-fashioned Methodist kind, was the means of converting and bringing into the church William McKinley, late President of the United States. In 1857 Mr. Morton was the pastor of a Methodist church at Poland, Ohio, where the McKinley family lived at that time. Mrs. McKinley and her daughter Anna were members of the congregation and regular attendants, but the other members of the family, including the father and William, who was then about fourteen years of age, were not. The revival was held in the spring, and one night toward the end of the week William McKinley attended. He was not noticed until he announced his conversion, which so strongly affected the minister that the latter watched his course in after life, and noticed with satisfaction that the convert was not a backslider. Telling the story, Mr. Morton, seated in his home, said: "Young McKinley's admission to the church made such a vivid impression on my mind that I will never forget it. He had been a frequent attendant at the Sunday services, and was an earnest listener. On the evening McKinley 'got up,' I had been exhorting all my hearers to repent deeply of their sins and seek the salvation of their souls. After the preaching we had a prayer-meeting and young McKinley arose in his seat.

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"He was then about fourteen years old, and a more impressive figure of an earnest boy, I never saw. Standing erect, and looking everyone in the church in the face, he said, 'I am determined to be a Christian. I believe that God is the greatest and best Being in the universe, and I am determined to love and serve Him. I believe religion is the best thing in all the world, and I am going to seek it with all my heart.'

"There was nothing affected in the boy's attitude, but his quiet, earnest manner attracted the attention of everybody in the church. The boy at that time was a student at the Poland Institute, and the stand he took for religion had a great amount of influence with the younger people. After young McKinley's declaration he was received into the church on probation. During the seven or eight months of that period I carefully watched him. He frequently led the young people's meetings in the church. When his period of probation ended he took issue with the other members of his family regarding his baptism. The Church gives converts their choice of sprinkling, pouring, or immersing. I always held that sprinkling was sufficient, but young McKinley insisted on being immersed.

"After he had been received into full membership in the church he was a regular attendant, and became a teacher in the Sunday-school. After he removed to Canton he was elected superintendent of the Sunday-school of the First Methodist Church. Later he was elected a steward and then a trustee." —EXCHANGE.

THE ENDING OF A NOBLE LIFE.

Upon receiving his mortal wound the President walked steadily to a chair, removed his hat and bowed his head upon his hands; then, turning to his Secretary, he said, "Cortelyou, my wife; be careful about her. Don't let her know."

Then, glancing down at the assassin struggling in the hands of the crowd, he said to those about him, "Let no one hurt him."

When passing into unconsciousness, before the immediate operation, he murmured, "Thy kingdom come; Thy will be done."

The mortal physician did his best, and we had a short respite of hope, that nerved all to the ordained degree of strength—Then came the end. It was not possible to pass the cup along: And so God's will was done.

His converse, in that week of hope, was substanced only upon things that are solid, because *founded* upon Revelation—without which nothing is of any consequence so far as mortal man can discern. President McKinley never "took any

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chances," and it was no "chance" that took him to his reward for our sake;—for here *we* are the Scape-Goat! That he was caught in the brambles was because the Altar is four-square, and the time of the third "horn" had arrived. Let it not be forgotten that: There is another "horn" and that another carpenter must hew it down to his own loss and gain, and thus to our own gain and loss—as we are "the Scape-Goat."

Not as Yellow Journalism puts it do we intimate these thoughts; nor to suggest any probable line for their consummation, but rather as a record that we believe in Moses and the Prophets.

Upon September 13th, the President's condition suddenly changed for the worse and Mr. McKinley himself knew that he was dying. Frequently during his last day he repeated the Lord's Prayer, and on one of those solemn occasions all of those present united with him in that beautiful petition.

His last words to his wife were, "God's will, not ours, be done." Then he was heard to murmer, "'Nearer my God to Thee.' That is the inextinguishable prayer—that is my prayer."

Just before passing over he said to those about him: "It is God's way; it is for the best."

And finally, he left a parting word for all: "Good-bye all; good-bye. It is God's way: His will be done!"

President McKinley died on Sept. 14th, 1901, which was Tishri 1st, 5662 A. M. of the Modern *Jewish* Calendar, Rosh Hashanah 5899 A. M. *true*.

It will be interesting to Gideonites to know that the wife of Dr. Matthew D. Mann (the Buffalo surgeon who operated so skillfully upon the late President in the emergency hospital on the Pan-American Grounds) has been among our correspondents for years; and that his son came out at the head of his class in the Military Department at Yale in 1890, the first year of our own incumbency thereat.

Some time ago Mr. McKinley wrote as follows in answer to an inquiry respecting his religious belief: "Washington, May 26, 1899. My belief embraces the Divinity of Christ, and a recognition of Christianity as the mightiest factor in the world's civilization.—WILLIAM MCKINLEY."

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THE LORD'S PRAYER.

OUR FATHER, WHO ART IN HEAVEN;

HALLOWED BE THY NAME:

THY KINGDOM COME:

THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN;

GIVE US THIS DAY OUR DAILY BREAD;

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US;

AND ABANDON US NOT IN TEMPTATION

BUT DELIVER US FROM THE EVIL ONE.

FOR THINE IS THE KINGDOM, AND THE POWER. AND THE GLORY, FOREVER AND FOREVER;

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SUPPLEMENT.
Our Race News-Leaflet, Nov. 1901, A. D.

SUNLIGHT.

For Private Circulation only.

This letter is written in reply to requests and in order to post our friends further as to the causes which led up to our suit against the New York *Sun*. This suit is undertaken quite as much for them as for ourselves, in that the Cause is a common one to all concerned.

That journal has led all the rest in unwarranted vituperation during our thirteen-year battle with the Press; and, in that at the end, it has perpetrated the deliberate and gross outrage which led up to the suit, there was nothing left for us to do but to resist them at the Bar of Justice; for at last it became a question as to our own continued right to life, liberty and the pursuit of truth as an author, editor and publisher in their presence.

The *Sun's* animus will be apparent from what follows. We presume that some of these clips have long ago found their way into the personal collections of our subscribers; if so, we request additional memoranda thereon, and as to others of similar character, if in possession. It is also to the interest of all concerned that such of you as have access to the preserved files of this journal, the *Evening* as well as the Morning *Sun*, will satisfy themselves that, date by date, they are *bona fide*, and thus corroborate our own clippings and investigations, reporting at once to us to that effect.

It must be manifest that we did not seek this controversy; it has been forced upon us steadily, and its force has steadily reduced our ability to succeed in what, even had we been left severely alone, would have been sufficiently arduous. But it stands to reason that when so powerful a journal as the New York *Sun* and its Association, persists in misrepresenting in their articles and editorials, everything one does, it has every chance to crush, even Truth to Earth, and that it is nothing short of both our necessity and our duty to resist it at such an extremity.

We presume that the Review, which culminates such a bitterly conducted pursuit, has already completed our discomfiture in the literary and publishing capacity. It has been deliberately waged, without quarter asked or given, and without recourse, as they supposed. Unless, then, we can now obtain speedy vindication at the Bar of Justice and reverse the public

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sentiment that the *Sun* has created against us, its intended aim will have been accomplished beyond any further and subsequent recovery therefrom.

This final action of the *Sun* at the close of its long period of abuse has done more to ruin us financially than any thing else. When its attack came out we were busy at revising our last Study with a view to plating it, and had held the type almost a year. We were also about to begin issuing its second volume, using the type thus released. The whole matter was stopped at once. It had to be. We simply had to resist this wicked charge, for it not only diverted the little remaining public interest from us, but took from ourselves what little enthusiasm, in the face of such odds and after so long a fight, we had left for further advanced work, and made it necessary to devote all we had left, and all our funds, to the mere vindication of a right to publish Truth as we recognize it, without being libelled. Had we held our peace, it was a case of failure anyway; now, it need not be one, if we succeed, and we certainly intend to fight this matter to the last ditch.

Finally, should this Letter and Supplement fall into the hands of such as are not upon our Lists, it will serve at least to explain to them how difficult our role has been made for us by our enemies. We have merely been fighting for truth along latter day, but none the less ancient, lines. And if casual readers know nothing of the merits of our method and material, except what a prejudiced journal has originated, and a misinformed and so far innocent outside press has spread broadcast, we conjure them by these presents to secure and investigate the other side of the matter for themselves.

The cause of "Truth against the World" is certainly one of public concern, and the following synopsis of the way in which at least one phase of it has been maltreated should convince every lover of fair play, that our right to a public vindication is fully justified, and that nothing short of it can restore us to an even plane, and that it may be his own manifest duty to assist thereat, in that he himself may have been misled by these unjust reports, and would have come along with us long ago had it been otherwise.

The investigations of President Robert G. Cooke, of the *Grafton Press*, as detailed in the *Sun* itself in a recent two-column article (Sunday, Nov. 24th, 1901, page 2), shows that people's "Reasons for Buying Books" are mainly influenced by "Reviews and Notices, in solid standard papers". What tremendous damage, therefore, such persistent misrepresentation and libel, as we have suffered for so long, must have been inflicted upon all concerned! It has cut us off from the public, and has turned the public away from us. A capital of some

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$50,000 has been spent in our business, it has now printed some 25 standard books with plates for future editions, and conducted a monthly magazine for about 10 years from our own pen. The topics are preëminently those of current interest and the treatment novel, but the entire effort and enterprise has been literally ruined by the enemies of truth, and the New York *Sun*, more than any other journal, has been responsible for this situation from the start. For it did start, and it has maintained, a method of attack that would have ruined any author's original chances to reach a wide constituency even upon current topics, no matter how grand they were, nor how good his own treatment thereof might be.

The *Sun* has been as deliberately unjust in all of its criticism of our literary work, as this digest shows it has been maliciously libellous as to our Professional record and mental standing.

But these are days of Investigations and Vindications upon all sides, and the spirit of the age is being thoroughly aroused to do justice in too many directions for us to doubt that our own time will arrive at length. We lost the reading public through the injustice of the malicious section of the press, and we still hope to recover it through the honesty of that far larger section that will always endeavor to make an *amende honorable* when it understands the true situation.

Craving, therefore, an awakened interest in the premises, and anxious above all to see The Cause for which we resigned from the Army yet established by what is still believed to be mightier than the sword, I am,

Sincerely yours,

C. A. L. TOTTEN.

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As to Our Suit with the "Sun."

The animosity with which the *Sun* pursues any one against whom it entertains malice, is demonstrated by the way in which it has ceaselessly attacked, for whatsoever acting cause, ex-President Cleveland.

But perhaps the most pointed instance of the *way* in which it has first originated its own premises, duly led up to their conclusion, and then announced them as facts ; and, of course, intensified its own intentional animus, is *exemplified in the way in which from the start of the present controversy it has handled Prof. Totten, formerly of Yale and once of the United States Army.*

For instance, away back in 1891, May 30th, the *Sun* had occasion to review Prof. Totten's Study Number Three, in which he deals with Mother Goose stories incidentally to illustrate his case. This *Sun* review, which perhaps is one of the few that it has ever devoted to Totten's hundreds of volumes and brochures, has been its stock in trade ever since.

The Reviewer found fault with Prof. Totten's use of these rhymes as texts for further lessons, even to grown folks; and, although in the very same review it recognized that others had employed these texts to point a moral or illustrate a tale for grown folks it has never failed to harp upon the thing—this same thing—as if it were at least erratic for Totten to do so.

This particular review of 1891 is by no means the first of the *Sun's* efforts to blast the reputation of this author, but it is a good beginning for our present purpose.

It is full of sarcasm, subtle ridicule, and is the suitable beginning for our present purpose—that of an exposition of the *Sun's* attitude, which is that of malice and intentional injury throughout all subsequent years.

Skipping a year we come to April 23d, 1892, when the New York *Sun*, in an editorial (the animus of which, in view of the present complaint, will be manifest), states as follows :

"*No doubt* the removal of Lieut. Totten from New Haven to a new post of usefulness will be a relief to the Yale faculty. The eccentric performances of this warrior, mystic, and calculator of doomsday dates, while hardly a scandal to the University, has been sufficiently ridiculous to make the Faculty very uncomfortable. They never knew what the Lieutenant might do or say next; whether he would appear on the campus in white ascension robes, or sound the trump from the front steps

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of the College chapel. *We suppose the Faculty took steps to get rid of the excellent gentleman as a feature of the University;* and to that extent Lieutenant Totten's prevision of the imminent end of things was correct."

We have traced the particular ray of sunlight (?) referred to above under date of April 23d, 1892, across the continent. It was editorially copied here and there from Camden, N. J. (in the *Post*), to Salem, Oregon (in the *Statesman*), all of which goes to show how such editorials work wide-spread disaster to any one unfortunate enough to be selected as a victim by a journal that abuses "the freedom of the Press". It was the influential standing of the N. Y. *Sun* rather than the injurious tone and tenor of the squib itself that secured its editorial endorsement far and wide, and its dissemination must have reduced our literary reputation in the minds of the reading public, wherever it went.

Now, the will is the father of the thought.

It will be seen full fledged in the foregoing editorial.

The supposition that "*the Faculty took steps to get rid of this excellent gentleman*" has, by the time of suit against the *Sun* for its recent outrageous review, become more than a supposition, and is now announced as a fact.

At any rate here is a good beginning from which to trace *Sun's* animus.

The *Evening Sun*, under the auspices of the very same Association, and the very day before (April 22, 1892), perpetrated the following, which, in this connection, will be seen not only to suggest a similar idea, but to prepare their own way for announcing it as a fact;—the cause for which Prof. Totten, supposititiously, was dismissed from Yale—in their own mind.

In other words, here is craft and malice plain, and worked in nine years after the salting of its own mine, so as to bring forth the facts it wished to become public. The *Evening Sun* editorial is as follows;

"Lieut. Totten, who, *by prophesying the end of the world while serving as military instructor at Yale*, has gained a sort of notoriety *which has doubtless* been as mortifying to that institution as it has been harmlessly amusing in most other quarters, is now ordered to rejoin his regiment.

"*Unfortunately the lieutenant himself cannot be regarded as a harmless person in barracks. Many men have figured on the end of the world whose minds WERE sound.*

"All Christendom expected it in the year 1000. Cumming and Miller figured on it later. But the condition of Christendom in the year 1000 was one of literally savage ignorance. This earth was *then* the centre of the physical universe.

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No one questioned that it and all the lights of heaven had been created for no other end than man's use. Not only every comet but every epidemic of disease, every thunderstorm, every casualty of individual life was interpreted as a divine intervention designed as a lesson or a punishment.

"*But Mr. Totten is a man educated with another order of knowledge. When HE falls to figuring on the end of the world, we may NOT SAFELY IGNORE THE PRESENCE OF A SYMPTOM OF A DIFFERENT MENTAL ORDER.*"!!!

The foregoing, from the Sun, is particularly significant. It is full of covert intention to do subsequently what its tenor implies. Take the sentence, "*Unfortunately the Lieutenant himself cannot be regarded as a harmless person in barracks,*" with which it practically starts, and compare it with its penultimate sentence, "*But Mr. Totten is a man educated with another order of knowledge. When* HE *falls to figuring on the end of the world, we may not safely* ignore the *presence of a symptom* of a *different mental order.*"

Here, above, in view of the subsequent developments of the *Sun's* attacks, the way in which they are shown to be leading up to their ultimate purpose, is perfectly apparent.

In this 1892 article and the preceding one, we find the *seed* of the *Sun's* deliberate INTENTION.

It *suggests*, in the first case, that the Faculty *probably dismissed* Prof. Totten; and in this second case, it intimates that he is *dangerous* even in the barracks," and that it will not be *safe* to ignore his symptoms! All this becomes the parent of the *Sun's* subsequent course when the time has fully arrived.

Now on Jan. 23d, 1893, a year later, it was announced from New Haven that Prof. Totten had resigned from the military department, to take effect in 1893.

This was an error, because it was merely the expiration of his regular tour of detail, which ended in natural course, and his successor followed in July, but upon the 24th of January, 1893, the next day, the New York *Evening Sun* perpetrated the following most outrageous attack upon the officer in question. It merely needs to be quoted (we have original clips of all these editorials) to show how deliberately the intention of the *Sun* was *being* formulated, and mayhap from Totten's own neglect at following them up, was becoming bold and brutal.

Here is the way in which it assassinates his reputation according to its own laid down lines (against the officer in question):

"The Lieutenant Totten, at one time Yale's military instructor who does apocalyptic sums, has resigned from the

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army. *His is a form of DERANGEMENT whose usual course is one of cerebral degeneration ending in imbecile DEMENTIA. But it is liable to MANIACAL outbreak, which has often taken an HOMICIDAL direction. Athough society's only safeguard in these cases is allowed to lie in the sequestration of the deranged person, the lingering influence of old Millerite delusions usually suffices to secure their being left at large.* It is another instance among the many that have come to light of late of man's primitive awe of THE INSANE as *inspired*. The books usually treat this reverence as Oriental. Perhaps this is because it survives unmodified in those countries. Its prevalence and persistence among English-speaking folk indicates an independent origin in German forests."

The atrocious character of this editorial is merely second to the *final* one which they made in the article (of March 16, 1901) complained of. It is patent thus far, and all along, *that the Editorial department, and Business End of The Sun Association is responsible directly for the general idea of its agents*, as for instance, for that of the eventual reviewer, that Prof. Totten was, and is, INSANE, and that he was summarily GOTTEN RID OF AT YALE, by the authorities, FOR THAT CAUSE: and this particular article adds the suggestion that the form of HIS INSANITY WAS "DANGEROUS," even to a "HOMICIDAL TENDENCY!"

From this line of clips from the *Sun* there are but two conclusions to be drawn. Either, that these things were facts, or —and rather—that the *Sun* itself had by this time so fully prepared its line of attack that it was ready to spring the mine and maintain the entire matter as a fact. We are indicating animus, and here it has built up its own monument of malice; for it first originated the suggestion, then retailed it as a fact, and now goes on its way. The very next morning the New York *Sun* of Jan. 25th, 1893, comments upon the resignation in the following manner; and in continuation of its purpose to wit:

"In resigning his lieutenancy in the regular army, *against his own will*, Totten of Yale has undermined his prophetic predominance. As long as he prophesied with a sword by his side, or interpreted the books of Ezekiel and Daniel in military uniform, or foretold the date of the world's doom in army boots, we were compelled to look at the alarming reports which he sent to the papers. But since he has become a mere private and unarmed crank, in ordinary clothes, without any income from the Government, without the authority which his Lieutenancy gave him, without the Yale professorship, which he held by assignment from the War Department, *we can pay*

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him no further attention. We cannot help reminding Totten, even at this time, that we are in possession of a mountain of evidence that he is a false prophet."

The intention in the foregoing editorial is to carry on the idea, as it states, that Prof. Totten was resigning his lieutenancy in the regular army *against his own will.* This would naturally further the former suggestion that he had *been forced out* of Yale by the Faculty, and *because* of tendencies towards insanity of a dangerous character; and that the whole matter was *involuntary.* Whereas, it is well known that his course at Yale was complete, served out honorably, wore itself out by expiration; that he thereafter took a year's leave at his *own* volition and resigned in due course against the will, advice, and request of all his friends, family and professional associates, and in order to prosecute the work that he deemed to be his own by necessity.

The bulk of this editorial is sarcastic and states that under the circumstances, being stripped of all former account, "we can pay him no further attention." But, in the last sentence, it winds up with the statement that "we are in possession of a mountain of evidence that he is a false prophet." We shall be happy to see some of this evidence, in that he is not a prophet and has never pretended to be one; enough of it might convince us that he is. At any rate the *Sun* has shown intention and malice enough to make a mountain out of a molehill if there is one within its rays.

The day before, the New York *Sun*, Jan. 24th, 1893, stated the exact reason why he resigned from the United States Army, and here is proof, quoted from its own columns, that it KNEW it, and had no business to publish such an innuendo as the foregoing, to wit:

"Lieutenant C. A. L. Totten of the United States Army has forwarded his resignation to the War Department, to take effect on August 1. He received notice today that the resignation had been accepted. He was until recently a professor of military science in Yale. Commenting on his action today he said:

"'I resigned for the purpose of continuing the work I began three years ago—to vindicate the Bible as written, and for the purpose written; and to fight the higher critics without quarter and asking no quarter; to establish Moses and the Prophets in the arena of human judgment as more creditable than any history whatsoever. If I must go down in the fight I would rather have it upon this side of the great question of Our Race, its Origin and Destiny, than to sit in the seat of the scornful with any company under heaven.'"

The foregoing editorial is accepted as a statement of his

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reasons for resigning, and as *proof positive that the Sun knew them before it perpetrated the outrage of the day after, already commented on*, that his resignation was against his will, and suggestively because of other causes which they had intimated in sundry former articles as cited and had in mind to consummate as they did, in the final matter, to wit, the review of which he complains in the current suit.

What they said in that review was the natural outcome of what the policy of this New York *Sun* Publishing Association had mapped out for its agents, and nothing could be plainer than the line of proof, nor more deadly than the way in which (at long intervals, and with complete aggravation) they have attempted to deal the final blow.

In the review there are no qualifying clauses, the statements are point blank, and the libel is a proof that the agents of the *Sun* had been so craftily educated by the *Sun's* own policy, that they themselves believed the lie to be a fact, and were fearless in dealing it out as a *coup de grace* in the premises.

Malice is thus manifest; intention is plain. The *Sun* set out years ago to do this work; it laid its own lines, followed them up, skipped years to follow them, and then perpetrated the outrage for which damages are now demanded.

This is the history of the malice in the case. There is no qualification in it; no quarter is asked! none has been given, and a business has been wrecked, unless the court finds manifest occasion to repair it.

The final proof that the *Sun* has consummated its plan, appears in the review which the plaintiff was at last forced to notice, and upon which he began this suit. This quotation from the N. Y. *Sun* appears in a review of another man's work —published in the N. Y. *Sun* of March 16, 1901, and, in culmination of its demonstrated plan of literary assassination and business damnation, winds up its attack in the following positive language; to wit, this is what the *Sun* says, in the Freedom of the Press, subject to its responsibility therefor which is in question:

"It argues for the good sense of Prof. Totten, *perhaps*, that there are *some* who profess to understand him. This author (M. Kherialla) who instructs us upon so vital a matter as the salvation of the world, quotes REPEATEDLY from [Prof. Totten] the eminent mathematician and prophet who was summarily disassociated from Yale College because he was judged, in the undress language of that seat of learning, to be off his nut."

This is both a lie intentional, and a libel *de facto*. M. Kherialla does not pretend to quote from Prof. Totten more

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than once, out of 150 quotations from 52 other authors, and the matter quoted is repudiated. It cannot be found in Prof. Totten's works—thus much for the lie. The libel is the now full-fledged plain statement that Prof. Totten was "*summarily* DISASSOCIATED from Yale College, BECAUSE * * * he was judged * * * to be off his nut," or as the *Sun* itself subsequently defines this, was accounted to be "lacking in common sense and sanity."

Surely if one needed proof of deep-laid malice culminating with craft into a final *coup de grace*, we have it in this line of clips. If this fails to set forth the animus pursued to its consummation, it will be futile to attempt to find a superlative example out of the files of those who deliberately attempt to manufacture public opinion out of soiled cloth and then retail it as clean linen. Here, then, is the light shed upon the matter —and the question is, "If you see it in the *Sun*"—*is it so?* Finally, has the public press any right to deal thus with any citizen? Is this method of "downing" one who also has the right of public speech, fair and square and built according to the fundamental Bill of Rights?

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