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# THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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Them that Worship Therein.

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# MEASURED

## The Temple, Altar and Worshippers.

A Critical Era; Verify all this.

Measure Yourself.

### PREFATORY.

A correspondent (Mrs. L. C. C.) who has followed us in our exposition of the Book of Revelation, has anxiously wondered whether we had finished with it. "May I ask," she writes, "if the Leaflets on Revelation are concluded? I have enjoyed the study very much so far, and hope there are more to follow."

No, God willing, we have been far from idle along these lines; and, feeling like John we should have to continue our interpretation (or as it were let him "prophesy again"), we have been continuing the work *de facto*, even in the Leaflets subsequent to CCIV.-V., wherein we brought the elucidation of the Sixth Trumpet down to March 21, 1844—because since then we have been verifying our rod, and actually measuring "the Temple and the Altar, and those who worship therein."

The measurements given in the recent News-Leaflets (XVIth Set) are of supreme importance at this very juncture; for they enter with us into the period (59 years) closing the Sixth Trumpet and subsequent to its opening 391 years (1453 to 1844 A.D.), and fetch us down to the *Eclipsed* Easter-Passover full moon of April 10-11-12, 1903 A.D. (*vide* Leaflet CLXIV.-VI., May-July, 1903, pp. v, 14-22). Thus all of this additional era, which is devoted to the Vision of the Mighty Rainbow Angel; his little open book; the incident of the Seven Thunders; his oath; John's "eating" it (or *appropriating its contents*!); the sweetness of its revelation, the bitterness of its experienced rejection; the measuring of the Temple which ye are, and of the eternal one and the Altar (Pyramid, its capstone or perhaps the Coronation Stone) and of those worshipping therein (Our Race) the testimony of the two witnesses (Old and New Testaments), and those, Judah and Israel (among but not of the Gentiles!) who use them; their death and resurrection at the specified times as we shall see anon; and all of which is necessarily included in the time to be accounted to

the Sixth Trumpet—Rev. x. 1-11; xi. 1-14!) has in effect been practically accomplished.

This graphic *depiction* of events, both subsequent and precedent, to March 21, 1844 (1844-1873-1903, +3,1416 years  $\pm$  into 1906) is all *preliminary* to the sounding of the Seventh Trumpet (Rev. xi. 15!), as is manifest from that mighty angel's oath, (Rev. x. 6-7); and covers, its seems inevitably, the striking time of "XII. o'clock" upon the midnight dial of the ages.

We have long had the general plan, or Template of the Temple in our hands, as generally measured in the entire "Our Race Library," and of course can anticipate in part, and mayhap as in a glass only darkly, much of the future, which must agree with the broad prophetic numbers; but our more recent purpose has been to sharpen our scale to a perfectly fiducial edge, just because all the signs indicate that we are so close to the day when the "Mystery of God" (now so familiar and harmonious, in its Anglo-Israelitish and chronological proportions to *us*), will be plain to all,—whether they are prepared to appreciate it or not.

It must be remembered, too, that on a former occasion (Leaflet CXCI.-CIII. pp. 6 to 8) and subsequently (Leaflet CCIV.-V. pp. 5, 7, 10, 23!) we have plainly stated our conviction that there was plenty of time (3,1416 years 1903-6 A.D.), within which to set our scales and exposition in final order to resume our study at the next serious punctuation in the base line of our triangulation (Sacred Solar and Lunar graduation of the Measuring Rod). So we set ourselves at once at the task of rectifying or at least verifying all of our resultant dates and data by our harmonized metron.

To this task we both called for and received the skilled assistance (in verifying and testing critically the system as rectified) of companions in the premises who have studied the entire system from special points of view, to wit: the valued labors of Messrs. Geo. B. Geissenhainer, and Romanus B. Carpenter and Mr. Wm. E. Hewitt, with such results as you have already shared (Leaflets May, and June-July, 1905).

In the meantime, as if with direct providential assistance in the undertaking, we have had a quantity of extra help sent in and added to our specific data, the outline of which accompanies this Leaflet. Its two authors (Mr. and Mrs. S. C. Murphy of Watsonville, Cal.) are well tried and true Gideonites of long standing; and submitted their results with a view to getting the plan of the true chronology into a more familiar bird's eye outline, for approval and adjustment, with a request to bring it as closely to the facts as we could. This we have now done, and in addition, have submitted it, before showing



proof, or publishing it, to our other confreres for their own verification and approval. The chart, has now been received back from all concerned, and is therefore ready for publication.

It will be noticed that the data are given in A. M. (A-da-M-ic time) and in its corresponding B. C. (before Christ) and A. D. (Anno Domini) years, the latter being counted rather than the Messianic ones from the Nativity (3996 A. M. or 4-3 B. C.) taken as the division line. The use of the latter, which had been preferable (had not Dionysius Exiguus 532 A. D. made a mistake of four years in setting back the origin, the Nativity of his era), we employed in some of the early studies, 2, 3, 4, 5, 6, etc., as the dividing point of time, but found it confusing, so returned to the commonly accepted origin and nomenclature—for the duration remains the same and no new data are introduced.

With this scale, as now adjusted, one can see at a glance what would have been the age of Adam were he alive at the date of any specified event, as well as its own position before or after the common B. C. and A. D. origin. The outline avoids all obvious punctuations of a merely astronomical or pyramidal nature on purpose, and even avoids "the court of the Gentiles" or general history so to speak, its chief object being to give the dates for the Biblical data referred to. The system, however, is at one with all the rest; and all other intermediate dates can be readily obtained and interpolated by such as refer to the itemized A. M. chronology contained in the Studies and News-Leaflets of the "Our Race Library," after which these may be applied to such further problems as may interest them in the premises.

The scheme is intended for a wall chart, for convenience of reference, and to attract the attention of others; and it is trusted Gideonites will make such use of it. In our opinion, the chart supplies a long delayed necessity, and affords a reliable scale of Sacred time. It contains all of the active vitality of the system that has been so elaborately studied and formulated during our investigations, and embraces all of the variations and corrections that have been found necessary to make it finally perfect.

From our own close study in the precincts of time (Sacred, Secular, Solar, Lunar, Planetary and Pyramidal), we can assert with scientific satisfaction, that such vague systems as are hitherto in vogue around us in the current text-books, and in the jargon of mere theoretical and dogmatic sectarianism, are condemned root and branch by this ultimate and resultant scale to the degree in which they severally differ from it in toto, or at any specified date thereon.

This system alone fits all the facts, and each of the facts, in every sense. It is in touch with the Scriptures, with History, with Astronomy, with Arithmography, with Py-ra-midology; and its very A.M. dates are functions of the whole, with each other, and with all of the planetary cycles. What more do we need? What more ideal "reed like a measuring rod" can one conceive of, wherewith to "arise and measure the Temple," than this one based upon its various ultimate units?

As it has agreed with Moses, it is Aaron's rod, a cubit and a span in length—i. e. the sacred cubit of the arm pit, and Sanctuary, "that bloomed and budded, and brought forth almonds in one night," and that was laid up in the ark as a testimony. It has swallowed up all of its competitors. It is written: "Out of Egypt have I called my Son,"—let *His* sons know that with so potent a rod as this ancient one we need but to speak unto the Rock whence we are hewn, and lo the waters of truth will gush forth to quench our thirst in this almost ended Pilgrimage through the wilderness. Verily, we are at Jordan's banks, and the final move is on towards the Promised Land.

June 21st, 1905.

C. A. L. TOTTEN.

# CHRONOLOGY IN COLORS

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SACRED AND SCIENTIFIC.

The Scroll of Time, and Plan of Salvation,

AS INTERPRETED BY S. C. and E. H. MURPHY.

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CHRONOLOGY REVISED BY C. A. L. TOTTEN.

and that

Tested and Verified by Messrs Geissenhainer, Carpenter and Hewitt,  
so far as we were able.

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Rev. XI, 1-2.

# **THE PLAN OF SALVATION**

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## **A Colored Chronological Chart**

### **Of**

# **THE HOLY SCRIPTURES**

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**By S. C. & E. H. MURPHY,**  
**Watsonville, Santa Cruz Co., California.**

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The purpose of the Compilers of this Chart is to set forth the Outline of the Scriptures so plainly that any one who may desire to do so can make an easy and connected study thereof. We have endeavored to connect most of the principal events and characters of TIME, so that one may see at a glance where they belong upon the—true—Chronological Scale.

#### **EXPLANATION OF THE CHART.**

The Scale running down through the center of the Chart represents "Time", from the Adamic creation until, as we understand it, time shall cease, and what is called the Eternity, begin—after the "little season" during which Satan shall be loosed, and subsequently to the Sabbatic 1000 years, or as common parlance also designates it "The Millennium", to wit: the seventh and last 1000 years, for we are now in the sixth Day or Millennium—it is the seventh or last, that is Christ's.

Time is divided by the Red Stars into three great divisions according to Hosea, 6, 2, "After two days will he revive us; in the third day will he raise us, and we shall live in a sight." These days—in a more specific sense—begin around the Captivities and extend to those of our own environment.

In Luke 16, 16, Jesus said: "The Law and the Prophets were until John; since that time the Kingdom of God is preached", and John, in Revelation 14, 6, said, that the Angel would preach the Everlasting Gospel at that time.

Moreover (Matthew 13; 33), Jesus said: "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened." In this parable the leaven represents the truth which the Church (Ecclesia) of all ages has given into the hand of those who kneaded (needed) the three measures of time (meal).

The time is divided again by the Blue Stars into seven principal Dispensations. These are again subdivided by the red marks into epochs, or principal events, and so forth and so forth, accurately dating them.

The figures to the right and to the left of the scale and running parallel with it, denote the lengths in years of the several Dispensations, periods and epochs.

The blue figures on the blue marks give the dates of the beginnings of the Dispensations, the ones on the left of the scale denote the A. M. time, or the time from the Creation; and those on the right of the scale denote B. C. and A. D. time.

In the same way the red figures upon the red marks indicate the A. M. and equivalent B. C. and A. D. dates of the events against which they fall.

S. C. & E. H. M.

# PEACE OR WAR ? OR UNIVERSAL WAR ?

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## PROF. C. A. L. TOTTEN ON THE HOROSCOPY- GRAPHY OF CURRENT EVENTS.

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**Eclipses, Lunar and Solar, and Notable Planetary Signs  
Mark the Russo-Japanese War, and Council of Peace.**

**—An Interesting Survey.\***

Amongst the various matters attracting the world's attention at the present moment, perhaps there are none so prominently before it as the coming total solar eclipse (August 30); the messenger eclipse of the moon, which precedes it by a fortnight (August 14); the Russo-Japanese war, which, well drawn out, has long diverted the political eye from the "Eastern." to the "Oriental Question," and now, sharply here at home, directed it upon the peace conference between the two belligerents, themselves. These are at least the peaks; towards which most men, standing upon the ordinary plain of life, are in general glancing; to see as it were what "sign," those put upon them in affairs, shall give forth as to the day; and, for tomorrow?

Now there be those who feel that all these matters are united; are but parts of one arrangement; the question

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\* New Haven Register, August 11, 1905.

then is, whose? And perchance, if it be the concern of any one in particular, they ask themselves, are not these men upon the mountains signalling to each other, rather than to those upon the plains below? The answer is, Not rather, but as well, for they are in fact related, and are working at, even if not able to work out, the destiny of man.

It is my own belief, and has been my anticipated conviction that at about this time the whole world would be moving into seasons of great import,—perilous ones—times, too, of supreme purport; and yet, with these signs all about, and even amid us of the United States, and in fact in and about all other peoples,—(though the English speaking peoples are the least afflicted)—men “see” (without eyes as it were), and so “do not see!”

I hope to show later on how the name “Jehovah” has been recently written upon our skies, again; for a dozen years ago it was spelled out there, and I myself called attention to its ominous meaning! That spelling and this recently recurrent one, were what in the Bible are called “signs in the skies”—in enumerating things about no other days than these: distress of nations, and the one against the other; and kingdoms against kingdoms, and great earthquakes in divers places; and famines; and pestilence; and fearful sights!

Great heavens! Have we not had all this, as set forth in St. Luke (xxii; 10-11), and more also, as set forth elsewhere, since 1892? It would take several articles to deal even with the best known ones that have occurred on land, on sea, on high, and in the waters under the earth—for the terrors of Mt. Pelee came from them, they pouring into the “banked up” fires of that terrific furnace:

I need not specify others; but I can; and I may yet expatiate upon some of them separately in the future. In

the meantime there are two most significant ones to occur this very month; the one preceding the other as a mere messenger as it were:—so I shall call it the messenger eclipse, for the greater one is to be in the sun, and it will exceed the messenger, which will be in the moon, even as the greater light is superior to the lesser one.

And was not this very ordinance written upon them at the beginning? It was not only "for seasons, and for days, and for years" that they were placed there, but primarily "for signs!" If one doubts this then let him look it up in Genesis (1:14, et cet.) But I need not repeat here what I recently set forth thereon in another local journal. for I have a connection therewith to set forth in this one, which I did not and could not then have anticipated:—as to what now will noticeably synchronize therewith:—for it has arisen since then upon other lines than astronomy, chronology, prophecy or history. Yet it will make history! I refer to the peace conference, since then projected and now in session, its incidents practically being horoscoped day by day by a remarkable set of conjunctions in one of the most historical months of the calendar.

The lunar eclipse occurs upon August 14—and almost "every eye shall see it"; for it will be visible generally through the whole of North and South America, and the Atlantic ocean; and in part of Europe, Africa, and the Pacific ocean—perhaps penumbrate Asia too. This is very remarkable:—for such universality is rarely afforded as an addition, even to such a "sign!"

The eclipse is to be a partial one covering about 0.292 or nearly a third of the moon's diameter, and at its middle will show the bow of Diana aimed down towards us, i. e., as a crescent with the horns up. In New York it begins at 8:12 p. m., at New London at 9:39 p. m., and here at about



8:55 p. m. I merely average this; at any rate watch for it a good spell before 9 o'clock. So much for what we have called "the forerunner."

And now as to its far greater successor, so great in fact that all the prominent observatories of the earth have packed up their telescopes and kits and sped their expeditions long ahead, so as to be at some fair vantage point of view on time to watch its wonders.

We at home must make the best of what is locally presented, be the weather propitious. Unfortunately here it will be but partial, because we are not upon the center of its trace, but to such as are the moon will appear to bite out of the sun's disk 8.2 digits, or about two and a third times as much as our shadow takes out of the coming full moon, so you can judge of the matter for yourselves. The eclipse begins with us at about 5h. 49m. a. m. The sun rises at 5h. 12m., so the eclipse will occur about half an hour later. Be sure to rise with the sun and see it put partly out; and watch its effect upon your environment of nature and its denizens for it will afford you a sunrise and a sunset scene combined, which is a rarity indeed.

The middle of the eclipse occurs at about 6h. 36m., and it ends at about 7:37 a. m., the sequence being reversed. It lasts about 2 hours( 1:57.)

Civilized nations are interested in it chiefly for such facts as it may put within our repertoire of science, so called; but to savage and to barbarian peoples it will be a "sign" indeed!

And that their untutored mind is nearer to the right, in its simplicity, is voiced with a trembling "Amen" from all subordinate and animate nature itself.

In all of the localities of totality in particular, it will awe the living things that cannot speak—but can sing praises to the sun at dawn, and in other ways give evidence of the gladness of their expectancy and welcoming of day!

The dawn will come on just as usual, all over such localities, and, at the very earliest "glow of morn," though the "foreglow," "the dawning," and "morn"; past "the twilight angle-line," into the very "skriegh o' day," as the orb comes up and its impressive rim looms over the horizon, red and big with promise of more food, more life, more pastime, and more sport, (for their's is a life of hunting and fishing, and travel and variety), even as they close their anthems and are about to go out upon their several quests, behold a sudden something,—instinctively known to be different from a mere cloud, an increasing of gloom into a horror of so great a darkness, and so quickly come that they cannot if they would sing "even-song"; behold the night again is on them!

In their hunger and terror, with howls and wails, and cries of alarm instead of notes of praise—thinking that their God of all—Sol, Ruler of all mundane things—Himself, is Dead! They will stumble to their dens and lairs, or barely flutter to their roosts and nests.

It will seem to any of them that may dare to peer out upon that darkening scene—and certainly to such as are caught too far abroad to reach any shelter at all—that they are actually witnessing the end of all things—aye "the crack o' doom"; and, at the center of the eclipse, when none but an eagle had ever been able to look and sail right at the orb o' day, with what sympathetic interest might one contemplate their dire concern—the very eye of God will appear black and fringed with flaming brow and lambent lashes.

The matter will dismay men, too, in far-off lands, and not fail to impress those near, with its unusual circumstances according to their temperaments.

A total eclipse of the sun is the—

not "one of the"—most awe-inspiring manifestation of nature.

It is not a mere local matter, nor to be compared with one, however dreadful. It covers the whole earth along its central path, and all of its inhabitants in the same day, with a consciousness of what pigmies they are. It is as if all the world were dwelling on a single floating ark, instead of living on a flying globe, and had come suddenly into an ocean of denser and more unknown gloom than ever known—the waves and the seas roaring.

No! no! it is no matter if "the event is the mere necessity of natural law." No other phenomenon of nature puts that sudden thrill of awe right through so many human hearts and consciences as it does. And that the very animals feel the on-coming of an earthquake, eruption, cyclone, simoon or a tornado long before men do (who have lost their natural cast by the very gaining of so-called "knowledge")—stand aghast when such a phenomenon occurs, is a proof positive that men themselves will stand a-horror-ghast in that day, bound to come, when the very sun, riding high, shall actually "go down at noon," and the moon refuse to give forth light.

"Don't believe it," eh? Why bless your stars, the sun and the moon stood still over Joshua at Beth-Horan, and the shadow on the dial of Ahaz even went back 10 degrees before the very eyes of the high priest in the days of Hezekiah.

"Don't believe these things either," you say? Why man, you may hold your own ideas, so-called scientific (mayhap falsely so-called) as to the mechanism of the universe, even as other heads as good as yours, Ptolemy for instance had his, and others theirs. But all may have been, and yours also, as much astray from the truth as those of a child might be, while railroading up and down and around "the loop"

and seeing the trees going backward and forward and even revolving about each other in all sorts of opposite and curious directions.

My own idea, too, of the mechanism of the Cosmos may be all wrong—but one thing I do know (and so do you—even by the recurrence of day and night) and that is, that it keeps time as ordained; for the sun and the moon and the planets also were set for signs and times. Watch both.

And another thing I remember which you appear to have forgotten, or not to have conceived, so I must at least recall it to your mind. We both have "watches," little mechanisms that try to do so, too, keep time. They are based upon God's time, which is standard, or are good for nothing. Now I can turn mine back without a shock, can't you? Or we can reset them, and use them at races as stop watches, and at sea to find our place upon the globe, and stop them for some other purposes, while as yet within they are going on, and loose them and they will tell their own delay; we can make them repeat the hour as often as we wish, and they will still ring others upon time.

Now if we can do this little, do you still dare to say—as a mere dweller in the dust of a planetary wheel out of which you yourself are made—that he who made the universe cannot do as much, and more?

But we must return to our real topic no matter how interesting this secondary one may be. This particular total eclipse is an "omen"—ominous punctuation—a significant event at least, if you demur. And this is so even from scientific points of view; for chronology and prophecy are sciences, and so is history—I, e., prophecy when it comes to pass—though we will grant that the former two are subordinate ones and depend directly upon astronomy. Nevertheless, a sign like this one, that puts a special mark upon a special date at a

day or time like this in which we live, ought to cause even "an undevout astronomer" to see the madness of his false position if he denies God and His ability in His Own premises which He created to say unto the sun "Stand Still, or, Go down."

This eclipse occurs exactly 29,530, etc., "moons" from the solar eclipse of April 12th, 1903; that is exactly as many "moons" as there are "days" in a lunar month! Wonderful coincidence! Because the interval is thus a literal "month of moons!" No astronomer nor mathematician on earth can add to it, nor take away a single decimal.

Nor is this all; no, no, by no means "all!" The interval fits into the sacred scale or calendar of mundane time more ominously than any other with whose astronomy I am familiar.

And in these premises I have a right to speak with some authority for I doubt if Bishop Usher, whose works I own and have used, ever dreamed of accomplishing the amount of work and netted the results thereon that I have discovered and printed and put on sale for such as appreciate such things right here in this New Haven town.

For, in being a "months of moons," and spanning from April 12, 1903, to Aug. 30, 1905, it bridges the sacred scale of time kept in the Bible from a "passover," (which you will remember was at that time also an "Easter!") to a Tishri 1st, or to the true beginning of the coming Jewish year, 5666 A. M.

The very Jews themselves do not know this,—and from their own standpoint, not knowing both sides of the question as I do, will justify themselves in doubting it—for they will keep their New Year's day this year, a month later, being quite as much awry as to the real mechanism of time, as we Christians too are as to a true reckoning from the actual day of the Resurrection. Neither of these running systems date back of the council of Nice; nor will they splice upon the

true system all along the line, although at points like that of April 12, 1903, they sometimes do.

But after all, and in spite of the relation of our arguments as based thereon to the events in the sky that are about to take place before innumerable men about the globe; from my own standpoint, as a student of prophecy fulfilled, and transpiring into history, they are but incidents in the more important matters of human affairs. Whether future events were prophesied or not they will serve to date them, and as matters of fact are certainly strangely coincident and to be curiously interwoven with the war in the Orient and the council of peace in the Occident, with which afar and near all men are equally interested.

This incoming and solar eclipsed civil year of the Jews, 5666, A. M., messengered by the lunar eclipse of August 14, does therefore as a matter of fact occur, or is now in anticipation, even as Russia—the modern, and of old predicted hater the Jews, to wit: “Gog, the land of Magog” (whom the prophets of Israel and Judah have doomed because thereof Ezk. 38, 39), and Japan—by some supposed to be descended from the Jews, (although my studies convince me that they come from the Hittites) are hot and cold at a council of peace right here, in our—a part of Israel’s,—midst—for this is the land of Manasseh! Their war is still on as I write, and so is their council, and these eclipses are coming on during both war and council! so I am interested in all of these strange “coincidences.” and have enumerated at least a dozen that are put in their place, chronology and prophecy.

But I myself hazard no prophecy as to the outcome of the present council of war. I simply feel that this is not the end of matters inimical to peace (for it is written that “there is no peace”) whether Russia accepts defeat abroad or not.

It is at home that Russia's horror dwells, and will dwell until put away by a greater horror—anarchy—and that by a superior one—perhaps by a **Napoleonic reorganization of all Russia** for an exit from the north somehow or other.

If Russia is defeated, or peace is declared now, the entire Orient would be shut against any such future effort, and certainly all Europe would oppose a republican Russia with Napoleonovism at its captivity.

Without a navy on the ocean, and with but little hope from the one now boxed up in the Baltic, what would he do with his vast armies.

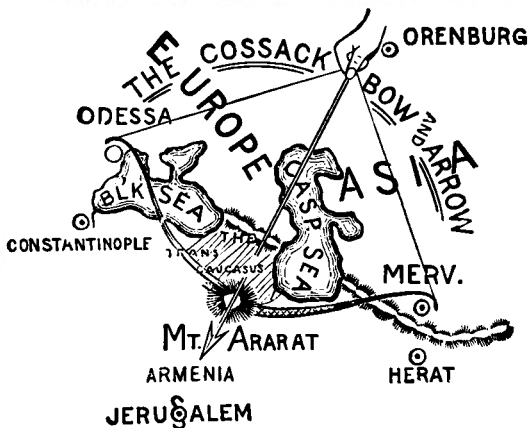
Why just exactly what the Bible says, using her modern name, "Rosh Mesheck and Tobolski." He would push out of the Caucasus and down the Euphrates toward Palestine, but only there to be defeated, blotted out, Senacheribed, in some tremendous way by the angel of Jehovah, who is the very god of war, and there and then Russia and all her hosts will certainly be buried and nowhere else.

That will be the way the "will of Peter the Great" will be finally probated, no matter how these present negotiations machinate.

Take the other view, even if Russia refuses peace though the czar is the father of its palace at the Hague, and ultimately defeats the Japanese, and drives them back, and following them into Manchuria, the farther now her autocratic hosts get away from home the worse and surer will be the fall of the Romanoffs at home; or the more outrageous will be the necessity to make some similar effort in the west. So there is no other route for them; it is apparently the weakest one, too, and their best. Therefore, peace or war, defeated or not, the rest of the program must go on, and for the very same reasons.

The gist of the real eastern question is fully expressed in the following dia-

gram. I drew it some 20 years ago, and have employed it dozens of times to punctuate the proper solution of every phase of international unrest ever since; pointing out that the focus of all things was Jerusalem. For instance



### What is Going to Happen ?

the Russo-Japanese war of now some 551 days' duration (August 10) is on the circumference, its most important effect has been to give revolutionary (republican so-called) Russia her awakening chance. And so on, every time, and this time, the situation always reverts to the real Mediterranean localities.

Nor do I share these ideas alone, nor without distinguished companions. In his recent Indian blue book, which raised a rumpus because of its blunt soldierly enunciation of the facts, Lord Kitchener declared "that an administration framed to meet peace requirements was incapable of the expansion that was necessary in the event of the life and death struggle for which Russia was preparing, that rounds up at



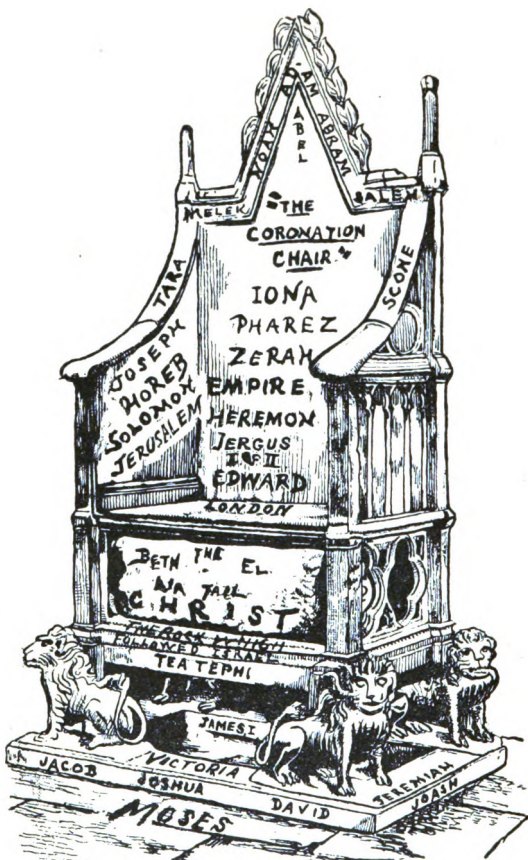
Jerusalem, for it really has to do and deal with the Jews.

Again in his momentous May speech Mr. Balfour, Britain's prime minister, was even blunter as a statesman than Lord Kitchener as a soldier; the two main features of his speech were of themselves sufficiently important to command the attention of the whole world. They were (1) a flat denial that a successful invasion of England was possible, and (2) a warning to Russia in the plainest terms that any attempt on her part to extend her railways into Afghanistan meant war to the death with England. The language was uncompromising. And thus again the hook is in the nose of the bear to turn him back to his only exit, the Caucasus.

And all of these matters do run with the calendar, I mean with its principal punctuations. For instance every event of importance in this peace conference, has fallen upon such a date, new moon, July 30, first quarter, August 7-8, beyond which I cannot go, writing as I am on August 11, save to anticipate significant events for the eclipse dates. In this connection let me close with the refreshing of memory that the czar has placed the birthday anniversary of the heir to the throne as the date for the long delayed ukase for the Russian national assembly, August 12, just before the messenger eclipse, et cetera, ad libitum along such lines, all of which are fraught with fate, and eventual doom.


We have "seen a heap" in the past "moon of moons," and it is my humble opinion that we shall see quite enough, along the moons that will measure the coming Hebrew year 5566 A. M. May we all live to see, and to see through it, and them.


C. A. L. TOTTEN.




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