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HIS FACE TOWARD JERUSALEM.

The Project of "Sivartna" Most Favorably Received.

AN ENTHUSIAST'S PHILOSOPHY.

The New Jerusalem Which He is to Build—Astounding Precocity—An Old Head on Young Shoulders.

The New Jerusalem.

San Francisco Chronicle: Prominent Jewish people in San Francisco are not very favorably impressed by the project of Professor Merton, better known by his pseudonym of "Sivartna," to restore Palestine to its ancient greatness and rebuild Jerusalem. Every one who has any claims to be considered a well-informed Christian knows that it is part of the orthodox Jewish faith that the exiled Hebrews, scattered to the four quarters of the globe, will be finally gathered up by the omnipotent hand of Providence and placed, in all the glory of their pristine power in arms and art, in full possession of Jerusalem. The word of the prophet hath so declared and it has stood in the scriptures through ages, a prediction which Hebrews have revered and Christians respected.

A belief in the words of the ancient prophecy is most natural in the Jewish people who in an almost miraculous manner have preserved, through centuries of vicissitudes, the characteristics and traditions of their Oriental ancestry. Even the wonderful tenacity of the Irish race in battling through centuries for national recognition is but a mere modern instance compared with the protracted struggle of the Jews for an independent existence. Almost a thousand years before the Irish people were placed under the ban of expropriation the children of Abraham had been driven from the valleys of Palestine and were suffering the hardships of exile in various lands. Wherever this Oriental people went they carried with them the traditions of their land of promise. They had been in exile and in bondage before and fate had favored them. Their prophets had foretold that the Babylonian captivity would be followed by an era of great national power and prosperity, and the words had come to pass. The temple had been restored and the glory of the epochs eclipsed. When, therefore, the seer of a later age of adversity predicted the reconstruction of a new Jerusalem after the Roman conquest, and the political ascendancy of his race once more, the prophecy left an impression which thousands of years have not entirely effaced. The attention given to the utterance of "Sivartna," and the fact that the orthodox rabbis pray daily for the restoration of Jerusalem to their race, prove how slowly the faith in the full letter of the prophecy is being removed. In the spirit of the prophecy the reformed as well as the orthodox Hebrew church firmly believe.

REBUILDING JERUSALEM. The comments of enlightened Hebrews on the Sivartna scheme are very interesting, inasmuch as they demonstrate how far the civilization of the west effects the race characteristics and traditions of the east. When, therefore, it is stated that even among

the most orthodox Hebrews in San Francisco Sivartna is regarded as a new comer, devoted to a most impracticable project, it will be seen that the effect of time and social surroundings have modified the spirit of Judaism.

According to the press dispatches, "Sivartna" has in fact a great number of Jews with his religious fervor, and will at once transplant his impressionable co-religionists to Palestine. He has laid out extensive and careful plans. It is said, for the rebuilding of Jerusalem in the temple in harmony with the prophetic descriptions in the Bible. According to "Sivartna's" views, the New Jerusalem is to be the religious and political center of the world, and the valley of the Euphrates the home of 100,000,000 of people.

It was hinted some time ago in press dispatches that "Sivartna" was only another alias of a man who, some years ago, appeared in San Francisco under the title of Rabbi Edward Joseph, to advocate the scheme of rehabilitating Jerusalem. "Rabbi" Edward Joseph collected funds which, it is said, were not applied to the colonization of Palestine, so that if he and "Sivartna" were the same personage, the much-talked-of fulfillment of the prophecy would not have a previous beginning. The editor of the World's Advance Thought writes to the Chronicle, however, to contradict the report that "Sivartna" ever masqueraded as a rabbi in California. None of the rabbis in this city have ever seen the enthusiastic collector, and all that is known of him by them has been acquired through a perusal of his writings published in spiritual and other journals.

"SIVARTNA" AND HIS TEACHING. "Sivartna" is a spiritualist who belongs, according to the classification of what are called soul-scientists, to "the intellectual plane between the creative soul state and the instructive animal state. This condition will be better understood by a perusal of Sivartna's biography, as published under his own direction. In this sketch it is stated that Sivartna, on coming into the world in 1841, A. P., found the religious atmosphere full of excitement in both western Europe and America. In 1848, when he was yet only four years old, he formed a complete plan for the whole course of his life. He learned arithmetic as taught in the schools in the marvellously brief space of three weeks. Two weeks sufficed to make him an authority on grammar, and his other studies were conducted with equal celerity. All this astounding precocity needed an explanation, and Sivartna informed his parents and preceptors that though he was a youth in outward and visible form, he was intellectually a man of mature judgment, for he had lived a great many years before, and now had returned to do a work that was to reach through the whole world, and be the crowning achievement of the spirit which had passed through other bodies until it reached his.

Thought, headed, "The Tree of Life a Reality." Sivartna goes on to show that everything in life is constructed on mathematical principles and the tree form is the arrangement of organic cells that can sustain life. Man is built, he declares, on the organic principle of a tree. Sivartna puts it in this fashion:

A few examples will illustrate the universality of this law. Thus we see that in the lungs the great air tube or trachea branches into the bronchial tubes, and these subdivide until they terminate in clusters of air cells. By these air cells the blood is purified, the vital work of the lungs is done. Dissect any gland of the body and the same tree plan is seen. For example, the liver shows us the hepatic duct and branches, in cells in which the bile is secreted. The parotid gland has Steno's duct, with branches and clustering cells, which pour forth the saliva to moisten our food as we eat. The arteries and veins, starting from the heart, branch out over the body and terminate in the cells of its various tissues, where the blood does the vital work of growth, motion and repair.

And, finally, the great law of tree-forms, finds its highest exemplification in the brain and spinal cord of man. The spinal cord is the brain of the tree. This tree bears twelve kinds of fruit, for the mental faculties were classified into twelve groups by the most recent scientific analysis.

THE PYTHAGOREAN PHILOSOPHY. Pythagoras and his disciples, who lived over 2,400 years ago, went further than Sivartna and his disciples in the matter of all things rested upon numerical relations. They reduced abstract ideas to numbers. Justice, for example, was called a square number, and hence doubtless a just man is in the vernacular of today, denominated a "square man." The actual world was built up of numbers laid one upon another. Sivartna's "tree of life" is a loosely arranged plan compared with the celestial chart of the Pythagoreans, which placed the planets at distances proportioned to the length of strings capable of producing harmonious tones. The universe, according to the Pythagoreans, moved to the music of these spheres and moral and mental qualities were regulated with mathematical exactness.

In man's brain, the "foliage" of which, Sivartna writes, were located the understanding and reason. The heart held the passions, and so on through all the virtues and vices. Sivartna is somewhat different from other persons who have attempted the fulfillment of the prophecy about the New Jerusalem. He does not claim to be personal Messiah, but a composite embodiment. The soul which animates him is not the original Pythagorean spark from the deity, but a spirit which has passed through successive bodies till it has reached that stage where its allotted task is to be finished.

THE TREE OF LIFE. A chronic reporter who had mastered the philosophy of Sivartna sought several distinguished rabbis of San Francisco in conversation on the subject. The reverend gentlemen of the Hebrew faith almost unanimously smiled at the reference to the Sivartna scheme. They took a largely practical view of the matter and considered that the scheme was, to say the least, impracticable at present and certainly can not be made successful in the manner indicated in the press dispatches about Sivartna.

Every rabbi and layman, notably one in Oregon, where attention has been turned to agriculture. Looking from a purely practical standpoint at the project advocated by Sivartna, it does not seem rational to start an emigration of Jews to Jerusalem, when we consider that in some of the states of this great republic there are counties as large as Palestine proper. I, for my part, think we should thank God for the blessings bestowed on our country in America, and be contented with our condition. No, I do not think the Sivartna project will receive any encouragement from thinking people, for as I remarked, the colonization of Palestine, while not impossible, appears at present a remote probability. This is not the time for the Sivartna man who has the mission, and all Jews whether of the reform or orthodox faith, will doubtless tell you much the same.

THE REFORMED VIEW. "The Reformed church," said one scholarly Hebrew, "does not maintain the doctrine that the prophecy of the rehabilitation of Jerusalem shall be literally fulfilled. Even if it did, no one would hope to find in Sivartna the agent of a divine power, or the humble mortal able to overcome the now insurmountable difficulties, both political and financial. With the orthodox Jews the ultimate restoration of Jerusalem is a matter of faith, and prayers are devoutly offered regularly for the fulfillment of the promise. The orthodox faith contemplates the advent of a Messiah, at whose coming the chosen people throughout the whole world shall, as Pope Leo describes it: See lofty Lebanon his head advance; Prepare he wags a God, a God appears. A God! a God! the vocal hills reply: The rocks proclaim thy approaching Deity. Lo! Earth receives him from the bending skies."

"The reform church looks forward with hope to the coming not of the personal Messiah, but that messianic time when Jerusalem shall be rebuilt and the world be ruled by the Jews. Over the world her olive wane extend, And white-robed Innocence from heaven descend. No more shall nation against nation rise, Nor wars warriors meet with hateful eyes; But useless lances into scythes shall bend, And the broad falchion in a plowshare end, And lumps with wolves shall graze the verdant mead. And boys in flowery bonds the tiger lead; The steer and lion at one crib shall meet; And harmless serpents lick the pilgrims' feet."

"Meantime, orthodox and unorthodox alike, we regard 'Sivartna' as a Jewish citizen, and the four rabbis in black, tall hats and black coats all nodded their approval of the layman's emphatic comments.

OLE BONY'S CRIME. San Francisco Argonaut: A crime had been committed in Mississippi. One lovely evening in May as a rosy twilight was stealing on, a little girl dragged herself to her mother's door. She had been gathering wild violets and yellow jasmine along the brook and intended to decorate her mother's humble mantel-shelf, but she had been gone a long time. Her large blue eyes were bloodshot, and a dark shadow appeared beneath them, her flaxen hair was disheveled and the marks of brutal fingers stood out with inflamed prominence on her tender throat. She could not climb the steps, and called out, faintly and piteously: "Mother." The woman rose from her chair, dropped her scissors and spoons, threw her work on the floor and gazed at her child—stunned and horror-stricken. She caught her up and pressed her to her heart, moaning: "My poor baby! my poor baby! O my God! my God!" That night the child died. Mounted men and men on foot were sent scouring the forests, and towards morning they brought in a negro. He was the criminal.

The younger and more hot-blooded men insisted on a speedy termination of the tragedy, but other counsels prevailed. Here was a rare opportunity for the display of devilish skill, horrible ingenuity and cool refinement. "Bob Angel goes out to-night, don't he?" said one. "Yes—on the 93." "At 11:45?" "Yes, at 11:45." "Send him down on Bob's engine." "The prisoner was held until the freight train pulled up at the station. When Bob Angel descended from the fire-car he was followed by his negro fireman. The latter had evidently just finished his supper, for he was wiping the grease from his shining lips and chin with the back of his hand. He procured the oil can and torch and was "oiling up," as a long run between stations was a habit. The negro had a neck like a bull's; he was somewhat knock-kneed and had a spray feet of enormous size; he was large and strong, and could crack hickory nuts between his teeth like a hog. He was called "ole Bony," because he disdained to eat the meat only of chickens. He ate horses and all.

"I'll turn him over to Bony," said Angel; "not that I mind doing it myself, but Bony will enjoy it so much." Bony was called aside and the CHIEF REVEALED TO HIM. "What's the nigger dar what done it?" "Bony went to one side and 'studied the situation,' pondering deeply. An-

ger eyed him closely, endeavoring to decipher every expression as an index of the thoughts that gathered under the woolly pate of the negro. Bony squinted at the end of a cross tie, his elbows resting on his knees, and his grimy fingers interlocked. He was bareheaded, and he softly tapped the ground with his long feet, slowly and alternately. His head was bent and his eyes were half closed. After sitting a few minutes he rose and shook himself like a dog that has been asleep. After this he went to a telegraph pole and rubbed his back against it. "Hears me!" he said.

The prisoner was placed in the tender in a sitting posture, his back against the pile of wood, and his face turned towards the locomotive. His hands were bound together at the knees and ankles. A cross tie in his mouth, Bob Angel pulled open the throttle valve and the train slowly dragged its length into the night; and all that could be seen by those left behind were two eyes that stared back at them from the last car. One of those eyes was red, the other green. They were the real signal lights.

"I believe I'd boss furver while, aun't I, cap'n?" "Yes, I believe so," replied Angel. "When another word ole Bony went to the wood-pile and commenced to pitch the fuel to the front of the tender. Having done this he began to pile it up on the foot-board in two separate heaps. One contained the pine, the other the hickory. He then opened the furnace fire door and threw in the pine rapidly. The prisoner sat and watched it all. When he had filled the fire box he stepped out, and, holding a long, thin, steel-rod, commenced to stoke the furnace. He again opened the fire door and found the pine being rapidly consumed, the flames seething and roaring. He threw in the oak and hickory, the pine having sunk to give it room, and remarked: "Hot 'nough 'dretty." The train reached Chickasaw swamp. Bony said: "I speeks she's a-gittin' dry forded—kin feel 'er erumpin' a little. Take 'em an' go outside an' touch 'em up dem steam-box valves—fore you go, dough. I wants you ter help me 'im ter dot 'em, kaze he's gittin' resty. Do don't 'll keep 'im straight. Keep a pert look on de track, an—you kin come back—in or bout—five minutes." The helpless prisoner was secured to the board as Bony directed, and Angel crawled through the window, neglecting, however, to take the oil-can—but that was no matter. Ole Bony had thrown in more pine, and the locomotive was belching forth a cloud of black smoke which trailed out over the train like the tail of an INKY COMET.

The glaring, staring, cyclopsian eye of the engine was illuminating the darkness, piling a passage through the night for the head and body to which it belonged. Looking backward, Bob Angel saw a vision that made his heart stand still. This is what he saw: The fire door had been thrown open, and intense light therefrom streamed upon the black clouds of smoke and upon the dense foliage by the wayside as upon a screen on which would be projected the shadows of interposing bodies. And he did see strange shadows magnified into gigantic proportions—frightful shadows that were that surged through the forest or were suspended in the smoke. It seemed to Angel that the gate of hell was open, and that the shadows he saw were made by demons dancing before the sulphurous flame and reveling in a Saturnalia of blood. One demon, larger and more frightful than the oth-

ers, seemed to have just returned from earth, for he bore in his arms a human soul, lashed to a board. It seemed from the shadows that he had his helpless victim at the edge of the opening through which issued the blinding rays from the unquenchable fire, and that he raised his arms in wild exultation! This monster, while every muscle seemed to be in a state of quivering, portions, grasped his burden and raised it aloft—the flames seemed to roar and crackle hungrily and gape longingly for the soul they were to devour. The brilliancy of the light was suddenly obscured. Something must have been thrown through the orifice—through the gate of hell—but the intensity was immediately resumed, displaying the demon bending over, his great naked arm stretched across the opening as if reaching to close the gate; the suddenly the shadows became confused—some toppling and falling to the ground, others chasing each other into the forest—and all was darkness again!

Free to All. The beautiful picture, "Will They Consent?" is a large magnificent engraving, printed upon a sheet 10 inches wide by 24 inches long. It is an exact copy of an original painting by Kwall, which was sold for \$5,000. This elegant picture represents a young lady standing in a beautiful room, surrounded by all that is luxurious, near a large open door, while the young man, her lover, is seen in an adjoining room asking the consent of her parents for their daughter's marriage. The fine interior decorations, together with the graceful position of the beautiful girl in keeping with the sentiment of the picture, must be seen to be appreciated. This valuable picture is fitting to adorn the wall of any ladies' parlor, and in order to offer an extraordinary inducement to introduce this heretofore most costly picture will be given away, free to every person purchasing a small box of Wax Starch. This starch is something entirely new, and is without a doubt the greatest starch invention of the nineteenth century. It is not only a beauty to say so, but it has saved the world from the horrors of the laundry. It is so easy to use and restores old summer dresses to their natural whiteness, and imparts to linen a beautiful and lasting finish. Please remember that the present you receive with each box of Wax Starch has never been sold at retail for less than one dollar. This great offer is only good for six weeks, after which the present will be omitted and the starch sold at the usual price. Try it and be convinced of the whole truth. Ask your grocer for Wax Starch and obtain this beautiful and costly picture free. THE WAX STARCH CO., Lookout, Iowa.

Gilded Trappings at a Funeral. Vienna Letter: The emperor's crown made a brave show in the funeral procession. It was mounted on a velvet cushion, by a general of the army, and as the sunlight played upon it it was as spectacularly brilliant as the most radiant worshipper of royalty could desire. It was of red velvet, except for the gold band that went around the head, and four other bands that met at the top, where a diamond that looked as large as a hen's egg joined the four arms. These bands of gold were broad and studded with jewels of enormous size, and the effect which they produced, particularly against the background of crimson velvet, was gorgeous. Frequently accidents occur in the household which cause burns, cuts, sprains and bruises; for use in such cases Dr. J. H. McLean's Volcanic Oil Linctament has for many years been the constant favorite family remedy.