OUR RACE
ITS ORIGIN AND ITS DESTINY.
A Serial Devoted to the Study of the Saxon Riddle.

Series V., No. 17. 4th Quarter, 1896.
Subscription for Series, $2.00.

THE CANON OF HISTORY.

THE VICTORIAN CANON.
FROM MENOPHRES, 1322 B.C., O.S.,
VIA PTOLEMY, CENSORINUS and THEON,
TO VICTORIA REGINA, 1896 A.D., N.S.

FACTS OF RECORD.

DAN. II. 44.

C. A. L. TOTTEN.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).
"We can do nothing against the truth" (St. Paul); "Great is Truth,
and mighty above all things" (Esdras); "Buy the Truth and sell it not"
(Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?"
(Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

Send, Address and Advance Subscriptions, to
THE EDITOR OF "OUR RACE,"
P. O. Box 1333.
New Haven, Conn.

"I, too, am of Arcadia."
THE CANON OF HISTORY,
SECULAR IN PARTICULAR.

OR

The Victorian Canon:

An Astro-Chronologico-Historical Digest

OF

The Times of the Gentiles.

FROM MENOPHRES, 1322 B.C., O.S.,
(VIA Ptolemy, Censorinus AND Theon)

TO VICTORIA REGINA, 1896 A.D., N.S.

BY

CHARLES A. L. TOTTEN.

"I have considered the days of old, the years of ancient times."—Psalm lxxvii. 5

NEW HAVEN, CONN.:
THE OUR RACE PUBLISHING COMPANY.
1896.
Supplement to Study No. 17, Our Race Series.

ERRATA, STUDY NO. 17.

Kindly make the following corrections before reading this Study. These typographical errors have crept into the work in spite of many proof readings by each of several careful readers:

Page xi, line 14, read "than have ever."
  " xi, " 21, " "during these latter."
  " 23, " 26, " "Rationarium Temporum."
  " 32, " Table, read "Aug." for "Ang. in 826 Nab."
  " 36, " 14, read "Shofar" for "Shofah."
  " 37, " 10, " "1461-Vague-year wheel."
  " 38, " 10, " "July 20."
  " 45, " 23, " "(300–246 B.C.)"
  " 65, " 20, " "Phanostratus."
  " 65, last line, " "203d."
  " 68, line 32, " "70.71."
  " 72, " 20, omit first comma, and dot the "i" in "Darius."
  " 75, " 21, read "Arbaces."
  " 76, opposite 3485 read "Hystaspes."
  " 79, line 8, read "40 y. in Midian, Thothmes IV."
  " 81, line 4, put asterisk after "Sea." and add foot note
    "*Or else his son and associate—also surnamed
    Men-ptah, Amen-hotep, or Amenophis met with this
    fate," see page 82.
  " 83, line 5 of foot note, comma (,) after "fixed."
  " 88, " 6, read "March 8, 720."
  " 95, " 2, " "5:50 p. m."
  " 109, Note W, line 3, read "April 21, 1519 A.D."
  " 111, line 25-26, read "[(830×365)+47] d = 302,997 d."
  " 118, " 34, read "coveries."
  " 131, " 28, " "(1912 B.C.)"
  " 173, " 42, " "No. 17."

Please call our attention to any other misprints.

C. A. L. TOTTEN,
Editor.
"God Save the Queen,"

AND

MAY THE LORD UNITE

THE ANGLO-SAXON RACE,

GREAT BRITAIN AND AMERICA,

"BROTHER JOHN" AND "BROTHER JONATHAN,"

EVEN EPHRAIM AND MANASSEH;

IN THE PERMANENT BONDS OF

DEFENSIVE INTERNATIONAL CONFEDERATION,

WITH ALL THAT THIS IMPLIES,

AND TO THEM BE AN

Arbiter inter Arbitres

HIMSELF.
“Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.”

Deut. xxxii. 7.
STUDY No. 17.

of

THE OUR RACE SERIES.

The Canon of History.

TOTTEN.
"There were giants in the earth in those days; and also after that."

Gen. vi. 4.
## Study Number Seventeen.

**The Canon of History, Secular in Particular.**

**Or**

**The Victorian Canon.**

A Regnal Digest of the Times of the Gentiles.

### Contents:

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frontispiece, The Victorian Canon,</td>
<td>1</td>
</tr>
<tr>
<td>Preface,</td>
<td>ix</td>
</tr>
<tr>
<td>Introduction,</td>
<td>xi</td>
</tr>
<tr>
<td>The Key,</td>
<td>18</td>
</tr>
<tr>
<td>Explanation,</td>
<td>19</td>
</tr>
<tr>
<td>Ptolemy's Canon,</td>
<td>23</td>
</tr>
<tr>
<td>Conclusion,</td>
<td>37</td>
</tr>
</tbody>
</table>

### Appendix.

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edfu and Esne,</td>
<td>39</td>
</tr>
<tr>
<td>Theban Tablet (Petrie),</td>
<td>46</td>
</tr>
<tr>
<td>A Crucial Test,</td>
<td>61</td>
</tr>
<tr>
<td>Canon vs. Text Books,</td>
<td>67</td>
</tr>
<tr>
<td>Canonical Unit,</td>
<td>67</td>
</tr>
<tr>
<td>Canons, Secular, Sacred,</td>
<td>69</td>
</tr>
<tr>
<td>Dividing the Words,</td>
<td>71</td>
</tr>
<tr>
<td>Specific Notes,</td>
<td>73</td>
</tr>
<tr>
<td>The Canons United,</td>
<td>76</td>
</tr>
<tr>
<td>XVIII. And XIX. Dynasties,</td>
<td>79</td>
</tr>
<tr>
<td>Confusion of Names,</td>
<td>81</td>
</tr>
<tr>
<td>The Exodus Pharaoh,</td>
<td>84</td>
</tr>
<tr>
<td>Notes on Almagest,</td>
<td>86</td>
</tr>
<tr>
<td>Censorinus in Evidence,</td>
<td>99</td>
</tr>
<tr>
<td>Theon in Evidence,</td>
<td>105</td>
</tr>
<tr>
<td>Present End of Canon,</td>
<td>112</td>
</tr>
</tbody>
</table>

### Postscript.

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assyriology, Nuphar, A Review,</td>
<td>113</td>
</tr>
</tbody>
</table>

### Our Race.

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editorials,</td>
<td>123</td>
</tr>
<tr>
<td>An Ode to Israel,</td>
<td>167</td>
</tr>
<tr>
<td>Miscellaneous,</td>
<td>169</td>
</tr>
</tbody>
</table>
ALEXANDRINA VICTORIA.

Only daughter of Edward, Duke of Kent; born Monday, May 24, 1819 A.D.; Accession, Tuesday, June 20, 1837 A.D.; First "Thoth-1st," in reign, Saturday, June 2, 1838 A.D.; Crowned Thursday, June 28, 1838 A.D. (on the Stone of Westminster, Scone, Dunstaffnage, Iona, Tara, Israel, Bethel); married Albert, Prince of Saxe-Coburg and Gotha, Monday, February 10, 1840 A.D.; Empress of India, Friday, April 28, 1876 A.D.; 59th "Thoth-1st" on Monday, May 18, 1896 A.D.

Total Canonical Reign, 58 "vague" years, from June 2d, 1838, to May 18th, 1896 A.D., N. S.

2587–2644 Nab; 3162–3219 Vic.

Current reign, June 20th, 1837, to May 18th, 1896 A.D.
PREFACE.

Our chief surprise in publishing this Canon of History, a mere completion and extension of Ptolemy's, is that no one seems to have anticipated us in perceiving the ripeness of its opportunity or the urgency of its necessity.

It is now some 1737 Vague or Canonical years (1736 Julian) since Ptolemy's labors closed with the reign of Antoninus Pius, 160 A.D.; nevertheless, although the value of his Canon has been repeatedly extolled—in fact, ever since the Revival of Learning, the intervening year of years has been suffered to elapse without a suggestion occurring to any of our predecessors of continuing it down to date.

But if of so much value between 747 B.C. and 160 A.D., its extension between 160 A.D. and 1896 A.D. is of much more, seeing that the application of his principle to the later and more familiar period of history cannot but elucidate the Ptolemaic Canon itself over its own legitimate premises, and must act as a most powerful educator in secular Chronology itself way back to the Canicular Era of Menophres.

These considerations have prompted our conception of the Victorian Canon, and from its materialization we trust that all Chronologists who are fitly so to be called, may derive the full measure of advantage.

September 8, 1896 A.D.
"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."


"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so [thus] all Israel shall be saved."

Rom. xi. 25, 26.

Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you.

Acts iii. 19, 20.
INTRODUCTION.

The small volume, "de Die Natali," which the world inherited from Censorinus, is none the less as valuable a work upon Chronology as if it had been many times increased in size. Indeed, the gist of any work run into a pamphlet-measure, its digestion, is a step towards its use and better acquaintance among those skilled in the art of which it treats.

This small volume, also, in spite of its modest proportions, is a complete Study in itself, and covers in more concise and consecutive order, without gap or serious flaw so far as we now know, more data for the Historian, Chronologist and Astronomer, than has ever before been put into so small a space in any single volume save the Bible.

We believe it to be critically important at this juncture, and this in the Highest sense, so that to its superlative degree we doubt not even the "Higher Critic," so-called, may come at least with some advantage and due promise of reward.

During these latter days of so many valuable "finds" among the monuments in Egypt and all the East, it has become somewhat too popular to overrate what is after all merely corroborative discovery, and to give to treasure trove so exorbitant an age as to challenge the truth of the very Bible itself. This is very careless, unscientific and short-
sighted work, for haply it is militant against foundations that are sure, and which the providence of God made sure should never be lost or disconnected from their bearings.

Men seem to forget, in the excitement of successful exploration, that we have in hand, and always have had, a vast body both of Secular and Sacred data that has never been lost at all. Surely, these bricks and tablets now turning up ought not to take preëminence in the premises of proof and vindication, and, least of all, be used to do direct violence to the harmonized testimony of an unbroken cloud of witnesses testifying all down the ages!

It is rather in the nature of God's order as to resurrected things that they, without those which are already "quick," shall not be perfected, and so both as one shall become the two necessary witnesses of Truth, rather than that either shall displace the other.

How vain, therefore, are the labors of those who, unbalanced by the mere phantasies of the so-called "long chronology," essay to set every new monument they find against the written records both of the Sacred and Secular Scriptures, or else to ignore the latter and over magnify the former; and how short-sighted their enthusiasm when some one of their number, bolder than the rest, adds years to years until the really standard authorities of the past would literally stand aghast at the wreck with which they and their works are threatened, while men wise in both departments are roused up to action.

It is safe to be conservative in all such premises.
INTRODUCTION.

The Bible is true "as written, and for the purpose written," not necessarily as yet translated altogether correctly, but still true as to all that is essential; or else human life, and man's history at large, are mere splashes upon an accidental ocean whose rings are not worth measuring.

Had no valuable monuments resulted from exploration their lack could not have disproved the harmonious testimony of the inestimable fragments of the fathers of History; nor may their late discovery ever do more than corroborate the evidence we already possess. Hence, wheresoever a monument is complete, and its connections plain, it has never failed to supplement whatsoever in the course of casually-written truth the Bible or the literary fragments of the past have been wont to predicate.

The object of this work is to formulate a Canon of History from the evidence of the ancients who are still with us in their works, so as to obtain a Standard Metron before the process of departure has become crystallized to any further degree, and is assumed to be authoritative. We resent in the name of truth, the whole truth and nothing but the truth, that particular and remarkable form of iconoclasm which would hew the ancient landmarks themselves to pieces before some late and disconnected brick dug up out of the yards of Israel's old taskmasters; and we avow that the spirit of archaeology is gone utterly astray when it essays to build anew, rather than to strengthen, the walls of time as already outlined from of old.
Egypt is not so old after all, she is merely well-preserved; her climate, and the order of her institutions conspired to effect this: but her relativity of preservation is one thing, and her preservation without relativity is quite another—and an unscientific one.

A straight canon of time from Menophres to Victoria binds us, reign by reign, and, chronologically, detail by detail, to the cradle of Our Race. Out of the XVIII. Dynasty we came, as into the XVII. we had gone in the loins of Abraham, of Joseph, and of Jacob's family. We have unbroken records well back of them but the Canicular Era which began at the border line of the XVIII.-XIX. Dynasties is a famous one, and sufficient for our present purpose, as it splices easily onto the Biblical Canon beyond 1322 B.C.

The Egyptian monuments are vast, and grand, and well-preserved, but most of them are younger than all this, and none of them are older than the canon that Moses himself set in finished order once for all. At any rate, here is a finished scale of time from that day down to this according to the evidence and agreeable to the astronomical elements concerned.

We will even admit with Professor Lockyer that the orientation of the Egyptian temples tells the secret of their dates of foundation, but we shall have to dissent from any such interpretation of the star-pointings as fetches into the solution an anachronism that the Chronological Canon of History
INTRODUCTION.

will not warrant. Let us then focus both eyes on the past, rather than distort the vista any longer by the use of one alone. Archaeology has used the spade to throw dust in the Eye of Geography long enough; the wide-open Eye of Chronology is now needed to bring back the focus and to give singleness of vision to the independent and fully-equipped searchers after truth.

If, therefore, this effort at readjustment shall bring down to our own date, and project back of his, that which Ptolemy compassed from the Nabonassan Era to his own, it will have accomplished much for those who prefer to measure time with a fiducial edge rather than with the ragged one of another's imagination; particularly will this be so if that other be somewhat skeptical in all premises save his own, and even in them is somewhat unreliable.

C. A. L. T.
"And in the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan. ii. 44.
THE CANON OF HISTORY.

FROM MENOPHRES

(via Ptolemy, Censorinus and Theon),

TO VICTORIA.

JEREMIAH xxx.-xxxiii.
THE KEY TO

THE VICTORIAN CANON.*

<table>
<thead>
<tr>
<th>A.M.</th>
<th>B.C.</th>
<th>Vague</th>
<th>Canicular begins</th>
<th>Fixed</th>
</tr>
</thead>
<tbody>
<tr>
<td>2677-8</td>
<td>1322-1</td>
<td>1</td>
<td>1</td>
<td>Fixed</td>
</tr>
<tr>
<td>3252-3</td>
<td>747-6</td>
<td>576</td>
<td>576</td>
<td>Fixed</td>
</tr>
<tr>
<td>2026-7</td>
<td>1351-2</td>
<td>776</td>
<td>Crucified</td>
<td>Fixed</td>
</tr>
<tr>
<td>4136-7</td>
<td>138-9</td>
<td>1461</td>
<td>1461</td>
<td>New Era</td>
</tr>
<tr>
<td>4137-8</td>
<td>139-40</td>
<td>1462</td>
<td>1462</td>
<td>Fixed</td>
</tr>
<tr>
<td>4157-8</td>
<td>159-60</td>
<td>21</td>
<td>1482</td>
<td>Ends</td>
</tr>
<tr>
<td>4236-7</td>
<td>238-9</td>
<td>100</td>
<td>1561</td>
<td>Die Natali</td>
</tr>
<tr>
<td>4281-2</td>
<td>283-4</td>
<td>145</td>
<td>1606</td>
<td>Era</td>
</tr>
<tr>
<td>4282-3</td>
<td>284-5</td>
<td>146</td>
<td>1607</td>
<td>1032-3</td>
</tr>
<tr>
<td>4381-2</td>
<td>383-4</td>
<td>245</td>
<td>1706</td>
<td>1131-2</td>
</tr>
<tr>
<td>5596-7</td>
<td>1598-9</td>
<td>1461</td>
<td>2922</td>
<td>2347</td>
</tr>
<tr>
<td>5597-8</td>
<td>1599-0</td>
<td>1</td>
<td>2923</td>
<td>2348</td>
</tr>
<tr>
<td>5803-4</td>
<td>1805-6</td>
<td>297</td>
<td>3219</td>
<td>2644 to May 18, '96 N.S.</td>
</tr>
</tbody>
</table>

* The skeleton of this Canon is obtained from Theon's Rule, which will be explained later on; in the meantime we submit the result of its rigid application in the foregoing Chronological statement, the fifth column of which shows the straight sequence of the Victorian years. It may be divided into two cycles (of 1461 Vague years each) and 297 years of the third. Thus, 3219 Canicular = III. 297 Victorian.
THE VICTORIAN CANON:
AN ASTRO-CHRONOLOGICO-HISTORICAL DIGEST OF TIME.
FROM MENOPHRES (VIA PTOLEMY, CENSORINUS AND THEON) TO VICTORIA REGINA.

In the Victorian Canon we have combined the observations of Theon of Alexandria, Ptolemy of Pelusium, Censorinus of Rome, and of subsequent Astronomers, Chronologists and Historians down to our own date (May 18, 1896, A.D., N. S.), so as to secure a straight sequence of 3219 Vague or Egyptian years, punctuated astronomically all along the line, and sub-divided into the successive reigns of no less than 184* monarchs. The Scale is in every sense continuous, and the principle established by Ptolemy is harmoniously employed throughout the Canon.

As a natural result the invaluable 907-year-Canon of Ptolemy is increased by 2312 additional vague years and its utility is more than tripled. By means of it we can mount back over the stream of time day by day, week by week, moon by moon, year by year, and reign by reign from Victoria's 59th Thoth 1st (May 18, 1896 A.D.), to the 1st Canicular Thoth (Menophres July 20, 1322 B.C., O. S.), without a solitary lapse.

*N. B.—Only such monarchs are included here as obtain a Thoth upon the Canon. The object of the Canon is Chronology, all else is merely subsidiary and incidental.
The Era of Menophres is as well established by Theon’s Rule, as that of Nabonassar by Ptolemy’s; Censorinus, in between the two, establishes the coincidence of all the more important Egyptian, Babylonian, Greek and Latin Eras, and all the rest follows to the consummation at last of a Positive System of Secular Chronology true beyond any possible peradventure. Upon it we have rigidly tested the Chronology given in the Word of God, and having found it in agreement therewith, down to its own vanishing details (cosmic, arithmographic, cabalistic, as well as superficial), we unhesitatingly maintain that the agreement establishes the infinite accuracy of prophecy, and the final certainty of Scriptural Inspiration.

The Victorian Canon represents the unbroken imperial rule administered by successive Dynasties of Gentile and Hebrew empires and may be divided into ten distinct parts.

Begins Tuesday, July 20, 1322 B.C., O.S.

<table>
<thead>
<tr>
<th>Daniel ii., vii.</th>
<th>Egyptian Kings, six, Sethos-Thuoris</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>Latin Kings, seventeen, Æneas-Romulus</td>
</tr>
<tr>
<td>II.</td>
<td>Babylonian Kings, twenty, Nabonassar-Nabonadius</td>
</tr>
<tr>
<td>III.</td>
<td>Persian Kings, eleven, Cyrus-Alexander</td>
</tr>
<tr>
<td>IV.</td>
<td>Grecian Kings, twelve, Philip-Cleopatra</td>
</tr>
<tr>
<td>V.</td>
<td>Roman Emperors, twelve, Augustus-Antoninus</td>
</tr>
<tr>
<td>VI.</td>
<td>Roman Emperors, thirty-one, Aurelius-Marcianus</td>
</tr>
<tr>
<td>VII.</td>
<td>Saxon Chiefs, fourteen, Hengist-Offa</td>
</tr>
<tr>
<td>VIII.</td>
<td>English Kings, twenty-one, Egbert-Edward III.</td>
</tr>
<tr>
<td>IX.</td>
<td>British Monarchs, forty, William-Victoria</td>
</tr>
</tbody>
</table>

Total, 184 Rulers, Sethos-Victoria

Extends to Monday, May 18, 1896 A.D., N.S.

The value of this Victorian Canon is many fold. In the first place it exemplifies the Ptolemaic and Theonian method by direct extension, continuation and application to familiar facts. It will be noted for
instance, that from the Conquest by William back to Ptolemy is no longer than from Ptolemy back to Nabonassar: and as the Chronologists of those 907 preceding years were greater, more numerous and more accurate than those of the 907 succeeding years (which years are, nevertheless, now well understood) it should occasion no further surprise to find that Ptolemy worked over the block that preceded him with absolute accuracy. But from Theon back to Menophres (1705 Julian years) was even less than from our own date back to Ptolemy (1736 Julian years). Therefore, in view of all the circumstances, it is clearer still that those great and earlier masters of Chronology could have worked quite as closely over their own past as we have worked over ours, the which their oft-time verified astronomical emplacements clearly show they did.

Now as two sections (II. and III.) of this Victorian Canon form the Ptolemaic Canon itself, the learned may refer to them at once, and by examination satisfy themselves that not only have we quoted it correctly but have actually solved it for the first time by the application of a single principle—the one used in its construction by Ptolemy himself, while the unlearned may easily familiarize themselves with the principle itself by studying the section that covers the years from William the Conqueror to this 59th Thoth of Queen Victoria. Surely all who are warranted in forming any judgment at all in the premises are familiar, or may easily become so, with this latter block of 830 years (1066 A.D.—1896 A.D.). The Canon
shows all of its regnal circumstances, with both the Nabonassan and Canicular or Victorian count applied. Therefore to understand this latter period is to understand the entire Canon, for the principle is the same throughout, and the historic and astronomic arrangement is continuous and founded upon authority and evidence.

Again, the Canon enables us to defend our numerous other contentions in the Chronological arena, and establishes our own place upon the general stream of Adamic time. For as the Exodus occurred in the 165th year before this Canon began, and the Exodus fell in 2513 A.M., the Canon began in 2513 + 164 = 2677 A.M.; and as the Canon covers 3219 vague = 3217 solar years, we are writing in the 2677 + 3217 = 5894 A.M. year of Adam.

Furthermore, as a direct and simple measure of time the Canon is without a compeer. It covers 3219 vague years from Tuesday, July 20, 1322 B.C., O.S., to Monday, May 18th, 1896 A.D., N.S. (May 6th, O.S.) How many days is this? It is 3219 x 365 = 1,174,935 days = 167,847 weeks and 6 days, which 6 days, as they begin with Tuesday noon, must, as they do, end Monday noon (T.-W., 1; W.-T., 2; T.-F., 3; F.-Sat., 4; Sat.-S., 5; S.-M., 6). Q. E. D.

In the same way, as this 3219th Victorian year is the 2644th of Nabonassar, we must reckon 2644 x 365 = 965,060 days = 137,865 weeks and 5 days back to Wednesday, February 26, 747 B.C. The extra 5 days therefore, run W.-T., 1; T.-F., 2; F.-Sat., 3; Sat. S., 4; S.-M., 5, as they should, and verify the meas
Thus it should be apparent that by means of such a Canon we know not only the number of the days (and their sequence), of the weeks, of the moons, of the months (Julian and Vague), of the years, and of the reigns from the era of Menophres to this of Victoria, but can obtain the intermediate data, i.e., measure to or between any interior dates quite as readily as we obtain the solid measure of the whole. All this is upon a single scale of time, the origin of which is fixed by Theon's rule, the Ptolemaic block by more than 85 verified astronomical emplacements, and this hither or Victorian end of the Scale being squared to the official Nautical Almanacs of Greenwich and Washington.

PTOLEMY'S CANON.

The Basis of Our Present Victorian Expansion.

The Canon of Ptolemy was known to Syncellus and other early chronologists, but Calvisius in his Opus Chronologicum (1613 A.D.), published the first correct edition thereof. He obtained it from Over-all, Dean of St. Paul's, who transcribed it from a manuscript copy of Ptolemy's "Astronomy."* Soon after this Petavius published, at the end of his Rationarium Temporum, another edition taken from a manuscript of Theon's "Commentary on Ptolemy," collated with yet another manuscript found in the Royal Library at Paris. These three manuscripts

THE CANON OF HISTORY.

differ merely in the spelling of a few of the names.* Jackson, in his "Chronological Antiquities,†" makes numerous references to Ptolemy's Almagest, accounting exactly for the spans of years between various reigns noted in his Canon. For instance, 7th of Philometor back to Nabonassar, 574 years; Nabonassar to 1st of Trajan, 845 years; 2d of Mardokempad to 19th of Hadrian, 854 years, etc. All this goes to show that the Canon now known as Ptolemy's must be the one which he himself bequeathed to Posterity.‡ This Canon was adapted to noon of February 26th, 747 B.C., i.e., reckoned therefrom, Thoth by Thoth, or New Year's day by New Year's day, upon the Vague year of 365 days each employed by the Egyptians. The year is thus movable, since, from the omission of the 5th. 48m. 50.885s +, it recedes about 1 day in 4 years (exactly 1 day in 4, Julian or O. S. years), and so recedes through a whole Julian year in 1460 Julian years or 1461 Vague years. This feature instead of being a disadvantage to Chronologists is of the utmost value; for while it simplifies calculations as to week days and days total it is perfectly easy to obtain interior Julian dates upon any specified Nabonassan year, by virtue of its regular form, and the readily tabulated date of its varying New Year's day or 1st of Thoth.

It has been questioned whether Ptolemy was the

* Variations all given in margin of Petavius.
‡ Vide Faussett's Sacred Chronology, pp. 121-132.
author of the entire Canon of 907 years from Nabonassar to Antoninus Pius, because of its division into two parts at the death of Alexander; for instance Berosus* has been conjectured to be the author of the first part. It may be so. Others have supposed that we owe the entire canon to Theon of Alexandria, Ptolemy's Commentator. This, however, can hardly be, because the Canon is not only a companion to the Ptolemaic Almagest, but the Canon ends with Antoninus Pius, Ptolemy's patron, whereas Theon would have continued it down to his own day, just as we here intend to use it as a Base of Operations, and to produce it in both directions, so as to compass all the years of the reigns from the Menophres of Theon to the 59th Thoth of Victoria.

In his illustration of the Ptolemaic method Theon had occasion to measure the years from Menophres, a Pharaoh of the XVIII. Dynasty of Egypt, down to his own date, which was the 100th year of Diocletianus. This he found to be 1705 Julian (=1706 Vague years) or to cover the 575 Vague years before the Nabonassan Era began, the 907 years of the Ptolemaic Canon itself, and the 224 years then subsequent thereto. Now to the regnal records of these 1706 years we have further added those of the 1513 Vague years that have transpired since Theon's date, and we denominate the entire Canon, of 3219 Vague years thus resulting, The Victorian Canon,

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*279-255 B.C.
† Or XIX., according to arrangement selected (see overlap, page 79), but without prejudice to chronological duration.
in honor of that ruler whom all, men and monarchs, honor chiefly among the crowned heads of our own day, and of one who chiefly deserves this honor as the world's best and regally oldest sovereign, and the oldest and most experienced Ruler Our Race has ever seen.

Here, then, is a proper place to discuss Ptolemy's Canon itself, for it is not only the Base of our own Operations, but the foundation of Secular Chronology itself. Biblical Chronology would help us but very little did it fail to square with the regnal years that have been clamped to Astronomy by the Ptolemaic method, and as to Secular Chronology it is safe to say that such systems as will not square with it are only worth destruction space in an explosion.

Former failures to understand the mere regnal principles upon which the Canon is constructed* have not destroyed its astro-chronological value, for the block of 907 Nabonassan years has been positively fixed in spite of a year's displacement of the actual beginning of some of the reigns to which they were misunderstood to be assigned.†

* For instance, Faussett's 2d Rule of interpretation of the Canon is that "Every reign is supposed to commence at the Thoth preceding (†) the actual accession though the interval may amount to many months," whereas the very reverse is true, for the 1st Thoth counted always succeeds the actual date of accession, etc., etc., etc.

† I. e., the historical error of our predecessors (their interpretation) has not affected the Astronomical emplacement of the Chronological block of 907 vague years.
The original copies of the Canon contained only the names of the sovereigns, the years of their reigns, and of the collected reigns, all measured from the Nabonassan Era. Vulgar Christian dates are now usually added, and we supply also the Julian dates of their first Thoth 1sts, as well as the dates of actual and preceding accession wherever within reach, while over the final section we enumerate the Easters in each reign as a matter of further elucidation, for Ptolemy counted Thoths, or New Year's Days, as our own ancestors used to count Easters.

Now, as we have based the Victorian Canon upon that of Ptolemy—in that our aim has been not only to continue the latter (from 160 A.D., O.S., where Ptolemy left off) down to our own date (1896 A.D., N.S.), but to produce it up the stream of time (from 747 B.C., O.S., where he began) so as to include the Era of Menophres (1322 B.C., O.S., where the Canicular Cycle began) it behooves us to explain the Ptolemaic methods as fully as possible. For by virtue of this Victorian extension we hope to bring a very powerful chronological cycle into actual use once more, and at the same time obtain a skeleton that covers a block of years equal to much more than the latter half of Secular History itself. We have therefore excerpted the nine following pages from "The Confirmation of History" (Study Number Sixteen, Our Race Series, pages 350–358), wherein we went over the field with a fullness sufficient for our present purpose.
[In order to elucidate our position upon Ptolemy's Canon itself we now quote, or rather excerpt the plates of nine running pages from our History of the First Christian Century, lately published as Study Number Sixteen of the Our Race Series. They suit our present purpose quite as well as a restatement of the matter and are as follows (new folios in parenthesis):

"CCXV. Olympiad. Hermogenes, Xanthian, Stadium (80 A.D.). Domitian reigned over the Romans," he came to the Empire before the Stadium year was over, to wit, in

4079 A.M., 80–81 A.D. Death of Titus (attributed to poison) September 13th, 80 A.D., in his 40th year (39 y. 8 m. 14 d. "old") having reigned 2 y. 2 m. 20 d. Domitian ascends. He was the 12th Cæsar and with his life the history of Suetonius closes.

PTOLEMY'S CANON SOLVED.

Ptolemy's Canon has given chronologists no end of trouble, because they have without exception failed to understand its real object, and the fundamental principle of its construction. Petavius correctly edited the canon but considered Ptolemy to have lost a year out of the reigns of the Roman emperors after Caligula. Dodwell brought the application closely to the old system but not to the facts. Des Vignolles laid down certain rules but failed to solve the secret, and Faussett followed with three other rules every one of which is wrong! The fact is the Canon has never been understood because it could not be made to fit a false system of chronology.

Ptolemy's priceless canon consists of a list of the
consecutive Chaldean, Persian, Greek and Roman rulers from Nabonassar to Antoninus Pius inclusive, together with certain numbers attached to their names which have been regarded as indicative of the lengths of their respective reigns in Nabonassan years. These numbers, according to various codes of complex interpretation, have been employed to fix the origins and durations of the several reigns whereas they should have been employed simply to check the result, obtained (as Ptolemy did his result) by independent methods.

EXPLANATION.

Imagine a section of the thread of Time consisting of 331,055 days to be knotted at every 365th day, and call the knots Thoths. They mark the positions of Thoth 1st on the Nabonassan Scale of vague years covered by Ptolemy's Canon, which consists of 907 such vague years. Call the first knot 1, and nail it to the Harmonized Scale of Time at Thoth 1st, Nab., i.e., to Wednesday, February 26th, 747 B.C., O. S. Now come down the scale of time keeping the thread taut and counting Thoths, as it slips through the hand, assigning to each reign the exact number only as given to it in Ptolemy's Canon. Knot 1 of each subordinate regnal group will be the first Thoth that occurred in such reign. This location of the first Thoth is without reference to the exact date of accession, and always falls on it or subsequently thereto.

Before explaining ourselves further we will give that section of the Canon that refers to the Roman Emperors, quoting from Theon of Alexandria, as
given in Cory's "Ancient Fragments" (*vide* Calvisius p. 79; Guinness Light for the Last Days, p. 647).

### KINGS OF THE ROMANS.

<table>
<thead>
<tr>
<th>Guinness</th>
<th>Thron as Quoted by Cory*</th>
<th>Calvisius</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>&quot;Augustus 43</td>
<td>337</td>
</tr>
<tr>
<td>14</td>
<td>Tiberius 22</td>
<td>359</td>
</tr>
<tr>
<td>15</td>
<td>Gaius 4</td>
<td>363</td>
</tr>
<tr>
<td>16</td>
<td>Claudius 14</td>
<td>377</td>
</tr>
<tr>
<td>17</td>
<td>Nero 14</td>
<td>391</td>
</tr>
<tr>
<td>18</td>
<td>Vespasianus 10</td>
<td>401</td>
</tr>
<tr>
<td>19</td>
<td>Titus 3</td>
<td>404</td>
</tr>
<tr>
<td>20</td>
<td>Dometianus 15</td>
<td>419</td>
</tr>
<tr>
<td>21</td>
<td>Nerva 1</td>
<td>420</td>
</tr>
<tr>
<td>22</td>
<td>Trajanus 19</td>
<td>439</td>
</tr>
<tr>
<td>23</td>
<td>Adrianus 21</td>
<td>460</td>
</tr>
<tr>
<td>24</td>
<td>Antoninus 23</td>
<td>483</td>
</tr>
</tbody>
</table>

We accept the foregoing list and figures as correct, having verified them upon the Nabonassan Era as adjusted to the Harmonized Scale of Time. Column 1 gives the number of the reign from Alexander the Great; column 2, the name of the ruler; column 3, the number of Thoths passed over by his reign; column 4, the total number of Thoths from Alexander's death to the end of the reign under consideration; and column 5, the total number of Thoths from Nabonassar to the end of the same reign.* Column 3, contains the key numbers to the system. It is merely a tally of Thoth firsts, or of the Nabonassan New Year days passed over by the reigns severally and respectively, the corresponding vague years being assigned to the rulers against whom they appear.

* That is, counting Thoth 1st, 1 Nab. (Wed., Feb. 26th, 747 B.C., N. S.) as 1 or unity.
To show in the first place that Ptolemy does not pretend to give the actual lengths of these reigns by column 3, we subjoin a list of what the reigns actually were, dating that of Augustus from August 29, 30 B.C., the beginning of the "Actiac era" (Plate V., Leaflet XXVIII., Feb. 1895) i.e., where the Alexandrians* began it, or 1 year after the death of Cleopatra, 2 years after the battle of Actium, and 2 days before Thoth 1st of what would have been the 295th year of the Philippic Era (719 Nab.). Thus the Thoth of 719 Nab. counts as 1 on the 43 assigned to Augustus in the Canon.

<table>
<thead>
<tr>
<th>Lengths of Reigns</th>
<th>Thoths Actually Passed</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 Augustus</td>
<td>41 y. 11 m. 20 d.</td>
</tr>
<tr>
<td>14 Tiberius</td>
<td>22 6 26</td>
</tr>
<tr>
<td>15 Caius or Caligula</td>
<td>3 10 8</td>
</tr>
<tr>
<td>16 Claudius</td>
<td>13 8 20</td>
</tr>
<tr>
<td>17 Nero</td>
<td>13 7 27</td>
</tr>
<tr>
<td>(a) Galba</td>
<td>7 6</td>
</tr>
<tr>
<td>(b) Otho</td>
<td>3 2</td>
</tr>
<tr>
<td>(c) Vitellius</td>
<td>2 13</td>
</tr>
<tr>
<td>18 Vespasian</td>
<td>9 11 23</td>
</tr>
<tr>
<td>19 Titus</td>
<td>2 2 20</td>
</tr>
<tr>
<td>20 Domitian</td>
<td>15 0 5</td>
</tr>
<tr>
<td>21 Nerva</td>
<td>1 4 9</td>
</tr>
<tr>
<td>22 Trajan</td>
<td>19 6 15</td>
</tr>
<tr>
<td>23 Hadrian</td>
<td>20 11 0</td>
</tr>
<tr>
<td>24 Anton. Pius</td>
<td>22 7 27</td>
</tr>
</tbody>
</table>

* Ptolemy was an Egyptian of Pelusium, and later an Alexandrian.

\( \uparrow \) Ptolemy assigns the Thoth of 761 to Augustus for cause, thus increasing the 42 of Augustus to 43, and reducing the 23 of Tiberius to 22, as will be explained further along.

\( \uparrow \) Ptolemy assigns 13 + 1 = 14 to Nero.
The right hand section of the foregoing table shows where and how Ptolemy obtained his tally of Thoths. The reigns, in spite of their different lengths, actually contained the number of Nabonassan New-Year days shown by the figures against them, and that is all there is to his so long mysterious Canon.

AN EXAMPLE.

We will now illustrate it specifically by taking a particular reign, and applying the principle thereto; for instance, that of Titus, the end of which we have now reached, and which lends itself to our purpose very noticeably.

Titus came to the Empire as sole Emperor on June 23d, 78 A.D. This was 41 days before August 4th, which was Thoth 1st of 826 Nab., and thus the first Thoth scored off for him by Ptolemy. August 4th, 79
A.D. (Thoth 1st, 827 Nab.) was the 2d scored off, and August 3d, 80 A.D. (Thoth 1st, 828 Nab.) the 3d and last; III. in all, and no more; because he died 41 days thereafter, or on September 13th, 80 A.D., which was Paopi 12th, or the 42d day of that particular Nabonassan year (828). The next Thoth 1st, to wit: that of 829 Nab., scores as 1 for Domitian, i.e., the first of his 15, per canon; hence the 12th vague year of Domitian (reckoning from 829 Nab. throughout as 1), was 840 Nab., q.v. It is one of the most important in Ptolemy’s *Almagest*, as we shall see when we come to it.

A CAUTION.

But ere we leave this topic and proceed with our regular log of time, we deem it advisable to put our readers on their guard against what if not explained may be employed by the unskilful to throw them off of the interpretation just given of the Canon. We refer to the junction of the reigns of Augustus and Tiberius. As a matter of fact the actual termination of the reign of Augustus and the beginning of that of Tiberius fit the Nabonassan scale of years *in a most remarkable manner*, with but one exception, the beauty of which Ptolemy did not see fit to utilize, and indeed had a fair and positive reason for ignoring.

This exception proves the rule: we refer to the following very noticeable piece of Chronology which, so far as we are aware, has not been pointed out by any previous Chronologist, and could hardly have been detected on the current erroneous systems:

The death of Augustus fell upon August 19th, 13 A.D.: *this was the last day of the 760th Nabonassan*
year! and one would suppose, on general principles that Ptolemy would have closed the reign of Augustus here, so as to have given the next day or Thoth 1st, 761 Nab., to his successor Tiberius, whereas the Canon carries the 761st Thoth into Augustus' tally. The explanation of this anomaly is found in the peculiar incidents that surrounded the death of Augustus. He is, very plausibly, supposed to have been poisoned, and the fact of his death was concealed until that Thoth 1st, August 20th, had transpired! We have positive testimony to this effect, and Ptolemy must have had the same and allowed it full weight in his Canon! that is, he gave the benefit of the doubt, raised by the fact of the concealment, to Augustus, and thus curtailed the reign of Tiberius (who had been instrumental in the concealment) by 1 Thoth.

Tacitus, Pliny and Plutarch all allude to the supposition that Livia poisoned Augustus, Suetonius and Dio agree as to the day and year of his birth (Sept. 23d, 64 B.C.*) and death (Aug. 19th, 13 A.D.) and the duration (44 years less 13 days) of his monarchy from the battle of Actium. He died 56 years after he had first been made consul, this to the self same day, having lived 76 years less 35 days. These conditions, together with numerous others mentioned by Josephus and the college of ancient writers, fix the date of death to August 19th, 13 A.D., but Ptolemy carries the 20th of that August or Thoth 1st, 761 Nab. into the reign of Augustus and so projects the reign itself

* Beginning of the Consulate of Antony and Cicero, i. e., nominal 63 B.C. See Plate II., Leaflet XXVIII., February 1895.
down yet a whole vague year merely because of this concealment, for if the concealment lasted but a single day it gave Augustus the Thoth!

PROOF.

"The death of Augustus was not immediately made known; because, Livia dreading lest there should be some accident, for Tiberius was yet in Dalmatia, concealed it until his arrival, this is the statement of the greater part of the historians and of those most worthy of credit" (Dio. LVI., c. 31, p. 590 Hist. Rome). Now Dalmatia was a mountainous region of the Adriatic, and it must have taken Tiberius a week to hear the news and reach Nola therefrom. It was fully two weeks before the body could have reached Rome, and another ere it was deposited in the mausoleum. The first week, at least, belongs to the period of concealment and this carried the reign well over the Thoth. Q. E. D.

SIGNIFICANCE OF THIS FINDING.

But nevertheless Tiberius was emperor throughout that year, and (no matter what system Ptolemy adopted 147 years later) his de facto reign began in 13 A.D., at the death of Augustus as recorded by all Roman historians who cared nothing, and perhaps knew little about the Thoths!* And all this is of the utmost importance to us, Christians, for it enables us to fix the date of the accession of Tiberius Cæsar beyond all peradventure! He practically began his

* Which applies with still more force to the Evangelists who wrote the Gospels and who were all dead before Ptolemy and his Canon were dreamed of.
reign on Thoth 1st (Aug. 20th, 13 A.D.), 761 Nab.; there can therefore no longer be any doubt as to the chronological location of the most important and explicit date given in the New Testament, when "In the 15th year of the reign of Tiberius Cæsar, * * * the word of God came unto John * * * in the wilderness, and he came into all the country about Jordan preaching the baptism of repentance for the remission of Sins" (Luke iii. 1–3). He could not have received the word of God one day before August 19th, 27 A.D.,* and we have as little doubt that his brief ministry actually began sharply with the great Sabbato-Jubilee year 4026 A.M. that commenced with the blowing of the Shofah on Tishri 10th (Aug. 30–31st, 27 A.D.). Thus wonderfully do the times and seasons recorded by inspired men, and disputed by uninspired men for the past 1260 years, at last find vindication to the satisfaction of the faithful, and we fervently thank God for thus strengthening the church in these dark days.

Finally, it will be noticed that we established the date of Tiberius' accession long ago, in Study Number Fifteen, and without any appeal whatsoever to the Canon of Ptolemy; the present argument is merely incidental to the discussion of the Canon itself, though of course corroborative of the truth, and so all other logical and de facto arguments will be found to lend themselves to its enforcement.

[Here endeth our excerpt from Study Number Sixteen.]

* Beginning of 15th year of Tiberius Cæsar, Tishri New Moon, August 21st! Year XVII., 212th cycle.
GENERAL CONCLUSION.

Finally, the Victorian Canon, as a whole, is nothing but an extension of Ptolemy's down to our own date, and back to the canicular origin, so as to recover it for practical chronological use. As a measure of Time it has no compeer for simplicity, accuracy, and comprehensiveness, and by means of it, Archaeology may escape from much of its present confusion.

The Cycle employed has three wheels: a 7-day wheel, a 365-day wheel, and a 1461-year wheel. By means of these, it scores off dates as regularly as a clock, and its very precision through the Julian or Old Style calendar is at once its gauge and guarantee of accuracy.*

The Vague years are naturally divided into groups of seven, or "weeks of years," by their "Thoth 1sts," which have successive weekday designations; and just as naturally divided into groups of four, or "quads" by the Bis-sextile precession of their "Thoth

*As the 7-Cogged Cycle of the Week revolves, it drives the 365-Cogged Cycle of the Vague year forward, cog by cog, through one complete revolution. But as $365 + 7 = 52\frac{1}{2}$, each Vague year begins and ends upon the same cog, or day of the week. Hence, Thoth 1st, or New Year's day of the next Vague year begins upon the next or following day of the week, and so on throughout all time. This gives us an example of "a day for a year" in unbroken septenary sequence. But as the 365-Cogged Cycle of the Vague year must make four revolutions before it loses a single Julian date, it must make 1461 complete revolutions $= (4 \times 365 + 1)$ to slip back over all of them, and so recover its primary or Canicular date upon the Julian calendar.
rsts” back through the Julian dates, and there is no possible way for the sequence of the days, weeks, months or years to be lost upon the system fully written out, or ground out, as it could easily be done upon a chronological machine of simple construction.

Imagine such a machine,—one like a “Stock-Broker's Ticker” for instance, recording the flow of time upon a continuous strip of paper, and a fair idea is obtained of what the Canon is. If it recorded every day from June 20, 1322 B.C., O.S., it would harmonize all the “dates” upon the Vague and Julian systems for 3219 Canonical years, or 1,174,935 days, line by line; or if, for simplicity, and economy of space, it only recorded the years, it would punctuate them in blocks by 4's and 7's, and Julian months, and separate reigns; for instance, from the Nabonassan Era, as follows:

<table>
<thead>
<tr>
<th>3rd</th>
<th>1</th>
<th>Tu. Feb. 26, 748 B.C.</th>
<th>Rom. 5</th>
<th>Nab. 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>4th</td>
<td>2</td>
<td>W. 747</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5th</td>
<td>3</td>
<td>Th. 746</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6th</td>
<td>4</td>
<td>F. 745</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7th</td>
<td>1</td>
<td>Sat. 25; 744</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>2</td>
<td>S. 743</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>3</td>
<td>M. 742</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>4</td>
<td>T. 741</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4th</td>
<td>1</td>
<td>W. 740</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5th</td>
<td>2</td>
<td>Th. 739</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6th</td>
<td>3</td>
<td>F. 738</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7th</td>
<td>4</td>
<td>Sat. 737</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>1</td>
<td>S. 736</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>2</td>
<td>M. 735</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>3</td>
<td>T. 734</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4th</td>
<td>4</td>
<td>W. 733</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5th</td>
<td>1</td>
<td>Th. 22; 732</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6th</td>
<td>2</td>
<td>F. 731</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7th</td>
<td>3</td>
<td>Sat. 730</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>4</td>
<td>S. 729</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>1</td>
<td>M. 21; 728</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>2</td>
<td>T. 727</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

&c., &c., &c.
APPENDIX.

Miscellaneous Notes — Comments — Data — Arguments —
Calculations — Et cetera.

AN EXAMPLE OF USE.

To instance an example of the intrinsic merits of this
Canon, and to show how it may be utilized to assist Egypto-
lologists out of their quandary about the monuments and Dynas-
ties, let us now examine certain premises where the divorcing
of the two eyes of History, Geography and Chronology, has
entailed only confusion on the perpetrators, whereas single-
ness of vision might have come to them from the stereoscopic
use of the two eyes as one.

The higher critics have, with little exception, merely theo-
rized upon Chronology, and upon most of that of Egypt are
still all at sea; even such of them as are practical astronomers
have shown their lack of chronological acumen. For in-
stance, in his "Dawn of Astronomy," a work distinctively
destructive of faith in the truth of the Bible, if so be his
deductions as to chronology and the origin of Religion are at
all sound, Professor Lockyer deliberately arrays himself
against Censorinus, as to the Canicular, and seems not to
know of Ptolemy's support of Censorinus, nor to perceive the
endorsement given to both by Theon of Alexandria. They
are far too strong an equilateral triangle to break, and in our
opinion, with all due deference to Professor Lockyer, they
square the circle of Chronology which he and his fellow Egyp-
tologists of the present school would badly break.

They all admit the immense value conveyed to us by the
Egyptian Festival Calendars discovered in the Temples.
Lockyer tells us: "The fact that the two great complete feast-
calendars of Edfu and Esne refer to the only fixed years evi-
denced by the records * * * is of inestimable value for
the investigation of the calendar and Chronology of ancient
Egypt, and he refers them to the fixed Canons of Tanis and Alexandria, the latter of which (Actiac Era and fixed Nabonassan year of Augustus) was established some 208 years after the other and both of which are comparatively modern.

To all of this we heartily agree, but we most decidedly dissent from such an interpretation of these fixed canons (Tanis and Alexandria) as shall seem to disprove the active existence of the Vague Canon (Canicular) from which they sprang! Professor Lockyer's conclusion of disagreement must be wrong, for if it became necessary to establish permanent calendars (Tanis and Alexandria) at any points of the Vague or moveable one (Canicular), surely it is more scientific to search for the points of tangency between the fixed and Vague Canons, i.e., for their coincident years, than to proceed upon the basis that there were none upon any continuous canon, or to accept a solution that precludes the very agreement which it also establishes!*

We find that they refer to the one and only Vague Canon that there was; to wit, that of the Canicular, of Menophres, Ptolemy, Censorinus and Theon, which we have produced into the Victorian, and, D. V., we shall prove it from Professor Lockyer's own citations. He says: "In an excellent work of Brugsch, 'Three Festival Calendars from the Temple of Apollinopolis Magna (Edfû) in Upper Egypt,' we have two Calendars which we can refer to fixed years, and date with the greatest accuracy." Then, in spite of Krall's admissions, which he quotes, that the latter in particular "shows the greatest eccentricities, which are not diminished, but increased, on a closer investigation," i.e., from the current

*To illustrate the meaning of the term "fixed" calendar, in contradistinction from that of a "movable" one, we may refer to the Gregorian Calendar which we now keep. It was established in 1582 A.D., and was intended to be "fixed," as it practically is. It was not, however, set to 1582 A.D., nor even to the original Julian year, 45 B.C., but for ecclesiastical reasons, re the Council of Nice, was set to the year 325 A.D. The Old Style, or Julian Calendar, on the other hand, is a "movable" one, and since 325 A.D. all of its dates have advanced 12 days, and even at Nice were out of true by 2 days, so that it is now displaced by 14 in all from Caesar's date.
Egyptological standpoint of an exorbitantly expanded and confused chronology, Mr. Lockyer proceeds to place the calendar upon what he terms the fixed year of Tanis, 238 B.C., as if it were some new system, and then to agree that the inscription was "cut between 117 and 81 B.C."; i.e., in the reign of Ptolemy Soter, quoting, in support, Dümichen (Aeg. Zeit. 2, 1872, p. 41), who says, "On the 7th Epiphi of the tenth year of Ptolemy III. the ceremony of stretching off the cord * took place."

Mr. Lockyer's primary error lies in not understanding who Ptolemy III. was. He was Ptolemy Euergetes I., the very Ptolemy who issued the famous decree of Canopus, or Tanis, in the same year that he stretched the cord at Edfu! All this is established by the Ptolemaic section of our Canon, for 238 B.C. (= 511 Nab.) was the 10th year of Ptolemy Euergetes I. Mr. Lockyer admits that "The Summer Solstice is attached in this Edfu calendar to the 6th of Pachons, according to Krall, while the beginning of the (Nile) flood is noted on the first of that month" ("Dawn of Astron.," p. 282).

Let us now apply the Victorian Canon to the solution. Edict of Canopus, 238 B.C., i.e., 511 Nab. This was the 10th year of Ptolemy Euergetes I., who was the third Ptolemy! Now, as Thoth 1st that year fell on Tues.-Wed., October 22d-23d, the 7th of Epiphi, when he "stretched the cord" at Edfu, fell $10 \times 30 + 7 = 307$ days later = August 23d-24th. His first Thoth 1st was that of 502 Nab. = Oct. 24th-25th, 247 B.C., to establish which date the Temple and Festival Calendar were finished. But in this his first Nabonassan year the Summer Solstice, which then occurred on June 27th, O.S., naturally fell to Pachons 6th as the Festival Calendar itself plainly states (Pachons 6 = $8 \times 30 + 6 = 246$th day of Nabonassan year, October 24th = 297th day of the common Julian year. Oct. 24th to June 26th = $69 + 177 = 246$; thus June 26th-27th = Pachons 6th). Hence, while it is clear that there was an amendment to, or rather a separation from, the Canicular contemplated by the decree, it is equally clear that the Festival Calendar of Edfu

*Equivalent to our "breaking ground," etc.
and the Canopian decree, belong to the 1st and 10th years, respectively, of Ptolemy III., who was Ptolemy Euergetes I., and that their only object was to set up a calendar that should thereafter be fixed or else to fix the date of that particular Ptolemy's accession!

Whatever else, therefore, this decree effected, or whether there were fixed year calendars, in lieu of Vague ones, established by decree or not, the inscriptions cited by Mr. Lockyer prove that the Canicular of Menophres or the Canon of Ptolemy was their foundation, while the use of this true cycle by Censorinus, Ptolemy and Theon, centuries later, is equal proof that the ancient Canicular never lost its place among Egyptian Chronologists, nor its vitality, as a cycle, in actual use (perhaps only for chronological purposes) down to at least 384 A.D. In other words, the Canicular Cycle of Censorinus "picks up" the first year of the fixed Canon of Tanis just where it belongs and just where and where only it is tangent to the Victorian Canon; to wit, in 502¹Nab. = 247 B.C., and the decree of Canopus established it in the year 238 B.C., in which the Temple was begun and the cord stretched.

On the Esne Calendar Payni 26th is given as the beginning of the Nile flood, which preceded the Summer Solstice, and thus falls (at the Alexandrine date) to June 21st-22d, the 173d-174th days of leap year, 29 B.C. But, as Payni 26th is the $9 \times 30 + 26 = 296$th day of the Vague year, Thoth 1st must have begun 295 days before June 21st, at the time indicated by the Festival Calendar of Esne; 172 days back from noon on June 21st takes us to the noon of January 1st, and $(295 - 172 =) 123$ days more carry us to $(366 - 123 = 243)$ the noon of the 243d day of the year* 30 B.C., which is noon of August 31st, and, therefore, corresponded to the noon beginning of Thoth 1st of the Canonical year sought.

But Vague Thoth 1st fell regularly on noon of August 31st in 719 Nab., and there the Egyptian Era of Actiac is known to

*Note that true 29 B.C. was a leap year, Cal. D C, and 30 B.C. was a common year, Cal. E; Aug. 31 = Thoth 1st falls in the latter, and June 21-22 = Payni 26th falls in the former; hence a leap year day is reckoned in passing from one to the other.
have begun, i.e., 1 year after the death of Cleopatra and 2 years after the Battle of Actium.

This matter is important enough to be restated, for by line upon line and precept upon precept only may it become a familiar part of our future store of chronological information. Hence we review it so as to make more plainly manifest the fact that the main line of the Victorian Canon did not halt at the full stops set, as it were, tangentially against it in the Edfu and Esne Tablets, but comes down to us and picks them up at their proper dates with perfect accuracy.

When Ptolemy III., who was Euergetes I., ascended the throne of Egypt in 247 B.C. he counted 502 Nab as his first upon the Victorian Canon. Its Thoth 1st was Sunday, October 24th-25th. There were thus, in that October, 8 Nabonassan date-beginnings in all, and we pursue the calculations as follows:


In October, therefore, 8 Nab'n dates began.

<table>
<thead>
<tr>
<th>Month</th>
<th>Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>November</td>
<td>30</td>
</tr>
<tr>
<td>December</td>
<td>31</td>
</tr>
<tr>
<td>January</td>
<td>31</td>
</tr>
<tr>
<td>February (common)</td>
<td>28</td>
</tr>
<tr>
<td>March</td>
<td>31</td>
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<tr>
<td>April</td>
<td>30</td>
</tr>
<tr>
<td>May</td>
<td>31</td>
</tr>
<tr>
<td>June</td>
<td>26</td>
</tr>
</tbody>
</table>

Total, 246

Now, June 26th-27th, 246 B.C., was Summer Solstice, the which is attached to Pachons 6th in the Edfu Festival Canon, and fell on Pachons 6th in the Victorian that very year, 502 Nab.; for Pachons 6th is the 6th day of the 9th Nabonassan month; hence, 8 x 30 + 6 = 246th day of 502 Nab. = June 26th-27th, 246 B.C.

But "about some points," as Mr. Lockyer tells us, "there is no question," and not only is the Summer Solstice "attached in the Edfu [or Tanis] calendar to the 6th of Pachons, accord-
ing to Krall," but "the beginning of the [Nile] flood as noted on the 1st day of that month."*

This is an important point and shows us that in 247–6 B.C. (the date of the calendar or year of accession of Ptolemy III., the following obtained:

502 Nab. Pachons 1 = June 21–22, 246 B.C., Nile flood, 241st day

<table>
<thead>
<tr>
<th>Nab.</th>
<th>Date</th>
<th>Summer Sol.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>22–23</td>
<td>242d</td>
</tr>
<tr>
<td>3</td>
<td>23–24</td>
<td>243d</td>
</tr>
<tr>
<td>4</td>
<td>24–25</td>
<td>244th</td>
</tr>
<tr>
<td>5</td>
<td>25–26</td>
<td>245th</td>
</tr>
<tr>
<td>6</td>
<td>26–27</td>
<td>Summer Sol., 246th</td>
</tr>
</tbody>
</table>

But in 30 B.C., the date of the Era of Actiac, the Summer Solstice fell upon June 25th–26th, O.S., and the Nile flood occurred 4 days earlier, with which date we may now prosecute our investigations.

The Era of Actiac, or Fixed Canon of Alexandria, as per the Esne Festival Calendar, was 719 Nab. = 30–29 B.C., and its circumstances were as follows:

30 B.C.: Thoth 1st, 719 Nab. = Aug. 31st–Sept. 1st. There was thus in that August but one Nabonassan date-beginning, and we pursue the calculation as follows:


In August, therefore, 1 Nab’n date began.

- September 30
- October 31
- November 30
- December 31

29 B.C.  January 31

L. Y.  February 29

- March 31
- April 30
- May 31
- June 21–22 was the Nile flood and was on

The 296th day of that Nabonassan year, the which is attached to Payni 26th in the Esne Fes-

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APPENDIX.

APPENDIX. 45

tival Calendar, even as it falls here upon the Nabonassan!
For Payni 26th is the 26th day of the 10th Nabonassan month. Hence, $9 \times 30 + 26 = 296$th day of 719 Nab. = June 21st-22d, 29 B.C., and in 29 B.C. the Summer Solstice followed it at about 5 days, to wit:

719 Nab., Payni 25 = June 20-21

| 26 = "21-22 | 29 B.C. Nile Flood, 296th day |
| 27 = "22-23 | 297th " |
| 28 = "23-24 | 298th " |
| 29 = "24-25 | 299th " |
| 30 = "25-26 | Summer Solstice 300th " |

We therefore agree with Mr. Lockyer's line of argument, and fail to see how he can avoid our conclusions to the abandonment of his own. He says: "Now if the Vague Tanis year [i.e., the then current Nabonassan or Canicular year, which, as we have shown, coincided with the Fixed Canon of Tanis, or Edfu, in 246 B.C., and thus located the Solstice to June 26th-27th=Pachons 6th, the 246th day of 502 Nab.] had continued [as we maintain it certainly is shown to have done, and did] it would have swept forward with regard to the Nile flood," and the Summer Solstice, to a Summer Solstice upon Payni 30th or the 300th day of 719 Nab.

Therefore, since from Pachons 6th to Payni 30th (300-246) is 54 days, to sweep forward these 54 days would have required exactly $54 \times 4 = 216$ Vague years, and have carried us, naturally, from 246 B.C. to 30 B.C., or from the tangency with the Vague Canon of the Edfu Festival Calendar to the tangency therewith of the Alexandrine, or fixed Era of Actiac, as it actually did. We have thus demonstrated that the main stem from which these fixed calendars branched off, or to establish which was the object of these Festival Calendars, was none other than the Vague Canicular Canon itself sweeping from Menophres unconcernedly onward even down to our own Victorian Age.

Hence, from the broadest point of view the Esne Festival Calendar does agree with the Canicular Canon at the time the
fixed Alexandrine year was established, and it therefore proves the fact of each, and can by no means be employed to cast discredit upon the existence of the very stem (the Canicular Cycle) from which it branched off on time and in perfect agreement. Thus Professor Lockyer's data properly understood bear out Censorinus, Ptolemy and Theon to the echo, and in stating that "the inscription (Edfû) has no meaning at all if we take the date given by Censorinus" (Dawn of Ast., p. 284), he merely shows that he has clearly misunderstood the Chronology of the inscriptions. As a matter of fact it fully disproves his own theory of the Canicular and establishes ours.

Now this criticism is not intended to be invidious; we aim rather at the establishment of Truth, whatsoever else may have to stand aside, and Professor Lockyer's chronology can well afford to stand aside for the Ptolemaic—the which will honor Mr. Lockyer's astronomy the more, for both Ptolemy and his commentator Theon were both astronomers and chronologists, and Censorinus is too well established a chronologist at least to be found wanting in such simple premises as these.

In this connection, that is, the use of Chronology as the necessary adjunct to Archæology in the vindication of God's Word, we now submit a late article anent Mr. Petrie's Theban Tablet, and in which, for cause, we totally dissent from his verdict, and find that the old and conservative outlines of ancestral faith are safe and sure. It was published in the Hartford (Conn., U. S. A.) Times on August 27, 1896, and soon after Mr. Petrie's own discussion of the Tablet was promulgated, and is as follows:

"LET MY PEOPLE GO."

DISCUSSION OF THE THEBAN TABLET.

The remarkable tablet lately discovered by Professor Petrie at Thebes and whereon is found the first monumental reference to "Israel" by name, has given rise to many conjectures and to none more astonishing than that propounded by the
discoverer himself, to wit: That it enables us to identify the Pharaoh of the Exodus with the Pharaoh who erected the tablet itself.

To our minds nothing could be more incongruous than such an identification, and we attribute the gross anachronism it involves to the stubbornness with which the archaeologists of Mr. Petrie's school, in their over-hasty following of the destructive Higher Criticism of our age, have magnified the vision of one eye of history and put out the other.

History is not Polyphemian, and thus of single vision, but obtains stereoscopic vision only from two eyes that act as one. This is "singleness" of vision, such that her body may be full light. The two eyes of history are Geography and Chronology; we may by no means omit the latter, and it is unscientific to divorce them, to get them crossed, or to magnify either of them.

The spade alone cannot win the battle of harmonized history. These new records cannot be made to militate against and overturn the enormous library of collateral and direct chronological synchronisms that has been handed down to us from the whole academy of history in all ages, and in unbroken sequence, and if, in the enthusiasm of discovery an overheated, unbalanced, or somewhat scornful imagination presumes to put forth an interpretation that does willful violence to records that never have been lost, and that would have been sufficient in the premises, even without the tablets now being discovered, it will inevitably come to grief. For, as the pen is mightier than even the sword, it is so much the more a mightier weapon than the mere spade may ever become.

To explain ourselves: Thuoris was the successor of this Pharaoh whose tablet has now been discovered, but in the first year of Thuoris, or Proteus, as the Greeks call him because of his vacillating policy, Troy fell, as all admit. This was in 1185 B.C., and it is admitted even by the discoverers that this particular tablet dates "about 1200 B.C.," which is only a few years before the Trojan and Thuorian date.*

*Thuoris' accession was in 1186 B.C., his first regnal year lasted into 1185 B.C.
How on earth, therefore, can this Pharaoh of the tablet be the one of the Exodus, seeing that he belonged to the XIX. Dynasty, which began with Sethosis at the era of Menophres? (Canicular Era, July 20, 1322 B.C., per Theon of Alexandria, the famous commentator on Ptolemy, whose canon of history none but fools will dispute). This Sethosis was 165 years after that Amenhotep II.* whom old-fashioned scholarship (by the harmony in hand of ample, inherited, and carefully preserved collateral records) makes to have been him of the Red Sea experience, the date being at least 286 years (1486 B.C.) before the admitted date, 1200 B.C., of this late "find."

But let us get at the facts by quoting from the tablet itself the part which is of value. It reads: "The Khita are quieted; ravaged is Kanan with all violence; taken is Askalon; seized is Chesulloth; Yanoah of the Syrians is made as though it had not existed; the [land or] people of Israel is spoiled—it hath no seed. Syria is widowed."

Now, anyone not absolutely blinded by a theory, or determined to resist the plain records of the Bible for whatsoever a mere brick may be interpreted to oppose thereto, can see without spectacles or Egyptologic help that the very context itself of this tablet recognizes "Israel" as already settled in Palestine, and that the tablet, therefore, must necessarily belong to an era long after the Exodus, as we know and can prove it does.

Hence we reject the far-fetched hypothesis of Mr. Petrie in toto. The New York Herald states it thus:

"He believes that [this tablet Pharaoh who calls himself] Merenptah was the Pharaoh of the Exodus [as well as the writer of the tablet] and that the Israelites, whom he conquered in Palestine, were not the Israelites of the bondage, but another branch of their family (!). He suggests that in the dim, early ages that obstinate and stiff-necked race had quarrelled and split, and while part went down into Egypt, others remained in Syria," etc., etc.† It is easy to build up a

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*I.e. Amenophis or Men-ptah.
†E. Wilson, in his "Egypt of the Past," seems to have fallen into the same quagmire.
theory upon a mass of assumptions, and the New York *Herald* gravely tells us that "this hypothesis is satisfactory all round;" that "the book of the Judges is silent about the Egyptian invasion, because it happened some forty years before the date of the Judges; that the Exodus evidently could not have taken place before Merenptah, nor could it have taken place after him, as only the short space of forty years is left between the Exodus and the age of Judges. Merenptah, therefore, is the Pharaoh who allowed the Exodus."

A more transparent chronological fiction, or a more violent telescoping of the authentic records of the Scriptures (that cover at least 286 years, to within the limits of 40, in the very face of secular records) than this has not been perpetrated even in our own degenerate age. The very monuments, when resurrected, are thus made to do violence, instead of honor, to the truth! Verily, faith is well-nigh dead and every criterion of sound judgment almost paralyzed, in that such stuff as this is suffered to stalk through the "enlightened press" unchallenged by the pulpit!

If this tablet is fairly placed by these Egyptologists at *circa* 1200 B.C., and we believe it is (because they cannot escape the secular records of Manetho, no matter what violence they dare to do against the sacred ones of Moses), then Rameses, the father, and this son of Rameses, Merenptah, synchronize with Deborah and the years succeeding her date, and the Tablet itself is a significant reference to the seven-year oppression of the Midianites, those ancient allies of Egypt into whose hands God sold his people (Judges vi.-vii.), as long before, at the same hands, He had sold Joseph, for their instruction (Genesis xxxvii.).

The whole tone of the tablet is a magnificent and even literal corroboration of the method in which Midian and her allies (all of Egyptian relationship) operated in this particular oppression.

The tablet says: "Israel is spoiled. It hath no seed."

The Bible says: "And so it was when Israel had shown that the Midianites came up, and the Amalekites, and the children
of the East, even they came up against them; and they encamped against them and destroyed the increase of the earth, till thou comest unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass; for they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it, and Israel was greatly impoverished because of the Midianites" (Judges vi.).

The date of this Midianite Oppression was about 1220-1213 B.C., and that of the tablet is admitted to be "about" 1200 B.C. What more does any fair-minded man want in the line of corroboration and identification?

Then it was that Gideon was summoned, as he "threshed wheat by the wine press, to hide it from the Midianites." And this "mighty man of valor" taught proud Merenptah a lesson, at the hand of the Lord, which the Pharaoh probably neglected to notice upon subsequent tablets.

Every geographical reference in the sixth and seventh chapters of Judges looks south to Midian and the Sinaitic Peninsula, where Amalek dwelt, and trends up from Gaza and the borders of Egypt, whose dominant hand in the whole matter is now clearly seen, and who is even referred to indirectly, in the lesson taught to Gideon by the messenger who commissioned him.

We believe, therefore, that the Merenptah of the tablet (about 1200 B.C.) was the predecessor of Thuoris (who ended the nineteenth dynasty, about 1181 B.C.) and that this Merenptah was the son of Rameses, and that his tablet reference covers the seven-year oppression of Midian; or, if he shall be finally proved to be an earlier Pharaoh of the nineteenth dynasty, then he both preceded Deborah, and was in the Canaanitish Oppression (always allies of Egypt, as these Egyptologists prove), and may even extend beyond her into the later one, of Midian.

Everything, however, points to his direct tangency with the Midian Oppression, and the way in which those who are now posing as "authorities" in the premises of Egyptology, so-
called, have attempted to suborn this priceless tablet to bear false witness against God's Word itself, and have been found out, should open the eyes of such of our generation as have any veneration left, to the inequality and worthlessness of the average deductions of these same Egyptologists.

They are good diggers, that is all; and they are well paid for their work by a nominal Christendom—a Christendom, by the way, whom we half believe is fully in sympathy with all their destructive deductions, which aim at digging away the foundations—"ancient landmarks"—quite as assiduously as they do at digging down the superstructure of old-fashioned faith.

Nominal Christianity is forever learning, yet never coming to a knowledge of the truth. It is too ignorant of the real foundations of history (even of the secular foundations to say nothing of sacred history) to detect the outrageous fallacies these Egyptologists are constantly perpetrating.

Their whole object seems to be to work away from the bona fide verification of the Scriptures as written and for the purpose written; for the foundation of their destructive and faithless philosophy is, that the Scriptures cannot, by any means, be accepted as of authority in the sense taken by the ancient Hebrews, from whom we have inherited them!

Hence, they have never, even by peradventure, stumbled upon the real value of their own "finds," and by their false interpretations are forever confirming both themselves, and their equally willful followers, in all shades of disbelief, even while they are boasting most loudly about the intrinsic value of their discoveries, and the honor, forsooth, that they bestow upon the records. God help man's resulting faith in the Scriptures after such men have interpreted its limitations.

Verily the monuments are one thing, and their interpretation at the hands of those who are but the descendants of the Philistines is quite another.

And, finally, in this connection I take occasion here to reiterate the warnings I have been constrained for seven years to convey to this generation. It has gone astray from the founda-
tions—it is a blind age following blind leaders—and upon every line of policy it is going only from bad to worse, and boasting of its broken records. Yea, they are breaking year by year. In religion, government (in politics shall we add?), jurisprudence, finance, social science, commerce, the relations of labor to capital, of man to man, and finally, but not leastwise, in those of man to woman, the whole age is a spectacle to the very powers of evil that are thus consummating their work upon it.

Unto what, then, but a chaos even worse confounded, is it trending? How, indeed, shall it escape the damnation of Gehenna, which is written against it? Why, if I, personally, for instance, believed in what the nominal church teaches, as to the non-literal resurrection of Jesus Christ, the purely human origin of the Hebrew Bible, the impossibility of miracles, and all the other brood of heresies that to-day most readily pass for Christianity and its foundations in the sensational pulpits of recognized and popular authority, or if I had no other resort than to accept, sight unseen and proof unproduced, the dictum of Rome, whose history I know, then by mine honor, for I could then swear by naught higher, I should at least have worldly wisdom enough left to follow St. Paul’s advice and “eat, drink and be merry” against to-morrow’s night of logically certain, and of course practically hopeless, death! And I warn this age, that such iconoclastic teaching as is now current in pulpit, press, and periodical of every ilk, is responsible for all the iniquity of this age—an age that has lost all its sound “standards,” and is all at sea by this very begging of the question of agnosticism, now so much in vogue. It is an agonisticm that will not endure any sort of sound doctrine upon any single topic, even an antagonistic age that is already reaping the whirlwind along every cycle that has an eccentric to bear down upon it.

There is no final “authority” left; no criterion; nothing that man trusts as the Word of an Eternal God; therefore men are learning not to fear the laws of mere mortals.
Anarchy is cropping out of every crevice of modern civilization! Not only is the whole world, but even we of this new one are dancing upon the thin crust of an inevitable catastrophe.

As one of the rudest and most startling results of "the falling away," which the French denominate the fin de siecle degeneracy that has marked this very generation, look, for instance, at the terrible increase of murder and homicide in free America. We literally break the record of the whole round world. Ten thousand separate murders annually, and the ratio is in geometrical increase! Why, if there be a God, the God of Abel, upon the circle of the Heavens, and if He is not sound asleep, He will soon have to visit the earth in person, to preserve His very integrity, and to confound a people that have as utterly forgotten Him as had those upon whom He swept the superfirmamental ring of water that once surrounded the earth and by its fall produced the flood. It hath been said of old that the kingdom of Heaven is at hand, and it may now be added that the kingdom of hell has come down upon us (Revelations xii. 12).

C. A. L. TOTTEN.

September 27th, 1896.
EL OR B-EL? BIBLE OR BABEL? WHICH?

Prof. C. A. L. Totten,

Dear Brother: Enclosed I send a clipping from to-day's Herald. I think your subscribers would like something on this subject from you in the Leaflet. The orthodox Leaders do not seem to have a very exact system of chronology. How is the 7000 years calculation made in this matter? A little light would be very welcome as these are perilous times.

Yours in the blessed hope,

W. H. H.

REPLY.

The clipping referred to Professor Haynes' excavations at Nipur, in the light of Professor Hilprecht's interpretations of the tablets purporting to be found there and of his and the world's superadded conjectures in discredit of the Bible, for that only is what they really are. The reporter seems to have canvassed the Boston Pulpit for an expression of Chronological opinion, and to have found every one he approached ready to abandon the ancient landmarks—as if they had been set up by Archbishop Usher instead of found by him and verified by the conservative wisdom of centuries of scholarship.

That which was coming has now come, and is here all along the line—we have maintained for seven years that chronology was to be the battlefield of the future. The Bible is committed to a time system that careful analysis has set once again in order, as the readers of this Series of Studies and Leaflets know and we rejoice that the first cast of our task was practically completed ere the hostile counter mines were sprung. It needed but short work to deal with Russell, for the question as between him and us was one of testimony within the premises of the Scriptures, and we answered it from both the Secular and Sacred Scriptures by showing that the harmony of the conditions, all the conditions, and nothing but the conditions, stands with us and not with him.

But these people who have charge of the explorations, and set the pitch of the interpretations, do not care a fig for the Law and the Testimony, and are utterly ignorant of their entire corroborations as voiced by the whole concert of the Secular Historians. They represent the
Modern School of Criticism, and the Nominal Church sits in the seats of the scornful teachers, dancing whenever they pipe, and never mourning over "the lost word," because they are not bidden to lament.

They are all, together, gone astray. How could martyrdom ever have met its fiery fate upon foundations such as theirs? What prodigal son would go back to their Mansion of Chaff after finding husks only in every other man's house? They believe that the "Genesis of Genesis" was not complete until a thousand years after Moses, who had little or nothing to do with its editing, and that the entire Pentateuch was merely the handiwork of men of their own mold, a slow elaboration of the Hebrew mind down to the Maccabean era—that it was forged to high name and false antiquity merely to beget assent from minds of the more common mold, not seeing that the common mind has too lofty a conception of God to agree that He would condescend to fulfil forgeries. If Moses be not written of Moses then is our faith vain—for Moses spoke of Christ who should arise like unto, and after him, and Christ spoke of Moses whom he did succeed and fulfil, for they did unto him even as it was written by the Spirit—all along the ages. The fulfilment is a guarantee of the integrity of the Scriptures "as written, and for the purpose written," or else the fulfilment quite as much as the pretended testimony before the fact, is concluded in the same body of deception—which is thus begun, continued and ended in the unreliable.

How then is it that so many now assent to the Higher Criticism, which contends that the arm of the Lord was too short to raise Moses and the Prophets and yet that his dealing was left-handed enough to consent to and to carry out a Priestly fraud?

The very atheists and infidels whose works we once were fools enough to read with a sort of hopeless interest, never in their wildest malice sought out such subtlety of iniquity as theirs, who, pretending to be Bible students, and trapping the unwary to assist them in its vindication, are yet bent upon its complete undoing, as the whole tenor of their vain interpretation proves—far better the traditions of the Jews that make the Law of none effect, than these false witnesses who would destroy it and its authority altogether.

Referring to these discoveries at Nipur Prof. Sayce, who seems to accept the extravagant deductions with little question, says:
“Hitherto we have been accustomed to look upon Sargon of Akkad and his son, Naram-Sin—those founders of a great Semitic empire, about 3800 B.C.—as belonging to the ‘gray dawn’ of history, even though recent discoveries have shown that the art of their days was highly advanced—in fact, like the art of Early Egypt, more highly advanced and life-like than the art of a later time. But the ‘gray dawn’ of history is a phrase no longer applicable to the Babylonian conquerors of Syria and Northern Arabia. For Sargon and Naram-Sin built on a larger scale at Nipur; and while the 4,000 years which elapsed from this time down to that when the temple of Nipur ceased to be inhabited measures only 11 metres [35 feet] of accumulated débris, the rubbish of the ruined buildings of older date which lie below the great brick platform of Naram-Sin is as much as 9.25 metres [29 feet] in thickness. Thus Centuries before Sargon and Naram-Sin, Nipur was already the seat of a venerable sanctuary and Babylonian culture and civilization were already spread through the Asiatic world.”

Neither is this a fair chronological pointer, nor are his deductions at all sound. Even Jerusalem has been besieged 17 times and wholly destroyed twice and the ancient city is now under some 80 feet of earth and rubbish.” Hence to be equally critical and inaccurate we should have to place (not David and Solomon some 80 centuries before Titus, instead of only 11 centuries but)—Titus himself 8,000 years ago!

If an earthquake absolutely levelled San Francisco to-day, the débris would probably lie 10 feet deep, and after 10 rainy seasons the mound would be covered with verdure and its depth represent about 1,000 years to a Higher Critic, if he could get away from the facts, or keep them away from us!

* Note that this places Sargon some 1457 years earlier than the Flood-date upon the harmonized system, which is only 2342 B.C., 1696 A.M. All the figures of the Modern School of Criticism are founded upon pure conjecture—their anachronism is a stench in the nostrils of History.

† Nothing chronological can be deduced from such considerations. Solomon’s Temple and the Jerusalem of his Golden Age had greater glory by far than those of Ezra, or even Herod. Dynasties succeed each other by conquest usually on the down grade, Gold, Silver, Copper, Iron—Débris.

‡ Here he estimates at about 1ths of a foot per century.

§ 35: 29: : 4000: 3314: 4000+3314=7314 years ago! Perhaps so, if antediluvian,—otherwise impossible!
The European correspondent of the "New York Sun" (vide New York "Christian Herald" Sept. 2, '96) puts the matter as follows: "Important discoveries have been made in the ancient mound of Nipur by Prof. Hilprecht, who is in charge of the excavations in behalf of the University of Pennsylvania.* The Professor, it is said, has unearthed ancient inscriptions shedding a flood of light on the ancient history of Babylon. The inscriptions already deciphered are reputed to carry written history farther back by 2,250 years, than any writing previously known. One of the tablets is believed to date back 7,000 years before Christ.† (!) The tablets were found below a layer of débris which has been generally (?) believed to be the foundation of a city, dating 4,000 B. C. Prof. Hilprecht (Haynes) dug through it and found beneath it the remains of a still more ancient city with a library."

The "New York Journal" of Aug. 30, '96, also has an article from Professor S. A. Binion on the Nipur discoveries: he says that "Many cuneiform records upon tablets of Babylonian history have been unearthed in an excellent state of preservation. Some of these are 9,000 years old. * * * Not a doubt has been expressed as to the correctness of the dates of the tablets taken from pre-historic Nipur, and which have just been deciphered. Assyrian chronology up to the time of Sargon is not so much beset with obstacles as the Egyptian."

Now it is bad enough to patch an old garment with new cloth, but this with a vengeance is patching a new garment with old cloth, and chronology will have its vengeance on the perpetrators yet. Those who know anything about the garment now in such new-style Sartorial hands will continue to hold with Woodward and Cates: "There is scarcely a date in Assyrian history about which Assyriologists are agreed. The kings have in many cases wholly different names in each author; and most of these authors confess that of many of the kings we have nothing but the names, and are

* The newspaper error: Professor Haynes is in charge of the excavations, and ships the treasure trove to Professor Hilprecht in Philadelphia, who does all the deciphering, and starts the additional conjecturing which the newspapers take due care becomes sensational enough.
† Now such figures as these are positively interesting—a round week of millennia—one of them of course Sabbatic! Bosh!
‡ Let us have the library without any lunar librations from the translators and we will risk the verdict of to-morrow.
not sure even about these.” (Encyclopedia of Chronology.) As for ourselves we should not be surprised to find it established that Lower Nipur or Ninipal was founded, or at least named, by some such king as Nin-pal-kura perhaps not much earlier than 1,200 B. C. and that some such successor as Tiglath Pilneser II., who was Tiglathi Ninip, rebuilt Upper Nipur. (Ninipal, or whatever its true name shall eventuate to be. Prof. Sayce gives us Niffer, Nuffer, Nipur and Niper in 25 lines) not much later than 900 B. C. At any rate, barring the mere possibility of the under-city being pre-diluvian, which we are by no means prepared to admit without irresistible proof, we do not intend to put a patch of pure imagination on the garment of history in the face of numerous general records—time-spans—that no ancient historian of any scholarly authority and judgment ever extended to much more than the codified testimony of the Bible also asserts as true.

For instance, here is the digested testimony of Velleius Paterculus as to the Assyrian empire. “The Asiatic empire was subsequently transferred from the Assyrians, who had held it 1070 years, to the Medes, from this time, for a period of 870 years. For Sardanapalus, a man wallowing in luxury, being the 33rd from Ninus and Semiramis, the founders of Babylon, from whom the kingdom had passed in a regular descent from father to son, was deprived of his empire and put to death by Arbaces the Mede.” * * * Amilius Sura also, in his annals of the Roman people, says, “that the Assyrian princes extended their empire over all nations. They were succeeded by the Medes, then by the Persians, then by the Macedonians, and shortly afterwards by two kings, Philip and Antiochus, of Macedonian origin, who, not long after the destruction of Carthage, were conquered by the Romans, who then obtained the empire of the world. To this time [29 A. D., consulate of the Longini] from the beginning of the reign of Ninus, King of the Assyrians, who first obtained the empire, there has elapsed a period of 1995 years.” (Hist. I. c. 6).

This fragment allows 376 years between the Flood, 2343 B. C., and Ninus, 1967 B. C., (which is ample for the intermediate events recorded in the Bible), and 1995—1967 = 28 A. D. ended, brings us to 29 A. D., when Paterculus published his History. We do not believe that Daniel would have taken much exception to this testi-
mony, albeit those who "are wiser than Daniel” in this generation, and prefer bricks to “books” by which “to know the time,” may take any exceptions they please, and are welcome to whatever faith in the Bible they can preserve in their own hearts, and inculcate in the minds of others, on their premises.

The fact is, as there is such a thing as “proving too much,” and reckoning without one’s host: these New School Assyriologists are either making themselves, or else Philology itself, ridiculous by assuming that sober second thought will believe that the Cuneiform writing, which Darius Hystaspes used upon the Behistun Rock as late as 521 B. C., was nevertheless so thoroughly crystallized 7000 years earlier upon the bricks of Nipur that Professor Hilprecht can read from the one as easily as from the other—why, common sense would say that the very ease with which all this reading is accomplished, no matter what its form, is an overwhelming argument against there being any such outrageous stretch of time between the two.—The annual motion of the very stars is rapid compared with the drift Professor Hilprecht allows to language in these premises.

But Professor Binion declares that the wall of the Under City itself "seems to stand upon still another wall of unknown height. * * The question may now be asked whether still older ruins cannot be discovered * * a third series of ruins?” Why certainly, perhaps all the way down to Philadelphia itself, with William Penn’s autograph actually alive, in spite of some 100,000s of years of crystallization, on the keystone of the arch in cuneiform! then indeed would our “Keystone State” have “the earliest keystone” upon record!

But let not our indignation be misunderstood. It is merely directed at the initiatory exultation of those who seem not able to conceal the animus with which they labor in this cause, in that by the fruit of their work,—its intention as manifested by their interpretations, (which are always faithless to Moses and the Prophets, and derogatory to Inspiration)—we judge them as of right.

As to the discoveries themselves, they are quite another matter—they rank among the grandest of our day, and we devoutly thank the God whose prophecies came true upon these cities, that their ruins are now turning up, to the full confirmation of all his servants wrote about them. When sober-minded, faithful, accurate, and thorough
harmonists shall get at the things themselves, and set their testimony in some satisfactory array, we have no doubt at all but that they will bear out the literal truth of the sacred records of Our Race. Behold, we shall have greater treasure trove than what Nipur has cast up. "The French school at Athens has over $15,000 to expend in excavation, in addition to a special grant of $150,000; the German school has an income of $12,000, and the government appropriates $200,000 for the excavations at Olympia; the United States school has $10,000 a year, while the British school has only $7,000 a year"—$394,000; this is an enormous sum, and we doubt not that the treasures hidden in the fields where Our Race misspent some of its youth, will yet find their way into an International Museum set up at Jerusalem in proof that we are that ancient people who were "terrible from their beginnings, and hitherto," and of whom it is written that when the times of the Gentiles are run out, and their own times shall return into their ancient channels, their kingdom shall renew its youth and stand, and shall never be given again unto another: for this is His Covenant with them, when he shall wash their sins away,—that he will write his Law upon their hearts. And now faith abideth, that these things are so, for He who is The Covenant is both able and willing to perform it. He hath not cast away his people whom he foreknew, but abideth the time that now it is full time that they awake out of sleep and say, "Thy king. dom come."
APPENDIX.

THE DATE OF THE BATTLE OF ALLIA.

A CRUCIAL TEST OF THIS CANON.

Dropping now the controversial aspect of the matter we shall proceed to illustrate the use and value of this Canon, as a final chronological criterion and “authority” by a direct appeal thereto.

Ancient History is braced together by a perfect net-work of time-spans. It is little dreamed by those unfamiliar with the premises of chronology as a science, how numerous and rigid these conditions are. They cross each other in every possible direction, so that in the face of their apparent confusion it is at once patent that order can be expected and obtained only by such an adjustment as shall be absolutely accurate.

To rearticulate the broken skeleton of Time, has always been the puzzle of Chronologists, and the obvious proof of repeated failure hitherto has been the vast collection of misfit bones always left in their baskets.

It has been a fair problem, nevertheless, for the simple object has been merely to put the broken mosaic together again so as to fulfil the conditions, all the conditions, and nothing but the conditions written on the pieces themselves, and it has been almost accomplished in scores of different ways; but not fully accomplished and therefore not accomplished.

There has been but little satisfaction taken for long, in any of these solutions, for their very disagreement among themselves, and the counter evidence of a notable body of unadjusted conditions, the existence of a strong minority report as it were, has sent men back to the task, again and again, even as it has sent us back to it de nova and ab ovo; for the human mind rebels against the situation of a non-solution, and the puzzle is well worth any cost to solve. Nevertheless a general solution has been necessarily recognized by the Textbooks, and on it history so far has been forced to lean,* only

* For instance, the broken reed is jointed at 776 B.C. for the Olympiads, instead of 777 B.C.; at 44 B.C. for the assassination of Julius Caesar, instead of 45 B.C.; while Ptolemy’s Canon has been supposed to record Thoths which preceded accessions instead of those that logically succeed them. On these three errors hang a host of others, and nothing up or down the line will absolutely fit the records.
awaiting, however, the day when it could stand erect and with the indisputable, and thereafter irrefragable Reed of Time within her grasp.

Let us now see whether we have a Metron that fulfills the required conditions, and take as our base of operations the year in which the Gauls captured Rome, because it is a "knot" wherein so many strands unite, and its satisfactory untwisting will do much towards establishing a perfect confidence in our Canon.

THE CONDITIONS TO BE FULFILLED.

(a) Dionysius of Halicarnassus tells us that "the expedition of the Gauls, when they captured the city of the Romans, took place, as all authors agree, when Pyrgion was Archon of Athens." Now Pyrgion was the 296th annual archon, of whom Creon (XXIV. 3 Ol.) was the 1st, in 683–2 B.C., and of whom Themistocles was the 203d, in 481 B.C. (LXXV. 1 Ol.), when Xerxes came into Greece. Antipater was the 295th archon in 389 B.C., when the decisive battle of Allia was fought. But Rome was in the hands of Brennius soon after, and was held for nearly a year, and so into the archonate of Pyrgion the 296th, and thus into 388 B.C.

(b) But Dionysius goes on, "in the 1st year of the XCVIII. Olympiad." This was really the date of the Battle of Allia, as squarely settled by many other conditions, as we shall see: 97 × 4 + 1 = 389 Ol., which year began in 389 B.C. Antipater being archon at Athens. (See Measure of History, page 49.) Let us now leave this matter for a moment and proceed with Dionysius.

(c) "The time previous to this capture [battle] being carried back to Lucius Junius Brutus, and Lucius Tarquinius Collatinus, the first Consuls in Rome after the subversion of the kings, embraces 120 years." 753–2 B.C. was 1 A.U.C., hence 510–9 B.C. was 244 A.U.C., and ended the Era of the Kings. Hence, as all agree, 245 A.U.C. began in 509 B.C., which was the year of the 1st Consulate. Thus 120 Consulates take us down to 390 B.C. inclusive, or to the beginning of 389 B.C., on the April 21st of which 365 A.U.C. began.
(d) "This is evident," says Dionysius, "as well from many other sources, as from the so-called Records of the Censors, which are transmitted from father to son, and are highly valued as sacred inheritances. Of these censorial families, there are many illustrious men who have carefully preserved them. I find in these that a census was taken by the Roman people in the second year before the capture [battle] in which among other things the following date is recorded: Lucius Valerius Potitus, and Titus Manlius Capitolinus being consuls in the 119th year after the expulsion of the Kings. We find, therefore, that the Gallic expedition was in the 2d year after the census, when 120 years had been completed."

Unfortunately these Censor Records are lost, but the condition stands as follows:

Census, 119 after expulsion; 2 before Allia.
Next year, 120 " " 1 " "
" 121 " " Battle of "

(e) Dionysius now continues: "As this interval of time contains 30 Olympiads (30×4=120 years) it necessarily follows that the first persons appointed consuls held their office when Isagoras was archon of Athens, in the first year of the LXVIII. Olympiad."

This condition welds the list of consuls to the independent list of Archons at 509 B.C., for 245 A.U.C. began on April 21st of that year, and 269 Ol., which was LXVIII. 1 Olymp., began about mid-summer of that same year.

(f) He says further: "And if from the expulsion of the Kings the time be carried up to Romulus, the first ruler of the city, it will amount to 244 years."* That is, 509 B.C.+244=753 B.C., as is well known.

(g) To add, now, a few other conditions: Plutarch, in his life of Camillus, states that the Battle on the Allia between the Romans and the Gauls, by which the fate of Rome was decided, "was fought when the moon was at the full, about the summer solstice." This therefore must have been the 389th

Olympic moon, that of the XCVIII. *Stadium*, to wit: Summer of 389 B.C.

(h) Livy quotes from the speech of Camillus at this time, that is when subsequently recalled by the Romans, he came to their assistance: "*It is now, Romans, the 365th year of the city.*" It was late in that year when he arrived, and as 1 A.U.C. was 753-2 B.C., 365 A.U.C. must have been 389-8 B.C. throughout.

(i) Let it now be noticed that we have the unbroken list of the names of the first 249 Stadium or Olympic victors, beginning with Corœbus the Elean. "How important," exclaims Scaliger, "that these victories in the Stadium have not perished! For the whole memorial of Grecian affairs may be contained in these titles; so that when the Olympiad is unknown, the name of the victor in the Stadium survives, and suffers neither the Olympiad nor the time of any achievement to perish. For not unfrequently it is the custom of Pausanias to note how each one conquers, and not what Olympiad it is." A mere reference to the list, where the victor appears in regular order, supplies the number required, and *vicē versā*. For instance, Sosippus was the 98th Victor, hence he won the Stadium at the Summer-solstice-full-moon of that particular year in which the Gauls conquered the Romans on the Allia.

Thus we splice the Olympic Stadium lists to the Consular Fastes, and to that of the Archons, while Dionysius had in addition to these three lists the Censor Records to assist him, and they all conspire to fix the battle of Allia in 389 Ol., 365 A.U.C. and 389 B.C., all of which years, began in 359 Nab., the Ptolemaic 16th of Artaxerxes Mnemon.

(j) Finally, according to Africanus the Olympic games were always held in the summer of a Roman leap-year. But all the proleptic (or reversed) Julian leap-years on the B.C. scale are *odd numbered*, and on division by 4 yield 1 for a remainder. Thus 389 B.C. + 4 = 97, with 1 as a remainder; hence it would have been a leap-year, and must have been a Stadium year. It was in the previous April (21st) of this year (389 B.C.) that 365 A.U.C. began, and hence at its mid-summer the
Olympic Stadium was won by Sosippus. But if 389 Ol. thus began in 389 B.C., or covered 389–8 B.C., 1 Ol. must have begun in 777 B.C. and not in 776 B.C. as commonly stated in the text-books; for the matter stands thus:

\[ \begin{align*}
1 \text{ Olymp.} & = 777-6 \text{ B.C.} \\
+388 & = -388 \\
389 \text{ Ol.} = \text{XCVIII. 1.} = 389-8 \text{ B.C.} 
\end{align*} \]

Q. E. D.

Finally the outline of the entire demonstration is as follows:

Troy burnt June 11, 1185 B.C.
- deduct 432 (Era from Troy).

Rome founded April 21, 753 B.C. A.U.C. begins.
- deduct 244 (Era of Kings)

Brutus 1st Consul in 509 B.C. \{ in which year LXVIII. 1 Ol. began. \\
- deduct \(4 \times 30 = 120\) \(\text{Isagoras Archon.}\)

At mid-summer. \{ \begin{align*}
389 \text{ B.C.} & = 365 \text{ A. U. C. begins.} \\
\text{XCVIII. 1 Ol. Sosippus.} & = \text{Leap-year. April 21st. Camillus.} \\
\text{Antipater Archon.} & = \text{Battle of Allia.} 
\end{align*} \}

And this brings us to our final point, the appeal to the Victorian Canon itself. Ptolemy fixes the years of two of these archons of Athens in the Almagest, to wit: those of Phamos-stratus 383–2 B.C. = 395 Ol., and his successor, Evander, the 302d archon, and who is astronomically conditioned to 382–1 B.C. and 396 Ol., \(\text{i. e., to XCIX. 4 Olymp.}\) (See page 89, this Study).

Noting now that Charops, the first decennial archon, falls to VII. 1 Olymp., when Daicles won the Stadium in the summer of Rome’s foundation (753 B.C.) and these decennial archons cover but 70 years, after which Creon begins the list of annual archons that come down to Evander as No. 302, we have the following:

\[
\begin{align*}
\text{B.C.} & \quad \text{A.U.C.} & \quad \text{OLYM.} & \quad \text{OL.} \\
753-2 & \quad 1 & \quad \text{VII. 1} & = 25 \\
-69 & & & \text{Daicles' Stadium.} \\
684-3 & \quad 70 & \quad \text{XXIV. 2} & = 94 \\
683-2 & \quad 71 & \quad 3 & = 95 \\
-202 & & & \text{Creon, 1st.} \\
481-0 & \quad 273 & \quad \text{LXXV. 1} & = 297 \\
& & & \text{Themistocles' 293rd.}
\end{align*}
\]
Thus by Ptolemy's priceless Canon, now expanded into the Victorian, we clinch the whole matter, and not only verify the good work of all our predecessors but enable our own contemporaries to test the evidence for themselves, for we have placed this end of the consolidated scale within their hands.

It is no longer then, as if we spoke of Ptolemy as a remote and inaccessible authority, for relatively speaking we are now in close touch with him and with all history for the past 3219 years, through a Canon that is as sensitive as a nerve, and is in fact the spinal marrow of the Skeleton of Secular Time, while upon it stands the Head whose chronological brains are the Sacred Records of the Bible.
MISCELLANEOUS MEMORANDA ON THE CANON IN GENERAL.

THE CANON VERSUS THE TEXT-BOOKS.

Many of the dates found upon this Canon will be seen to differ by 1 year from those given in the text-books now commonly accepted. The dates are right and the text-books are wrong. Some of the reasons for the differences are as follows: In the first place the Canon is consecutive, is harmonious with Ptolemy, and this end of it is now in our very hands; if, therefore, the text-books do not agree with it, so much the worse for the text-books. In the second place we have canvassed the special evidence as to the Olympic origin and find it to be 777 B.C., instead of 776 B.C. We find the date of the Spanish war to have been 46 B.C., instead of 45 B.C., and, therefore, Julius Cæsar must have been assassinated in 45 B.C., instead of 44 B.C. Hence, the years of the twelve Cæsars fall back one year, and so come again into agreement with the Olympiads thus correctly emplaced, and with Ptolemy, whose Canon cannot be moved.

As we have already set forth the proof of each specific case in log-book and chronological order in the Sixteen Studies of the Our Race Series, and in some sixty Monthly News Leaflets, we do not feel called upon to re-present it here, even in outline, being satisfied that the Canonical system here set forth is sufficient by itself to establish our accuracy in the premises. Searchers for truth will search out the evidence, and wisdom will thus be justified at least by her own children.

As the bulk of men have no time and little inclination for original work in such premises, and must, therefore, accept the work of others, we can only guarantee our own honesty and submit to them the self-evidence of the present summary. One thing is certain, we have labored for our neighbor in all this work rather than for ourselves, and we confidently expect those who fulfill the definition of "neighbor" will help us on the way to Jericho.

THE CANONICAL UNIT OF THE SYSTEM.

The Egyptian or Vague year employed by Ptolemy and perpetuated in the Victorian Canon is a magnificent Chrono-
logical Metron because of its round and constant value. The fact of being but 365 days long causes it to slip back along the Julian Calendar, O.S., 1 day every 4 years; but this is of no disadvantage to Chronologists who deal chiefly in duration and verification, and who by knowing the form of the year can always calculate any intermediate data after emplacing the Thoth 1st at its proper Julian date. The Vague year consists of 12 months of 30 days each, and 5 additional days at the end of the year, called Epagomene. The names and order of the months are as follows:

1. Thoth 30 d. 7. Phamenoth 30 d.
2. Paopi 30 d. 8. Pharmuti 30 d.
3. Athyr 30 d. 9. Pachons 30 d.
5. Tybi 30 d. 11. Epiphi 30 d.

180 d. + 180 d. = 360 d.

The Epagomenia 5 d.

Total 365 d.

N. B.—It takes 1460 Julian years or 1461 Vague years for the date of Thoth 1st to slip back from its primary place (July 20th) to the same date. Hence from Menophres (June 20th, 1322 B.C.) to Victoria 59 (May 18th, 1896, N.S.) are 1461+1461+297 completed Vague years.

This "precession" of the 1st of Thoth carries it, on an average, back through about one "season" every 365\(\frac{7}{4}\) Julian years, just as the "precession of the Equinoxes" in the Annus Magnus of about 25,827 years carries it back through one Sign of the Zodiac in about 2152 years, or through one season in 6456 years, which is nearly a week of Millennia. Both cycles are of chronological value, and each is a multiple of a Year of Years: 4 \times 365\(\frac{7}{4}\) = 1461, and 70\(\frac{3}{4}\) \times 365\(\frac{7}{4}\) = 25,827 years; but the Canicular Cycle is shorter and more regular, besides having the peculiarly valuable feature of moving its Thoth forward annually from day to day through the week, and back every 4 years (leap year) from day to day through the
Julian month. It thus marks off, as regularly as a machine, the week, the month, the season and the cycle.

THE SECULAR AND SACRED CANONS.

In Harmony, but not Necessarily in Coincidence.

It will be noticed that while we accept the Ptolemaic system as rigidly correct, and to be literally square to secular history, it by no means follows that the years of all the kings common to his Canon, and to that of the Scriptures are in exact coincidence by number and similar sequence. For instance; Daniel, who lived (618-528 B.C.) some seven centuries before Ptolemy was born (126 A.D.), clearly reckons the years of the Kings he refers to from a Babylonian standpoint, rather than from one of actual accession elsewhere, and the very context of the Scriptures shows that both Cyrus and Darius were kings of Persia and Media long before the conquest of Babylon itself.

There are moreover many overlaps as to joint or associate reigns, and each system pursues the chronological sequence according to its own principle. The principles, however, do not clash, and the way in which they are tangent to each other is clearly shown in Study Number Twelve, Our Race Series, pages 265-272. For instance, Ptolemy closes the chronological reign of Cyrus in 218 Nab. and takes up that of Cambyses in 219 Nab. Nevertheless, Cambyses was merely an associate with his father from thence on to 224 Nab., where Cyrus' 30th of total reign over Persia ends! The next year (225 Nab.) was the famous 7th of Cambyses as to Ptolemy, and is marked by his 5th Eclipse (July 16, 523 B.C.). Now the year after this (226 Nab.) was Cambyses' 8th and last, by the Canon, because the next year was that of the Egyptian Conquest, 227 Nab. = 521 B.C. Here, then, the Ptolemaic System takes up Darius Hystaspes as the true Babylonian successor as to chronological duration,* while the five subsequent years, really those spent by Cambyses in Egypt (XXVII. Dynasty thereof!), are dropped! In other words, Cambyses lived and reigned nearly

* That is, for purposes of his Astronomical Canon. See Study Number Twelve, Our Race Series, "Times and Seasons of Persia."
13 years from 219 Nab., where Ptolemy takes him up, while but 8 of them are Babylonian and recognized on the Canon.*

The Biblical Scheme, however, generally uses the actual line of succession as to Gentile Kings, and so the two systems overlap, more or less, way down to Xerxes II. (Sogdianus) before they practically come together!

For instance, the Biblical 7th and 20th of Artaxerxes Longimanus are Ptolemy's 10th and 23d, respectively, of this same King, and each pair is rigidly fixed upon its own system. The systems are as separate as the two lines of Regnal Chronology given as to Israel and Judah in Chronicles and Kings, yet they ultimately come out together, and are never in discord when rightly understood.

There are numerous cases to demonstrate that Ptolemy, while he follows natural punctuations in his Canon, does not always run its reigns out to the deaths of the Kings under consideration. For instance, he gives Darius Codomanus but 4 years, ending with 416 Nab.; this was because he places the conquest of Alexander in the Nabonassan year in which he conquered Darius at Issus, captured his baggage and wives later on at Damascus, and subsequently captured Tyre, and won Egypt; but it was not until October, 417 Nab., that he again defeated Darius at Arbela, nor until 418 Nab., Spring of 330 B.C., that Darius was actually slain and his reign over Persia ended.

Even the Bible treats the reigns of some of the Kings in this way, where Chronology is the main object. Thus Jotham reigned 16 years (II. Ch. xxvii. 1), when the count goes to Ahab (II. Ch. xxviii. 1). Nevertheless, Jotham's 20th year is mentioned (II. Kings xv. 30) as the 12th of Ahaz (II. Kings xvii. 1). Hence, the two reigns overlapped 8 years, and the count is 8 Jotham, 8 Jotham-Ahaz, 8 Ahaz, the further overlap of Jotham being ignored. See Our Race News Leaflet, August, 1896 A.D.

*It matters not that this is a new point in Chronology; it is a demonstrable one, and we have too many new discoveries of old truths charged to our account of Truth to make any single one surprising. See Study Number Twelve, Our Race Series, pp. 38-46, 266.
This digression has been necessary in order to correct the very prevalent idea that one must necessarily accept the Ptolemaic punctuations of all the reigns referred to in the Bible as the Biblical punctuations intended in the Bible. The two are merely related and do not clash, but they are rarely coincident, and it requires an exercise of absolute chronological knowledge to rightly divide the times involved. Hence, it may be fairly predicated that 99 per cent of the confusion as to the historical fulfillment of prophecy has sprung from an ignorance or a rejection of such facts. Manifestly, therefore, the unlearned in the premises have no right to trespass therein, and to do so without conscious pre-knowledge, and a studious mastery of the principles, is plain presumption. The gifts of the Spirit are many and not to all alike; verily, then, it behooves some to listen while others exercise gifts that are clearly specific, carefully educated, and fairly set forth with the conditions, all the conditions, and nothing but the conditions, in due array. It is the object of these Studies to present the whole array of evidence in such a manner that all who will master them may become familiar with the premises, and then be qualified to speak with authority therein, and the mere statement thereof should convince an honest searcher after truth that the omission of such foundations as these from the generality of chronological vaporisms that are flooding the religious press in these days, is a positive proof that the deductions their authors arrive at are so valueless as to be little short of wicked.

DIVIDING THE WORDS OF TRUTH.

Again, Ptolemy makes no mention of Belshazzar, nor of Darius, nor Smerdis, which is plain evidence as to our contention that the Biblical Canon is a distinct thing from Ptolemy's, and that the latter cannot be, and ought not to be, taken as a primary foundation for the direct measurement of Biblical prophecies! The two are tangent at times, and always mutually confirm each other, but they manifestly work upon separate and distinct systems, and one must master both
in order to understand either. Belshazzar was probably the son of Evil Merodach and grandson of Nebuchadnezzar, and his reign with that of the Queens, Amytis and Nitocris, contemporary with that of the usurper Nabonidus (very much as that of Charles II. was with the Commonwealth). In fact, Amytis, the Queen of Nebuchadnezzar, seems to have held the de jure succession 9 years after Evil Merodach, then Nitocris, the Queen of Evil Merodach and the mother of Belshazzar, for 11 years, even to the fall of all concerned in 536 B.C. Belshazzar seems to have seized the de facto rule of Babylon as soon as Nabonadius went out to give Cyrus battle (last of 539 B.C.), and to have held it 3 years (538-6 B.C.), while Darius, who then slew him, in his 34th year, was the joint Median ally of Cyrus the Persian, and obtains the Biblical record, but is ignored by Ptolemy because 2 years before, at the original defeat of Nabonadius, the usurper and King de facto, Cyrus had already obtained the Empire and a place upon the Canon (538 B.C.). The Biblical first year of Cyrus the Persian (531 B.C.), naturally follows Darius' death (i.e., 5 years after capture of Babylon by Ahasuerus, Darius, his Median ally), while the Ptolemaic first year of Cyrus just as naturally follows the defeat and banishment of Nabonadius (538 B.C.), who had practically abandoned Babylon, as it were, to Belshazzar at the end of his 17th year. These are very important points, and from failure to appreciate them the entire library of Prophetic interpretation is in confusion. (See page 76.)

SPECIFIC NOTES TO THE VICTORIAN CANON.

NOTE A.*

As to the Place of Menophres, or the beginning of the Canicular, vide the exploitation of Theon's Rule (page xviii.), which punctuates time at Menophres, Nabonassar, Christ, Ptolemy, Censorinus, Theon and Victoria, and thus forms the chronological skeleton of the Victorian Canon. The Canicular

*These notes refer to the letters in the right hand column of the Canon proper. See table thereof, opposite title page.
date of Theon's "Menophres" can be no other than July 20, 1322 B.C., and Thuoris of the XIX. Dynasty cannot be moved from the Trojan downfall, June 11, 1185 B.C.: Thuoris ended the XIX. Dynasty, the length of which cannot be more than 143 years if we carry it back only to Amenophis III., nor can it be longer than 211 years if we produce it so as to include the entire reign of Ægypticus. In either case Theon's Menophres is Amenophis III. of the XVIII.-XIX. Dynasty, and we merely shift his nominal place in the dynasties without altering his chronological place at all (see tabular statement, p. 79).

NOTE B.

"Thuoris, who is called by Homer, Polybus, the husband of Alcandra, under whose reign Ilion was taken" (Africanus and Scaliger, quoting Manetho; compare Eusebius, Hieronymus, et al.; for instance, Syncellus adds, "De eo meminit in Odyssea"). This Thuoris is he whom the Greeks call Proteus, from his faculty of assuming whatever form he pleased; i.e., his policy was changeable. His reign cannot be moved from the Era of the Trojan downfall. It must be remembered that all these kings were wont to associate their successors with them some time before their deaths, so that Thuoris, as a regnal prince, could have overlapped well on to the reign of Ammenemenes, and been quite prominent in Egypt when Paris was there. We only consider here his actual reign as given in the "fragments" (vide Cory). Now, on this adjustment, note that his first canonical year runs from Friday, June 16th, 1186 B.C. to Sabbath, June 15th, 1185 B.C., thus ending but 4 days after the date (June 11, 1185) of the fall of Troy. But Diodorus Siculus, in his seventh book (tabular statement) says Æneas obtained the Latin kingdom "after the 4th year from the capture of Troy." June 11th, 1185 B.C.—4 Y.=June 11th, 1181 B.C., anywhere after which, and before June 11th, 1180 B.C. will satisfy the condition. But the Thoth 1st of 1181 B.C. (to wit, June 14th) is too soon after, and if the accession was at least a fair interval thereafter (i.e., beyond June 14th), Æneas of course lost that particular Thoth and begins on the next, 1180 B.C., albeit his actual year of accession still remains as 1181 B.C.
NOTE C.

In the Latin line we follow Dionysius of Halicarnassus, and Porcius Cato, Diodorus Siculus, Livy, Varro, Plutarch, Eutropius and Velleius Paterculus, as harmonized by Dr. Jarvis, adding only the 1 year of Numitor (which he omits and which preceded the foundation of Rome and followed the death of Amulius), vide "Introduc. to His. of the Church," pp. 44–53.

MEMORANDUM.

I. 510 Vic. Vide page 79 as to place of Petubastes, 777 B.C.

NOTE D.

It will now be noticed that the condition laid down as to the Accession of Æneas (Note B.) holds throughout the fifteen reigns that succeeded him inclusive of Numitor's 1 year, until finally the Founding of Rome (A.U.C.) on April 21st, 753 B.C., throws the first Thoth 1st of Romulus plainly into 752 B.C., for April 21st, 753 B.C., is nearly two months after Feb. 28th, which was Thoth 1st in 753 B.C. From both of these conditions, therefore, we are justified (in the absence of any other and specific evidence to the contrary) in placing the entire block of Latin Accessions sufficiently late in their respective B.C. years to effect a postponement of their Canonical beginning one unit throughout.

And that this becomes a necessity will be apparent to those who shall block out the matter so as to give each King a Thoth in his B.C. year of accession rather than in the subsequent one, for in that case (though it strains the date of Æneas unnecessarily) the plan works well enough until we reach Numitor, whom most ignore entirely, for (as he ascended to the throne in 754 B.C.) if we give to him the Thoth that falls in 754 B.C., and note that Romulus' cannot have that 753 B.C., Numitor obtains it also, i.e., two in all, and therefore two Canonical years. This places all the strain on a single reign and that the most disputed one in the group.

On the whole, therefore, we opine that our emplacement is Canonically sound, and will be agreed to by scholars until fur-
OTHER evidence is produced; the B.C. **years** of accession not being in dispute anyway, and the Chronological duration not being affected one way or the other; for nothing can be successfully advocated that will disturb the fixed dates, July 20, 1322 B.C., June 11th, 1185 B.C., and April 21st, 753 B.C.

**NOTE E.**

"From the reign of Nabonassar only are the Chaldeans (from whom the Greek mathematicians copy) accurately acquainted with the heavenly motions; for Nabonassar collected all the mementos of the Kings prior to himself and destroyed them, that the enumeration of the Chaldean Kings might commence with him" (Syncel. Chron. 207). Nevertheless, the Egyptians, the gist of whose records we reach through Theon's commentary on Ptolemy (themselves Egyptians) stretch back of Nabonassar to Menophres, and thus to the normal rising of the Dog Star on July 20th, 1322 B.C., O. S.

**IMPORTANT TANGENCIES.**

The beginning of Nabonassar's reign cannot be moved from Wed., Feb. 26, 747 B.C., and was coincident with the accession of Tiglath Pilneser at Nineveh, so that many have confused the two with Belesis and Arbases (Pul), who were their respective predecessors and succeeded Sardanapalus. The 1st year of Tiglath Pilneser was the 1st of Nabonassar, the 50th of Uzziah, and the 1st of Pekahiah. From this point, therefore, Biblical chronology can be fully squared with Ptolemy's Canon; we have it already accomplished in manuscript, but the phenomenal scorn of and opposition to our work has so limited our means, which depends upon the paltry number of those who are now supporting us therein,* that it is simply impossible to set forth *all* we could, and to do it *as* we would, had we the constituency such an effort should command.

Nevertheless, the clearing up of all the regnal years and overlaps between 1st Cyrus I. on Ptolemy's Canon (538 B.C.)

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* But 800 bona fide subscribers in all, at least 500 of whom we doubt not "do the best they can," but actually obtain at least $5 (at the net cost price) of value in return for every $5 they subscribe, the balance of the burden falling upon about 300, who make up the difference through generous appreciation of the value of its aims, procedure and results.
and the 6th of Darius Hystaspes on the Biblical Canon (510 B.C.) is so important that we now submit that section of each with all their tangencies set forth.

**THE CANONS UNITED.**

<table>
<thead>
<tr>
<th>A.M. B.C.</th>
<th>Cyrus over Assyria, etc.</th>
<th>Nabonidus</th>
<th>Belshazzar</th>
<th>Nitocris the Queen</th>
<th>Darius the Mede.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3459 540</td>
<td>15</td>
<td>XVI.</td>
<td>6-7</td>
<td>15</td>
<td>Nab. lvs. B. to fight</td>
</tr>
<tr>
<td>3460 539</td>
<td>16</td>
<td>XVII.</td>
<td>-1, 7-8</td>
<td>16</td>
<td>Cyrus; Bel’r at Bab.</td>
</tr>
<tr>
<td>3461 538</td>
<td>17</td>
<td>I.</td>
<td>1-2, 8-9</td>
<td>17</td>
<td>Cyrus defeats Nab.</td>
</tr>
<tr>
<td>3462 537</td>
<td>18</td>
<td>II.</td>
<td>2-3, 9-10</td>
<td>18</td>
<td>Nitocris 1st Ruler</td>
</tr>
<tr>
<td>3463 536</td>
<td>19</td>
<td>III.</td>
<td>1, 3-7</td>
<td>19</td>
<td>Belshazzar’s ad</td>
</tr>
<tr>
<td>3464 535</td>
<td>20</td>
<td>IV.</td>
<td>2-3, 9-10</td>
<td>20</td>
<td>Dan, 3d R. r night</td>
</tr>
<tr>
<td>3465 534</td>
<td>21</td>
<td>V.</td>
<td>2-3, 9-10</td>
<td>21</td>
<td>Dar’s defeats Bel’r.</td>
</tr>
<tr>
<td>3466 533</td>
<td>22</td>
<td>VI.</td>
<td>3-4</td>
<td>22</td>
<td>4-5 23 Death of Darius.</td>
</tr>
<tr>
<td>3467 532</td>
<td>23</td>
<td>VII.</td>
<td>4-5</td>
<td>23</td>
<td>Cyrus succeeds Darius at Bab.</td>
</tr>
<tr>
<td>3468 531</td>
<td>24</td>
<td>VIII.</td>
<td>6-7</td>
<td>24</td>
<td>Cambyses Assoc’ee of Cyrus.</td>
</tr>
<tr>
<td>3469 530</td>
<td>25</td>
<td>IX.</td>
<td>6-7</td>
<td>25</td>
<td>Cambyses alone.</td>
</tr>
<tr>
<td>3470 529</td>
<td>26</td>
<td>(10)</td>
<td>6-7</td>
<td>26</td>
<td>Eclipse Ptolemaic.</td>
</tr>
<tr>
<td>3471 528</td>
<td>27</td>
<td>(11)</td>
<td>6-7</td>
<td>27</td>
<td>Camb’y goes to Egypt xxvii.</td>
</tr>
<tr>
<td>3472 527</td>
<td>28</td>
<td>(12)</td>
<td>6-7</td>
<td>28</td>
<td>Dynasty, Reb. of Sm’d. &amp;c.</td>
</tr>
<tr>
<td>3473 526</td>
<td>29</td>
<td>(13)</td>
<td>6-7</td>
<td>29</td>
<td>The Inscription of Behistun shows Smerdiss rebel’d when</td>
</tr>
<tr>
<td>3474 525</td>
<td>30</td>
<td>(14)</td>
<td>6-7</td>
<td>30</td>
<td>Cam. went to Egypt. Hence</td>
</tr>
<tr>
<td>3475 524</td>
<td>31</td>
<td></td>
<td></td>
<td>31</td>
<td>Ptolemaic Canon goes to</td>
</tr>
<tr>
<td>3476 523</td>
<td>32</td>
<td></td>
<td></td>
<td>32</td>
<td>1st Post-Exilic Sab. year. See Study No. 12, p. 60.</td>
</tr>
<tr>
<td>3477 522</td>
<td>33</td>
<td></td>
<td></td>
<td>33</td>
<td>“ First Feast of Tabernacles. Tarquin banished,</td>
</tr>
<tr>
<td>3478 521</td>
<td>34</td>
<td></td>
<td></td>
<td>34</td>
<td>Smerdiss Slain.</td>
</tr>
<tr>
<td>3479 520</td>
<td>35</td>
<td></td>
<td></td>
<td>35</td>
<td>1st Post-Exilic Sab. year. See Study No. 12, p. 60.</td>
</tr>
<tr>
<td>3480 519</td>
<td>36</td>
<td></td>
<td></td>
<td>36</td>
<td>2d Temple Dedicated, Ez. vi. 15-17.</td>
</tr>
<tr>
<td>3481 518</td>
<td>37</td>
<td></td>
<td></td>
<td>37</td>
<td>1st Post-Exilic Sab. year. See Study No. 12, p. 60.</td>
</tr>
<tr>
<td>3482 517</td>
<td>38</td>
<td></td>
<td></td>
<td>38</td>
<td>“ First Feast of Tabernacles. Tarquin banished,</td>
</tr>
<tr>
<td>3483 516</td>
<td>39</td>
<td></td>
<td></td>
<td>39</td>
<td>Smerdiss Slain.</td>
</tr>
</tbody>
</table>

**COMMENTS.**

In the foregoing table the Ptolemaic count is in large Roman numerals; Biblical in large Arabic figures; all collaterals and overlaps in small Arabics.
As the Bible uses the actual succession, Belshazzar, Darius, Cyrus, Cambyses, Smerdis, Darius Hytaespes, etc., and Ptolemy, uses the accidental one, it becomes thus necessary to harmonize the two, as we have done, in order to obtain the correct years from which to measure Prophecy. For instance, by this method alone do we obtain the secret of Gabriel's famous Messianic Prophecy to Daniel (ix. 24-27). The basis is the coincidence of 3487 A.M. (512 b.c.) and Ptolemy's X. of Dar. Hys. with the Biblical 4-5th after Smerdis. Here, then, in 3487 A.M., the Post-Exilic Sabbath and Jubilee count begins (Zech. viii. 12-17) hence, 3487+49=3536 A.M., brings us to the 1st Post-Exilic Jubilee, or punctuation. Now, 70 weeks of years are 490 years, and 490 years are 10 Jubilees, hence, counting from this 1st Jubilee inclusive, ten of them, with their succeeding periods of 48 years each, i.e., 49 years in all ten times, just as we would count ten Thoths upon the Canon with the succeeding Vague years appurtenant thereto, we obtain 3536 A.M. + 489 = 4025 A.M. = 490 years inclusive. Hence, 4026 A.M. (=27-28 A.D.) was the 491st year or the "acceptable year" throughout. In it John and Jesus preached, and in the next, 4027 A.M., 29 A.D. (16th of Tiberius Caesar), even 62 weeks after his manifestation, as written (Dan. ix. 26) was Messiah "cut off;" and 40 years later, as a part of the Sign of Jonah was the Ninevetic city of Jerusalem destroyed, 69 A.D. We have canvassed all this from a multiplicity of standpoints in our published Studies and Leaflets. The Victorian Canon merely adds its testimony thereto and in due order.

PTOLEMY'S BASE, OR a quo.

1 Nab. begins with its Thoth 1st at noon* on Wed., Feb. 26, 747 B.C., and all the astronomical data given by Ptolemy in his Canon and Almagest measure from it as the beginning of the 907 units, severally 365 days each, which he assigns to the successive kings, in blocks depending on the number of Thoths their reigns actually included. The reigns, therefore, are in whole years; as many Thoths as a reign contains so many measures of 365 days each does it also contain, reckoning from the date of its first Thoth 1st as an origin.

* For Babylon.
Ptolemy's object was threefold: 1, to hold the reigns and the general succession, to their places; 2, to obtain convenient time-units to which to refer astronomical events; 3, to simplify the measure of past time.

(I) The Canon itself accomplishes the first object, its parts summing up to the whole, and every Thoth 1st of each several reign falling in the 1st year of actual reign, and subsequently to the real date of actual accession. (2) In his Almagest or Syntaxis, Ptolemy utilizes the Scale for astronomical purposes, i.e., accomplishes his second object. Thus he not only demonstrates the accuracy of his Scale, but scholarship has exercised itself in verifying his work ever since, and pronounces it absolutely reliable. (3) The third object is obtained as simply as it is stated; for instance, from the beginning of Ptolemy's Canon to its termination was 907 Vague years @ 365 days' each, hence from Feb. 26th, 747 B.C., when it began, to Sat., July 13, 160 A.D., when it ended was $907 \times 365 = 331,055$ days. Intermediate measures in whole years and parts of years can be as easily obtained. The Canon is a Chronological measure pure and simple, and is beyond improvement. The data of the Almagest merely spike the Canon to its place through certain of its units.

In its extension, therefore, which we have denominated the Victorian Canon, we do not vary the Ptolemaic principle at all, but merely take advantage thereof both to produce it down from where (160 A.D.) Ptolemy's life work ended, to our own date, 1896 A.D., and at the same time (by virtue of data furnished by Theon of Alexandria, and Censorinus of Rome) to project it back of Ptolemy's Nabonassan beginning to Menophres, whose reign fell* at the Canicular Era, July 20, 1322 B.C.

That is, we begin with Sethosis I. of the XIX. Dynasty of Egypt, and which Dynasty succeeded the XVIII. at the Era of Menophres or Amenephthis III., Sethos having still four years (of his total 59 from the expulsion of Danaus) to run with the Canicular and on our Canon. Perhaps it will be best to set forth here the overlap of the XVIII. and XIX. Dynas-

* Ended.
ties in a diagram, so that we may view our commencement more understandingly:

**APPENDIX.**

**XVIII. DYNASTY, i.e., New Dynasty, Shepherds Expelled.*

<table>
<thead>
<tr>
<th>NAMEs.</th>
<th>REIGNd.</th>
<th>DATA.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tuthmosis</td>
<td>25</td>
<td>1645 B.C.</td>
</tr>
<tr>
<td>2. Chebron</td>
<td>13</td>
<td>Thotmes I.</td>
</tr>
<tr>
<td>3. Amenophis I.</td>
<td>21</td>
<td>Thotmes II.</td>
</tr>
<tr>
<td>4. Amesses’ Daughter</td>
<td>22</td>
<td>Moses b’n; ad pt’d Hatesu</td>
</tr>
<tr>
<td>5. Misapris, Bro. Assoc.</td>
<td>12</td>
<td>Thotmes III.</td>
</tr>
<tr>
<td>6. Misapris Muthosis</td>
<td>26</td>
<td>Thotmes III.</td>
</tr>
<tr>
<td>7. Tuthmosis Ram. Miam.</td>
<td>9</td>
<td>Thotmes III.</td>
</tr>
<tr>
<td>8. Amenophis II.†</td>
<td>31</td>
<td>Thotmes III.</td>
</tr>
<tr>
<td>9. Horus and Confusion</td>
<td>37</td>
<td>Exodus</td>
</tr>
<tr>
<td>10. Acherres</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>11. Achoris</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>12. Chencherres</td>
<td>(25)</td>
<td>(16) 18</td>
</tr>
<tr>
<td>13. Acheres</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>14. Cheres</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>15. Danaus</td>
<td>165 y.</td>
<td>Sethos was Rameses I.</td>
</tr>
<tr>
<td>16. Hermeus</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>or</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Armais and</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Ægyptus,</strong></td>
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<td></td>
</tr>
<tr>
<td><strong>Rameses</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Danaus alone, <strong>Ægyptus at</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>War in East</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sethos or <strong>Ægyptus alone,</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dan, Expelled</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sethos to Accession of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Menophres III.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sethos contemporary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>with Menophres</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sethos cont’y with or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>same as Menophres</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Victoricon Canon begins (with the Canicular Era) here</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**XIX. DYNASTY**

| Sethos after Canicular | 4 | Petrie’s late Theban tablet probably refers to the Midianite |
| Rapsaces or Rameses III. | | Oppression 1220-1213 B.C. |
| Amennepthis IV. (VII.) | 8 | See pages 46 to 53. |
| Rameses III. | 66 | Troy was burnt |
| Ammenemnes | 26 | 1185 B.C. |
| Thuioris in whose | 1st year | |
| reign | | End of XIX. Dynasty |
| X. DYNASTY | 135 | |
| XXI. | 130 | |
| **XXII.** | 120 | |
| **XXIII.** | Fixed | Petubastes (25y.) |
| **XXIV.** | 36 | 794-750 B.C. |
| **XXV.** | 44 | |
| **XXVI.** | 150 | |
| **XXVII.** | Cambyses’ Conquest of Egypt. Fixed. | 732-520 B.C. |

The foregoing harmony has resulted from long study of all the historical fragments bearing on the case, to wit,

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* The XVII. Dynasty was that of the famous Shepherd Kings who entertained Abraham, Joseph, and Jacob with his sons; it can be exploited quite as plainly as those shown here. † Or Men-ptah. ‡ See page 76.
Manetho's lists as reported and preserved by Theophilus, Josephus, Syncellus, Eusebius (Africanus, Hieronymus, Scaliger) et al. The lists practically agree down to Armais, Hermeus, or Danaus, and Sethos, Ægyptus or Rameses with whom some end the XVIII. and others begin the XIX. dynasties. The chronological punctuations, however [Menophres (Theon), 1322 B.C.; Thuoris, 1185 B.C.; Petubastes, in whose 25 years the Olympiads began, 777 B.C., and Cambyses' Conquest, 521 B.C.], locate the harmonized sequence as a whole so that it does not seem possible to budge it from the place now at last reached. Thuoris must go back to the date of Troy's fall, and Menophres to the Canicular Era, 137 years earlier, the rest follows, aye, and more than this, fits the Sacred and Secular history involved. For instance, former ideas that we and others have had as to the Dynasty of the Exodus notwithstanding, that Dynasty must have been the XVIII. Tuthmosis or Amosis, who expelled the Shepherds, was the Pharaoh who introduced oppression and reversed, as to Israel, the kindly friendship that had marked the preceding or Shepherd Dynasty, which had entertained Abraham, Joseph and Jacob. All this increased under Chebron and Amenophis I., whose iniquitous policy now became the settled one of Egypt.

A-Messes, the daughter of Amenophis I., was undoubtedly the Queen who adopted Moses.* Two years later she associated her brother with her on the throne,† and for 40 years Moses was at the Court of Egypt. Tuthmosis‡ then ascended

*Note, too, the possibly derivative nature of the name Moses from that of his foster and Queen mother, A-Messes. The traditional or hieroglyphic name of Moses was Asaisiph Tisithen, but Moses was that given him by Pharaoh's daughter. (Exod. ii. 10).

†Married him. Monumental proof. She was Hatesu-Mierira, Queen daughter of Thotmes I., and Queen sister-wife of Thotmes III. who died 55 years after his father and called all these years his own on the monuments.

‡Tuthmosis, or the Thotmes (IV.) of Rawlinson and the monuments. This is that Ramses Mei Amoun, for whom the Israelites finishedRaamoses (Ex. i. 11) in the land of Rameses (Gen. xlvi. 11) which they had probably begun under Thotmes I. also undoubtedly known in one of his throne names as Rameses. They all seem to have had dozens of names so to speak.
and Moses fled to Midian. He was there 39 years, but returned in the 40th, his own 80th, and led Israel out in the 31st or last year of Amenophis II., who was, therefore, the Pharaoh of the Exodus and perished in the Red Sea. If it be objected to this that his mummy may be produced we reply, Of course it may be, for the Sea cast it up, as it cast up thousands in the sight of Israel. Egypt was welcome to the corpse, and we have the testimony of Herodotus that her records purposely avoid all mention of the Shepherd Era and any too specific reference to the collateral things of Israel's subsequent departure.

THE CONFUSION OF NAMES.

One of the most confusing eras in the history of Palestine is that which compasses the period between 893 and 874 B.C., and much of it arises from the similarity of the names of the rulers over the two Kingdoms, to wit: Jehoram and Ahaziah over "Judah," and Ahaziah and Jehoram over "Israel." Athaliah, the Queen-Regent of Judah, also ruled in these days, and as her years overlap those of her brother Jehoram of "Israel," and of her husband, Jehoram, and of her son, Ahaziah, both of "Judah," the confusion is increased.

A similar confusion arises in Egyptian history from the frequent repetition of names and groups of names along the Dynasties, and the utmost care has to be exercised by historians in analyzing the records which have never been lost (Manetho's various lists), and in emplacing against them where they belong, the various tablets that in these latter days are so constantly being unearthed.

There were clearly two Tuth-Moses in the XVIII. Dynasty, and two, three or four Amenephthahs, also at least two or three Rameses, all according to where we draw the line of division between the Dynasties. There were two important Mei-Amouns who ruled over Egypt, one in the XVIII. and one in the XIX. Dynasty, evidently named after him, or rather each named after the same gods of the land. The first lived during the oppression of the Israelites, and must at the same time have been warring against the Khita or Hittites and other
Asiatics in Palestine.* His exploits, especially the battles at Megiddo and Atesch or Kadesh on the Orontes are reported in inscriptions and bas reliefs. His names or titles, Thuth-Mosis, Thot-Mes, Ra-Meses, Sesou-Ra, are mutilated by the Greeks into Sesostris, and the names or titles of his son and successor are variously given as Amen-ophis, Amen-hotep (meaning Amen the Lord), and Men-ptah (Ptah and Hotep being the same word read in opposite ways).

This Men-ptah probably had associated with him two sons also surnamed Men-ptah, the younger of whom is conjectured by certain students to have been drowned in the Red Sea while pursuing the Israelites, while the other, being the elder, was lost at the Passover that preceded this disaster.

The XIX. Dynasty Ra-meses Mei-Amoun also had a son, Men-ptah, and probably the mummies found in a tomb near the Nile and now in the Egyptian Museum, belong to this later Ra-meses Mei-Amoun with his father Sethos or Seti, and others of the XIX. Dynasty. Both the XVIII. and XIX. Dynasties were frequently at war with the Asiatic tribes, but only in the XIX. could the Hebrews have been fairly numbered and settled among the latter, unless we place the reign of Sethos and his associated son Men-ptah, or Menophres (of Canicular fame), at the end of the XVIII.

And there is yet a third Ra-Meses, with a son Ammenemnes or Men-ptah, in the XIX. Dynasty, whose reigns synchronize so closely with the lately-discovered Theban Tablet as to determine Egyptologists to attribute it to them (circa 1200 B.C.). And there, too, we also agree it belongs, and synchronizes with the Midianite oppression both in date and details.†

Rev. J. H. Ingraham, in his "Pillar of Fire" (a work somewhat famous in our youth, and which, together with the Bible and Almanac, were the earliest volumes that impressed themselves and their contents upon our own minds), partly developed the views we have now been able to substantiate, and was positive and right in maintaining that the Exodus occurred at the termination of the reign of Amenophis II.

* See Ex. i. 10. † See pp. 46 to 53.
As to the data we accept in harmonizing the years of the subsequent Dynasties down to the XXVII., in which Cambyses conquered Egypt, we submit the following brief and refer to the authorities cited, not slighting in our decision the chronological necessity of emplacing Thuoris, Petubastes and Cambyses, respectively, at the fixed and well-known Trojan, Olympic and Persian periods.

<table>
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<tr>
<th>Dynasties</th>
<th>Euseb.</th>
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<td>XXIV.</td>
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<td>XXVII.</td>
<td>Cambyses at death of Psammeticus, &quot;</td>
<td>520†</td>
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The XXIII. Dynasty began with Petubastes, who reigned 25 years and "in whose time the Olympiads began" (Africanus and Scaliger); hence we are forced to follow that line which enables 777 B.C. to fall into the 25 years with which this Dynasty begins. In other words, the Olympic coincidence of the reign of Petubastes is like the Trojan tangency in that of Thuoris, and the Theonian emplacement of the Era of Menophres (1322 B.C.), and conditions us to the line of Africanus down to that point. As to the emplacement of the Olympic Scale we stand with Africanus who makes all the Olympiads to have been celebrated in the Summers of Roman Leap Years. In the Our Race Series we have fully canvassed this whole

*Petubastes 25 y., 1st King of XXIII. Dy. †Usually placed at 529 B.C. which was his first of Associate reign, whereas the conquest was in the 9th of his total of 13-14 years. This result is obtained from an independent analysis of Ptolemy, and the collateral records, so that in the above list the first, central and last dates being fixed the selection of the proper measure for the Dynasties is readily made (compare with remarks on page 74), but subject to such change if any, within set limits as may become necessary.
matter in loco wherever the Greek and Roman records are
tangent, and the strict adherence to this chronological cer-
tainty is the all-sufficient criterion of solution in every case,
whereas, its rejection leads to such inevitable confusion as is
now prevalent in the accepted text books.

THE EXODUS-PHARAOH.

We cannot begin to set forth here the overwhelming array
of fact, monumental data, and miscellaneous argument that
focus our judgment and conviction upon Amenophis II., the
predecessor of Horus, as him of the Red-Sea experience. We
leave it to those Egyptologists who are in earnest to perceive
the force of the solution, and to those who have the data to
appreciate it, whether the higher critical school shall do so or
not. The effort to settle upon the Pharaoh of the Exodus has
been the most important problem of Egyptology, and perhaps
no other question has been so fully canvassed from every
conceivable standpoint as it. Our own effort has been inde-
pendently conducted from the Bible and the Fragments of
Secular History alone, and we have the satisfaction of know-
ing, now that it is completed, that the gist of such collateral
arguments as have positive and natural weight, and the
testimony of the monuments are all with us. If we shall have
succeeded at all, and we do not doubt the solution, then we
cannot but attribute the success so chiefly to the leadings of
the Scriptures themselves that to us all other helps seem to
have been but small and merely adjunctory. They simply
had to fall in with the Truth, and do. At any rate this is the
way it naturally formulates itself in our own mind, now that
the matter is accomplished. The key to the Secular solution
is of course the Canicular Era of Menophres, on which we base
this Victorian Canon itself.

All Egyptologists are agreed in fixing upon this as the only
reliable date of ancient Egyptian chronology, and the King
himself belongs, according to the systems followed, either at
the end of XVIII. Dynasty or the beginning of the XIX. The
two overlapped in their junction. The fact is the "confusion"
that came in with Horus, was directly incident upon the Exodus itself, and it lasted way down until Sethos, Ἐγγύτου, Rameses, Menphora, or Menophres, as Theon calls him, straightened matters out by effecting the junction between the two Dynasties. The XVIII. Dynasty lasted at least 97 years after the Exodus, i.e., until Armais and Sethos came together to the throne, and then for 68 years it may or may not be reckoned as continuing. But here the Canicular Era falls, July 20, 1322 B.C., with Sethosis (whom we opine was Menphora himself, unless the latter was a contemporary son) still on the throne with four more years to run.* Later than this date the XIX. Dynasty cannot begin, and here, still within the reign of Sethosis or Seti I. the falling of the Canicular Era makes a natural, chronological, if not an actual Dynastic punctuation, so natural that it has been recognized before.

Returning now a moment to the Exodus, we noted that it was at once followed on the Dynastic lists by the reign of "Horns and Confusion." But this was a proleptic afterthought as it were, due we suppose to the Theban priests. For the rightful and actual successor was none other than that particular Amenophis who by his apostacy, and the change of his name to Khu-n-Aten got into trouble and eventually seceded wholly and with all the effects of royalty he could retain retired to the north and built Arsinoe, modern Tel El-Amarna. His career is well known. He reared a monument indeed, a city, filled with lore and rich in testimony as to the facts in hand. He had a long reign, which is like most unwelcome things in Egypt, officially ignored, and when he died his city and his foundations were destroyed.

But Providence stepped in and sealed them down, nor was the secret discovered until 1887. We discuss the matter elsewhere briefly, so need merely add that the discovery of the Tel El-Amarna tablets throws a perfect glare of light into the Egyptian darkness that surrounds the Exodus. "Major C. R. Conder, the famous Palestine explorer and scholar, has made a translation of these tablets. They date from 1480 B.C. and are

*See tabular statement page 79.
written to the King of Egypt and some of his officials by Amorites, Philistines, Phœnicians and others, and include accounts of the conquest of Damascus by the Hittites, of Phœnicia by the Amorites, and of Judea by the Hebrews."—Boston Congregationalist, April 13, '93. Note that the spies must thus have completed their reconnoisance the year after the Exodus, 1485 B.C., and Israel's rash attempt to follow up the movement from Kadesh have been fresh in mind. (Vide Study No. Eight, pp. 84 to 93). "Major Conder contends that the Exodus had already occurred (at the time of the Tel El-Amarna tablets), and that the Israelites were established in the mountains of Palestine when the correspondence occurred, in 1480 B.C."—The Thinker, June, 1893.

And here Major Conder is perfectly correct, for about then they were in their stronghold, Kadesh, just south of Palestine, their citadel for nearly 38 years while in the wilderness. (Study Number Eight, pp. 93 to 100). There is no need to press the proof to death. Enough has been adduced to show that the Bible is a sure foundation, and that the word of the Lord endureth forever.

NOTES ON PTOLEMY'S ALMAGEST.

GENERAL REMARKS.

"The 'Syntaxis' [Almagest] of Ptolemy contains an account of many historic events, and blended with them is a multitude of astronomical observations. The astronomic and historic cannot be separated, and they must both stand or fall together. The astronomic can be rigidly verified, and the truth of the historic is a legitimate deduction."—Lindsay in "Chrono-Astrolabe," 1858 A.D.

In other words Celestial phenomena in the Almagest are coupled with terrestrial events, and the terrestrial events arranged upon a scientific Canon of time. Hence, as the astronomic sequence can always be verified, the Canon itself can be adjusted to its intended place. The historic sequence of the reigns passed over is thus fixed as rigidly as the cycles of the heavens, to which the Canon is adjusted and forever squared.
It is therefore well said that in the "Syntaxis" "a foundation is laid for Chronology as sure as the Stars," and that Ptolemy's "account of the ancient eclipses and of their connection with historic facts is more precious than gold, and guarantees a translation of the Almagest into every language."

In the ninth century Al Mamoun (whose wisdom led him to explore the Great Pyramid, and then lay out the Mesopotamian Meridian with greater accuracy than the French did in the eighteenth century for their determination of the metre) so fully appreciated the Almagest as to cause its translation into Arabic. All through the middle ages the Persian and Hebrew versions of Ptolemy engaged the attention of Oriental savants, and at the dawn of printing Latin translations were abundant (Lindsay). La Place, in his System du Monde has seen its value, and testifies that "The Almagest, taken as a repository of ancient observations, is one of the most precious monuments of antiquity."

In the original emplacement of his Canon "Ptolemy deals with no less than four groups of ancient eclipses, Babylonian, Grecian and Roman, containing three each, twelve in all. These eclipses have been frequently verified by modern astronomers, and they combine to fix the chronological dates with which they are connected with the utmost certainty. If a single eclipse is sufficient to attest an ancient date, how conclusive the concurrent evidence afforded by four groups of eclipses! But these are not all the astronomical phenomena which Ptolemy records. We append a list of no less than eighty-five solar, lunar and planetary positions, with their dates, as given in the Almagest and as verified by modern astronomers. This list contains four vernal equinoxes, eight autuminal, four summer solstices, nineteen lunar eclipses, nine lunar observations, and forty-one planetary observations, including sixteen of Mercury, ten of Venus, five of Mars, five of Jupiter, and five of Saturn" (H. Grattan Guinness, "Light for the Last Days.") These observations now follow in chronological order and are numbered according to their several groups in Roman numerals.
The Astro-Chronological Punctuations of Ptolemy's Canon.*

27 Nab. 1st of Mardocempadus. Thoth 29th. Lunar Eclipse I. 9.30 p.m. Chaldean at Babylon. March 19th, 9.24 p.m., 721 B.C., Ideler; 8.40 p.m., total, Lindsay.

28 Nab. 2d of Mardocempadus. Thoth 18, Lunar Eclipse 12 h. II. from noon. Chal. Bab. March 8, 721 B.C., 11.12 p.m., Ideler; 11.10, 3 dig. S., Lindsay.

28 Nab. 2d of Mardocempadus. Pham. 15. Lun. Ecl. 8.30 p.m. III. Chal. at Bab. Sept. 1, 8.22 p.m., 720 B.C., Ideler; 7.40, 6 dig. N., Lindsay.

[123 Nab. 1st of Nabopolassar. According to Josephus (Cntr, Apion I. 19) Nabopolassar reigned 29 years, but Ptolemy assigns only an intermediate 21 of them to him upon his Canon. Five of the eight extra ones were probably those of his Assyrian Governorship before revolt, as were some even of the Canonical 21 years that preceded the establishment of his independence. It is usual to measure the seven Gentile Times of Prophecy from 625 B.C. This, however, can hardly be correct, as 625 B.C. + 1895 A.D. = 2520, and the measure did not run out in 1895 A.D., but we doubt not, it will run out by notable punctuation in Eastern affairs 2520 years from the absolute origin of his reign from the Bible standpoint. In our Chart of Daniel the scale has a bevel to cover 7 years at the commencement of his reign and the proper point a quo no doubt lies therein, we think circa 623-2 B.C., but it is, perhaps, as late as 619 B.C. 1896 A.D., however, is important enough in Eastern recommencements to claim full attention!—Totten].

127 Nab. 5th of Nabopolassar. Athyr 27. Lun. Ecl. 17.50 p.m. Chal. at Bab. Apr. 22, 621 B.C., 4.46 a.m., Ideler; 17, 3 dig. S., Lindsay.

[219 Nab. 1st of Cambyses. Ptolemy's Canon, 529 B.C. Here those who ignore the facts set forth on page 76 place the conquest of Egypt and the XXVII. Dynasty.]

*Verifications herein are made in O.S. civil time.
APPENDIX.

225 Nab. 7th of Cambyses. Pham. 17th. Lun. Ecl. 11 p. m.
V. Chal. at Bab. July 16, 523 B.C., 11.15 p. m., Ideler; 10.10, 6 dig. N., Lindsay.

[227 Nab. 9th of Cambyses; 1st of Darius Hystaspes per Ptolemy who ignores the subsequent years of Cambyses. Nevertheless here begins the Persian Conquest of Egypt, and therefore the XXVII. Dynasty, 664 years after the fall of Troy.]

246 Nab. 20th Darii. Epiphi 28. Lun. Ecl. 11.36 p. m. Chal. at VI. Bab. Nov. 19, 502 B.C., 11.48 p. m., Ideler; 10.45, 3 dig. S., Lindsay.

257 Nab. 31st of Darii. Tybi 3. 11.30 p. m., Lun. Ecl. Chal. at VII. Bab. April 25th 491 B.C., 10.55 p. m., Ideler; 10.40, 2 dig. S., Lindsay.

316 Nab. 33d of Artaxerxes I. Phamenoth 21. Summer
I. solstice. Meton and Euctemon at Athens June 27, 432 B.C., circa 5 a.m., Guinness. (Calculated for Pham. 22 = June 28th, 432 B.C.—Totten).


366 Nab. Phanostratus. Pham. 24th. 9.6 p.m. Lun. Ecl. Chal. IX. at Bab. June 18, 382 B.C., 9.33 p.m., Pingré; 8.15 9 dig. S., Lindsay.

367 Nab. Evander. Thoth 16. 11 p.m., Lun. Ecl. Chal. at Bab. X. Dec. 13, 382 B.C., 0.18 a.m., Pingré; Dec. 12, 10.10, total, Lindsay (24th of Artax. Long.

(The three foregoing notes fix Athenian history as solidly [through the unbroken list of 100 Annual Archons at Athens beginning with Themistocles in 481 B.C. (the Olympic year in which Xerxes reached Greece), and of which Evander was the 100th] as the Consular Fastes fix that of Rome. Xerxes was in the 6th year of his associated reign, but the first of his actual succession (vide Study Number Twelve, pages 91–2) when in the Spring of
481 B.C. he left Sardis, and that very year, 481 B.C., he was defeated by Themistocles at Salamis, in the 1st year of the LXXV. Olympiad.—Totten).

   I. Phaopi 16, 15.24 p.m. Timocharis at Alexandria, Dec. 21st, 295 B.C., 3.24 a.m. (11th of Ptolemy Lagos.—Totten).

   II. 5th, 8.0 p.m. Timocharis at Alexandria, March 9th, 294 B.C., 8.0 p.m.

   III. 29th, 8.40 p.m. Jan. 29th, 283 B.C., 8.40 p.m. Timocharis at Alexandria (3d of Ptol. Philadel.—Totten).

   IV. Thoth 7th, 15.7 p.m., Nov. 9th, 283 B.C., 3.7 a.m. Timocharis at Alexandria (3d of Ptol. Philadel.—Totten).

468 Nab. Ptol. Philadel. 5. Pharmuthi 29. Summer Solstice
   II. 7h from sunset. Aristarchus of Samos, June 27, 280 B.C., 1 a.m. (calculated).

   I.(a) Timocharis at Alex. Oct. 12, 272 B.C., about 6 a.m. at 12th hour of night per Timoc.

   I.(a) Alex. Oct. 16, 272 B.C.

476 Nab. Philadelphi 52. Athyr 20th. Mars 18h from noon.
   I. Dionysius. Jan. 18th, 272 B.C., 6 a.m. \( 424+52 = 476 = 52 \)d year from death of Alexander, i.e., the Philadelphian Era is here referred to.—Totten).

   I. Dionysius. Nov. 15th, 265 B.C., 6 a.m.

   IV. Dionysius. Aug. 23, 262 B.C., 6 p.m.

   II. Dionysius. Feb. 12th, 262 B.C., 5 a.m.
APPENDIX.


[502 Nab. P. Euergetes I. Thoth 1st, Oct. 24th–25th, 247 B.C. The fixed Festival Calendar of Edfû belongs to the Nabonassar year 502, i.e., year of accession of Euergetes I., and the Edict of Canopus to 511 Nab., i.e., 10th year of Euergetes I. See pages 39 to 46.—Totten.]


519 Nab. P. Euergetes I., 18. Tybi 14th. Saturn 6h from noon. I. Chaldeans. March 1, 229 B.C., 6 p.m.


564 Nab. (See 504). Thoth 27th. Mercury 17 h. from noon.

(Elements as written do not agree; they may be wrongly transmitted, the years of no king are referred to in the data.—Totten.)
574 Nab. Philometer 7th. Pham. 27th. 14.20 p. m., Lun. XIV. Ecl. May 1st, 174 B. C., 2.35 a.m., Pingré; April 30th, 14.20, 7 dig. N., Lindsay.


602 Ex. Nab. Philometer 35. Epagomene 3d. Autumnal Equinox at midnight, Sept. 27th, 146 B. C., 0 a.m.


613 Nab. Payni 4. Summer Solstice 19h from sunset. Hipparchus at Alexandria. June 26th, 135 B. C., 1 p.m., Guinness. (Calculated, June, 1 p.m., 27th.—Totten).

The Dichotomy was the "middle month" or Full-moon date.

620 Nab. Phamenoth I. Vernal Equinox 6h from noon. Hip. parchus at Alexandria. March 23d, 128 B.C., 6 p.m.


[719 Nab. The Festival Calendar of Esne corresponds to that of "the Actiac Era," known as the Alexandrine, or Augustan Era of Egypt, at which time, 719 Nab. it became fixed, and lasted to the Diocletian Era, 313 years. See pages 39-46.—Totten].

840 Nab. Domitian 12th. Tybi 2d. Occult. of Pleiades by moon. 7.0 p.m., Agrippa in Bithynia. Nov. 29th, 92 A.D., 7.0 p.m. (This and the following reference are the only ones in the list that occur in First Christian Century. See pages 28 to 36.—Totten).

845 Nab. Trajan 1st. Mechir 15th. Occult. of Spica Virg. by VIII. Moon. 17 p.m., Menelaus at Rome, Jan. 11, 98 A.D., 5 a.m. Mechir 18th. Occult. $\beta$ Scorp. (Antares) by moon, 18.30 p.m. Menelaus at Rome. Jan. 14, 98 A.D., 6.30 a.m. [This is a very important date because it fixes Trajan's accession to January 28th, 97 A.D., and that of all the precedent Caesars 1 year earlier than the text-books allow. In fact, it is sufficient to establish our position and interpretation of the Canon had we to depend upon it without any other evidence. Lunar eclipse 3 p.m., March 21st, 98 A.D. (Chron. Astrolabe; Lindsay). See Study Number Sixteen, page 368].

   II. Ptolemy. March 26th, 127 A. D., 6 p. m.
   III. Theo. Oct. 12th, 127 A. D., 6 a. m.
   III. Theo. May 20th, 129 A. D., 5 a. m.
   VIII. Theo. July 4th, 130 A. D., 6 p. m.
   II. Ptolemy. Dec. 15th, 130 A. D., 1 a. m.
879 Nab. Hadrian 16. Phamenoth 16th. Mercury 6h from
   IX. noon. Ptolemy. Feb. 2d, 132 A. D., 6 p. m.
   IV. Theo. March 8th, 132 A. D., 6 p. m.
880 Nab. Hadrian 17. Athyr 7th. Autumnal Equinox 2h
   VII. from noon. Ptol. at Alex. Sept. 25, 132 A. D.,
   2 p. m.
880 Nab. Hadrian 17. Paiini 20th. 11.15 p. m., Lun. Ecl. at
   XVII. Alexandria. May 6th, 133 A. D., 11.5 p. m., Pingré;
   11.15, total, Lindsay.
   II. Ptolemy. May 17th, 133 A. D., 11 p. m.
880 Nab. Hadrian 17. Epiphi 18th. Saturn 4h from noon.
   III. Ptolemy. June 3d, 133 A. D., 4 p. m.
   X. Ptolemy. June 4th, 134 A. D., 4 a. m.
   V. Ptolemy. Feb. 18th, 134 A. D., 6 a. m.
   XI. Oct. 3d, 134 A. D., 4 a. m. Ptolemy.
   XVIII. 20th, 134 A. D., 11.20 p. m., Pingré; 11, 10 dig.
   N., Lindsay, at Alexandria.
   XII. Ptolemy. April 5th, 135 A. D., 6 p. m.
   III. Ptolemy. Feb. 21st, 135 A. D., 9 p. m.
APPENDIX.


883 Nab. Hadrian 20. Pharmuthi 19th 16 p. m., Lun Ecl. at XIX. Alexandria. March 6th, 136 A. D., 3:50 a. m., Pin-gré; March 5th, 16 p. m., 6 dig. N., Lindsay.


885 Nab. Antoninus 1. Epiphi 20th. Mercury 6h from noon. XIII. June 4th, 138 A. D., 6 p. m.

885 Nab. Antoninus 1. Atyr 20th. Jupiter 17 h. from noon. IV. Ptolemy, Oct. 8, 137 A. D., 5 a. m.


886 Nab. Antoninus 2. Phamenoth 25th. Sec. Dichot. 12.45 X. from sunset. Ptol. at Alex. Feb. 9th, 139 A. D., XI. 6.45 a. m. (2) Pharmuthi 9th. Sec. Dichot. 5.30 p. m. Ptol. at Alex. Feb. 23d, 139 A. D., 5.30 p. m.


886 Nab. Antoninus 2. Epiphi 12th. Mars 10h from noon. IV. Ptolemy. May 27th, 139 A. D., 10 p. m.

886 Nab. Antoninus 2. Epiphi 15th. Mars 9h from noon. V. Ptolemy. May 30th, 139 A. D., 9 p. m.

886 Nab. Antoninus 2. Epiphi 2d. Mercury 7.30h from noon. XIV. Ptolemy. May 17th, 139 A. D., 7:30 p. m.

96

THE CANON OF HISTORY.

IX. Ptolemy. Feb. 18th, 140 A. D., 6 p. m.

887 Nab. Antoninus 3. Athyr 9th. Autumnal Equinox 13h  
VIII. from sunset. Ptolemy at Alexandria. Sept. 26th,  
139 A. D., 7 a. m.

887 Nab. Antoninus 3. Pachons 7th. Vernal Equinox 1h from  
IV. noon. Ptolemy at Alexandria. March 22d, 140  
A. D., 1 p. m.

887 Nab. Antoninus 3. Mesori 11th. Summer Solstice 14h  
IV. from noon. Ptolemy at Alexandria. June 25th,  
140 A. D., 2 a. m.

888 Nab. Antoninus 4. Phamenoth 18th. Mercury 17h from  
XVI. noon. Ptolemy. Feb. 2d, 141 A. D., 5 a. m.

X. Ptolemy, July 28th, 150 A. D., 4 a. m.

14th. Noon at Babylon. Sunday, July 14th. High  
noon: here endeth Ptolemy's Canon; and at this  
point we resume the thread in order to continue it  
down to date, and so pass it on to future genera-  
tions. The utility of this Canon over its own sec-  
tion, and the constant appeal thereto by chronolo-  
gists is a full and sufficient warrant for its extension  
at this juncture].

[General Note to Foregoing. All of the Nabonassan and  
Canonical data in the list hereinbefore set forth have been veri-  
ified by me, and vised by my friend and collaborator, Mr.  
Frank U. Downing, M. E., of Columbus, Ga. They are correct.  
As to the astronomical data given in Civil Julian Old Style,  
Lindsay is preferred to Pingré. The list as a whole is taken  
from H. Grattan Guinness' "Approaching End of the Age."  
We reserve the right and recognize the duty to revise it with  
whatsoever hereafter shall improve its texture of accuracy. In  
the meantime, subject to the qualifications of all human errancy  
in such cases, we vouch for it; and, barring typographical errors,  
if any shall be discovered therein, maintain that it represents  
and vindicates the chronological intentions of Ptolemy, and the  
verifications of modern harmonists.—C. A. L. T.]
### THE CANON AND THE ALMAGEST.

<table>
<thead>
<tr>
<th>PTOLEMY'S CANON</th>
<th>NAB.</th>
<th>A.D.</th>
<th>ACTUAL REIGN.</th>
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<tr>
<td>19</td>
<td>847</td>
<td>98</td>
<td>2</td>
</tr>
</tbody>
</table>

**A and B are the only astronomical references in the Almagest to the 1st Century and its Emperors.**

This date positively fixed as 840 Nab. Canonical 12th of Domitian, by Ptolemy in the Almagest.

Nerva, Accession.

Trajan, Accession.

845 Nab. = Canonical 1 of Trajan, and fixed by Ptolemy in Almagest.
NOTE F.

*Vide* page 75, Note E.

NOTE G.

This section of the Canon ends with 424 Nab., or its last Vague year ran from Sabbath, November 12, 325 B.C., to Sunday, November 12, 324 B.C. Alexander died on the 28th of Dæsius, 6 Thargel, Ol. CXIV. 1; i.e., early in June, 324 B.C., and towards the end of 453 Olympia. His successor thus obtained the next Thoth 1st, which was 1000 on the Canicular and Victorian Canons. The Philippian or Philadelphian Era commences with 425 Nab. as year 1; it is occasionally referred to by Ptolemy in the Almagest, *vide* 507 Nab. and 621 Nab.

NOTE H.

See pages 33–36, this Study.

NOTE I.

See page 31, this Study. Page 257, Study Number Sixteen.

NOTE J.

See pages 32 and 103, this Study.

NOTE K.

See page 103, this Study.

NOTE L.

886 Nab. = 1461 Canicular was the 2d Canonical year of Antoninus Pius. It is fixed by Censorinus and Theon and falls in the life of Ptolemy himself. It is probable that the occurrence of the Heliacal rising of the Dog Star in this reign and in his own life suggested to Ptolemy the advisability of constructing his Canon down to that era and to include that particular reign.

NOTE M.

Our own continuation of Ptolemy's Canon now begins. The actual dates of accessions are not in dispute, hence the determination of the 1st Thoth in each reign, and the number of Thoths included in each reign is a simple matter and cannot come into dispute.
NOTE N.

DEMONSTRATED FROM CENSORINUS.

986 Nab. 1561 Canicular. II. 100 Victorian.

"A small book written by the Grammarian Censorinus in the year of the Vulgar Era, 238 A.D., has come down to our times, in which, under the modest title of 'The Birth Day,' he discusses many points of great importance, and, especially, exhibits uncommon accuracy in the adjustment of dates. It was printed for the first time at Bologna in 1497; afterwards at Venice by Aldus in 1581; at Leyden, by Lindenborg, in 1642; reprinted with additional notes at Cambridge in 1695; at Leyden, by Havercamp, 1743; reprinted, or with a new title page, in 1767, and finally at Nuremberg, by Gruber, in 1805."

"In the library of Count Boutourlin, at Florence, there is, or was a copy of Censorinus, marked in the catalogue 684, without date, which may possibly be older than the Bologna edition. It appears from the type to have been printed at Venice, by Bernardinus de Vitalibus. See Catalogue de la Bibl. de S. E. le Comti D. Boutourlin par M. Audin. Florence, 1831."—Jarvis, "Introduc. to Hist. of the Church."

Censorinus evidently wrote after the 25th of June, in the year in which the Emperor Maximinus died, which was as he himself states the consulate of Ulpius and Pontianus (238 A.D.), for he also says that "the first of the Egyptian month Thoth was in this year the 25th of June." He flourished therefore, at the beginning of the reign of the younger Gordian. His accuracy as a chronologist has never been questioned, and to harmonize his "findings" has been the aim of all who have inherited his love of accuracy and his desire to transmit the results to posterity. He was a student of Varro, the most accurate of the Roman historians (Cicero)* and the particulars he gives serve as a key for the adjustment of ancient chronology and square fully with the Ptolemaic Canon.

*Varro's writings are, unfortunately, lost. He was a contemporary of Cicero, who bestowed upon him this encomium: "We were like travelers and strangers in our own city, when your books brought us home as it were, and showed us our place and origin."—Cic. Acad. Lib. 1, 3.

207445
In this little volume Censorinus relates what enables us to harmonize Varro with Moses as follows:

"I will now treat of that interval of time which Varro calls Historic: for he divides the times into three parts.

"(I). The first is from the beginning of mankind to the former cataclysm.

"(II). The second, which extends to the first Olympiad, is denominated Mythic, because in it the fabulous achievements are said to have happened.

"(III). The third, which extends from the first Olympiad to ourselves, is called Historic, because the actions which have been performed in it are related in authentic history." Friag-
ment from Censorinus de Natali Die. Vide Cory.

Now the solution of the foregoing, given by the true Chronology without effort, is as follows:

<table>
<thead>
<tr>
<th>Year Range</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creation 4000-3999 B.C.</td>
<td>Primary</td>
</tr>
<tr>
<td>1656</td>
<td>I. Period.</td>
</tr>
<tr>
<td>Flood. 2344-3 B.C.</td>
<td></td>
</tr>
<tr>
<td>Duration. 2343-2 B.C.</td>
<td></td>
</tr>
<tr>
<td>2580</td>
<td>II. Period.</td>
</tr>
<tr>
<td>Coroebus. 777-776 B.C.</td>
<td>Mythic.</td>
</tr>
<tr>
<td>1014</td>
<td>III. Period.</td>
</tr>
<tr>
<td>Censorinus. 238-239 A.D.</td>
<td>Historic.</td>
</tr>
<tr>
<td>1656</td>
<td>IV. Period.</td>
</tr>
<tr>
<td>Ourselves. 1894-1895 A.D.</td>
<td>Modern.</td>
</tr>
</tbody>
</table>

Now to demonstrate that we are not forcing Varro's understanding of the matter per Censorinus, the latter goes on to define himself as follows:

I. "The first period [Primary] either had some beginning or had endured from eternity: however that may be, it is impossible to make out what was the number of its years."

Remarks: This was naturally so from the standpoint of Varro and Censorinus: they lacked or ignored (quite as much as if they had been modern "Higher Critics") the only records that were of authority in the premises, and which do, or even
pretend to, contain the data of the world before the Deluge. The period as given in the Hebrew Bible is 1656 years to the Flood, and 1 year for the duration thereof (not in dispute).

II. "Neither is the Second Period [Mythic] accurately determined, yet they believe it to contain about 1600 years."

REMARKS: This is very close to the Jehovahic truth, to wit: 1565 years, instead of the round 1600—it did, however, last into what we would have termed the 16th century after the Flood!

Censorinus now goes on to specify two of its subordinate sections as severally about 400, and something over 400, years each. But for the latter, Eratosthenes (whom Varro and Censorinus elsewhere prefer, and probably do here), assigns 407 years. i.e., from the burning of Troy to the 1st Olympiad, was actually 408 years, or 409 current ones, according to the harmonized testimony of Varro, Dionysius, Diodorus, Livy, Cato, Plutarch, Paterculus, etc., etc., etc.

In explanation of this Second Period, Censorinus himself, continues as follows:

"But from the former cataclysm which they call that of Ogyges [i.e., from the Deluge] to the era of Inachus, about 400 years."

REMARKS: When one compares his use of the expression "former cataclysm" with his reference, just above, to the same event as the end of the Primary period, it is manifest that Censorinus means the Universal Deluge, and that from Censorinus' standpoint Ogyges was none other than Noah himself.

And now, a new point is to be noted, in the further analysis of this clause and what follows, to wit: Censorinus divides the II. Period into three, and tries to specify the duration of the 1st and 3d. Of course the remainder is the 2d or Central Section, and covers the years from Inachus' going to Argos to the destruction of Troy!

We have, therefore, used the word "Era" instead of "reign of Inachus" as commonly understood. The whole period stood as follows in his mind:

Flood | 1st Section | 2d Section | 3d Section | Coræbus
| About 400 years to | Era of Inachus | more than 400 yrs. to |

With this explanation of the matter, as demanded by an analysis of his words in view of the facts detailed in much collateral history, we are now ready to go on understandingly with the extract, to wit:

"From whence [end of era of Inachus] to the first Olympiad, something more than 400; of which alone, inasmuch as
they are the last years of the Mythic Period, and next within memory, certain writers have attempted more accurately to determine the number. Thus Sosibius writes that they are 395; Eratosthenes 407; Timæus 417; Orethres 164. Many others also have different opinions, the very discrepancy of which shows the uncertainty in which it is involved."

Now in the foregoing passages, taken as a whole, Censorinus endeavors to sum up the years of the first two Periods of human existence; but as the Hebrew records were but vaguely known to him or at any rate not valued, he came far short of anything for the I. period, although he got the full measure of the II., and that of some of the sections of the II. period very nearly right.

The figures he was after, or rather those at which Varro, whom he quotes, was aiming, are correctly as follows:

\[
\begin{align*}
\text{Creation} & : 4000-3999 \text{ B.C.} \\
\text{I. Period} & : 1656 - 1565 \\
\text{Noah} & : 2344-2343 \text{ B.C.} \\
\text{Flood} & = 2343-2342 \text{ B.C.} \\
\text{II. Period} & : 1565 - 1507 \\
\text{Inachus} & : 1943-2 B.C. \\
\text{Deucalion} & : 1592 \text{ B.C.} \\
\text{Troy taken} & : 1185 \text{ B.C.} \\
\text{III. Period} & : 1507 - 1014 \\
\text{Corœbus} & : 777 \text{ B.C.} \times \text{ Olympiad.} \\
\text{Censorinus} & : 238-9 \text{ A.D.} \text{ 1014-5th Olympiad.}
\end{align*}
\]

III. "Concerning the Third Interval [Historic] there was also some disagreement among different writers, though it is confined within a period of six or seven years. Varro, however, has examined the obscurity in which it is involved, and comparing with his usual sagacity the chronicles and annals of different states, calculating the intervals wanted, or to be added by reckoning them backwards, has at length arrived at the truth, and brought it to light. So that not only a determinate number of years, but even of days can be set forth."

"According to which calculations, unless I am greatly deceived, the present year * whose name and title is that of the Consulship of Ulpius and Pontianus, is from the first Olym-

* Censorinus is known to have been writing in, and to have defined his position as overlapping into the year 238 A.D. He was actually writing between July 25th and July 1st, 238 A.D. See Our Race News-Leaflet, No. XXXIV.
piad the 1014th, reckoning from the summer, at which time of
the year the Olympic games are celebrated; but from
the foundation of Rome it is the 991st; but this is from the Palilia
(21st April) from which the years *ab urbe condita* are
reckoned."

"But of those years to which the name of Julian is given
the 283d, reckoning from the first of January, which Julius
Cæsar made the beginning of the year constituted by him.
Of these years, which are called Augustan, the 265th, com-
mencing, also, with the first of January, although the Emperor
Cæsar, the son of Julius, on the motion of L. Munatius Planc-
cus, received the title of Augustus from the Senate and the
rest of the citizens on the 16th, before the Kalends of February
(January 17th), in the year when he the seventh time, and M.
Vipsanius Agrippa the third, were consuls.

"But the Egyptians consider this as the 267th of the
Augustan years, because they came under the power and
dominion of the Roman people two years before. For among
the Egyptians, as well as among us, certain years are used in
their document as dates. Such are those which they call the
years of Nabonassar, because they begin with the first year of
his reign; of these this is the 986th. Also, of the years of
Philip, which are counted from the death of Alexander the
Great, and being brought down to this present year, complete
562 years. But the beginnings of these years are always taken
from the first day of that month which the Egyptians call
Thoth, and which this year was on the seventh before the
Kalends of July (*June 25th*), whereas, a hundred years ago,
when the Emperor Antoninus Pius the second time, and Brut-
tius Præsens, were consuls, the same days were the thir-
teenth† before the Kalends of August (*July 20th*), at which
time occurs the rising of the dog star in Egypt.

---

* A. U. C., from the foundation of the City of Rome.
† The Latin at present is "iddem dies fuerint ante diem XII. Kal August," from which we judge that one I must have fallen out, in transcription, of XIII., because 1 Nab. Thoth 1st = Feb. 26th, and 986 Nab. Thoth 1st = June 25th, compared with Theon's 1705 Julian = 1706 Nab. fixed the date to July 20th and not 21st.
"Wherefore, it is evident that the current year is the hundredth of that great year which is called, as before said, both Solar and Canicular, and the year of God. I have especially noted the beginnings of all these years, lest any one should suppose them to begin on the first of January or other similar time; whereas, the wills of the founders [of these calendars] were, in these matters, no less various than the opinions of philosophers. To some, therefore, the natural year seems to begin with the new sun—that is, from winter; to others, from the summer solstice; to many from the vernal equinox, and to a part from the autumnal equinox; to some from the rising of the Pleiades; to others from their setting, and to many from the rising of the dog star." *De Die Natali*, Cap. XXI.

The foregoing testimony of Censorinus results in the following consolidation, the stars (*) showing the week of overlap [between the beginning of Nab., 986 (June 25th), and the end of Olympiad, 1014 (July 1st), all in 238 A.D., O.S.], within which Censorinus's *De Die Natali* must be placed, to wit:

**THE DATE OF CENSORINUS' "DE DIE NATALI" ADJUSTED.**

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<tr>
<th>Months</th>
<th>Olympiad</th>
<th>Nab.</th>
<th>A. U. C.</th>
<th>Augus.</th>
<th>Vulgar</th>
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<td>266 Title</td>
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<td>Mar.</td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td>Mar.</td>
<td>CCLIV.3</td>
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<td>991</td>
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<td>June</td>
<td>Canic.</td>
<td>562 Philip.</td>
<td></td>
<td>*</td>
<td></td>
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<tr>
<td></td>
<td>July 1</td>
<td>*</td>
<td></td>
<td></td>
<td>*</td>
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<tr>
<td></td>
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<td>Nab.</td>
<td>986</td>
<td></td>
<td>265 Ulfius</td>
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<td></td>
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<td>Apr. 31</td>
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<td>Sep.</td>
<td>Nab.</td>
<td></td>
<td></td>
<td>*</td>
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<tr>
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<tr>
<td></td>
<td>Mar.</td>
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<td></td>
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</tbody>
</table>

* CENSO-

* De Die Natali. +

* RINUS

J. P.
NOTE O.

The Diocletian Era begins Aug. 29th, 284 A.D. Its unit was the Julian measure, based upon Nabonassan subdivision; but as it was a fixed year, it had 6 instead of 5 Epacts at the end of every 4th year (Julian leap year) and so its Thoth 1st preserved its place (Aug. 29th). In its 100th year, Theon of Alexandria took pains to crystallize chronology as Censorinus had done 145 years before him, in the 100th of the Canicular. See Note P.

NOTE P.

DEMONSTRATED FROM THEON.

1131 Nab. 1706 Canicular. II. 245 Victorian.

It now remains for us to bridge over the 1706 vague years from Theon (who lived 224 years after Ptolemy) to Menophres (who lived 575 years before Nabonassar), thus absorbing Ptolemy's Canon itself (907 years) and establishing the skeleton of our own extension thereof.

Theon, "the Grammarian," was an able commentator upon Ptolemy; he was an Astronomer and Geometrician himself besides being a Chronologist and Historian, and we owe to him in particular our ability to bind secular Chronology into one harmonious scheme, and to expand it on the Canicular (1461+1461+297) y into the Victorian Canon (=3219 years).

The following short paragraph is so important in this connection that we take occasion to cite it, and to explain its bearing upon Chronology in general. In Cory's compilation the fragment is headed, a "Formula to find the rising of the dog star." Cory states that he believes the treatise containing the demonstration of this rule is lost. It is credited on all hands to Theon of Alexandria (MS. Ex. Cod. reg. Gall. Gr. No. 2390, fol. 154). We find the facts to be as stated, for they verify with Censorinus, and "pick up" all the intermediate years and reigns accurately, but we find the rule somewhat ragged as to the date of the Julian month finally arrived at.

Theon says: "For example, if we would find the rising of the dog star in the 100th year of Diocletianus,* we take the

* This era began on August 29, 284 A.D.; at which time it succeeded that of Augustus. Its 100th year was 383-4 A.D.
years of Menophres* to the end [Aug. 28th, 284 A.D.] of the Era of Augustus † [1294 + 311]. These years summed up are 1605; to which if we add 100 years from the beginning of the reign of Diocletianus we have 1705.‡ Let us now take a fourth part of these, i.e., 426, § and taking them as days, add to them 5 more, and they become 431.] From this deduct the quadrenniums,¶ which are 102, and there will remain 329 days. Distribute them into months of 30 days each, from Thoth, the first day of the year [i.e., of the Diocletian year, or from Aug. 29th inclusive, as Thoth 1st], and it will thus be found that the rising of the dog star, in the 100th year of Diocletianus, falls upon the 29th of Epiphi [10 × 30 + 29 = 29th day of the 11th month = 29th of Epiphi = July 22d].** Use the same rule for any other year.”

For the skeleton of the system thus resulting, see exposition in diagram, page xviii.

Thus 1706 Canicular had the date of the Heliacal rising July 22d, 384 A.D., in this 100th year of Diocletianus because the 100th of Diocletian is included between the end of August 28th, 383 A.D., and the beginning of August 29th, 384 A.D. (Theon).

As for ourselves, however, and in view of the fact that the true Heliacal rising of the dog star is July 20th, i.e., the ancient Thoth 1st, we should perform the work without the addition of the 5 extra days as follows: 1706 + 4 = 426;

* The Canicular Era began in the reign of Menophres on Tuesday July 20, O.S., 1322 B.C. = 2677 A.M.
† This era began August 29th, O.S., 28 B.C., and thus makes 365 years to Aug. 29, 238 A.D., but Censorinus reckons it from the January 1st of the year of his receipt of the Title (Aug. 29, 28 B.C.). The Era of Actiac began 2 years earlier.
‡ Julian years.
§ 1705 + 4 = 426, because the Vague year lost a date, or slipped back 1 day every 4 years, hence in 1705 Julian—1706 Vague years, they must have lost 426 days.
¶ Five days for epacts at end of a vague year? This part of Theon’s rule is a possible misquotation; at any rate we follow it out to its result in July 22, 384 A.D.
†† The Quadrenniums were the number of days between true Thoth 1st on the Nabonnassan Scale (May 20, that year) and Aug. 29th, which was always Thoth 1st on the fixed Diocletian Era, i.e., 102 days inclusive, 100 not including either.
** Aug. 29th = 1st of Thoth in Dionysian Era = 241st day in the Julian year, 365 — 241 = 124, inclusive: Epiphi 29th is the 329th day of the Vague year, 329 — 124 = 205, and the 204th day of the Julian leap year, 384 A.D., is July 22d, which was the day sought by Theon.
426 — 100* = 326 = 10 × 30 + 26; i.e., 26th day of Eleventh Month, or 26th of Epiphi. But 365 — 241 = 124, and 326 — 124 = 202; hence, as July 20th is the 202d day of that Julian year it was the 26th of the Dionysian Epiphi in that 100th year, and the true Heliacal rising or origin of the Cycle. This difference of but 2 days is of no consequence here, as we are after the years.† In other words, August 29th, which was the fixed Thoth 1st of the Dionysian Era, always fell 40 days after July 20th, which is the Menophren Thoth 1st, or the date of the Heliacal rising. Hence 366 − 40 = 326 for the day of the Heliacal rising on the Dionysian Era = 26th day of 11th month, or Epiphi, i.e., it fell that year on the 63d day of the current Nabonassan year = 3d day of its 3d month or Athyr. Again, from August 29th, 383 A.D., to January 1st, 384, are 125 days, add 201 to reach to July 20th = 125 + 201 = 326 = 26th day of Epiphi. Or, as the Canicular Cycle was 245 years old in the 100th of Diocletian, Nabonassan Thoth 1st must have fallen back 245 + 4 = 61 days. Hence, May 20th + 61 days = July 20th, just as August 29th — 40 days brings us to the same: which measure from May 20th via July 20th to August 29th is 61 + 40 = 101 days.

Such is the famous rule of Theon; it fixes the reign of Menophres (who was a Pharaoh of the XVIII. Dynasty, 164 years after the Exodus), and as the Canicular Era began with him on July 20th, 1322 B.C., and consisted of 1460 Julian, or 1461 Vague years, the Cycle ran out on July 20th and recommenced on July 20th as Thoth 1st in 139 A.D., i.e., 100 years before Censorinus wrote and testified to the fact in 238 A.D. Now the 100th year of Diocletian was 245 years into the new Canicular Era, or 1460 + 245 = 1705 Julian = 1706 Vague years, all as proved by Theon. Hence, 1705 + 165 = 1870

*Neither included. See Note 1, page 106.
† The day sought whether July 22d or 20th, falls in 384 A.D., which was the 100th of Diocletianus, and the 1705th before it was 1322 B.C. for the Menophren Era.
‡ End of XVIII. beginning of XIX. Dynasty; Menophres was a contemporary of Sethos, Ægyptus, or Rameses; probably he was Amenephthis III., a son and associate of Rameses; vide tabular statement, page 79.
years, are all the years between the Exodus and Theon's date, 384 A.D. But $1870 - 384 = 1486$ B.C., for the date of the Exodus as already well established,* and here yet differently filled in, vide pages 79–81.

**NOTE Q.**

Marcianus, Emperor of the East, died between Jan. 26th and Feb. 7th, 457 A.D., i.e., in 1204 Nab., which year therefore belongs to him on the Canon. In the Spring of that year Hengist, and his son Æsc, defeated the Britons at Crecganford, and assumed kingly power. Thoth 1st, 1205 Nab., therefore falls in the first year of Hengist, and here the Canon takes up the Anglo-Saxon Line, but from Synchronism rather than actual succession, although quite legitimately, for in these days Rome had officially abandoned her British seizures, and the great Anglo-Saxon mountain that was falling into the sea has its proper regnal beginning. At the same time Majorianus became Emperor of the West, and Leo the Great Emperor of the East, so that the year is important regally in a triple sense.

**NOTE R.**

Egbert, King of Wessex, now united all the other provinces of Great Britain, under the title of King of England, and thus put an end to the Heptarchy. Egbert was the sole surviving descendant of the Saxon conquerors. Angle-land and England have a subtly strange significance to the cabalistic motto on the Shield of David, AGLA,—"strong art thou in the Lord Eternal"—a heifer. "John Bull" and "Brother Jonathan," Ephraim and Manasseh, share and rejoice in all this fraternity, which is of Joseph—the preserver of the Stone of Israel.

**NOTE S.**

In Harold's short reign there was no Thoth 1st. He began to reign on Jan. 6th, 1065 A.D., and was defeated and slain by William the Conqueror, at the battle of Hastings, on Saturday, October 14th, 1066 A.D. Feast of St. Calixtus; with him the direct Anglo-Saxon Dynasty ended.

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*See Our Race News Leaflets Nos. LVIII.–LIX. and LX., for June–July, and August, 1896 A.D.*
NOTE T.

But although William's conquest drove Egbert's line out of England, the trace of Egbert's blood came back in the next generation through the marriage of Henry (I.) with Matilda, the daughter of Margaret, sole heir of Egbert, and so his descendants still inherit the English throne, but obtained it de facto by virtue of later and still other circumstances of descent and inheritance.

NOTE U.

2118 Nab. Pestilencia tertia," July 2–Sept. 29, 1369 A.D., 43d Edward III.

NOTE V.

The brief recovery of the throne by Henry VI. only lasted from October 9, 1470, to April 14, 1471, his 49th of regnal reckoning from his original accession, and ignoring Edward's 10 years; but it contained no Thoth, nor even an Easter, for it was on Easterday, April 14th, that he was again defeated at the Battle of Barnett. So, driven again from the throne by Edward IV., the latter resumed his own regnal reckoning and obtained the Thoth, and Easter as his 11th, respectively.

NOTE W.

As the 10th year of actual reign of Henry VIII. (B, Golden No. XIX. of the Ecclesiastical Calendar) extended from April 22, 1518, to and including April 21, 1517 A.D., it is anomalistic, having no Easter at all. But as his 9th Victorian year (2266 Nab.) began on August 9th, 1517 A.D., for its Thoth 1st, it did contain an Easter which fell, in 1518 A.D., on April 4th. For a similar reason, depending on the arbitrary Nicene Easter-Rule, Henry's 11th actual year (i.e., regnal per royal records) contained two Easters—April 24, 1519, and April 8th, 1520. A similar anomaly began in his 37th actual year which contained no Easters, and his 38th would have contained two had he not
died (Jan. 28, 1547) before the second arrived. Such anomalies can only happen when the date of actual accession falls within the Easter limits, March 22d–April 25th; for instance, it occurred twice in the reign of Charles I., in his 2d and 13th years of actual reign, respectively. A chronological point like this is as good as an astronomical one for fixing a Canon.

**NOTE X.**

"Although Charles II. did not become King de facto until the the 29th of May, 1660, his regnal years were computed from the death of his father, the 30th of January, 1649; the year of his restoration being called the 12th year of his reign. It must therefore be considered that he reigned 36 years and part of the 37th."—*J. J. Bond*, Asst. Keeper of Her Majesty's Record Office, in "Handy-Book of Rules and Tables for Verifying Dates, etc."

He reigned 36 years on the Victorian Canon, according to this principle. The Commonwealth recorded no regnal years, only the years A.D. were written, and the official regnal records of Great Britain overlook them just as Ptolemy's Canon overlooks the years of Belshazzar and Darius the Mede—yet without loss of duration, as already explained (pages 75 to 77).

**NOTE Y.**

And now occurred the change from old to new style in the British domains. Pursuant to Statute 24, Geo. II., the commencement of the year was ordained to be on the January 1st following the 31st of December, 1751 A.D., O. S., and so to continue in all future years, instead of March 25th as it had been previously reckoned, and the natural day following Wednesday, Sept. 2d, 1752 A.D., O. S., was called and reckoned Thursday, Sept. 14th, 1752 N. S., thus omitting eleven intermediate days throughout the British dominions. By this same omission the subsequent regnal years of George II. began on June 21st instead of the former June 10th and are so reckoned from the 27th year, inclusive.
NOTE Z.

Victorian, $3219 = 111 \times 29 = 3 \times 37 \times 29 \{ = 1895-1896$ A.D. \\
Nabonassar, $2644 = 2 \times 1322 = 2 \times 2 \times 13 \times 47$ \\
But $3219$ Vague $= 3217$ Julian years on the Canon.

\[
3217 = 575 + 747 + 575 + 747 + 575
\]

The Victorian Canon begins 1322 B.C.; lasts $2 \times 1322, + 575$ years.

The Nabonassan Era begins 575 years later; lasts $2 \times 1322$ years.

We have brought this Canon down to include and end with the 5th Epagomene, or 365th day of the 2644th of Nabonassar, or the 3219th of Menophres, to wit, to high noon of May 18, 1896 A.D., N.S. (May 6th, O. S.), not only because it is a convenient chronological place to punctuate it, but because in the 24 hours of the 365th Nabonassan day thus ending we have begun and completed it, even from its beginning to its end. That is, after long previous study and the collection of appropriate notes, we have selected this particular day for their orderly and final codification on account of its numerous remarkable anniversaries and their relation to others whereby our punctuations may at any future time be verified.

As a matter of fact, the Norman Conquest, October 14, 1066 A.D., O.S., preceded the first Thoth 1st, reckoned, in part VI., that of 1815 Nab., by 47 days; hence, the total time from the Norman Conquest to May 18, 1896 N.S., is $(830 \times 365) + 47 = 302,997$. Finally, Queen Victoria will not have completed her 59th year of actual reign until June 20, 1896 A.D., N.S.* Whereat, also, her 60th Regnal year begins, and thereat we, the Lord willing, intend to issue Study Number Sixteen of the Our Race Series, entitled "The Confirmation of History," wherein we set forth the chronological "dead reckonings" of the First Christian Century in log-book style; in other words, wherein we detail for the first time the actual History of the First Christian Century in its strict chronologi-

*Victoria's 60th year of actual reign runs from June 20, 1896 to June 20, 1897.
cal order.* Here, therefore, we end the Canon with the following final memoranda of emplacement:

PRESENT END OF THE VICTORIAN CANON.

<table>
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<tbody>
<tr>
<td></td>
<td></td>
<td>4th Epago. 364th day of 2644 Nab. 3219 Vic.</td>
<td>Astronomical data for Washington, D. C.</td>
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<tr>
<td></td>
<td></td>
<td>High noon.</td>
<td>Official entrance of Tsar Nicholas II. into Moscow.</td>
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<tr>
<td>May 5, O. S. May 17, N. S. 1896</td>
<td>VI. after Easter.</td>
<td>High noon.</td>
<td>3381st anniversary of Giving the Law on Mt. Sinai, i. e., Pentecost of Modern Jewish Calendar. 5656 M. J.</td>
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<tr>
<td></td>
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<td>Thoth 1st. 2645 Nab. 3220 Vic.</td>
<td>Birthday of Tsar Nicholas II. b.1830; Coron. Fete begins.</td>
</tr>
<tr>
<td>MONDAY</td>
<td></td>
<td>High noon.</td>
<td>End of Victoria's 58th Canonical year.</td>
</tr>
<tr>
<td>May 6, O. S. May 18, N. S. 1896</td>
<td></td>
<td>Thoth 1st. 2645 Nab. 3220 Vic.</td>
<td>&quot; Moon's Age, 5d. 21h. 22m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>VI. after Easter.</td>
<td>Victoria's personal 50th Thoth, her Canonical 59 begins. &quot;</td>
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<tr>
<td></td>
<td></td>
<td>High noon.</td>
<td>Sun's Dec. 19° 46' 19' ; Jupiter and Moon in conjunction.</td>
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<tr>
<td>TUESDAY</td>
<td></td>
<td>High noon.</td>
<td>&quot; meridian, 11h. 56m. 16s. &quot;</td>
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<tr>
<td>May 7, O. S. May 19, N. S. 1896</td>
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<td>&quot; set, 7.8 p. m.</td>
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<td></td>
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<td></td>
<td>Moon sets at midnight.</td>
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TO BE CONTINUED.

*This note was written on (May 18, 1896) the day the Victorian Canon was completed. The work referred to has since been published.

†N. B.—May 24th, N. S., May 12th, O. S., Coronation of the Tsar, and 77th Birthday of Queen Victoria, Thoth 6-7, 3220 Victorian; Whit-Sunday, on which day the moon will rise in Perigee at 6 a. m., on Meridian 70° west of Greenwich, and be full on the same day and Meridian at 4.57 p. m., which date settles our place astronomically and forever.
ASSYRIOLOGY.

AN INSPIRED ARTICLE REVIEWED.
ENOUGH OF NUFFAR.

We here reprint in full, but with such comments as flash into the mind of a conservative reader, one of the reports that are circulating through the press upon the recent discoveries at Nipur (or Nuffar as it will probably be called before we get enough of it). The one selected is taken from the Philadelphia Public Ledger, whose office is close enough to the fountain to be "inspired" by the university itself, while the article is sufficiently "studied" to have received the unction in a plenary degree, perhaps proof read so as to be acceptable to the consistory—to wit, our old friend the Sunday School Times* and the faculty of Higher critics in general. It is as follows, and is entitled

ANTiquity Of MAN.

Remarkable Discoveries made by University of Pennsylvania Explorers.

"The announcement of the discovery in Babylonia of an engineering work constructed 4,000 years before Christ is naturally startling to those who have been taught to believe that mankind has inhabited the earth for a less period than 6,000 years."

The mere announcement is not startling in such extravagant and sensational days as these, nor is the subject matter startling until proved. The discovery of the piece of engineering is one thing, the reckless labelling of its keystone with a date of 4000 B.C., is quite another. The article starts out with a statement of surprise, as if based upon a fact beyond dispute—whereas the entire field of Assyriology is a conjectural one, and must be so for years.

"It is that of an arch of burnt brick placed at the outlet of a drain under the foundations of the Temple of Bel, among the ruins of the ancient city of Nippur (or Nuffar, as it is now called), in the northern portion of the Babylonian plain."

* See News Leaflet for May, 1895, page 128.
Note the "discreet degrees," as Swedenborg would say, of the situation: Ancient city of Nuffar, i.e., the under or older one; Temple of Bel; Foundations thereof: the drain beneath them. Now we have seen the official illustration of the drain, and its early exemplification of "the arch" is of course interesting; no doubt it is the oldest example of an arch yet known; but its depth is natural. It was down in the débris perhaps 10 or 20 feet when it was new; the position of this arch adds nothing to the age of the city, the temple itself may have been the oldest or the newest edifice therein.

"An underground drain of burnt bricks, with a brick arch, bespeaks a race of highly civilized people, by whom and for whom it was constructed."

All this is granted. So the Aztec remains, whether arches, or lintels, and whether above the ground or below it—bespeak a degree of civilization—yet for a pre-Columbian one only, not necessarily even pre-Christian as to age; 1000 years is a long time, 1492 much longer. Archaeology is replete with sites where whole cities, temples, drains and all, are stratified down at a century each.

"Such a civilization must have had a long ancestry back to the origin of the human species, and the fixing of the date when this arch was built at 4000 B.C. leads to the inference that primitive man must have existed many thousand years before Christ, certainly as many as 6000 or 7000 B.C."

The first clause of this sentence is a "wild" conclusion, loosely conceived: Every civilization, even the latest, has or will have had such an ancestry: moreover the arbitrary "fixing" (?) of the date at 4000 B.C., is itself an "inference," and inferences multiply and increase like bacteria! However the secondary inference is reversed from archaeological premises, for it is asserted that "earlier culture and art were higher," and that "there is a retrogression in the finer elements of culture." For instance, as Professor Sayce says, "no traces have been discovered of the steps which led up to the Old Empire. * * * The farther back we go the more perfect and developed we find it to have been * * * The monumental history of Egypt ['the veritable treasure-house of archaeology' (Sayce)] gives no countenance to the fashionable theories of to-day which derive civilized man, by a slow process of evolution, out of a brute-like ancestry. On the contrary its testimony
points in an opposite direction", etc., etc. Now archaeology
must not be a house divided against itself, and we believe as
we "have been taught to believe" that the Golden Head of
Empire is behind us. The feet of civilization may be swift to
run to and fro but they are of iron and clay and a base mix-
ture, in spite of the Ledger scribe's allusion to the implied
"Origin of the Species." The entire inference as to the date
4000, 6000, or 7000 B.C. is flat now, and has a better chance of
staying so than of recuperation.

"Such a conclusion does not conflict with
the Biblical record, which in itself gives no
date."

This is a downright misstatement. Any such conclusion
militates against the Bible point blank, for it does give a con-
secutive chronology, whether it is right or wrong.

"The figures placed in the margin of the
King James version of the Bible are the
chronology of Archbishop Usher of Armagh,
who died in 1656."

The marginal dates of Usher were not invented by him,
but were found by him where any one else can find them; and,
in spite of varying judgment as to some of the later dates,
the consensus of chronologists (who are as much a branch of
the Scientific College as are the Archaeologists and have an
independent vote), is that where Usher may have missed a few
years here and there, certain archaeologists have slain them by
the thousands, and are willing to slay them by the ten
thousands.

"They were placed there as an aid to the
Bible student, and represented the scholar-
ship of that day."

The marginal dates have come to stay, and be improved,
Usher's figures barring his misconception of the Saviour's
ministry (which we have shown to have been but 62 weeks
long, instead of 3½ years) and with due allowance to mere
shadings will challenge fair Science for yet many a day. His
intentions kept him as near the truth, as the animus of his
detractors drive them away from it.

"This chronology, however, left an awk-
ward gap which could not be filled."

There is no gap between Sacred and Secular History, nor
any subordinate gaps in either—save the rent torn in them by
those who speak of "centuries" without judgment.
"As yet there is no certain method of fixing Old Testament dates, but within the last few years discoveries have been made which have furnished much chronological material for a redating of the events of ancient history referred to in Holy Writ."

Disputed: There is a certain method—its own method, and 90 per cent. of Chronologists agree in their analysis thereof within 1 per cent. The 10 per cent., who differ as much as the Archaeologists do as a class, differ because of their "inferences" and dissatisfaction with the conditions "as written." Finally, the discoveries of "the past few years" that have furnished the most material "for a redating of events referred to in Holy Writ"—have been made in the Holy Writ itself—nor least in order are some that are set forth in this very Series of Studies—little as they are known and understood, and much as they do agree with Secular history and rectify the text books in their misconception of both Secular and Sacred chronology.

"No discoveries in recent times have been so valuable in a historical sense as those made by the exploring expeditions sent out by the department of archaeology of the museum of the University of Pennsylvania, which have been employed principally in making excavations in Nuffar among the ruins of the great temple of Bel."

Say, rather, valuable in an archaeological sense; they are not yet available in a "historical sense," and least of all in a chronological sense—conjecture in the gross is not Chronology.

"The Babylonian section of the department has, within the past eight years, expended about $100,000 in this work, the first expedition having gone out in 1888 under Professor John P. Peters as director and Professor Herman V. Hilprecht as Assyriologist. Excavations were made in 1889 and 1890, and much material was gathered, which is now in the university museum, and in the Babylonian section of the Imperial Ottoman museum at Constantinople. The collection at the university has already taken its place among the famous collections of the world."
All this is so, we are glad and proud of it, and long to see it harmonized with a view to prove rather than disprove Secular as well as Sacred History.

"Among the articles brought from Nuffar are the celebrated engraved door sockets from the palace of King Sargon I., 3800 B.C., which may be seen in the hall on the second floor of the museum. Professor Hilprecht, who is considered the most learned Assyriologist of his time, has interpreted many of the cuneiform writings on the tablets and fragments of vases found in these ruins, and has added a great mass of facts to the scanty knowledge of the nations of the past."

The date here positively given is positively disputed as unproved, the rest of the matter is probably correct.

"The second expedition was under J. H. Haynes as director, who was an instructor at Roberts college, in Constantinople, and was connected with the first expedition as its business manager and photographer. He remained continuously on the ground from April 11, 1893, to February 15, 1896, braving the climate and suffering great privations in carrying on the work. He made systematic excavations, searching for the original bed and banks of the stream Shatt-en-Nil, examining the lower strata of the temple, excavating down to the water level and making a systematic study of the ancient system of Babylonian drainage. The detailed results of the last three years' work have not been published, but a London dispatch of recent date stated that Professor Hilprecht, now in Constantinople, engaged in cataloguing and rearranging the Babylonian section of the Semitic section of the Imperial Ottoman museum, where a large proportion of the material is placed, had said that the inscriptions demonstrated the existence of a civilization 2,500 years earlier than any heretofore recorded."
The last statement in this paragraph may or may not have been made by Professor Hilprecht. At any rate we deny its accuracy. We find fault with the words "demonstrated," "existence," "civilization," and "recorded." They all need definition in this connection. This expedition has not discovered "a new world," but merely some monuments of an old one, and the Scriptures are still good "records" even if the originals are lost, and even Cain's descendants are recorded therein to have been pretty well civilized. If Professor Hilprecht's "demonstration" shall establish a set of dates earlier than that (?) we will grant that he has "raised Cain" with both the Sacred and Secular "records"—or else that he has struck upon "the outside people"—real pre-gentile Gentiles—"primitive men," genus Homo (Genesis i.), instead of ADAM-ites. genus Sapiens (Genesis ii., etc.).

"Inquiry was made yesterday of a member of the Babylonian committee of the University museum, who said to a reporter of the Ledger that Professor Hilprecht had made no official report of his conclusions, and would not probably do so until his investigations were completed."

This shows that we have, as yet, but little that is official—but coming events, even in the matter of Papal utterances, cast their shadows before, and as we have had former reports, we can "infer" what such an opportunity has in store for us.

"The latest information on the subject is contained in a report made to the Oriental Club in this city, last spring. The report referred to, in summing up the results of the investigations, states that nothing outside of Independence Hall had attracted so much attention to Philadelphia, as the discoveries made by this university expedition. It had discovered the remains of the earliest civilization in the world, and had discovered an arch thousands of years older than any before known."

"Thousands," the chronological superlative again; Egyptian arches now are nowhere, nor those in old Salem—this arch in the drain adds much to the age! It was so far down below the top of the temple!
"The report eulogizes Professor Hilprecht, whose interpretation of the cuneiform writings and sign language found on the tablets and fragments of vases had added the names of fifteen new rulers to Babylonian history."

How do we know these fifteen new names were not contemporary with other fifteen that we do know; or that they are not merely local governors of a mere state? We have had 45 lists of governors and two lists of presidents in 120 years. If we could only get them dug up properly and then add them up in sequence we could "get an age on us" that would make even the Republican Court of Uncle Sam antique.

"It had also established the fact that the ruler Sargon, who had hitherto been regarded as mythical, existed, and his work was identified by the bricks which bore his name, as was also the work of his son, Naram-Sin. The great temple was found to be surrounded by a thick, high wall, enclosing forty acres, every brick of which was inscribed with the names of the two rulers referred to."

Troy was regarded as mythical until a man of faith dug it up, the digging leaves the destruction as 1185 B.C., and does not move the foundation from later than 1487 B.C. So Sargon will fit his proper place in due time, and a modest one more likely than one so much before the Bible date of the Flood.

"The temple was spoken of as the vatican and the British museum of the fourth millennium before Christ, as it was the storehouse of the great treasures of that age."

This proves more than it intends. "Vatican," "British museum," "storehouse," are properly used. The records stored will require more than a translation to be analyzed, codified, adjusted into separate lines and localities, and then harmonized. The archaeological telescope is at present pulled out so as to look into infinity. Close it up, gentlemen, and "get a focus" so that it can be used to advantage—that "fourth millennium before Christ" goes way over the land of Nod!

"The material discovered by the famous French expedition which made excavations in Babylonia is all of a later date than
that from the temple of Bel. That expedition found but a few little tablets, and then they suddenly made a find of 25,000 tablets. Haynes, in the last expedition, has found about 25,000 tablets, and with those already in the museum has found at least 35,000 tablets."

"The more the merrier."

"The temple of Bel, where they were found, is the oldest temple known to man."

In this temple of Bel, built by "old Sargon and Naram-Sin" the Babylonians worshipped the god Marduk, or the spring-tide sun, generally associated both there and in Egypt with Taurus the Bull. According to Dr. Tetens, Aldebaran, its principal star, arose heliacally at vernal equinox for Babylon 6900 years ago, i.e., 5000 B.C. But even Jensen admits that solstice as "about 1400 B.C. might also be that of the introduction of the Bull," heralding the sun at spring instead of tossing it in upon the tips of its horns. It takes the sun 2152 years to traverse a sign, but in those early days twice as long if they had but half as many signs, as Archaeologists declare was the case in Egypt and Babylon. So that soon after the real Flood date (2344 B.C.) is none too late to be on good middle ground for the beginning of a bad thing. The worship was at its height in Khammurabi's day, who was a contemporary of Abraham. Perhaps Abraham got out of Ur just because of this sun worship—for this is just what he fled from—Sabianism—at the Call in (1917 B.C.) Thus there is nothing to make this oldest temple of Marduk and Sargon very much older than Abraham, and much, astronomically, to put it merely between him and the Flood, 2344 B.C.

"The excavations show that at one time the ocean came very close to Nippur, which is the oldest city in Babylonia. The river which ran through the city has been filled up, and the city is now distant from the ocean."

Excavation will show that at one time the ocean came very close to every place on earth. We prefer to hear geologists in their own premises, and chronologists and astronomers in theirs. There is no need for the archaeologist to masquerade as an all-round scholar. He has "work enough to do well" if he sticks to his classifications and translations and lets error
alone in his attempts to forestall the sober second-thought of to-morrow. In the meantime it may be stated that the sea covers many places that were once inhabited in historic times, even in the Christian Era—and has left others high and dry. It is a question of when, and why, and how? as much as rate.

"The Turkish museum had been very courteous, and a large part of the material found in the excavations had been permitted to be sent to Philadelphia by the Ottoman government, although, by the laws of the country, no such finds are permitted to be taken away. Professor Hilprecht has published the first volume of a work giving an account of these excavations. He states that the accumulations of débris above the pavement made by Naram-Sin covered a period of about 4,500 years of Babylonian history."

We have read this first publication, and fail to appreciate the import of the accumulation of débris. If 35 feet cover 4,500 years there, why should 100 feet of débris at Jerusalem cover but 1,000? and 100 feet at Tel es-Sultan cover but 900 years? What is the law of débris anyway?

"He also said he was fully prepared to state what might seem like a fairy tale to many, that the date of the founding of the temple of Bel and the first settlement in Nippur was somewhere between 6,000 and 7,000 years before Christ, and possibly even earlier."

Professor Hilprecht may state what he wishes—sober second-thought will accept only what is proved.

"He copies from Haynes' report: 'We must cease to apply the adjective 'earliest' to the time of Sargon, or to any age or epoch within 1,000 years of his advanced civilization. The golden age of Babylonian history seems to include the reign of Sargon and of Ur-Gur' (the latter being 2,800 years B.C. and the former 3,800 B.C.)"
Of course we must. Sargon I. was a subaltern to Nimrod, and Ba-bel was the head of Babylon's Diamond Age. Who was Nimrod anyway? or was he, too, a myth?

"The wonderful results recorded above could not have been accomplished but for the liberality of a few public spirited citizens of Philadelphia, who constitute the Babylonian expedition committee. This Philadelphia expedition takes equal rank with the best sent out from England or France, and Professor Hilprecht well says that the systematic and careful manner of Haynes in his conduct of the work, with a view of a complete and connected conception of the whole, is equal to that of Layard and Victor Place in Assyria."—Philadelphia Public Ledger.

After all, then, all hail to Philadelphia! "The City of Brotherly Love," and a blessing on its valor. And good luck, too, to Professor Haynes—in so far as his spade can dig—unless it essays to dig under the "ancient landmarks." For in that case he not only has undertaken "too big a contract," but, to the extent of his animus, it is our conviction, as a Historian, Chronologist, and Astronomer, that he will fail, as all before him have failed from the day of Babel down to ours.
THE ANGLO-SAXON RACE.

There is that which is even within the Skeleton.

Yea, it is both within it, and without it. For, from the nerves, unto the marrow and the brain within, is it but one man.

The one appreciates, the other regulates, and by both.
man calculates. They are our Alpha, and Omega of information, and as the first is last so is the last first.

There are two sides to every question; an outside at least, and an inside—and no one can solve a matter from a single standpoint; even a reconnoissance should be taken in both directions, to be safe.

The fact is duality is taught us in our very constitution as beings. Hence we have ten senses, which are intended to be used as five; for they are set over against each other in pairs, so that we may never be without the evidence of at least two witnesses of a kind upon all points of importance.

And so in all the various phases of knowledge, it behooves us to call in not only all the witnesses but to impanel a full jury, lest we err in our final judgment. And particularly is this so in our own special line of pursuit, which is Chronology. There are two sides to it—secular as well as sacred, and yet they are one—so we must know both.

The Scriptures would never have appealed to Secular Chronology had the latter been of no importance; nor would Israel have been otherwise than hedged in against all possible tangency with other peoples had the times of the Gentiles lacked relation to her own. It should therefore be manifest that it is necessary for us to set the canon of secular history in perfect order, particularly now that we have already come down through all the sacred scale, so that by double evidence we may be positively sure
of our position on the stream of time. And all this is still more incumbent on us if so be, as we have gathered elsewhere, these Gentile Times are coming to their full!

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It is a remarkable fact that just at this juncture the battleground of Faith has been significantly forced upon the broad plane of Chronology: and we, as a group, may be doubly and devoutly thankful that at least the outline of our labor was completed ere the recent archæological discoveries were made at Thebes and Nipur. We have been upon the theatre of war long enough to be familiar with it, and can congratulate ourselves that Providence has enabled us to occupy all the commanding positions on the field, and has given us time to unite them by a continuous line of works before the action turned this way.

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No reader who has followed these Studies at all faithfully (whether with full grasp or not) can be greatly disturbed at the outrageous anachronisms many are now seeking to establish on the strength of these new discoveries: our position not only commands the whole field, but most of these new discoveries are right in our own line of communications. We have shown for instance (pages 46 to 53) that Mr. Petrie's late Theban tablet which affords us an original Egyptian reference to "Israel" by name, has nothing to do with the Exodus as these chronoclasts maintain, but is right in our own territory and merely punctuates the Midianite Oppression. So of course we have taken possession of it, as ours of right, for it serves to strengthen our own position and not theirs at all.
And now, as to these Nipur discoveries, we too, rejoice to know they have been made. We needed just such secular establishments away off there upon our own left flank. The mound itself was strong enough, but its development will be a perfect mine of strength for us; of this we have no doubt. But at present the reports are far too vague to be of any particular value in the premises. The wild conjectures of the mere theorists, who have taken the matter up in advance of any well-digested and official report on the situation, are without any weight at all. We need the facts first. Unfortunately we may be sure that they will come to us clothed in all sorts of irrelevant anachronisms any way, just as the story of the Theban tablet came to us, wrapped up in what was a plain misconception of its own import. Yet was it easily stripped off, to the immediate benefit of a fair and square verification of Biblical Chronology as it is written.

It must be plainly recognized, by all concerned, that harmonized Biblical Chronology is not elastic at all, and that it stands or falls as harmonized. And the readers of these Studies, we presume, are satisfied, equally with ourselves, that the harmony we have arrived at herein is the one intended therein. For we certainly are not going behind the Scriptural returns, and in formulating a chronological harmony out of them we contend that we have used up the conditions, all the conditions, and nothing but the conditions in the premises. The whole matter has been canvassed in the entire Series, and its outline is finally summed up in the June, July and August News-
Leaflets. It is a complete mosaic by itself, and this Victorian Canon is its perfect secular counterpart so far (3219 vague = 3217 solar years) as they run side by side, which is only of course since the Canicular era of Menophres, (1322 B. C. = 2678 A. M.; i. e. of Adam). Hence, as 2678 A. M. + 3217 = 5895 A. M., we are contending that this, to wit, 5895 A. M.; is the age of Adam's Race according to the Bible, down to this very day, Tuesday, Sept. 8th, 1896, A. D., N. S., whereon we write these lines; for it first strikes us, at this moment, that to-day is Tishri 1st of 5895 A. M., (See Study No. Fifteen, page 278), and we believe, and we wish to record our faith right here, that the times and seasons of the Lord God of our fathers work together for good with those of their sons that fear Him, though they may know it not, even as, to our own surprise, this date itself came to our purpose, in His service, at the very moment it was needed.

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There are two sides to a watch—the outside for all, and the inside for some. Of the latter the Chronologist is first, but the Manufacturer is by no means least, and in between falls a numerous class—some of them amateurs who like to know the why and wherefore of things they use. Now we are writing books upon a similar basis. The surface to keep time, the substance to prove our method. The average reader is not expected to exact more than he would of an almanac; the specialist, however, has a right to expect all there is in the premises if he sees fit to go below the surface. Hence we seek to show a reason wherever one appears necessary—those who accept honest work at its apparent value may skip all this and take
what we say for granted. It is our opinion that they are safe in so doing. At any rate no one has in these seven years dealt us a deadly wound, and our times and seasons fit the facts and pick up the beads of time where they are dated, and we show the whole skein in between. It is necessary nowadays to do Chronological work in just this way—so as to suit all concerned in order to convince some at least. Let not, therefore, those who in simplicity deem themselves poor in knowledge hesitate to walk with us. We are all agreed as to the end in view, and it is fair to presume that somehow or other the Spirit of Truth will appeal even to those who have to follow blindly, and make the leading plain. Truth hath a method of her own—a sort of axiomatic means of setting the mind at rest. If now she seems to pacify your doubts, walk with her yet a while, and maybe she will open up the whole matter in a simpler way. Years ago we promised those who would so walk a clearer understanding of Chronology than is now possessed by any school of Scholars upon earth. We have ample testimony that the pledge has been redeemed.

* *

It is on this system of Chronology that we are standing without fear; asking no quarter and giving none—it is too late in the day for that, for the Battle of Chronology is now on, à l'outrance—and we wish to assert that it seems to us that those who are conducting these explorations have not given evidence in any of their work, so far as we have been able to follow them, of possessing that conservative spirit whose first aim should be to vindicate the Scriptures. In fact, their efforts seem to be vindictive
rather than vindicative in the premises—set for disproof and so always interpreted; the which surprises us the more, seeing that perhaps seventy-five per cent. of all their funds for exploration purposes must come from sources that are presumed to be conservative and anxious to protect the ancient land-marks—or else we are indeed in far worse a way of faltering faith than any have yet dared to charge against the age. It is too bad that this is so, but the general tenor of what comes in from these exploration fields seems to be colored there, by the laborers themselves, in hues that militate against, and are intended to militate against Moses and the Prophets. The work seems to be entirely in the hands of higher critics, whose whole philosophy is well known to be destructive.

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An earnest co-worker writes to us, in a letter of this date, as follows: "As I before said to you, in these days of assaults upon the integrity of the Holy Scriptures we may expect false discoveries to play their part in the general game of delusion and fraud. We may expect anything from now on; to be forewarned is to be forearmed." This is the situation in a nutshell. Mines have been salted ere this, and all of these mines have been Chronologically salted, to say the least, and this without rhyme or reason by the miners themselves—for none of them are necessarily Chronologists as such, but only Archaeologists, and should stick to their picks. That is, we object to their sandwiching into the mere description of a tablet date after date running into the high thousands B. C., as if they had found them in canonical order without gap. Some of the illustrated descriptions that have appeared
in the press, purporting to be straight from those in authority, but which of course we do not believe are at all authentic, are so extravagant that one would suppose the writers had been on the spot when Nipur fell, with a Kodak, and a full reporter's paraphernalia at hand, and had been coming in on a bicycle ever since. But the Archæologists are not entirely to blame for this. An irresponsible Press is chargeable for perhaps one-half of the confusion, and for the unwarranted extension of the theories of the Spade-men, which shows how careful they should be in broaching crude conjectures. The fact is there is honor enough in the reward of their labors, for:

* * *

Archæology has excelled herself. Professors Haynes and Hilprecht have undoubtedly made a magnificent discovery. If the ruins of the under city shall be fairly made out to exceed the age of 2344 B.C., then we have gotten onto Antediluvian remains just where we had a right to expect to find them. But this will be a most difficult thing to establish, and will be accepted only after the most rigid demonstration. The mere finding of layer upon layer of ruins on those ancient sites where dynasties revolved even in historic times almost as fast as the interior planets, will be no proof at all. Troy has her thirteen layers, Jerusalem a half a dozen, and there are natural cataclysms enough behind us, but this side of Adam, and even of Noah, to account for some of the burials of Nipur—we only need one. The very situation of the lower city—which excites so much surprise because of its anomalous position—"sunk into the plain" (?) is significant of a catastrophe not at all necessarily very
remote, or even antediluvian. Let us wait until we learn more, and in fact all about Nipur, nor forget that it is written that "Nineveh is of old like a pool of water," and that Shurippak, by cuneiform tradition, was before the Flood as well as after it; and why not? There is the place which we would most diligently explore for antediluvian remains.

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Assyriologists now lead the van in mounting back along the ages to place the banner-date of man's antiquity, and their stronghold now is Nipur. The place has always been spoken of in the old Sumerian legends of Creation as the oldest city upon earth, and its first wall may well have been at least 1,260 years older than King Nabunáid, who recorded that "what for ages no king among the kings had seen, the old foundation of Naram-Sin, that saw I," and yet have been younger than Noah. And if perchance the under city was older than Noah's Biblical place 4,240 years ago, then it was merely antediluvian, and would naturally be found below the general surface of the plain upon which the later edition thereof was set up. But it is both useless to defend the Pentateuch without its chronology, or to deny that these new dates do not rupture its chronology. Take for instance Professor McCurdy's statements in Professor Hilprecht's new work "Recent Researches in Bible Lands": * it certainly places Abraham's Battle of the Kings! (2350 B.C.) some 338 years earlier than the figures of the Bible (912 B.C.) allow. He says:

"It was sixteen centuries after the first recorded expe-

* See foot note, page 135. + See Study 6, page 46.
dition from Babylonia to the West, that Abraham, himself an emigrant from the banks of the Lower Euphrates, entered the Land of Promise (2,296 B.C.). It was about a thousand years later that the Hebrews again entered Palestine, and became a Nation (1,200 B.C.). Seven centuries is the outside limit of their residence in Canaan as an independent people (1250–550 B.C.). During the latter half of this period (900–550 B.C.) they were at the mercy of Assyrians and Babylonians. Northern Israel was abolished by the one (854–721 B.C.). Southern Israel was despoiled by the other” (586 B.C.).*

* * *

Now the later dates are nearly enough in agreement with the facts (secular and sacred) to be passed over without comment, but (as we have seen in our Studies) the Bible is no less explicit that Abram left Haran in 2083 A.M. = 1917 B.C. than it is that Jerusalem fell in 584 B.C., so that it is a fact that Assyriologists, and Higher Critics very generally, are preferring their own theories on the more ancient dates to the written word, which St. Paul certainly recognized as reliable (Gal. iii. 17.) Indeed this modern school pulls down the date of the Exodus from 1487 B.C. to circa 1200 B.C., and pushes back that of Abraham from 1917 B.C. to about 2296 B.C., a difference of 1096 years instead of 430, between the “Covenant” and the “Law,” or a gain of 666 years—all based upon a confusion of disconnected treasure trove whose actual history is not yet at all lifted up out of the region of conjecture. A few years ago, the same extreme school doubted the genuineness of the Book of

* Here we give their dates as nearly as may be.
† Significant! See Rev. 22: 18.
Acts, regarding it as "series of first-century scraps, pieced together by a second-century compiler for his own purposes." But their own successors have proved that the criticism of more sober second-thought has found the Book to be literally unique in its exact agreement with the state of Roman affairs that could have existed at no other time than when it purported to be written, and that it must have been compiled by an eye-witness en route along its very incidents. So it will be as to Abraham, from Ur to Exodus; and as he was the Father of the Faithful let us endeavor to preserve our own sonship in these perilous days, when, should He come, and His return is certainly nearer than when we believed, it is officially queried "Will He find faith upon the earth?" It is little likely that He will find much genuine faith in the minds of those who coolly add to the Mosaic and Pauline period of 430 years an increment close upon the ominous number of 666 years!

* * *

But, in the face of far better testimony to the contrary, (the harmonization of which it has been the aim of this Series of Studies to present) we do not expect to see the age of Nipur, upper or lower, thrust permanently back of more than 2000 B. C., if it is, as we believe, a post-diluvian city. The Noachic Flood, which we have demonstrated to have been universal (vide Study Number Six) cannot be forced back beyond 2344 B. C., without doing open violence to the Chronology laid down in the Pentateuch, and Archaeology must content itself with such an explanation of its recent treasure trove as will satisfy the evidence now in hand. We have already adduced enough
of the secular testimony (vide Our Race News Leaflet, June and August, 1896 A.D.) to establish that phase of the matter, and we are now contending for it solely upon Scriptural grounds. The Hebrew Bible is absolutely committed (Gen. xi) to a genealogical sequence of $2 + 35 + 30 + 34 + 30 + 32 + 30 + 29 + 205 = 427$ years between the Flood and death of Terah, at which time Abraham left Haran, 75 years old; and it is equally committed to a period of 430 years from that year to that of the Exodus (Exod. xii. 40-44; Gal. iii. 17): $427 + 430 = 857$ years from Flood to Exodus. There is absolutely nothing in Egypt that militates against this, nor in Babylon, nor yet in Assyria, the which we assert in spite of the recent extravagant claims of Assyriologists to the contrary. These claims are destined to be defeated with their own weapons. They mount to an outrageous antiquity there because at present there is a gap in the tangency between Egypt and those quarters, within which they make free to move per saltum into chronological space. But they forget Assyria's tangency with other localities, which in turn were closely related to Egypt and Israel, and we take occasion here to agree with Professor Hummel, who has stated his "conviction that Arabia itself will furnish us the direct proofs that the modern destructive criticism of the Pentateuch is absolutely erroneous."

* * *

Professor Sayce first pointed out the possible Arabic origin of the "well-known first Babylonian dynasty which was at its height under the renowned King Khammu-rabi," who "was also king of Martu," the Westland or Canaan, as Mr. Pinches has shown. But we find the first two
names of this dynasty particularly significant seeing that Moses eventually came in contact with their descendants in his 40-year sojourn with Jethro, and no doubt inherited their records straight. The first was Sumu-abi (Shem is my father), the second Sumu-la-ilu (Is Shem not God?) The entire sequence is an astonishment, and in the sixth name we have one of the kings under whom Abraham lived ("for Amraphel is Ammurapalt, as the Babylonians remodeled the original Arabic name Khammu-rabi"). Now we owe to the magnificent researches of Edward Glaser in South Arabia our knowledge of the Minean empire (let us say of Shem, not remotely), and that they were at the same time kings of the Westland; i.e., they "had extensive commercial intercourse with Ghaza and Edom (Dedan), and Dedan the old Babylonians considered a part of Martu. The unlucky expedition of Kedor-laomer (at the time of Khammu-rabi, who was himself a vassal of the Elamite king) was directed to the district of the Dead Sea, and to Elat—that is the territory 'of the Dedanites.'" But Glaser shows that though Eratosthenes (per Strabo about 250 B.C.) still speaks of four great nations in South Arabia, this "Minean kingdom, known from inscriptions, must chronologically be placed before the rise of the Sabean power."* Hence, as Professor Hummel states, "the most flourishing period of the Minean empire was the centuries preceding and following 1000 B.C. * * perhaps more correctly, 1500 to 800 B.C. By this assumption the civilization of Southern Arabia was contemporary with the Old Assyrian and Middle Babylonian, as well as with

the Egyptian of the New Empire. This is at present the less remarkable, as it is evident from what has already been said, that there existed, really as early as about 2000 B.C., a civilization in Arabia which must have been very similar to that familiar to us in South Arabia, and of which, in all probability, this latter was only a younger branch."

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The fact is we believe that Arabia is the key to the whole situation, and is the land to which civilization owes more by virtue of what has come out of it, than to any other locality upon earth, even as it is the land into which exploration has as yet been permitted, as it were, to penetrate less than anywhere else, except perhaps it be into the useless polar regions; and if Chronology shall yet be forced to add another Hebdomad or two of Millennia (for they must so enter by *sevens*) to her records of the mere "sons of men" (Gen. i. 26-31—ii. 1-3) in contradistinction to those of the "sons of God" (Gen. ii. 4, to the present time *via* Adam's specific line) we have no doubt but that Arabia will play the leading role in the enlargement and enable us to fit them into the 6th and 7th periods of Creation, making ours the 8th. But at present we lack proof of any such necessity, and are dealing with tangencies that are well conditioned to the years of "Adam" as such. The Arabia of Glaser's exploration, research, and chronological rectification, is of no such threatening age. It is that of the land of Magan from which even the ancient king of Sirgulla, Ur-Ghanna, (*i.e.* Ur-Nina) brought Magan-trees, and even Naram-Sin of Agadi "who lived probably not long after Ur-ghanna," got there a vase of
alabaster, out of the Mash Mountains, which Nimrod had to pass, according to the “Nimrod-Epic,” in order to reach his ancestor Noah. And for this very reason, to wit: the direct relation, and now established tangency of Arabia with the first Babylonian dynasty—(King Kham-mu-rabi’s) not more than 3800 years ago (1904 B.C.)—there was ample time between that and the real Flood date (2344 B.C.) for the Nimrod-Epic, and Ur-ghanna, and Naram-Sin, of present Nipur fame, to found many cities and fill them up with libraries.

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It was no particular undertaking in those days to do this; nor does a city and a well-filled library even, mean age at all! We have an excellent example in proof of this apparently extravagant statement. Take for instance the now famous Tel el-Amarna. Nothing in the annals of modern archaeology has been so marvelous as its discovery, loaded with untold tablet wealth, and palaces, schools, and temples. Nevertheless the whole history of that city was as brief as one single reign. It was a schismatic city. Amenophis IV., the son of an Asiatic mother, renounced Isis, turned to Baal, changed his name to Khu-n-Aten and after a brief war with the Theban priests, retreated to the north where he built a new city whose ruins are now Tel el-Amarna. He carried away the royal archives from Thebes, and added thereto a host of others from all parts of the world that were in any sort of touch with Babylonian, Syrian, and Assyrian influence. The city was complete, its correspondence immense in the commercial, artistic, and scholastic sense. Nevertheless the metropolis, for that is literally what it was, vanished like a mirage
when he died.* The correspondence ceased, the city was deserted, the temple of the solar-disk destroyed, its adherents banished or slain, and all of its civilization was soon covered up or forgotten till discovered by the fellahin in 1887. It would be far less extravagant for us to maintain that some such fate as this must have overtaken one or both of Nipur's foundations, and that the actual life of one or both of its establishments was relatively brief, how far so ever between the two time may have dragged, than to fly full in the face of all the outside tangencies and solid records, and maintain for each, severally, an age B. c. more hoary than authentic records, never out of hand, allow for Noah and Adam, from the present day. The extreme archæological case, therefore, is not at all made out as to Nipur, nor is it likely to be. From the time of Abraham the book of Genesis is specific history, with too much of secular tangency to be taken as less than circumstantial—unless it is wholly false, and it is already too well established to be that.

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The cities now being dug up required neither many years, nor very great multitudes to construct them, and many of them were contemporary in their lines of epo- nyms instead of successive. Mulhall's estimate (50,000,-000 only) of the population of the Roman world of the Augustine Age, is less than the present census of these United States alone; nevertheless they accomplished even more than we do in city and temple architecture, because the whole energy of those elder days was enslaved, and turned to those directions, rather than free, and diversified by independence into lines that work for a more

* Like the Chicago "White City."
EDITORIALS.

general betterment of man himself. A few years then and a complete city, with all its magnificent appointments, sprang into existence; a few more, and it was levelled by war; again it rose; then down again; until its site was literally stratified, and chronologically compressed into short era. Tel el-Hesey, for instance, which Professors Petrie and Bliss “agree in believing was occupied between the 17th and 5th centuries, B.C,” shows the foundations of at least eight, and, perhaps, eleven cities—almost a city a century. But “Major Conder would bring down the last occupation to the present Christian era.” Apparently a mere disagreement of five centuries is of no more consequence than a “nickel in the slot” with the archaeologists. But if they read thus variously in periods so recent, how shall they fail to misjudge as to the facts, even when they agree in their estimates, in periods as remote as those to which they now declare they have followed the Assyrian trail at Nipur, Tello, Lagash, et al? **

Besides all this the common mind of now-a-days has a right to demand and is able to appreciate at least a fair presentment of the principles upon which these estimates are made; for where one finds a whole handful of centuries stuffed into an estimate—as if collateral history itself was without the slightest weight, or as if the symptoms of age and occupancy could strike the different phases of the archæologic-mind with this degree of difference—it naturally throws discredit upon all their estimates unless they are related to collateral history from which there is absolutely no escape. Thus, wheresoever they are thus conditioned they talk reasonably—because they have to.
For instance, as to his explorations last spring at Tell es-Sultan, Dr. Bliss writes as follows: "In the cuttings I was able to recognize mud-brick walls at various levels, which proved to me that these were superimposed cities as at my own Tell (el Hesey). Near the base, close by the bubbling fountain, a hole has been recently scooped out, for I know not what purpose, revealing a mud-brick wall. When it is remembered that in all probability Tell es-Sultan is on the site of the Ancient Jericho, that this wall had a hundred feet of débris on top of it, that this débris may be proved by analogy to represent perhaps a dozen later occupations, then shall I be accused of rashness when I confess to the belief that this may be the wall that fell before the eyes of Joshua the son of Nun?"

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To which we reply: Certainly not: all this is well within the bounds of reason. But note now to what surprisingly small limits this condition matters at that particular locality upon archaeological premises. They place the Exodus (as a small affair) as late as "about 1200 B. C." Hence that under wall must have fallen no earlier than this. But Jericho was under a curse, and not rebuilt until the days of Ahab (1 Kings xvi. 34) at least 300 years later (912–893 B. C.). They are therefore left with but 900 or 1000 years in which to build and unbuild "perhaps a dozen later occupations," the lowest of which is under a full hundred feet of débris! Why, therefore, should so great an age as they demand for Nipur, and such other places, be accorded them, mounting as they do to "3800, 7000, and even 10,000 years B. C.?" Its library and inscriptions must be misunderstood, and we have not the slight-
est doubt but that "sober second-thought" will cancel whole thousands of years out of their post-diluvian Babylonian chronology; while, if they shall establish the age of Nipur at all beyond 2344 B.C., then it will merely span the Flood; and if yet more than 1656 years shall then be made out, it will merely span Eden (Gen. ii.)—where Biblical Chronology properly begins—and pass out into regions that may be covered by Gen. i.—if necessary: and, whether necessary or not, that chapter will remain a masterpiece of concentrated Chronology ready for any exigency that it was foreseen may arise!

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Whatsoever therefore the outcome of the present chronological conflict shall be, and we have no doubt as to where Truth will perch the gonfalon of Victory, our own purpose is plain, and already well in order. There is a system of Chronology in the Sacred Scriptures of Moses and the Prophets, and our aim has been to find and establish it; and there is a system of Chronology in the Secular Scriptures of Herodotus and the Historians, and we have sought it with equal diligence and success. The two in fact are one, so far as the records go together; this we have also proved to the echo, and we do not intend to go behind the Biblical returns in so far as they go further back, along the so-called years of the Genealogies, to the creation of the man Adam. But we, too, are willing to go back even further, in an orderly manner. Astronomically and Geologically the way is plain into the eons of the past, for the rocks have their scripture, and declare the glory of God, as do the Heavens themselves. But we mean more than this; for we are willing to examine
evidence as to an Adamic Race that was pre-Adamite in the sense of being before that particular man and woman who were at least a special creation and are the ancestors of all that are now living. For through the Flood none but their descendants passed, whether there were pre-Adamites or not. We believe that the first chapter of Genesis is equal to any chronological demands that a harmonized array of facts can make out as to a greater age to "man" as such than that to be made out in subsequent chapters of the Bible for Our Race, and if there was a pre-Adamite Race it is described sufficiently in that first chapter.

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We do not say by any means that we "believe" that such was the case. Much has been adduced in favor of it, and with much argument; but we doubt it all for lack of facts, in that theory goes for naught, or rather label it as a matter "not proved" and of no particular matter in the premises of what we mean by Adamic Chronology as such. The latter certainly begins Genealogically with the second chapter of Genesis and runs 1656 years to the Flood; 427 years to Abraham's 75th year; 430 more to the Exodus; 480 more to Solomon's 4th year; 7 to the Dedication of the Temple; 416 to Nebuchadnezzar's capture of Jerusalem; 70 to the end of the Desolation; 50 to the 1st post-Exilic Jubilee, in the 4th year of Darius Hystaspes; 490 to the Baptism of Jesus the Christ; 62 weeks to his Crucifixion on Thursday, Mar. 17th, 29 A.D.; 40 years to the fall of Jerusalem, Aug. 14, 69 A.D.; and 1828 years to this writing, to wit: 5895 years in all, as set forth with proof, and year by year, in the Our Race Series.
EDITORIALS.

Within these limits we contend that the Bible measures and compasses all and whatsoever has of late been in consecutive action upon the arena of time, nor do we believe that post-diluvian affairs need, or that archaeologists can successfully make out a longer period for the subsequent dynasties, than 4239 years to this present time. At any rate this is Biblical Chronology according to the Genealogies, and if our labors have accomplished naught else they have at least settled what the lines of defense actually are for those who shall undertake, and continue to defend the Book of the Foundations of their Faith. These are our lines, and we are satisfied to stand by them; and the curse of old Naram-Sin may yet fall upon the works of those who resist these sure things (if so be our Faith is sure!) not so much for rooting up his thresholds as for dislocating him from his own people and place in the corridors of Time.

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We have not yet taken occasion to discuss our own investigations in these earlier, and as yet, purely theoretical regions of Chronology. Theoretical because there is as yet no indisputably reliable evidence that pre-historic means pre-Adamite; and no remains that have been clearly made out to be older than the current six millennia have elasticity enough to compass. The long-chronology is now a mere matter of speculation, but its consideration is squarely forced upon us by the new school archaeologists, and we must follow them critically, as well as prepare for their at least possibly partial success by having the channels cut aforeshand into which to turn their stream, if it indeed shall be found to rise out
of a fountain earlier than the one that watered the four
tpoints of Eden's compass. In these premises we have
ourselves, for long before these Nipur excavations were
made, been studying upon the lines laid out many years
ago by Shimeall in his "Sacred Chronology."* We need
state the outline here but briefly, and it is one upon which
our friends, faithful to Moses and the Prophets with all
that this implies, may exercise their thought until we give
the whole matter a more extended consideration from
our point of view—or may develop it for us to consider,
which we shall gladly do and as fairly as we can.

Mr. Cuvier, than whom naturalists have no authority
higher, admits "that if there is any circumstance thor-
oughly established in Geology, it is, that the crust of our
globe has been subjected to a great and sudden revolution,
the epoch of which cannot be dated much further back than
five or six thousand years; that this revolution had buried
all the countries which were before inhabited by men and
other animals that are now best known; that the same
revolution had laid bare the bed of the last ocean which
now forms all† the countries at present inhabited." He
admits "that the human race did not exist in the coun-
tries in which the fossil bones of animals have been dis-
covered, at the epoch when these bones were covered up.‡
Yet, later on, and in relation to what must have been a
subsequent but closely following Cataclysm, the Flood, he

* "Age of the World, as Founded in the Sacred Records, Historic and
† Not all, but much thereof. The bulk, however, of what is now "up,"
was uncovered in the old world also.
‡ We quote at second hand from Shimeall, he referring to Cuvier's essay on
Theory of the Earth, § 30, p. 128-133.
shows, no matter what he intended to show, that it must have swept away all living creatures, save the small number of individuals, of men and other animals, that have since propagated and spread over the lands then newly laid dry.*

Now Shimeall finds much non sequitur in Cuvier, but Mr. Faber harmonizes it all by establishing the fact that "we now inhabit the bed, indeed, of a primeval ocean, but not of the ante-diluvian ocean†: because, according both to actually existing phenomena, and to the inspired history in its plain and obvious construction, we now inhabit the very same tracts of land (with small allowances) that our ante-diluvian predecessors formerly inhabited." His conclusion is that the sea and land must, to a certain extent have changed places in the course at least of the fifth day of creation, to say nothing more of those yet more ancient revolutions which have apparently occurred during the lapse of the third and fourth days."‡ Furthermore, Le Conte in his Elements of Geology concludes as follows: "If therefore man should ever be traced to the Miocene it would probably be a different species of man, the genus Homo (Gen. i.?) but not the species Sapiens" (Gen. ii.?) "We have as yet no certain knowledge of man's time on the earth ** In any case, man is the ruler only of the modern era, the presence of man [even] in the Quarternary times must be regarded as an example under the law of anticipation. He only fairly

* Ibid. § 34, p. 174.
† i.e. not of the one referred to by Mr. Cuvier: Geology shows the beds of several, all ante-diluvian, but the latter bed is the one we still inhabit for it came up again, in most part with its fossils.
146  THE CANON OF HISTORY.

established his supremacy in the Recent epoch, and therefore the age of man, and the Psychozoic era ought to date from that time.” *

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To all this Moses is at least agreeable, when these modern conjectures and deductions are properly summed up and understood. Cuvier’s Geology begins in the Third Mosaic “Day,” and ends, in so far as it is previous to man as a Race, in the Sixth. Here Moses allows leeway for the Race “Adam,”—the mere genus Homo of Le Conte. It is the era of the Paris formation; in it occur the anticipations of all the Species now extant, and fossil remains of such as passed over the long subsequent flood. Its evening and its morning marked the Sixth Day or era of Creation, each of which eras we may believe was an exact week of millennia (7000 years) in duration. But $6 \times 7000 = 42,000$ to their end, in the last 7000 only of which does geology at all contend for any trace of Man.

But note now the Sabbatic Day of God Almighty’s Rest, a period of 7000 years, six subordinate “days” of 1000 years each and a final Sub-Sabbatic 1000 years, as in the case of the former “Days”—perhaps, for we are merely blocking out a line of thought that does no violence to Moses. $7 \times 7000 = 49,000$ years, and God resumed his work, for upon this basis we live in a Day wherein “My Father worketh hitherto and I work” (John v. 17.) Is it the 8th Day at whose dawn Eden was laid out, and the Genus Sapiens—the particular man ADAM of Edenic fame (Gen. ii. 4 etc.) who was a Son of God (Luke iii. 38) in contradistinction to the mere genus homo—was created?

* P. 270, final paragraph, “Elements of Geology.”
If so the Chronology of the Genealogy of ADAM begins in the JUBILATIC 1000*—for the first 1000 years of this 8th day of Resumption was the 50,000th, and followed the 49,000d that began with Gen. i. 3, and ended with Gen. ii. 3.

Note now that this subsequent period of the Genealogies is at present but 5895 years old. That is we are only in the 895th year of its 6th subordinate Millennary period at 1000 years each,—with its Sabbatic 1000 still in front of us: and note, too, that in order to allow Inspiration's foresight "a little season" (after the Messianic rule of 1000 full years yet to come) wherein a temporary loosing of evil shall obtain (Rev. xx. 3, 5, 7,) we are, with all the signs of a new age about us, still about 105 years short of the full end of 6000 Solar years of the Genealogies; yet we are beyond the 6000-mark on lunar time, and still not quite at the 6000th upon a Solar-Lunar count split apart at the date of Beth-horon into 2555 Solar + 3445 Lunar—6000 Solar and Lunar years.

The end of this current century is marked Astronomically, Chronologically, and Historically with tremendous possibilities to say the least. "Israel" of ten-tribed fame is certainly awakening; Judah of two-tribed honor is be-thinking herself of ancient things in new and true relations; the Gentiles are coming to their full; all humanity, as a collective mind, is intent upon some new order of affairs that is now recognized as a necessity, and expected as a certainty—no matter by what method it is evolved; and the Chronology of the Genealogies makes it certain that to-morrow's new century shall see an era of Rest and Rest-itution ushered in. If it shall be 1000 years in du-

* See Job 38: 4, 5, 6, 7.
ration there will still remain 100 after it, before the current 7000 years of the "Genealogies of Adam" end, wherein to consummate the history of this first Day, or Sunday, of the Second week of a Mosaic "Long Chronology." The fact is it is perfectly agreeable to the Bible, without any strain at all being put upon its surface reading, that man is both old, and young; that there are two sides to the question, and that they will adjust themselves only in the hearts of those who rightly divide the words of Truth, and go to the Bible to confirm it, rather than to Babel to upset its grand secrets with a ruthless and unfaithful animus at heart.

* * *

Chronology is a fixed Science, nor has it a superior for interest and importance unto man. It is the very skeleton of measure, weight and number, and sprang from the mind of Deity Himself, who hath set the times as it were before any of them were, and doth not change them—but they come to pass, as foreseen and therefor ordained, whatever be the topic under consideration, or from whatsoever point of view we contemplate them. Thus Eternity runs into Time, and out of it promises to run back into the endless cycle of the Endless One. Astronomy in cosmic scale first punctuates the flow of universes until space is full, Geology next fills each separate local or terrestrial terreplein, with whatsoever is recorded in its scripture, as written for instance on the strata of this earth as if on leaves, but as it were in six, (or seven? or maybe eight?) great tomes. So far as man is under view his history, view it how we may, i.e. whether long or short, begins in the Sixth, and if that day shall be made
out to have been a day of mere Racial modeling, as it were in clay, or in the general sense *pre*—"Adamite," then that history logically runs even well through the Seventh, with no other Law upon "man," than that God blessed that Day and hallowed it, and rested, while his creatures pioneered their way, in perfect freedom, through the primeval forests and were glad according to degree. And so the *Eighth Day* may have come ere the particular man ADAM began life upon a higher plane, but now hedged in against all outside temptation from the sons and daughters of men—because conditioned by a Law, an obedience to which was the criterion of his continued favor: for he too was of the dust, though under a peculiar safeguard while in the status of obedience. There is no need to review the story, or to develop its possible phases. With the Genealogies of *this* man, (the first let us say after *both* the image, and the likeness, of God, by the in-breathing and the special handiwork expended upon him, and the care taken as to his rectitude), our present Race began.

The Fall and the Expulsion brought about the grievous story to the Flood, and then all former things (whether they were broadly, or narrowly outlined) came to an end, and Noah, with his seven companions and their treasure, crossed the grand divide. By them the world that now is was renewed, and probably in the localities where antediluvian things may yet be found, and, to some extent were, not long after, recklessly renewed. It was out of this pool of water that Nipur as well as Nineveh may have re-arisen to some temporary height—the which merely remaineth to be proved, but without discredit to the limits that contract its latter ages, for in between the Flood and
now the world that is fits without violence to all that is recorded, and which has never been much out of hand-to-hand transmittal.

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But after all the story of the Bible is full well established by fulfilment, and the latter is so minute as to the Saviour who was promised within Eden's enclosure, that the latter end of the Genealogies is now of paramount importance to such students as have faith that fulfilment will proceed and consummate according to the same rules and units as have occupied its problem from the start. The Template of Prophecy has agreed with the Temple of History down to date, and there be but few measures left to verify, all of which seem to focus on our own near future. It would be vain to recapitulate them here, we have noticed them all along the Series of these Studies, and merely to epitomize the prophetic rays that conspire chronologically upon our days would double space and delay our issue to no purpose. Our main object has been accomplished in the presentation of a Canon that is by no means a broken reed, one whose scientific stiffness may be relied upon, and which may be used to test the work of Archæology in its own premises. It runs to within 1022 years of the Noachic Flood as dated by the Scriptures, and as the archæologists find no difficulty in accounting for some dozens of cities stratified upon each other in the Seven to Eleven centuries immediately previous to the Christian Era, it will be apparent that within the eleven above this scale they should be able to find quite as much opportunity to lay down all the stratified cities they need between the Flood and the Canicular.
EDITORIALS.

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The best place in which to find a very full collection of the miscellaneous facts, data, and arguments bearing upon the question of the Exodus-Pharaoh, and upon many of the collateral chronological topics treated in our Series, is a goodly volume just issued, and which has come to hand only in the last few days—too late to be of any special use to us in this discussion, or else we had referred to it more freely. It is Goodenow's "Bible Chronology."*

Unfortunately its scholarly author and compiler is fundamentally astray upon the period of the Judges; the date of the crucifixion (year, month, and day); the date of Herod's death; that of the destruction of Jerusalem by Titus, and in fact upon nearly all of those other niceties of solution that revolve about a thorough understanding of the Olympic and Sabbato-Jubilee Scales; the years of the twelve Cæsars, the Ptolemaic Canon, etc., and particularly about the Messianic prophecy of Gabriel to Daniel; i. e., that centre at, and radiate from the 62 week Avocation of the Lord, ending at Crucifixion upon Thursday, March 17th, 29 A. D. O. S., in the 16th year of Tiberius Cæsar. These facts, all harmonized, are to be found in the Our Race Series, alone, and are not likely to be known at all to those whose lines of study have been too closely in touch with the text-books, and the so-called standard authorities of the day. But Dr. Goodenow is by no means a Higher Critic, he is just the opposite, and has done what we consider to be much care-

*The Our Race Publishing Co., New Haven, Conn., will be glad to furnish this volume post-paid to any address on receipt of the retail price, $1.50.
ful work upon the accepted orthodox lines. Had it not been for the failure of these very lines to grasp the details of truth, he surely would have compassed it entire, but as it is his whole system is displaced, and not a little marred by much theory and conjecture, as for instance with reference to the Judges, Septuagint, age of Benjamin at the going down to Egypt, etc. Thus he makes Benjamin to have been but 17 years old, with some plausibility, but entirely overlooks the fact that the Bible gives him 10 children at that time. So we repeat our statement that Bible Chronology is only to be deduced from the Bible "as written" and is its net result.

The virtue, however, of his work is that it is so full of notes: it contains a critical discussion of the Assyriological and Egyptological positions of the advanced schools, presents the various positions taken by their adherents with full notes, separately, but stands by the Biblical system as he understands it. It is this collection of data that gives his work its intrinsic value, nor is its final outcome far astray. Our own readers will have to keep their true bearings well in mind while using it for fear of confusing themselves, but such of them as are chronologically inclined cannot do better than secure the work. It is just such a one as we thoroughly enjoy and can heartily recommend as a compendium of data, compassing all sides of every question so far as they have been presented to him, and only failing, if so be we are right, from natural causes on the lines pursued. Dr. Goodenow's system is badly displaced, because of the 100 year increment he accepts for the Period of the Judges, but otherwise it is no more "out of kilter" than all systems are that misunder-
stand the Ministry of the Lord and the Chronology of the New Testament. The work could be re-edited upon the correct lines with but little alteration, and it would then be as thorough a single-volume-presentation of Chronology as we know. Until this is done it cannot be more than a valuable encyclopedia of Chronological discussion.

The only safe solution of Biblical Chronology is the Bible itself—"net"; and its harmony is the key to Secular Chronology: the two together are a cord that becomes threefold, and thus not easily broken, when the mind of the searcher after truth is conjoined to them; yet the three are absolutely independent, so that any lack of proper tension along either line is fatal to the triple cord. It is right here that Dr. Goodenow's measure of Duration fails—there is too much "slack" in his scarlet thread; and it may perhaps be attributed to a quite perceptible leaning towards, or at least an indicated hankering after the long Chronology of the Septuagint, in spite of which however he is fair to his intention of harmonizing the accepted Hebrew version on the system of interpretation he has elected to take. There are some of our readers who will enjoy his work and can afford to buy it, as for ourselves we are glad to own it and we recommend it to all who desire to obtain a very full collection of miscellaneous articles upon the mooted points in Chronology.

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We have Dedicated this Study to Queen Victoria. Its result fell naturally to her honor, which all Saxons share. She rules the larger half of Joseph, the "Company of Nations," which is Ephraim; and Manasseh, the Great
Separate People, hath his interests and traditions far too closely bound up with those of the old country to begrudge so natural and so national a compliment at this juncture in her reign.

England herself is very old, and her line of kings is ancient of days. We had to come down the stream of time with her in order to pick up things familiar to us all, and so we stopped with Victoria, whose Day is greater than the Augustine Age. No other line could have served our purpose, and all other lines are married to the Saxon one closely enough to take bearings from the Canon without prejudice. Here in America we have no line that could have been satisfactorily employed, and abroad could hardly have been expected to pass over what is ours as well as Ephraim’s. Manasseh will always be an independent people, yet we can be a confederate one without detriment to any constitutional right. Across the sea all this is understood, and over here it is high time to see that an international alliance with Great Britain is now in the new order of affairs. If it implies an offensive-defensive act in order to enforce its integrity, so much the better—for thereby the ultimate cause of human liberty will be so much the more secured. The human phase of the future is in Israel’s hands—let therefore Joseph know his sons, and the tribes their fellows see that this thing was of God, against the days of famine now upon the earth, and a faint conception of their origin and future will begin to dawn upon all concerned. To fetch this about has been the real end of these Studies from their inception. It was only by accident, so to speak, that we were switched off upon Chronology, after having out-
lined (in Studies Numbers One to Five) the Story of Our Race. That its history was the key to Universal History we saw, and in order that it might be written correctly when the time comes, we found that an adjusted and reliable system of Chronology had at last become the *sine qua non* of any further progress and so got into the matter ourselves as a natural result. The task is almost done. Chronology after the first Christian century is pretty plain sailing, and this Canon braces the intervening reigns into their proper places as tightly as the years themselves fit into the Cycles.

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Speaking now from the secular standpoint only—our old Army point of view—we have to say that nothing has so enthused us lately as the statement in to-day’s paper (Sept. 17) that President Cleveland has determined that the Bancroft shall go up the Bosphorus, and that if the British fleet forces its way through the Dardanelles a companion fleet from this land “shadowing with wings” shall be beside it to the issue. Not that the intention is to engage the Turkish forts, but merely to go too, shot or no shot, and to see fair play, and that Ephraim has a fair chance to speak plainly unto all concerned. It is meet and right for these two fraternal nations to stand side by side again, as they did at Alexandria in 1882. They are one in Joseph and in Israel, and in Christ the Lord, for Race, Religion, and Right dealing among men. This is not a strained contention, for the Lord once said, “If my kingdom was of this age then would my servants fight”—which leaves us fairly to conclude that in his age they will. He also knew, *then*, that his Father, at the
mere asking, would have sent him "more than twelve legions of Angels" to do his bidding, and on the ground-plane of affairs there are more than twelve legions of Angles now to see to it that the Angels are not needed yet. We speak as a soldier, and for civilization anyway, and in the full conviction that God never fails to use agents at hand in lieu of dispatching others from a distance; and particularly is this so when such agents have been raised and schooled to meet the very emergencies in which circumstances themselves constrain them to act. The terrestrial events that seem to be in the immediate future, are such as so thoroughly involve Our Race, as well as others, that there is no reason to expect more than providential overshadowings until the heat of crisis shall show that all further human agencies are vain. In the meantime Christianity asks Why these atrocities are suffered to continue? The arm of Law must answer. England and America can take care of the Eastern, and the Western question, too, and so long as they can they will be messengers enough. Nor is this notion a far fetched idea, nor vain and fanciful. For here, too, there are two sides to the matter, and the Motto on the Shield of David, A. G. L. A.,* was a most significant prophecy, in elucidation of which, let us now quote a late leader from "The Covenant People," in which A. G. L. A. is non Angla sed Angli. It is out of "Ang-lan" that more messengers have sped with gospel truth than out of any other angle of

* These four letters are the initials of the four Hebrew words *Atah Gibor Lalam Adonai*, which are said to mean in English "Strong art thou in the Lord Eternal’; or as otherwise translated, "Mighty art Thou O Lord, Forever." The Lord was David's Shield and Buckler! and David also was a man of war!
the earth, in fact their translation of the Scriptures into 360 languages has literally sent one to every degree in the circumference of Jacob's Zodiac.

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"Pope Gregory, like Caiaphas, was, for the occasion, a prophet. The paronomasia which came so readily to his tongue on first sight of the fair young English slaves, was an unintended anticipation of the most glorious feature in the destiny of the 'illustrious English race.' Empire and prestige have become the heritage of England, for the express Providential purpose that they should prove themselves 'non Angli, sed Angeli.'

"The merest schoolboy knows that an 'angel' means a 'messenger'—not only one of those celestial beings whose untiring ministrations between heaven and earth were revealed to Jacob at Beth-El, but any commissioned agent. The herald of peace in the old fighting days of Hellas was an 'angel.' The humblest missionary of the Gospel of God is an 'angel.' It is proof at once of our Origin and our Destiny that we of the Saxon name and speech, wherever in the five continents we may be found, are, in this sense, 'non Angli, sed Angeli.'

"Angelus, in the Greek ἀγγέλος (the γ γ being sounded as ng hard), is the word variously rendered in the New Testament as 'Messenger' or 'Angel.' Seven times it is the former, in every other case the word is translated 'Angel.' The context must be carefully weighed in each several instance, before the precise import of the word can be ascertained. The highest 'message' ever committed to the safe keeping and delivery of human 'messengers' is the Ev-angel of God's love."
"Now the Greek root of Angel, seen in Angel, Ev-angel, and Ev-angel-ist, evidently carries with it the associated idea of 'enthusiasm' and 'impetuosity.' For the adjective ἄγγελικός ('angelic!') is, in one place, used of a bacchanalian dance, while the un-nasalized ἄγελη denotes a moving herd or darting shoal, or a flock upon the wing.

"A little more grammar, and we shall arrive at a perhaps hitherto unsuspected affinity with Hebrew. 'Sound etymology has nothing to do with sound,' say the critics of the Philological school, but if sound and import conspire to suggest identity, the identity is at least possible. Now in Hebrew there is a root, employed in several striking scriptures, which seems to be the same as the Greek root ἄγγλ. The mysterious letter י (Ayin), which commences such names as Omri and Gomorrah, is generally supposed to have originally been a nasal guttural—ng, as in Welsh, sounded as in the English hang or sing. Add a g to this, and at once we get the Greek γ, as in ἄγγελος. With these hints, frame your lips to sound יג (Ayin, g, l). ἄγγλ or ἐγγλ is the result. This is the word so often used of a 'frisky' or 'skipping' 'calf' or 'heifer,' and

[Hosea, 10, 11.]

once very significantly it י is applied to Ephraim. Israel, the nation, is Angela the impetuous—her sons are, by racial designation, Angli, but, by mission, Angeli.

"Good reason have they to heed well their mission, for their name is a reminder of their sin. When Moses was away from them in the mount, they gave Aaron their gold, he 'cast it into the fire, and there came out this ἄγγλ.' Appropriately, therefore, they were subsequently directed to take 'a young ἄγγλ' for their 'sin offering.' In spite,
however, of their early transgression, when Israel separated from Judah, they must needs set up 'two Angles' in their schismatical temples. Four times in Hosea, the prophet of removal and restoration, is the Angl or Angela named with reference to Israel. Her people in the past had been unreasoning, impetuous animals. In the future they were to be bold enthusiasts for the right, no longer Angli, sed Angeli.

"No little wonder, then, that this name, at once so full of bitter memories and hopes for the reformation of their Race, should cling to them, when their covenant name of Israel was, for very shame, for the moment laid aside. The very first Armenian valley which they must have traversed in the course of their recorded migration into Europe, bears the name. It is as the Anglo-Saxon that the race is best known to-day, whose sons, in the Eastern and Western hemispheres alike, are no longer merely Angli, sed Angeli. Pope Gregory was right, and his words were both a link with the past and a prophecy of the future.

"Oxonian."

* * *

The Victorian Canon covers 1,174,935 days or 167,847.6-7 weeks; upon the Vague cycle these are distributed into II and 297-1461sts of a IIIId Canicular cycle, or into 38,628 months at 30 days each = 1,158,840 days, and 3,219 Epagomenia of 5 days each = 16,095 days, the sum of which is of course 1,174,935 as before. By virtue of the Epact-intervals the sequence of days is divided into groups as follows: 360 + 5, + 360 + 5, + 360 + 5, + etc. Upon the Julian or old style calendar the Canon
covers the 165 days from July 20th to Dec. 31st inclusive, all the days of 1321 B.C. to 1895 A.D., O.S., inclusive (\(\equiv 3216 \times 365.25 = 1,174,644\)) and the 126 days of 1896 A.D., N.S., which begin on Jan. 13th N.S. = Jan. 1st O.S. and end at noon on May 18th, or May 6th O.S. Thus 165 + 1,174,644 + 126 = 1,174,935 days as above. This therefore is the compass of the system we have sketched in outline, and squared astronomically to Time as such.

* * *

There is one thing to be particularly noticed as a direct deduction from this Canon: to wit, the measure of an average Reign. Egyptologists and Assyriologists, in their effort to project their foundations into the remote past, make 33\(\frac{1}{2}\) years the average for such blocks of ancient kings as are beyond the range of specific mention. The Canon proves them to be exorbitant in their estimate and therefore out of the way by about one-half. This is shown from the fact that while the Canon spans about all of secular written history, to wit, 3217 Julian years, the period is covered by 184 Reigns; hence, as 3217 \(\div\) 184 = 17.5, the correct average is 17.5 years to 1 Reign, even as they might have long ago deduced in general terms from the Ptolemaic section itself, for there, 907 years are spanned by 55 reigns or at the rate of 16.5 to 1. Now this calculation alone is sufficient to reduce by one-half all the estimates of the Archæologists as to the duration of their eldest ages.

* * *

Hence; had we developed this Canon year by year (3219) instead of Reign by Reign (184) it would have
required a chart seventeen and a half times longer than the one opposite the Title-page, or one about 64 feet in extent; while if we had employed the natural unit, and developed it day by day, it would have required 365 times 64 feet, or more than 4½ miles of paper to compass it. In fact it would require about 100 volumes at 365 pages each to comprehend it day by day without allowing any pages for the historical annotations and addenda. The accomplishment of a labor such as this devolves upon a nation, but not upon an individual, and it might actually be undertaken as a basis whereon to write accurately the records of the past just where they occurred. In two hundred volumes such as this the history of 6000 years could be readily sketched day by day and the original set would be worth its weight in gold. Indeed, we doubt not that if done "officially" so as to secure rigid and unbiased accuracy and the rejection of all dates not absolutely settled, the authorized copies of the edition would be sought for by every other nation upon earth, and find their way into every large library as a recognized Criterion of reference.

Its astronomical data could be emplaced without any controversy whatsoever—the weeks, the Julian and other months, the lunations, transits, eclipses, equinoxes, occultations, star drift, variations in the Signs of the Zodiac, Polar star, etc., etc.,—and by means of them wheresoever related to historical events by authentic records, these too, could be written in without any danger of confusion, and the emplacement of the direct reigns fixed from the Canon, itself, while all collaterals would follow in due order.
That some such undertaking as this will be realized, when men begin to turn their attention to the better things of life, is a matter of substantial hope founded on our faith both in God and redeemed man; but in the meantime we must make use of the best outline scheme that can be devised. The rigid "law" that governs the place of the successive "Thoth firsts" upon the Canon locates each of the 364 remaining days, in each Vague year, so that they, also, may be readily determined and interpolated by the student whenever necessary.

It only remains therefore to publish a systematic list of "Thoth firsts" reversed year by year through "all past time," (such an one as we now have in hand in MS., the painstaking work of our friend and Collaborator, Mr. F. U. Downing) to make those into whose hands it falls independent of all doubt as to dates in the past: indeed we had appended it to this particular volume, as a natural adjunct thereto, had not our resources now come to an end; but we leave it to those into whose hands these presents come to determine whether it shall yet be issued. If 75 per cent. of our regular subscribers send a special subscription of 50 cents each for this purpose the work will be attempted, otherwise the monies forwarded will be credited to their general accounts for other purposes, and should the effort materialize we shall send and debit a copy to all who already have a credit at our command.

Finally, our own means are quite unequal even to the general task we have in hand. In our Chronological mine there is now more rich ore in sight than ever before, and
we have less means than ever to develop it. The Working Fund is practically exhausted. We need help, generous and constant, well above the mere nominal subscription to the printed series. Each Study requires the expenditure of several times its full retail price to force it from inception into the readers' hands. This is because our friends are so few. Had we on our lists any fair proportion of the world's Biblical Students the cost would be relatively as small as it is now excessive, and our surplus to expand so much the greater. As it is, the entire burden is borne by about 500 people, and we recognize that the strain upon them is particularly severe in such times as these. If, therefore, the readers who fall in with this volume as the first of the Series which shall have come to their notice, will procure for themselves a full set of the sixteen back numbers, and of the News Leaflets up to date, they will not only procure the worth of their investment but will do much towards sending more ore to the smelter, and more workmen to the lodes, and we can guarantee that the purity of the finished ingot will increase in the future.

"I, TOO, AM OF ARCADIA."

After all King Naram-Sin is not older than our own ancestors, in that he was merely king of the same old land—original Arcadia: 7,000 years B.C.? Not much! Old though it is, 'tis not so gray toward the dawn as that. But that Shem preceded him, and was his father, as well as ours, is not a new discovery at all; and if the bricks declare it, in a roundabout way, tho' but by inference, wherein does it even strengthen faith; seeing that such things are merely found in order to confound
doubt—when infidelity has done its best, in spite of proof, to spoil a "find"? The Sea did once run up the Euphrates to where the Tigris joined it—no further. This is old news shown by the very maps; but that in historic times it ever flowed about the walls of Nipur is absurd. Agade, or Arcadia was much further north, between Sippara and Kadingira or Babylon itself. While Ur the Capital of Sumer was more than half way south towards the Sea; in Makan, touching Arabia the land of Shem. Now as to old Arcadia it was but little older than pre-Hellenic (Proselenic) Pelasgia (Pelegonia!); that was the mother land of Magna Grecia—about 1710 B.C. From Agade or Arcadia, the Acadians went out to Sicyon (2100 B.C.) and from Acadia, Ænostrus went into Italy.

But to show what Scholarship confused itself about, ere its latest Students theorized into extremes, we have but to note that their judgment on these ancient things was as follows: *Mythical foundation of Assyria;* 3540 (Oppert) 2640 (DuFresnoy) 2554 (Hales) 2357 (Scaliger) 2182 (Ctesias) 2175 (Petavius) 2059 (Eusebius) 2047 (Prideaux) 2016 (Jackson) 1912 (Clinton) a full difference of some 1628 years! Rawlinson cared not to go beyond Bel-lush 1273, to find the great Assyrian empire. Shinar was occupied according to the Bible soon after the Flood, say 2224 B.C., and only within a century later, may we with any deference to conservative estimates, place Babylonia's antiquity. Give Nipur* equal age and we have little beyond 2200 B.C. to rely on. We prefer, therefore, to be old fashioned; it is both safe and satisfactory; it is fair

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* In this Study we have retained the old spelling, Nipur, as found in the maps of ten and twenty years ago. Professor Hilprecht has adopted Nippur or Niffer.
to the very best records that there are (the writings of Moses, unequalled for consistency and accuracy) to be conservative in days like ours.

Chronology is now the all-important topic of the day. In all of our exchanges we note an increasing number of articles thereon, but are either surprised at their inherited crudity, and out-of-date system, or else at the recklessness with which Bible Students (confused by the rapid unearthing of "buried cities" under the spades of those who mount into the past without any system at all) are ready to give up the one element in the Scriptures that make them Historic. We are at the partings of the way—and there is but one safe line for Faith to pursue, the direct one, turning neither to the right hand with the Archæologist and Higher Critic, nor to the left with the hopeless and agnostic. The Biblical line of time runs back to Adam, in frequent tangency with the records of Secular History transmitted to us by Herodotus and the Historians; it has no breaks, and does not depend upon the "expert" judgment (?) of a group of men who honor neither the Sacred nor the Secular records—but ignore them.

* * *

Besides this it is bound together by "functions" that are simply marvellous. We have not yet at all developed this phase of the topic, but reserve it as a final argument of accuracy, and a guarantee of truth. At present we are bent on determining each line of time from its own premises and conditions, and on harmonizing the two by means of all their recorded tangencies. It will be time enough to set forth the wonderful astronomic and mathe-
matical crystallization of the whole matter when our task has come to a better resting-place—lest some should say we have worked to a preconceived template rather than been led up to the contemplation of a mystery planned by the Creator. There are more things in Chronology than are dreamed of in the philosophy of those who deem the Bible to be devoid of System.

***

And there are more things in the philosophy of the Second Return of the Jews to Palestine, than the premises of Higher Criticism permit, or the faith of the merely nominal church admits, while the recognized Second Adventist usually omits the entire matter from his recapitulation of the Signs of the Times. The inevitable collapse of Turkey means an end to Gentile sway over the Holy Places. "Edom is the end of the age, and Jacob is the beginning of that which cometh after," for the drying up of the Euphrates is preliminary to the return of the Kings of the East. But "Judah" cannot return without "Israel" being found in the capacity of "a Nation, and a company of Nations," fulfilling chronologically all that was ever written about her by Inspiration. Coming events already cast their shadows before, and we now may be confident that the literal Bible will shortly establish its own case beyond peradventure and judge all who have withstood it. Let us, therefore, who are already satisfied as to the Origin and Destiny of Our Race, unite in advocating its compact confederation, as "the Israel of God" upon the material and literal plane and its spiritual return to Him so that he may return with us unto our place.

C. A. L. TOTTEN.
AN ODE TO ISRAEL.

DEDICATED

To Brother John, Brother Jonathan, and Brother Judah,*

By C. A. L. Totten.

I

God save the Saxon Queen,
Ruler of Ephraim,
Britannia:
God o'er Manasseh's Land,
Let Freedom's Chieftain stand;
Defend by Thy right hand,
America.

II

Still twain, conjoin them one,
By them Thy will be done,
Great God our King:
To them Thy kingdom come,
By them the world be won;
So may Thy praise be sung,
Till Earth shall ring.

III

Let Judah swell the song,
And back to Zion throng,
Jerusalem.
Then let Messiah reign,
Death unto death and pain,
Restore fair Rachel's slain
To Bethlehem.

IV

Then let the morning stars
Resume their loud huzzas
As at the dawn;
For with the Earth renewed,
And by new heavens reviewed,
All shall be God-induced,
Eternal morn.

* The Jews, when restored to Jerusalem, will necessarily develop into a strong if not the very strongest nation upon earth; everything concentrates at that objective point. Eyes on it!
A CARD.

Had we the means, we would willingly give a copy of these works to every human being, but while this current dispensation lasts, we are unfortunately forced to "sell the truth," (Matt xxv. 1-3), to those who know its present value. (Prov. xxiii; 23)!

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During the past year, as explained on page 307. Study No. Twelve, we have had the friendly assistance of a single Brother, who has attended to many of the local details, but the general shrinkage of business and his own call to quite another and distant field of labor, has necessitated a severance of these relations, and has forced us to resume all the up-hill details, single handed, and with them all the responsibilities; in fact, once more to become our own Business Manager, in so far as one man can compass its harassing details. All future correspondence, therefore, should be directed to us personally (C. A. L. Totten), or to "The Editor of Our Race," or to "The Our Race Publishing Company," (all of New Haven, Conn., P. O. Box 1333), and all remittances should be drawn out to the above. This alone will insure whatsoever of dispatch is possible under the circumstances. It should be stated however, that, to assist them on their way, we have given special trade rates and terms to several poor Evangelists who are interested in the spread of the truths set forth in these Studies, and who are workers in sundry parts of God's vineyard, and that their personal orders to us are always honored in the spirit given. Though they are not our agents, we believe that they are doing the Lord's work, as they are led.

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Author of "Strategos;" "An Important Question;" "Facts, Fancies, Legends, and Lore of Nativity," Etc.;
Editor of "Our Race," Etc.

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