"The King's business requires haste."

January, 1906.

CONTENTS:

VOL. II. — Concluded.

The Closing Strains of the Sixth Trumpet.

PART X; SECTION II—VII.

To wit: April 11, 12, 13, Easter-Passover, Eclipse 1903 A.D., to June 1, 2, 3, Pentecost 1906 A.D.

Covering its Clearly Indicated Terminal [3.14159 (π or Π) year] Past Period.

(To be continued in February, News-Leaflet, et cet; D.V.)
WANTED: AT ONCE!

1. A list of the Dramatis Personae, or Caste in the Apocalyptic Drama; with or without fitting human counterparts. Send us your list!
2. Any additional data bearing upon the solution of the Apocalyptic Enigma.
3. Any serious objections to this particular solution:—not in the spirit of antagonism—that may be regarded as insuperable in the premises, or against the premises themselves.
4. Any better system: one that shall fit the facts, all the facts, and nothing but the facts of universal history, and agree with Biblical Symbology and Interpretation according to its own definitions.
5. At least seven more fundamental and axiomatic rules than ours to which not only the Apocalypse of St. John, but that of Daniel, and those of Moses and all the prophets can harmoniously say: Amen.
6. Such a system of Chronology as shall fit the Solar System, the Canonical System of both Testaments, and the Secular System recognized by the Gentile World as History—unless this one does.
7. A more definite statement; and a simpler one; if it can be produced:—as to the relation between Prophecy as predicated, and History as worked out by its own scribes.

EXPLANATORY.

This system of interpretation makes the fulfilment of the Apocalypse consecutive and courant: that is the Scroll of History unrolls to fit it in exactly the same manner as the Prophetic Scroll itself unrolled while the Lamb broke its successive Seals and revealed its own structure,—and in which inviolable order it must be studied if Interpreted! No anticipation was possible at Patmos; for instance, the Seven Trumpet-Angels did not appear upon the stage until the Seventh Seal was broken; nor can the Seven Vial-Angels take up their "lines" until the Seventh Trumpet-Angel takes up his "score." We maintain that it is patent, at the very first "comprehension" of the "plan" of the Apocalypse, that any and every effort at solving the Revelation which violates its own Divine Construction is to that degree self-destructive! The more it comports itself along some merely theoretical arrangement the more it violates the Apocalyptic scroll, and contorts that of History to fit what God hath not joined together! If the Trumpet gives forth an uncertain sound who shall prepare for battle? He hath spread out the Apocalyptic Heavens as a molten looking glass, and shall it not reflect the history of man faithfully? The Seal must fit the King's Signet, or he who uses the ring signs the King's Name in vain! (Esth. viii. 10).
THE REVELATION OF HISTORY:

OR

THE APOCALYPSE REVEALED.

A STUDY

OF THE REVELATION OF SAINT JOHN THE DIVINE; NEWLY TRANSLATED, AND MADE WITH THE VIEW OF OBTAINING ITS ACTUAL INTERPRETATION.

VOLUME II.—Concluded.

THE SEALED-SCROLL: UN-SEALED.

AND ITS SOLUTION SENT UNTO THE CHOSEN PEOPLE OF ASIA! ALL AS SUGGESTED IN REVELATION X, XI, I-14; (PART X, SECTION II-VII); AND TERMINATING THE SIXTH TRUMPET ERA; OR SECOND "WOE" (391.04 + 29.53 + 29.53 + 3.1416 = 453.244 YEARS IN ALL), BUT THIS PARTICULAR PANORAMIC BLOCK OF INCIDENTS (SECTIONS II-VII), COVERING ONLY THE LAST THREE PARTS THEREOF, TO WIT: FROM 1844 TO 1873; THENCE TO PASSOVER 1903; AND FINALLY TO PENTECOST 1906 A.D.

TABULATED.

BY

CHARLES A. L. TOTTEN

"The Time is at Hand."

NEW HAVEN, CONN.

THE OUR RACE PUBLISHING COMPANY.

1906 A.D.
The Apocalypse Revealed:  
A Self-Evident Interpretation.

Volume II.—Concluded.  
Part X, Section II-VII.

Under the Seventh Seal, The Sixth Trumpet Ends.  
This Terminates the Second (Ottoman, or Turkoman) Woe: Now (1903-6 A. D.) Closing Rapidly.

"Re."
We resume our exposition of the Apocalypse. Some one—
sooner or later—must present the matter in a way simply
enough to command at least your interior assent. We shall be
satisfied if we secure that; further than it is beyond our own
province. We are not a prophet; but we do aim to interpret,—
to be "one" of the interpreters, without whom, as a class, even
the prophets would find themselves forever wanting and waiting
for corroboration.

And, quite as earnestly, do we desire to give, impart, and to
set forth; what we have sought for and found out; in a simple
and acceptable manner. The possession of all knowledge would
necessitate its impartation, at some time or other, to some one
else; and at the same time counsel Wisdom herself as to how,
and how much at a time, to impart!

To the proper degree, therefore, we find ourselves thus con-
ditioned: we have much to say; and you have much to receive:
in the meantime we must use our own judgment in the prem-
ises, and rely on yours to supplement omissions. So, hear us
for our cause; and be silent, and at an equipoise, until we have
closed our statement. Our first desire is to secure your under-
standing of our own proposition; our next is to answer objec-
tions, if any; and to clear up misunderstandings: our final one is
to sit with you in absolute equality, and determine whether, and
how far, these things be so.

It is our own positive conviction that 99 in every 100 Chris-
tians who, (without any other help than the book itself, and
therefor with no previous convictions whatsoever as to its
structure) have read and studied the Apocalypse seriously, have
and "must" have, arrived at its intended system of obvious
"structure;" whether or not they were skilled enough in history
to apply it to an adequate solution of its mystery.

For the book itself suggests its own system. Therefore, and to
that degree, they have then and there inherited the promised
blessing (Rev. I. 1-3); and their next step "should" have been
to study "secular" History, by itself, so as to arrive at "its own"
corresponding subdivisions before attempting to verify either by
the other!

But, and very naturally—and in the first place—no generation
previous to our own "could" have grasped the whole of this; and
at any rate no generation did! In the meantime the very sim-
plest way that seems to have then suggested itself to ourselves
and to all of our fair-minded predecessors was to study the con-
clusions of others, necessarily our own predecessors—and, of course, thereupon, to find them wanting; here and there; because, from the very nature of the case, they themselves were subsequent to all former expositors—and we have better premises that should have been included! And, after all, all of such expositions varied so often in their principles and premises, that each new student had to add and subtract before he could begin to multiply his proof to even his own satisfaction!

We have tried to get at this matter for the sake of our neighbors, in the very same way that we would have far more gladly, from the start, have had them get at it for us. As mutual students, and searchers after the truth, its entirety, and its non adulteration, it had long ago been far more agreeable, to such of us as recognize the necessity of a childlike simplicity in the search for any system of truth, to receive, rather than give out information. But, after all, the Law itself is against all that—in that it is written that "It is more blessed to give than to receive."

Still, with all due deference to the Law, we are satisfied with either, and with both phases:—and we have a sort of secret notion that the chief blessedness of giving lies in that unexpected certainty of return, assent, or recognition, that in reality redundates or is given back to the giver. As a matter of fact, so far as we recall, we have never been privileged to give without receiving back a blessedness that far outweighed the gift. So we have found out—in an unlooked for way—that it "is" more blessed to give than to receive—because it multiplies in all directions: and the receiver is the one who gets back the most, his return:—and so is blessed again!

How mighty is truth; how wonderful to prevail; how new; how dual in its meaning; how its alpha doth become an omega; and its omega a brand new alphabet! Yes, 'tis good to give; even more blessed than to receive; because—well, think of it:—Doth Charity or Love, that giveth all things, lose its reward? May not the giver after all be the one that receives assent, sees the reflection, and gets "back"? But we refrain from further digression along these lines, though mentally interesting to all who belong to the household of faith. In the meantime, such as we have received give we unto you—of Gideon's Band—confident that it will receive fair treatment; and, like bread cast upon the waters, be picked out to eat, the while the rest is "lapped!!" and what is left—lest anything be lost—may return to us after many days.

We assume without fear of dispute that: Each unprejudiced student of the Apocalypse, taken by itself, was logical at the start—and grasped at once the most natural structure of the book: but, as prophecy always tarries until the time of its own end (for in the end it speaks!) he was unwittingly conditioned to much misapplication until that end.

Daniel found this so, and so did Saint John,—and they "Prophets," with Gabriel, one greater far than Gamaliel, to teach them!—So "we," age after age, have but experienced similar
things: yet in the end the vision speaks! and mind you, speaks with self-evident authority to us in this latter end of days.

Former failures therefore count for nothing—the fathers did the best they could. And present failures count for less—their children have clung too much to premises that were inherited, and were by no means accommodated to what, at the time of their own entrance into the investigation, could have been stamped “present truth” with the seal and signature of self-evident and recognized authority! For authority prophesies first in “sackcloth” and then lies dead awaiting its resurrection!

The fact is no vision speaks out “patent” fact at the time of its enunciation. Its very statement being cabalistic, and symbolical, implies an intervening period of silence, even if unsealed it still is concealed; pending complete fulfilment. But at the time of its end it has to speak—or else the very purpose of Prophecy were doubly lost.

The approximations of former students of Prophecy, to the truth, at certain notable dates along the line of time, which measures the Temple, in one direction or another, was to be expected; and, indeed, was distinctly promised. For instance the Parable of the Virgins clearly indicates a “too previous” going forth to meet the Bridegroom; the which should prove to have been too early; and in reality to reach only to the “tarrying time.” Accordingly Miller, and John Wilson, were both right and wrong—and yet withal, on time—as to their own emplacement. The tarrying time has been, and still is—as to the Sixth Trumpet—the period since 1844, and we are yet in it!

So Flemming, writing upon the Prophecies in 1701, was confident that the years 1794, and 1848 A. D. would mark notable events in the closing career of the Papacy. He did not specify what; but, his system was sufficient, along its own line, to hit hard and clair-presciently, upon those dates; which truly were tremendous as punctuations in the measurement of the Temple. Napier, Parens, Holland, and innumerable others, adhering to the year-day system, fell upon dates sufficiently notable to warrant their faith—but, so far as we know, no “Futurist” has ever yet struck a date at which even to begin his reckoning! So we count that system weighed and found useless!

Nor, in this altogether too short a list of worthies among year-day interpreters, should we omit the name of J. L. Bassett, who certainly interpreted aforehand the Papal catastrophe of 1870; and has much else to his credit in the solution of the prophecies.

In fact, all along the line of generations of earnest readers of the Apocalypse, there are names at every marked division to whom due honor must be accorded; we find, however, no names at all that are purely “Preterists,” and it is not time—nor ever will be—to put “Futurists” upon the walls! But Presentists have always been present at events, on time; and their names are there from then—their own dates—until now, and will be from now until “now on”!

The trouble with the Preterist System of Interpretation is th...
it closes the Apocalyptic Visions at the Fall of Jerusalem, in 69 A. D.; and leaves the world in a void during the entire Christian Dispensation!

The trouble with the Futurist System is even more gratuitously empty; for it leaves the world perpetually awaiting for the drama of the Apocalypse to begin!—exhausting the patience of even Saints!

There is no difficulty with the Presentist, continuous, or year-day interpretation of the Revelation: for it always keeps pace with history; and, now at the termination of the Sixth Trumpet, can look back through the entire Christian era and see it all punctuated by the Visions of Saint John, and Daniel, and Moses—and all of the Prophets!

Moreover, this Presentist System has no serious controversy with any preliminary fulfilments, typical as it were, and rounding up at Jerusalem in 69 A. D.; nor with the Futurist still looking for an antitypical consummation from a sometime yet to come and so on to the full end. Still, it regards both of these systems as very doubtful, either of former or latter fulfilment: too many details are absolutely lost in the darkness of the past and early history of the Church (29 to 69 A. D.)! The Revelation's own generally accepted date, 96 A. D., being against any use it could have been put to before that! And too much useless speculation being necessitated, by forcing the attempt to peer through the present fogs of—(our)—the future!

In the meantime, spanning the entire 1900 years of Church history, 29 A. D. to 1929 A. D.; and fitting it, date by date, so far as it is behind us in 1906 A. D.—and incident by incident, the Year-Day current and accommodated system finds itself and "has" found itself always equal to—and up to—the measure in the Temple; and has not failed of such faint and more or less full typical solutions all along the centuries as have actually blessed those who read and kept the sayings of the book!

We belong to that School of Interpretation which has always endeavored to answer "Present!" when the check roll was called! We recognize that we are "miserable sinners," as the Prayer Book reminds us, and have often slept on post; more's the pity;—but we have been aroused, awakened, on time;—and are still on deck—for no more sleep!

Do not misunderstand us: Gideon's Band was under orders; it had light on hand, and in hand; and held it until the time came to shatter its screen and expose it to the enemy. Those who belong to the group typified can do no less than antitypify!—on time; we may ante-typify, i. e., beforehand—but it is mere conjecture and not essential to the main line which we always try to keep.
INTRODUCTORY.

Although naturally anxious to resume our current exposition of the Apocalypse, we have by no means been conditioned as to undue haste to set forth our comments upon the present sections thereof; in that (since the first 391 1-24 years of the Sixth Trumpet closed in 1844; and its subsequent two lunations of years at 29.53 years each, did not run out until the Easter Passover of April, 1903; nor its final unit cycle of 3,1416 years seems not due to close until June 3d; Circa Pentecost, of this current year 1906, we are still practically apace therewith, and need—"may"—not attempt to "pace" prophecy itself—surely that were historically vain!

In fact, upon the broad and continuous scroll of its Historical fulfilment, Seal by Seal, and Trumpet by Trumpet, we must now go slowly, in what remains as to the strictly chronological "pursuit" of the Apocalypse. For we must keep behind its dates, as for instance those which cover the still future details of the outpouring of the Seven Vials of Wrath—if we would keep upon the safe side of the "problem"!—we are Interpreters, not "Prophets"!

Enough, however, of broad panoramic import, that is chiefly retrospective in its expanse, remains to us to occupy such spells as, between chronological punctuations, we may yet find it convenient to devote to refreshing our memory and understanding of much that has gone before in history; but which has been reserved, in the Apocalypse, for just such consideration by the Church, its Bereans, or Gideonites, in these interim between the stirring and astonishing incidents—now predicted as at hand!

At the termination of his description of that longer part of the Second Woe, covered by its opening 391 1-24 years, Saint John notes, prophetically, that the rest of men, who had not been killed during its more acute Ottomanic plagues, did not reform—and certainly they did not!—in particular from worshipping Demons and Idols; nor turn away from their murders, and sorceries, and fornications; nor from their thefts!

These refer, specifically, to the notoriously well known practices and ceremonies, ways and means, of those "rest of men" to wit, the two other parts of the Fourth Empire, or nondescript beast as represented by the Greek, and Latin forms of Anti-Christianity!—Idol worshippers if ever there were ones in history! Deny it he who can!—or will—

These churches (sic!) did not repent nor reform; rather, and
INTRODUCTORY.

much more to the contrary, they simply added to their sins; from Constantinople and Rome to Jerusalem itself; where they more than ever wrangled, and endeavored to deceive the world and rob the ignorant. So this brief summary is the very tenor of—Continental to Eastern and Western—history during the years subsequent to 1844: and, in so far as Turkey in Europe and Asia is concerned, has been sufficient to prolong the life of the “sick-man” down to our own current date!

The Chronology of the Sixth Trumpet, subsequent to 1844, is harmoniously divided into three separate soli-lunar factors (29.53+29.53+3.1416=62.20 years); two lunations of years, and one unit or circummetric cycle of years. The periods covered are 1844 to 1873; 1873 to 1903; and Easter Passover, 1903, to 1906 (June 3d, at any rate the week of the feast of weeks—Pentecost) —the latter, or unit cycle being also so contemporaneously occupied by the preparatory movements of the Seventh-Trumpet-Angel, as he prepares to sound the final blast, and introduces the Third and Final Woe, that one may almost include it, as an overlap in each or either era. However, as the “Amen”-note of the Sixth Trumpet is not lost until the actual sounding of the opening note of the Seventh, and this manifestly does “not” occur until the 15th verse of the XIth chapter of the Apocalypse, it should be patent that the Sixth Trumpet extends from Rev. ix. 1, to Rev. xi. 14, inclusive, or may—or must—run throughout 453.2444 years!

That its opening 391 1-24 years extended from March 6th, 1453, to March 21st, 1844, few prophetic students now dispute; and none can successfully disprove; and that it is still now 62 1-5 years later, in continuance is as patent as that Turkey in Europe and Asia—though drying up!—is still in lively “statu quo” —where she was in 1453—and even more in evidence than in 1844; while its environing Idol worshippers are gnashing their teeth at the consequences of “non”-reformation,—but with no idea, even yet, of repentance of and reforming, from their sins!

Pharaoh, their great ante-type, in typical Egypt and Sodom spiritually so called was not more hardened at heart than is the Czar (the responsible head of the Russian autonomy and people) in his oppression of Judah—the Jews—nor more blind than the Pope (Father of Papacy) in his arrogance although now almost the one “sec” and the other desiccated and bereft of all merchandise. And so the outpouring of the seven final Vials of Wrath are now about to punctuate the dread notes of the Seventh Trumpet-Angel, and sound the almost synchronous dooms of Rome, and St. Petersburgh, and Constantinople; of Czar, Pope, and Sultan, of the Greek and Latin churches; and Mohammedanism; and of all collateral devilish things that emanate from the Beast, the Dragon, and the False Prophet, “Fiat Justicia ruat coelum”!—Come judgment though the Heavens fall!

It is manifest that the Sixth Trumpet, or Second Woe, is strictly Ottomanic, and that its bold outlines should not be confused by the introduction of details from any other parts of the Revelation not specifically referred to in its own panoramic details! All of the other and essential parts of the Sixth and Sev-
INTRODUCTORY.

enth—Seal Histories are sufficiently treated, by themselves, in special Apocalyptic visions, as we have already seen, and shall further see anon; and we hope to come to those that remain as to this Trumpet in their due order as arranged in the Apocalypse itself.

In the meantime we contend that to attempt to illustrate one vision by others, referring to entirely different subjects, is presumptuous to say the least! In the interpretation of specific visions let us confine ourselves to their own set limits; what God hath joined let no man put asunder; and, conversely, what God has separated let no one presume to join! Keep the first Six Trumpets in their places! They were not known to Jesus Christ until he broke the Sixth Seal! Therefore we counsel you to follow no would be leader who adjusts them so as to eek out a theoretical Interpretation of the Seals! If the 1st Trumpet is "taken" out of its context to illustrate the first Seal, and the first Vial, for sooth, to explain the first Trumpet then, indeed, is such Interpretation "daft," and confusion come again! Amen!

For instance, the "little horn" of Daniel, vii. 8, 20, 24-25, is diverse from that of Daniel, viii, 9-12, by discreet separation, and by description, by definite, regnal place, and chronological necessity. To attempt to explain the one by the other has led whole schools, and innumerable individual interpreters, into all manner of error and inevitable failure.

And so, too, the church has lost the whole "gist" of that wonderful Messianic prophecy (Daniel ix.) which establishes the claims of Jesus as to "time" and "place" and "genealogy" to the Messianic Mission; for it was the man Gabriel that introduced it (Dan. ix., 2), and announced its fulfilment (Luke 1., 5-23; 26-35) 525 years to the very self same day, after his last communication to Daniel (x., 4).

And, moreover, the failure to perceive that the final Vision of Daniel is one continuous vision, and ought not to have been subdivided into three chapters has led no end of earnest people astray—and made them obstinate as to correction and revision of false deductions.

It is an astonishing fact that exactly one-half of Daniel, chapters vii. to xii., inclusive, is completely misunderstood by the entire Church at large and by most of "the wise and prudent" too—outside the "nominal church," nor can they find the true interpretation thereof outside of the columns of that very book as harmonized upon the Daniel Chart!

For, by that Chart do we establish the certainty of the "one"-year "ministry" of Jesus as the "Christ"; certify his claims as the Annointed One, fix his "Avocation" at exactly 62 literal weeks (434 days to the hour!) and show when the Feast of Dedication arose—the anniversary of which Jesus honored—where it fell in his day—by his presence—although it was not a Mosaic and Levitical festival!

Having therefore again cleared away the non-relevant matter that encumbers others in their study of the Apocalypse; and, avoiding all unnecessary reference to visions in Daniel and Saint
INTRODUCTORY.

John not specifically referred to by the latter under this particular head, let us resume, continue, and close our review of this long intermediate, and as it were drawn out—Second Woe.

In the meantime, and dating from this very notable punctuation, of the Sixth Trumpet, March 21, 1844 A. D., and set as it were like unto two witnesses, covering the period remaining to this Second Trumpet-Woe, each with a Testament in hand, two in all, and echoing as it were the Angel with the twain in hand—in one "little book"—there stand out two remarkable men; each the embodiment of a distinct idea at interpretation, to wit: William Miller's testimony as to the Second Advent, in America; and John Wilson's evidence as to Anglo-Israelism in England!—which latter embodies Zionism too, and the Second Return! The latter having now become a very prominent matter among the Jews themselves, and Anglo-Israelism having found a more unobjectionable name and "motif" in Anglo-Americanism. Both of these latter movements are purely man-made, and makeshifts, although they do perhaps prepare the mind to ultimately accept the truth.

But to return to Wilson and Miller. Their purpose and interpretations were distinctly Biblical; the one founded chiefly upon the Old Testament; the other on the New; but each or both, on the Entire Bible.

From 1837-8 to 1843-4, even they seem to have misunderstood the exact purport of their own missions; but, none the less, both they and their followers had gone out, and were found on watch on time; the former, Miller, to meet the Second "Advent," of Israel's King; and the latter, Wilson, to set the Second "Return" of "Israel," or Daniel's People, in order! They wrought wiser than they knew; and yet, as was foreseen, their followers fell asleep—some with, and some "without"—"oil!"

But we do not advance them, or—in fact any individuals as the two witnesses; finding the latter rather, and with the general consent of Biblical students, in the Testaments themselves, that is, in the Bible as one Body—whose authority was alive, was then dead, and is now alive again forever more!

It may strike one that it takes us a long time to begin to resume:—but it behooves us to get together thoroughly at the new beginning,—for we shall not have time enough to retrace these lines again! It matters little to us, these few moments of delay at getting at our topic, in that we have been "prevented" for so many months, if we get at it right, and resume it in touch. There is a time for all things; and, albeit though the Seventh Trumpet itself were about to sound, we should feel confident that there remained time enough to pass the right word all along the line, before the Line itself was left to its own judgment. Let our confidence be our sufficient guarantee to say a word or so more!

So, with ample time, though none too much, to spare; we still procrastinate over our preliminary review, ere we resume what once begun cannot be stayed until its full and continuous completion.
INTRODUCTORY.

We left off in 1844, though anticipating 1903 as beginning a terminal period: the fact is, the period from 1903 to 1906 is so common to both the Sixth and Seventh Trumpets that it may belong to each, though chiefly to the Sixth. It is now practically over, and so includes itself in the Sixth Trumpet. In the meantime we have time enough to review, refresh, and retrospect—before we undertake to interpret what Saint John reveals! And even the first Vial of the Seventh Trumpet will have a measure of 3.1416 years duration after Pentecost!—at least such is our present judgment and patience.

Though curbed officially since 1844, Turkey has none the less pursued, in the first place, a quietly negative policy against initiating the promised reforms, down to 1873 as an obvious time-punctuation; and, secondly, or since then, down to 1903, has steadily re-encroached upon the limits set in 1844: And, during the last three years (1903-06 A.D.), has taken such open advantage of the world’s turmoil, that even the United States alone, and, finally seven of the Powers with us this very year, have had to send their combined fleets to overawe the Porte,—but, to what lasting purpose, yet remains to be seen!

It is certain that the world at large places no confidence in Turkish protestations and promises, and that the parties who have chiefly suffered during this long delay have been her Idol-worshipping neighbors.

Turkey in Europe has meantime suffered a continual curtailment of territory, and loss of political prestige, and all of her environment has been a scene of perpetual bloodshed, martyrdom and misrule—so too has Rome Papal! During these closing periods of the Second Woe, Russia and Austria in particular have incurred the well merited punishment of non-repenting and reforming, and have suffered deadly wounds from foreign and domestic wars. But all of these, from the Revolutions of 1848, to the present one in Russia, are closely summed up in the brief survey of the whole situation, all over Europe and Asia, covered by the Revelation (ix. 20-21).

It was clearly unnecessary to specify these turmoils; they form the continuous whole of recent History and are the natural sequence of still tolerating the Porte upon this side of the Bosphorus.

Europe went to pieces in 1848-9; Napoleon’s “coup d'état” made him a Prince-President in 1851, and an Emperor in 1853; in 1853-5 the Crimean War complicated the situation; in 1860 the Papal States revolted and the Syrian Massacres occurred; in 1866 the Austro-Prussian war gave Prussia the balance of power in Europe, and destroyed one prop of Rome; 1867-9, were years of moment in Italy, and at Rome; and Spain, another prop of the Papacy fell; then, 1870, came the crowning act of Idol-worship at the Ecumenical Council, in the declaration of the Pope’s Infallibility, and Prussia at once crushed France, the last prop of the Papacy! Next came the Turko-Russian war of 1878, but from which Russia gained little coveted advantage—for she aimed at Constantinople; and finally the Russo-Japan-
ese war of 1904-5, completely wrecking her present status among the nations at large, has reduced her menace to Turkey almost to an apparent minimum. It is a noticeable fact that while Russia was pouring her ill—fated legions into the Orient the Press was quite as loaded with the descriptions of the "Icons" (images or idols, that the soldiers, regiments, and commanders, ships and admirals were burdened with), as with accounts of practical munitions of war!

And so, in spite of the concessions wrung from Turkey at the close of the preliminary 391 1-24 years, we now, at the end of the terminal 621-5 years (at about Pentecost, June 3d, this year) find the Ottoman Empire still in evidence in Europe, at Constantinople, and the Holy Places, and the whole Mohammedan world in tense subjective excitement, and all things ready for the certainly imminent Third and Final Woe!

So that right here, voicing a very widely expressed dread in international, religious and political circles, we should caution our fellow students to keep posted upon certain ominous signs now becoming apparent even on the surface of the Mohammedan world. We refer to the ill concealed threat of the Sultan of Turkey, during his recent embroglio with the Powers, as to a possible general Ottomanic uprising. He evidently referred to the Pan Islamic attitude towards its very generally recognized Messiah—Sidi El Senussi. This mysterious personage, veiled even among his own subjects, and having been seen by only one white man, a direct descendant of Mohammed's favorite—Ayesha, marked with all the infallible signs tradition expects, now numbers his followers by hundreds of millions—among whom is the Sultan himself!

Now, the well founded fear of the Continental Powers is, that at any moment this relentless foe of European civilization, and of every religion except that of the Crescent, will sound the Trumpet note which will set 50,000,000 of Moslem fanatics loose upon Africa, Asia, and Europe all at once! All this is possible, and is aimed at by the tremendous organization which El Senussi has established and controls; and, should he raise the dread flag of the Jelahad, and sound the Tocsin of war will it not loose the Third and final Woe upon the World?

And it is manifest that this "woe," too, "must" be Ottomanic! For the termination thereof must find Turkey bereft of what she now possesses—even more strongly than she did in 1844"—although her tenure now is merely nominal.

Nevertheless the world at large regards the much talked of concessions wrung from her, in 1844, as already tacitly recovered, except as to an overt resumption of the power to kill openly, instead of to foment rebellion and assassinate in peace and private!

In the meantime, not content with watching the Sixth and Seventh Trumpet-Angels, now both in sight and correlative action, and studying the two closing "woes" that blend so together at this ominous juncture of the affairs of the "Sea" and "Earth" (Europe and Asia, Peoples and Powers), the several
INTRODUCTORY.

groups of avowed prophetic students, and "Second Adventists" of every ilk, sect, and dissuasion, are wrangling over long dead issues, and contemning every phase of positively "present truth"!

Wilfully blind to the Second Return, as a scriptural concomitant of the Second Advent; and to the long ago "literal" fulfilment of 99 per cent of Daniel's prophecies; utterly ignorant of the times and circumstances of even the First Advent; recklessly "hostile" to the necessity of finding Lost, "Ten-Tribed," Israel; unschooled in the principles that govern interpretation—though they live in the very terminal days of fulfilment, ignorant of the True Chronology, deaf to the music of the spheres as voiced by all of the prophetic cycles of the Solar System, and scorning the teachings of that wonderful "Altar in the midst of Egypt, and Pillar on the border thereof," they herd together severally in their little groves, and worship, if not Baal, certainly not Him who has sworn to regather Ephraim, and unite his stick to that of Judah; and try to encourage each other in a veritable Babel of conflicting confessions of Faith—so called!

Nothing could be more pitiable than the condition of confession and internecine dispute they find themselves in at this serious juncture! They are without any chronological system at all upon which they can unite all of Moses and the whole of the Prophets, and Christ and all of the Apostles, with Herodotus and all of the Historians; and without such a system philosophically harmonious from Paradise Lost, to Paradise Regained, how on earth can they look even each other in the face, and pretend to understand God's Plan of the Ages?

Have they meat in due season? Little if any that is fresh, nor will they suffer those within to cross the lines of their enclosures to procure pure olive oil, and wine, and other things that are far better than mere "bread alone." For "do" they, as a fact, jointly accept and feast upon "every word" found in the Oracles of God?

Alas, but most assuredly, no! For else they long ago Berean-like had eaten and found sweet the many things they lack—no matter how bitter they might be upon their stomachs! And long ago they had welcomed into the streets of their encampments all who had bona fide merchandise to sell or trade without money and without price according to circumstances.

In such a study as we are pursuing we must make use of the conditions, all of the conditions and nothing but the conditions: remembering, however, that; while the Revelation is an allegorical prophecy, symbolically written in symbols; yet it is not altogether cryptographic; in that, in many obvious places, the terms employed must have their natural, patent and obvious meanings—so as to cement the whole together; for otherwise we should find some who would persist in seeking for occult "correspondences" even in the definitions therein that are vouchsafed by the Angel Messenger himself.

The Revelation is a matter of History foreseen; its consumption is conditioned, and depends upon the itemized vindica-
tion of the whole and all of its related parts. The elements involved, advanced agents as it were, are Astronomical Chronology, Terrestrial Geography, Ecclesiastical Evolution, Historical. Regnal Genealogy, and Political change couched in a special "code" which, to enforce its Inspired credentials, must be the same in genus and vocabulary as those found elsewhere in the Oracles of God.

Fulfilment and interpretation in such premises admit of no theory, nor of any shadow of sectarian bias and scholastic or heretical theology. The Actors, their Places on the Stage, and the Times to take up their "lines," are all fixed; and will not fit Actual History unless the adjustment agrees with the Divine Author's conception, and is recognized at sight by the Human Audience invited to the Exposition—History cannot be changed, and the failure of Prophecy to fit adjusted history is fatal—to prophecy!

The action will not tolerate even the presence of prompter; nor is a Grecian Chorus necessary to explain each act or scene or panorama. The Apocalypse has its own strictly consecutive movement—it unrolls from a continuous scroll!—Angels explain its hard places on the spot!

Our own point of view is very different from that of Saint John, or those occupied by any previous Christian audience; for up to and in our own day, every Seal has been broken, and the whole of the Prophetic Scroll now lies stretched before us as a background to the Scroll of History itself; and a glance from one scroll to the other makes the interpretation self-evident according to the very definition of Inspiration (Deut. xviii. 20-22).

No method could be superior to this, Enigmatic and Symbolic, until properly adjusted to its intended and foreseen sequence of facts—and then self-evident! And any method of exposition that attempts to make the Seven Trumpets coincide with the Seven Seals, and these with the Seven Vials, etc., manifestly does violence to the very plan of the Scroll!

Consequently, such has been, and still is the elastic potency of this wonderful Scroll, that it has been able to hold the attention of all concerned all along the ages; and has lent itself, as it were, to interpret the past, and somewhat to suggest the future, at each stage of its literal enactment.

And it is just because of this consummate and constant applicability, that now, at its completed unfolding, we stand at such a favored point of observation; and can see its relation to the whole, and to all of its sections, while, of course, its general harmony to the entire sweep of the Christian Dispensation in its relation to "Daniel's people" and to prophecy as a whole, must and does take final and supreme prominence—in one sweep!

In this sense the Revelation (which, by the way, came to Saint John at "fourth" hand, and which we are to transmit at the "Sixth" to such as at this, its "seventh" and final stage prepare themselves to accept it), is the most wonderful and comprehensive piece of literary work ever conceived and com-
completed. It is a Syllogism, without flaw from its primary and through its secondary premises to its conclusion; and, when contemplated in either direction, completely satisfies its full equation of conditions, with a full array of facts—two and two, pair to pair, the one over against the other.

It is impossible to go behind its returns without being landed in confusion; for, of all forms of language the symbolical is the simplest, because pictorial, and yet the most untranslateable until its key is discovered by some Champollion. But this book furnishes its own key, with sufficient combinations to suggest the rest, and the vocabulary is fuller and more familiar than that evolved from the Rosetta Stone!

However, an accredited and reliable committee on credentials, as to Prophecy and Interpretation, must have obtained their own warrants in advance; and be known to have passed through the entire course given at the College of the Prophets; in order to be competent to examine an Apocalypse in the hands of its own applicant for still further credence. Consequently, all of those concerned must be schooled in the first principles of “present truth,” to wit: in Moses and all of the Prophets; conversant with Pyramid lore; familiar with Anglo-Israelism; must belong to the group of the “Highest” Critics; must realize that God, who created the body out of dust, inspired “it” (at least, and perhaps at most) with His own Ozone, or “breath” of “lives” (one certainly mortal, the other only conditionally immortal); and he must not only understand the principles of the True Chronology, but be anxiously open to the reception of any new and incoming ray of “primeval” light;—day in and day out; ——, and Berean-like meet its advocates and investigate it to see if it be so! (Acts xvii. 10-11).

Or at least he may not be deliberately antagonistic to these fundamentals. For, while it is not to be expected that all shall be equally skilled in their laws and data; yet it is essential that they shall treasure no preconceived bias nor utter snap judgments against them, and have a sufficiency of knowledge thereon to enable one to weigh such evidence in general, and appreciate “the pros and cons”—if any!—in the premises.

Every just man will undertake to understand both sides of any matter before the law, as well as the statute itself, before he sums up the evidence and charges his neighbors in relation to that evidence, as to their duty, the findings, or some special verdict. And yet how many of those about us condemn every one of these fundamental elements with ridiculously insufficient reasons; in reality from prejudice, absolute ignorance, preconceived theories, and not a little fear! And how short-sighted they are too! For how can they expect to overthrow successfully—and in the long run defeat an opponent—all of whose actual dispositions are unknown to them?

They do not attack because they dare not; they simply drive their flocks around another way—in vain! For the inquisitive and fair-minded, the true “Gideonites” in fact (and all others are a burden on an advancing reconnaissance) will surely turn
aside to see a Burning-bush, and stay to worship there unshod! We have frequently pointed out that a genuine captain had rather know his opponent's plan of battle than have one of his own; for such knowledge will suggest the rest,—or at least prevent disaster.

Consequently we unhesitatingly condemn that spirit of hostility to liberal investigation which, for some thirty years, we have encountered among those who occupy the chairs as teachers and professors—but who are by no means Gamaliels!—in that they forbid even a discussion of these matters, and advance against them, in private, only their own presumptuous authority and interdiction—no Pope could do more nor worse; and we submit, in the cause of truth, that their spirit is clearly that of Anti-Christ—For by their fruit are we to judge such as justify unrighteous judgment! The times are too late, and serious, to temporize with such teachers, and least of all does truth seek to barter quarter with them!

It is on this very account that their Schools and Camps are so mixed up; and the columns of their Journals perpetually loaded with efforts to resurrect "the King of the North"—who, for sooth, has been as dead as Nebuchadnezzar for more than twenty centuries!

(To be continued in February, D. V.)
IN MEMORIAM.

THE DEATH OF MRS. JULIA H. TOTTEN.

A Member of One of New London's Oldest Families
Passes Away Suddenly.

"Mrs. Julia Hubbell Totten, the widow of General James
Totten, and a member of one of New London's oldest families,
died of heart failure very suddenly today" (January 31st, 1906:
New London "Day," "Telegram," et cet.), at the residence of
Mrs. C. B. Graham, corner of Union and Federal streets.

The deceased was born upon March 6th, 1823, and was there—
fore in the 83d year of her age. She was the daughter of An
thony Thatcher, the first Cashier of the New London City Na
tional Bank. Her mother's name was Lucretia Christophers
Mumford, and her ancestors can be traced back through some
of the oldest families in Connecticut and New England; and
via the "Mayflower," and other lines to many of the oldest,
and most prominent families in every one of the British Isles.

Mrs. Totten was one of thirteen children, born at the old
Thatcher Mansion on the corner of Main and Masonic streets,
and most all of her brothers and sisters lived to a similar good
old age. She spent the latter part of her life in New London,
where she is now survived by two sisters, with whom she re
sided, Mrs. Mary P. Robinson and Miss Elizabeth W. Thatcher.
She is also survived by two sons, Professor Charles A. L.
Totten, of New Haven, and Mr. John R. Totten, of New York
City, both West Pointers, and formerly in the Regular Army,
having resigned, so now in civil life.

The funeral services occurred on February 2d and were con
ducted at the house by her Pastor, Dr. Grint; after which the
"committal service," which was strictly private, took place in
Cedar Grove Cemetery, where she was laid beside her first born;
William Anthony Totten, who, by a strange coincidence, had
died just 55 years before, to the very day; (February 2d, 1851).
There may she find peace and rest in God, who "giveth his be
loved sleep"—until He calls, and they Answer, Refreshed, and
Resurrected!

Mrs. Totten had a large circle of friends all over the land,
and was well known and beloved as a superior woman, of good
works, of a lively faith, of unshaken hope, and of broad Chris
tian charity.

There is much to say about one's mother—and of such a
"Mother in Israel"!—but after all, and were all said, "the words
of King Lemuel: The Prophecy that his Mother taught him,"
(Proverbs xxxi. 1-31), doth compass it far better—and leaves
nothing more to be said!

C. A. L. T.
OUR RACE NEWS-Leaflet.

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<th>Month</th>
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<tbody>
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<td>1903</td>
<td>Sept.</td>
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<td>$0.75</td>
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<th>Year</th>
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<tr>
<td></td>
<td>Feb.-Mar.</td>
<td>The Fifth and Sixth Seals Broken and Explained.</td>
<td>.30</td>
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<td></td>
<td>April</td>
<td>The Sealed Scroll. Its Seventh Seal Broken. Exposition Begun.</td>
<td>.20</td>
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<td></td>
<td>May.</td>
<td>Seventh Seal continued. The music of the Seven Trumpets, et cet.</td>
<td>.25</td>
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<tr>
<td></td>
<td>June-July</td>
<td>The first Four Trumpets: 908 years passed in review Illustrated; Tables, et cet.</td>
<td>.50</td>
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<tr>
<td></td>
<td>Aug.</td>
<td>The Fifth Trumpet, or First Woe; Illustrated; Tables, et cet.</td>
<td>.25</td>
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<th>Year</th>
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<th>Topic</th>
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<tr>
<td></td>
<td>Dec.</td>
<td>&quot;A Pint's a Pound the world around;&quot; The Recent Land-Slide in Manasseh</td>
<td>.10</td>
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<td></td>
<td>Jan.-Feb.</td>
<td>Household Living Expenses and Running Comments on Russian and Rushing Events</td>
<td>.50</td>
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<td></td>
<td>March-April</td>
<td>The Sixth Trumpet or Second Woe; Illustrated, Tables, etc.</td>
<td>.25</td>
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<td></td>
<td>May.</td>
<td>The Arithmography of Dynastic dates. Biblical chronology kept by every planet</td>
<td>.10</td>
</tr>
<tr>
<td></td>
<td>June-July</td>
<td>The Pyramid Measures, Planetary and Periods, agree with True Chronology. The Union Jack, and Maltese Cross. Pyramid Riddle Solved</td>
<td>.20</td>
</tr>
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OUR RACE PUBLISHING COMPANY,

Lock Box 1333. New Haven, Conn.
* THE APOCALYPSE REVEALED *

THE OUR RACE

NEWS-LEAFLET

"The King's business requires haste."

**CONTENTS:**

**VOL. II. — Concluded.**

**The Closing Strains of the Sixth Trumpet.**

**PART X ; SECTION II—VII.**

To wit: April 11, 12, 13, Easter-Passover, Eclipse 1903 A.D., to June 1, 2, 3, Pentecost 1906 A.D.

Covering its Clearly Indicated Terminal [3.14159 (π or Pi) year] Past Period.

(To be continued in March, News-Leaflet, etc; D.V.)
AS TO THE SOLUTION OF THE APOCALYPSE.

We have demonstrated our possession of a "Reed like a Measuring Rod," and Chronology is our principal topic. Prophecy must fit History, or the Prophet is to be taken as a false witness; we have the express authority of the Scripture for this statement, and it is clearly proper that this particular test should be the supreme one selected by Inspiration—in order to convince human beings as to "Super"-human foresight (Deut. xviii. 22, etc.).

Moreover, it is predicated calmly and fearlessly that to the degree that Prophecy, from its essential nature and definition, must precede the facts it pretends to anticipate, to that same degree must it agree thereto; and that, unless it does so, we have God's own word that we need not "fear" a prophet thus shown to be false and presumptuous (Same Reference).

But the test demands of us an accurate Skeleton of History; and an Astronomically correct Standard of Time;—for we cannot convict a prophet, true or false, of error, unless our own data and measuring tools are correct. That we have adjusted Human History sufficiently to rely upon our published data is manifest to those who have examined our work; and that our Metron is Scientific is beyond challenge. But, the reflection of History agrees, along these lines, with Prophecy: therefore the Revelation is Interpreted, and its Inspiration established. Examine this for yourself, to see if it is so!

One man's opinion of our work can have no saving weight with another; nor can his exparte arguments be allowed to influence the judgment of his neighbor: the responsibility rests with one's own self; it cannot be transferred: Adam's excuse that, his Help-mate gave unto him and so he ate, was of no avail under the circumstances:—it was a case of "So much the worse for Adam!" and many a modern divorce was gotten up on much less ground. But, say what you will, Adam was a perfect, gentle man, and certainly stood by his wife: and to the same degree Joseph, the husband of Mary, was written up by Inspiration as "being a righteous man".

Each one, before whom a proposition comes, must judge right judgement or be judged and suffer the full consequences. We make these remarks for the benefit of new or casual readers—Gideonites and veritable searchers after truth will understand all this as self-evident.
Let us now, from our own multi-fortified environment, retrospect a moment more before we recommence our direct progress towards that terminal point of Chronological Revelation, which is still upon "this" side of the Millennium:—for the Apocalypse deals mainly with "its" previous "times," and in symbols which are merely hieroglyphics, or Historico-Chronological Panorama.

We have already pointed out the reasons why Saint John could not have hoped to have had transmitted down to us of this late generation any parts of the Apocalypse in, or by employing actual, or hand-made pictorial cartoons of what he saw. What a treasure such a portfolio of tables, diagrams, and pictures would now be—if we but had one intact! Or had we one from the pen and brush of some equally inspired modern artist, familiar with all the subsequent human documents and data requisite to set the matter in direct relation to actual History!

Saint John, however, and from the very nature of the case in hand, had to turn or depict his ideas, visions and inspiration into words. He could merely "describe" what he saw. But these descriptions demand and warrant accurate, skilled and artistic interpretation let one set them forth or not in diagrams, tables, or any other form of illustration. Had he, however, literally illustrated the Apocalypse, i. e., his own manuscript thereof with etchings, an innumerable host of self-constituted successors would have varied his cartoons (even if they had been carved into Azoic Rock) to suit their own subsequent and prejudiced interpretations, and this to such an extent that no man now on earth could have gotten back to his original designs!

Why, even had he drawn, as well as described, with bold-outlined Grecian art, what he saw, a continuous school of "higher critics"—higher artists!—would have interlined or fudged with his work and brought discredit on it, particularly during the Dark Ages—while the Beast and its Riders held such malevolent and unbitten sway. It is hardly conceivable that exact copies could have survived the wrath their detailed exactness would have awakened!

Fortunately, therefore, he had to "depict" in words only; and so each generation of men has been conditioned, and attempted to put the whole or current parts of the panorama onto canvas according to its own increasing light. Of course the latest generation, our own as to this final seventh age—in every sevenerth degree,—reaps the greatest advantage; for we profit by the suc—
cessive failures and improvements of all who have gone before us. He sowed, his successors watered. They were our own predecessors; we have the Harvest, and may reap at least the pentecostal fruits of the intended truth. And we can portray the whole matter in one vast open scroll "across" the stage of time, with all of the historical machinery and characters duly arranged "upon" the stage below!

In this particular exposition of the Apocalypse we are not attempting to exhaust its specific symbology; that is, right down to all of its details. Such a task is manifestly far beyond both our time and means; for it may be predicated in general that, the study of the entire Bible with a Concordance, under any particular symbol, will reveal its Apocalyptic significance without fail.

Take for instance the word "woman": the cabalistic significance is plainly Regnal or Racial, and in many cases Israelitic: the type as a type refers either to literal or spiritual Israel as the case may be. Thus Ezekiel, xxiii. 2-4; 5-49, definitely makes Aholah "Israel," Samaria, or the Ten Tribes; and Aholibah "Judah," Jerusalem, or the Two-tribed Kingdom. Hosea, i., ii., and, in fact throughout, carries on this same Symbolical idea as to Gomer, Jezreel, and Lo-Ruhamah; and how can one read Hosea, i., 11, without perceiving that he explicitly refers to the still future reunion of "Israel" and "Judah," and their Second Return in the notable "day of Jezreel"? Compare as to this, Isaiah xi. 11: for this literal "Restoration of all things" (Acts i. 6-7!) is as certain as the Oath of Jehovah, recorded by Jeremiah, (xxxii. 1-42-44; xxxiii. 1-14-25-26, et caetera). Indeed all of this is set forth in Moses and all the Prophets (Deut. xxx. 1-2, etc).

In the same way Sarah, Rebekah, and Rachel are made apposite to Israel: and that Saint Paul, in his Epistle to the Galatians, uses Sarah and Hagar allegorically as to the two covenants of which Isaac and Ishmael are also literal representatives, does not at all militate against the broader one referred to. And, consequently, the woman clothed with the Sun of Christianity, and with the Moon of its Mosaic foundation beneath her feet, is necessarily significant of Israel—as the Apocalyptic Chronology will fully bear out when we come to its application (Rev. xii. 1-17).

In the meantime it is to indicate in particular, that our main purpose in this exposition is to elucidate this very consecutive and chronological method of interpreting the Apocalypse: leaving much of the details and mere background incidents, or clothing of the Vision, to be found out from the context thus set in proper order.

However, as in the case of the Rainbow-Angel of this Sixth Trumpet, there are a few points we ought to prefer to, even if only briefly. Thus the Angel himself (in the light of what he subsequently directed John to do), seems to have been as it were an advance type or agent of the two witnesses whose scroll he holds in his hand.
During the last 360 years of Temple measurement this "little book" has been "opened wide" into easily 360 languages; and has proclaimed the Word of God in a "loud voice"—as if the Angel read from it! And, in a spiritual sense his lion-like roar not only awakened, but silenced, all the "thunders" that replied!

One should read the story of the closing "time" of their testimony to fully grasp the way the band of witnesses about this Angel’s head (though clothed in Sackcloth until 1791) carried on the mighty conflict with the people of the Prince of Darkness!

The close of the Hundred Years’ War fell in 1453 A. D., (Fisher, pp. 311-328), from which time Modern History begins; and from thence we date Invention, Discovery, the Renaissance, and the Reformation. The entire stage of human history was the scene of a continued strife between the powers of Light and Darkness, punctuated by successive religious wars. The very sea was "turned to blood" by the conflicting Navies from the destruction of the Spanish Armada, at the hand of Providence, to the Victory at Trafalgar: since when Our Race has ruled the Sea!

"Heaven" was often shut in those dark days; and rain withheld; for God withheld his favor (Prov. xix. 15) and so at last, and at its appointed time, the "Red Dragon" of Anarchy and Atheism came up from the "bottomless pit" of the earth, the very lowest stratum of the submerged underworld of France and Paris, and swept all before it (1789 to 1815 A. D.), and for a spell (1791-95) slew and left the witnesses dead in their sackcloth, and, unburied!

So it is clear, my friends, that with your Concordance of the Bible, and an epitome or skeleton of History at hand, you can satisfy all of the imagery and detail of the Apocalypse. For our own use we have here, at our own elbow, an almost completed Alphabetical Summary of the Apocalyptic Symbols, and would that the means to complete and publish it were just as close at hand! In the meantime it behooves us all to get at the compass and structure of the book itself, and suffer ourselves to be led by the Spirit into whatsoever else He willeth us to know.

So, too, just as Samaria, its Capital Samaria, or the Ten-Tribed Kingdom are "Israel" and represented by Aholah, we find the Empire of Rome, its Capital City, Rome, (Rev. xvii. 18), and the "woman" clothed in Purple and Scarlet and riding on a Scarlet-colored wild-beast, (Rev. xiii. xvii.), is the last phase of Gentile Anti-Israelitic dominion (Dan. ii. 33, 40-+x; iii. iv. 15, 25; vii. 8, 24-25): For, the entire sweep of human history from the rejection of God as their King by Israel and Judah, and thus the overthrow of David’s throne at Jerusalem (and its transference to the place apart; the land afar off—the wilderness as it were!) to the restoration of that Stone Throne, over the Stone Kingdom at Jerusalem, is the central theme of Prophecy, the conflict as to Zion, or as we now term it, "the Eastern Question"! Over and over, in vision after vision different phases of this "interregnum" are set forth, and base line after
base line run across the Temple to fit its times and seasons! Thank God we have measured most of them with a Sixfold Reed, and found the dimensions astronomically accurate.

Once more then, in justifiable repetition, so as to accentuate the successful and incontrovertible facts; who more than we of Gideon's Light-bearing and Truth-discriminating Band, have been better equipped with a more Scientific and Sacred Reed? And moreover who have expended more pains and time and money at measuring the Temple of Time, and the Altar, and the People who worship therein—Our Race Identified with literal, lineal, and blood descended "Israel"—than we? And, in the broadest sense, as the two witnesses to the plenary truth of the Bible, who more than the Houses of "Joseph" and "Judah"—even the whole house of Israel—have been slain and their bones scattered, so long, even $3\frac{1}{2} \times, \text{double \ 360 \ years}$? For we sinned for 360 years, and it was doubled unto us for 720 years, even from the fall of Samaria to Christ; and, upon the long scale of "double" 360 years for "a day," the time from our captivity, as Israel to the expiration of it, our period of punishment, about 1800 A. D., was $3\frac{1}{2} \times 720 = 2520$ years! Thus in "two days," 2000 years on yet another scale did "he revive us," and "in the third day" did he "raise us up"! And, in its specific application to their own witnessing for these facts as to "time" and "our identity," what period of "$3\frac{1}{2} \text{ days}$" has been so dark, so barren of acceptance of these vital present truths advanced by Gideon's band as the past three and a half years, dating from 1903, when we began to interpret the Apocalypse, and about which period measures the official taking away of our right to use the United States mail for the Studies as second class matter? That stopped, "killed," as it were, the Studies, and now, behold, as to a similar right to use the mail even for the News-Leaflet as a Periodical, we have but just come back from Washington, D. C., whither we were summoned upon January 9th to show cause why our cause should even "live" like other causes, in these united streets!—And with what result we do not yet know!

I tell you, my friends, no new truth, (for you have all experienced the world's rejection of this evidence and seen the blindness of those about us as to the distinction between "Israel" and "Judah," and the necessity of an accurate Chronology to measure Prophecy), but an old one, that the more one founds his faith upon the literal Bible, as written and for the purpose written, the more is he certain of experiencing the "witness privilege"—to be symbolically "killed" for both his works and faith! The principle fits from small to great, from particular to whole, from the Temple to those who worship in it—yea, even down to the times and seasons of the individual worshippers.
SIXTH TRUMPET

Continued.

THE SUN-FACED, RAINBOW-HALOED ANGEL.

(SECTION II)

AND I saw another Mighty Angel coming down out of Heaven, clothed with a Cloud; and the Rainbow over his head: and his face like the Sun,—and his feet like Pillars of Fire!

2 Also having in his hand a Little Scroll—Wide Open. And he set his right foot upon the Sea, and the left upon the Earth:

3 Then, he cried out, with a loud Voice,—even as a Lion roareth!
THE SIXTH TRUMPET.

* HISTORICAL FULFILLMENT *

THE RAIN-BOW ANGEL.

John and Daniel stand out pre-eminently as the most favored prophets of the two Testaments, and a comparison of the details that specify their chief Angelic interpreter (Dan. viii. 16; ix. 21; x. 5-6; and Rev. x. 1) is sufficient to identify him with Gabriel, who seems to be in particular the Messenger of Deity—occupying, by "divine right", the role assigned to Mercury in Mythology,—and actually found to be held by the planet Mercury as the punctuator of terrestrial Chronology, sacred and secular, all as shown by the investigations of Messrs. Geissenhainer and Carpenter in former Leaflets. However, John does not specify his name; so we need not put ourselves to the task; save to recognize the main fact, as follows:—

The Rainbow Angel was a being in Saint John's own literal or Apocalyptic sky. We need not limit him to any particular personification, although for the foregoing reasons he appears to have been "the man Gabriel." At any rate his was the "spirit of the age" (this one, 1844-1906), foreseen in 96 A.D.; and there is no particular individual in its history with whom we can, or it is necessary to, compare him. He was clothed with a cloud,—typical if you will of witnesses—and his sun-like face reflected a seven hued rainbow therein above his head.

Here was strength in all its glorious spectrum in full sight; potent with intellect, electric with invention, exradiant with knowledge, mighty with understanding, and pillared upon fiery supports, like Jachin and Boaz, Beauty and Truth,—the very portals of the Temple—for he was from Heaven above!

"Also having in his hand a Little Scroll—wide open!" The vision is dual in a special sense: even the little scroll was so; for, of course, it was prophetic, and in that it was wide open it was convincing towards fulfilment already now in full sight. There is reason, too, to suppose that, unlike the sealed volume now about to be concluded, and which as it were had thus included it, it was written within and without, or upon both sides, and thus open in every sense; perhaps illustrated as well as depicted, for out of it, as we shall see anon, John was enabled to "prophesy again", and in a strain similar to his previous mood!

The spirit of this age was already abroad in that yesterday which is still the today of this wonderful Sixth Trumpet. The gist of Moses and the Prophets, and of Christ and the Apostles, shone upon its surfaces, and anticipated what History now reflects. To see it was to desire it for one's own so as to impart its truths to one's neighbors. It was as if a composite of the
Old and New Testaments condensed into a final summary of what was now the fully revealed Plan of the Ages, the Mystery of God, for already the Seventh Angel was in preparation to sound, and John ready for its reception.

Many have taken the Angel for Luther, at the dawn of the Reformation, standing Bible in hand; but the Angel is too late in time—after 1844—and too near, as he himself testifies, to the sounding of the Seventh and Final Trumpet to be so identified—he did not appear until "after" the 391 1-24 years had run out!

"And he set his right foot on the Sea, and his left upon the Earth." Now what specific as to dual import, did then, in and subsequent to 1844, gain prominence in Europe and Asia—over Peoples and Powers? Was it not the restraining power put at last upon the Porte, and Pope, and Patriarch, from that time on? And, keeping these actors and their domains constantly in view has not this restraint, in spite of a tremendous struggling against their doom, resulted in their continuous consumption and the loss of every vestige of their pristine strength?

"Then he cried out with a loud Voice—even as a lion roareth:"

Thus did the angel overawe the entire audience within reach of his voice, and we are almost led to waver from our decision not to personify him, and to study his character and role in its relation to Ephraim, representative of Our Race, or England making her entrance into the Eastern Question at this very juncture, and preserving her control therein over Earth and Sea and in affairs ever since! A Lion-like power by heraldic right, clothed in a cloud of colonies, visaged with Christianity, haloed with Science, founded upon pillars of military and naval volcanoes, having in her hand the open Bible, setting his feet upon Turkey in Europe and Asia, and arbitrating as a Lion in so loud a voice as to awaken ominous echoes the world around! But this is neither here nor there; the the digression is merely taken to suggest and broaden thought; it is sufficient that John saw a literal Angel, and that the vision continues throughout the rest of this Sixth Trumpet.
* SIXTH TRUMPET *

Continued.

(Interpolated)

* THE SEVEN "THUNDERS" (?) *

(SECTION III)

3 A ND when he cried out the Seven Thunders uttered their several Voices.

4 So when the Seven Thunders spake, I was about to write: yet, I heard a Voice from Heaven saying:
   "Con-ceal what the Seven Thunders spake!"
   —And:
   "Thou mayest not transcribe these things!"
THE SIXTH TRUMPET.

* HISTORICAL FULFILLMENT *

THE SEVEN THUNDERS.

“When the Mighty Angel cried out the Seven Thunders uttered their several voices.” John was about to write, but was told to “conceal” their proclamations, and not to “transcribe these things”!

What they were, and what they uttered, we can only conjecture; and yet we have, as it were, some suggested authority to make an effort to fill the hiatus; in that the entire record was not stricken out bodily, and because what was thus prophesied must have taken place since 1844 A. D., and now have place upon the scroll of subsequent history.

In our opinion, as already intimated, these Thunders indicated Wars and Turmoil among the Peoples and Powers, the Apocalyptic “sea” and “earth,” and perhaps the whirlwind of Revolutions that swept over Europe and shook to their foundation; have overturned seven of the Continental Dynasties since 1848.

And in a broader sense they may have reference to the Seven Great International conflicts that have involved the Continent in particular, since 1844, to wit: (1), The Revolutions, 1848-52; (2) The Crimean War, 1853-5; (3) The Insurrection of the Papal States, 1860; (4) The Austro-Prussian War, 1866; (5) The Franco-Prussian War, 1870; (6) The Turko-Russian War, 1877; (7) and finally the Russo-Japanese War, 1904-5. All of which are intimately related to the balance of Continental power and at least remotely bear upon the Eastern Question—the controversy of Zion—and the Destiny of Our Race!

But to have transcribed these things would have necessitated the introduction of seven or more additional and independent visions into the Apocalypse, and have manifestly overloaded its dramatic action. So their omission was decreed; but in such a manner (in that the Thunders are left mentioned at all) as to suggest some such study in the premises as we have undertaken.

Now where a major period of time “breaks” into several harmonious cycles it is usual for the dates of rupture to be found significant, no matter in what order the subordinate parts are taken: thus, 12 breaks into 3, 4, and 5; or into 5, 4, and 3. Hence we have four sequences whose dates should be of import, to wit:
TABLE.

<table>
<thead>
<tr>
<th>I.</th>
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<td>II.</td>
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In the same way the harmonious "breaks" of the well known number 2520, will be found to fit related dates at 1; 30, 31; 75, 76; 1335, 1336; 2595, 2596: or 1; 1260, 1261; 2520; 2521; 2550; 2551; 2595, 2596; derived from 1260+1260+30+45=2595 Lunar or 2520 Solar years.

Now treating the period of 621-5th years, between March 21, 1844, and June 3d, 1906 (which breaks harmoniously into two lunations and a primary cycle of years, or 29.530, 29.530, and 3.1416 years) by reversal, i.e., putting the primary cycle first, we obtain two other dates of importance in the premises. Thus the normal sequence is March 21, 1844; Oct. 1, 1873; April 12, 1903; and Jan. 3, 1906; all of which are prominent chronologically both in general and particular, even down to the actual dates that punctuate the discovery of the true system of Biblical times and seasons.

In the reversed application the dates are March 21, 1844; May 12, 1847; Nov. 22, 1876; and June 3, 1906, and are of equivalent purport in all of the premises. In both cases the terminal dates are of course the same, while the intermediate ones differ; and those of the second sequence are particularly significant, the first, 1847, being just precedent to the outbreak of the general Continental Revolutions of 1848, if they were the Thunders; and the other, 1876, being the year before the Turko-Russian War of 1877, by which the possessions of the Ottomanic Empire were so seriously curtailed of European and Asiatic territory—leaving little but Constantinople, the Gate City, and Southern Rumelia to the Porte.

Thus the Science of Chronology is seen to be as rigid and "fixed" as that of Mathematics and Astronomy upon which it depends in number, measure and weight; and as it forms the rigid skeleton of History, which clothes it, the latter, too, is rigid: Consequently Prophecy, if verified and found coincident, is also equally as rigid and fixed, as much a Science as either of its correlatives. But it is super human to prophesy thus accurately; yet the Bible is loaded down with such chronological prophecies interlaced in the most complex and intimate manner, as now discovered. Hence the conclusion is inevitable
The Bible is Inspired; and we possess its scientific law of interpretation, for already we can measure at least its most important, say the Messianic prophecies of Daniel "to the hour, aye and when necessary to the very minute!"

But; mind you this; not every one can do this, unless they use the astronomical "units," and the prophetic "periods," and the cabalistic "multiple" 360, upon the accurately adjusted records of human history, and if they do, then all can do so! Those who "can" calculate eclipses, and make almanacs have to do so for such as cannot, but most any one can read a calendar, or a synopsis of historical dates, and determine whether they fit prophetic periods or not; but only such as are searchers after truth and familiar with the Oracles of God can determine and prove to others that the application of such periods, to such and such dates, are fitting in the sense intended by the Spirit.

From 1848 to the current year 1906, Mr. C. W. Sargent pointedly remarks that the world has had so many disturbances, national and natural, that we must review, classify, and define the leading ones; and "we" cannot do better than consolidate "his" list for our present purpose. But we cannot agree with him in assigning this epoch to the Seventh Trumpet; because, for manifest reasons, the Sixth Trumpet did "not" end in 1844, with the 391.1-24 years, and the 21st verse of Rev. ix.; but clearly continued on "to" verse 15 of Rev. xi! and therefore is still upon the stage, with "the sick man," still at Constantinople, and the entire Church and Advent body still in doubt as to the "Mystery of God"—which cannot be if the Seventh Trumpet is now on!

A LUNATION OF YEARS—1844-73.

1848. FRANCE. The year opened with political agitation, causing revolution Feb. 22; republic proclaimed Feb. 24, the King having left France; thence onward, until Lopis Napoleon Bonaparte was elected President (Dec. 10) the record is a bloody and continually shifting one.

1848. ITALY. Naples in rebellion Jan. 12; a constitution proclaimed in Sardinia in February. Sicily declared independent April 3; a King elected July 10. Sept. 2, war between civil factions. In Rome troubles began on Oct. 29, culminating in the flight of the Pope Nov. 24.

1848. BAVARIA changes rulers; Denmark suffers a revolt; Holland was placed under a Constitution; Hungary revolted from Austria, and Austria has civil war; Prussia has serious political disturbances, Berlin in a state of siege Nov. 12, and Ireland had its spasmodic civil war. But little progress in constitutional liberty was gained in either of these seven powers, and the rulers regained nearly all of their former authority. Nevertheless these disturbances all over the Continent may be clearly taken as the Seven Thunders uttering their voices all in concert, and as clearly there was no need for John to do more than refer to them, and then be told to omit the details in that
the commotions have been continuous ever since and there was
other work to occupy him.

1849. Opened with a continuance of the war between Austria
and Hungary, resulting in the overthrow of the Hungarians,
through Russia's aid. But Austria suffered from liberal agita-
tion, and was forced to grant a new Constitution on March 4.

1849. Civil war in Tuscany, February; a Republic proclaimed
in Rome, Feb. 9. Sardinia at war with Austria resulting in the
defeat of Charles Albert, who abdicated in favor of his son,
Victor Emmanuel. Geneva in insurrection April 3. The French
enter Rome July 2. Commissioners of the Pope gain control of
Rome.

1850. Prussian liberals gain a Constitution; Denmark's inter-
nal troubles continue, and Austria, Prussia, Bavaria, Saxony,
Russia, and Great Britain endure a disturbed political condition.
The Pope returns to Rome in 1850. Thus in Europe only Nor-
way and Sweden escaped serious civil troubles during these
three years, and nearly all of the Continental nations were un-
der martial conditions; the entire peninsular of Italy suffered
from both civil and external wars, in which liberty suffered for
a time, and yet these wars did not quiet Italy until Victor
Emmanuel was made ruler of the Eleven divisions of Italy in
1870. (Dan. vii.).

The year 1871 marks a close in European troubles. The
Franco-Prussian War settled the Roman question by depriving
the Pope of every vestige of temporal power, and military pro-
tection, save a little personal body guard of some 600—may be
666!—but none of whom come from any European govern-
ments; certainly the Pope is in the Pit. 1872 witnessed the
transition to comparative peace, and by Oct. 1st, 1873, we may
consider the Continent as becoming accustomed to its now nor-
mal condition of strained militarism, its Powers watching each
other, and the Porte, always disturbed as to the Eastern Ques-
tion, and all agog as to the coming conflict between Gog the
Land of Magog and the Kings of the East—whom they do not
yet recognize—because "my people shall dwell alone, and "not"
be numbered among the nations"! Nevertheless "the splendid
isolation of Great Britain" ought to be a hint sufficiently point-
ed to identify her as the prime factor in the future of the Holy
Places! What a solvent of difficulties political, temporal, spir-
itual, exegetical, interpretative, and prophetical is afforded to
us who do begin to grasp the truth as to the identity of Our
Race with Lost "Israel" found again, and unto whom "Judah"
must yet come, in order to be reinstated in God's favor and in
his ancient places!
* SIXTH TRUMPET *
Continued
THE RAINBOW-ANGEL'S OATH.
(SECTION IV)

5 And the Angel; whom I saw standing on the Sea and upon the Earth; lifted up his hand—the Right one—towards Heaven:

6 And he swore by Him who liveth through the Ages of the Ages; Who created Heaven, and the things in it; and the Earth, and the things in it; [and the Sea, and the things in it] that:

   There should be no further temporizing!

7 But, that:

   In the days of the Voice of the Seventh Angel—even while he shall be Commencing to Sound—the very Mystery of God shall be Consummated; verily, even as He hath declared unto His servants—the Prophets!
THE SIXTH TRUMPET.
* HISTORICAL FULFILLMENT *

THE ANGEL'S OATH.

The Mighty Angel, having thus cautioned John as to not writing about the Thunders—yet leaving their general emplacement fixed—proceeds, as it were, to answer them himself, preparatory to consummating the primary purpose of his errand. Taking the attitude of solemn affirmation, standing upon "Sea" (Europe, People) and "Earth" (Asia, Ruling Powers), and calling "Heaven,"—his own literal, and our theological or Latin, Greek, Anglican, and Mohammedan—to witness, he swore by the Ever-living-One—Him in the Veritable Heaven of all the Heavens!—who created these witnesses—of all degrees that "There should be no further temporizing!"—"chronating," no longer a "chronos," or so to speak "delay"; but that the Mystery of God should terminate "with the Sixth Trumpet"—for now—John's then—Now, and our Now—then!—every Seal, Seven of them, had been broken, and to the entire scroll that God had handed to the Lamb, there only remained to close what he himself—the Mighty Angel—had come to effect. His very oath indicates that the Sixth Trumpet-Angel still had the actual controlling place as musical director, but the brevity of what follows shows how soon he was to give place to his successor.

As to the Thunders, and their loud and warlike protestations what a quietus was this oath! No further delay, indeed; for revolution, and devastating war, and widespread disaster in every phase of the temporal and usurped theological management of human affairs in the regions most concerned has followed without any intermission. The Mystical Euphrates has been steadily drying up, the Mystical Babylon as steadily crumbling, and the strength of Gog and Magog disintegrated like clay ready for the hand of its coming evil-prince to mould it for a final cast against the City without walls!

Never was political and theological, dynastic and hierarchial confusion so great as in this closing period of the Sixth Trumpet; for never was the collapse of an edifice of the Prince of Pitch Darkness illuminated with such electric and penetrating light as during this generation has obtained.

It is the modern contrast of the opposing forces, now mortally engaged in conceded deadly strife, that makes this judgment upon all the powers of evil so superlatively final. There can be no recovery from this fall of Babylon upon this side of the Millennium! The outcome of the whole matter is already a foregone conclusion, and it will only remain for the Angels
of the events of the Seventh Trumpet-period to give them, one by one, the several successive vials of Lethean wrath yet due.

In the meantime we have, as a part of the Angel’s oath, the certain promise that the Mystery of God, the Plan of the Ages, as declared unto his servants the Prophets, and by them declared to us, shall from a fixed point of time, and on, be consummated! And it is a restful thought that we, “Gideonites,” have already had a foretaste of, and an inkling as to, what this consummation rests upon, and with hope expects to realize. For who, in reward of faith in the Oracles, and of willing search therein, with all the light in our pitchers (lanterns and dark-lanterns of the very best modern flash-light construction), that oil from the two olive trees could afford, are so favored as those who have already begun to comprehend the truths of Our Identity, with Israel, and have accepted the true and only measuring rod of time? —And what untold increment of satisfaction will accrue to all when all concerned shall see these matters as they are, and add the splendid forces of their now misdirected intellects knowledge, and genius to the task that we have presented so poorly and amid such harrowing difficulties!

Verily, and that not long hence, shall all of these builders look unto and perceive the Rock whence they are hewn, and Sarah who bare them! And verily, in awe before the Little Stone-Throne of the Little Stone-Kingdom, now grown truly mountainous in the affairs of men, shall all men yet acclaim: “Grace, grace unto it! The stone which we builders did reject has become the Cap-stone of Empire! This is the Lord’s doing, and it—(The Lia Fail! and all that it implies)—is wonderful, (“Phail”) in our eyes!”

The “Truth” convinces; great and mighty is it to prevail! Blessed be the God of Israel in that he led us as a group to rally under its spirit in all of our investigations, to print it from the first upon the Covers of our humble Studies, and to blazon them upon, the Obverse and Reverse of the Seal that attests its aim to harmonize History and Prophecy; and so vindicate His Word! And Blest be the God of Gideon who has thinned our ranks of all who do not examine for themselves even the waters of the Jordan ere they drink!

The Truth hath merely to present its proposition and lo, the subjective mind, the spirit of man that is within him, grasps it. Its own simplicity is the all sufficient strength of its demonstration, a fair mind integrates it at sight! But to us alone—at this present—are these matters patent—for blindness in part—and the greater part thereof—has fallen upon “Israel,” until the fulness (plethera) of the Gentiles shall have been consummated! And how imminent today is this long-coming fulfilment! What more than seven measures of wrath to be poured out upon the Seven Spirits of the Evil One, and all of the works of the devil, can yet remain—in a time of the end designated as this current generation by every concentrating ray that focuses down upon it!

Indeed, there is no farther need of “temporizing” (Dodd-
ridge, Gill, Diaglott, et cet.), when this particular Mighty Angel is thus explicit. A "chronos," a "time" taken as a year for a day is no longer possible, and so exegient was his allotted mission that he made John omit what the Thunders uttered—so that he might hasten the King's business! Let us therefore move on, and learn how he continued to transact it.

(To be continued in March, D. V.)
"The King's business requires haste."

CONTENTS:

VOL. II. — Concluded.

The Closing Strains of the Sixth Trumpet.

PART X; SECTION II—VII.

To wit: April 11, 12, 13, Easter-Passover, Eclipse 1903 A.D., to June 1, 2, 3, Pentecost 1906 A.D.

Covering its Clearly Indicated Terminal [3.14159 (π or Pi) year] Past Period.

(To be continued in April, News-Leaflet, etc; D.V.)
**Apocalyptic News-Leaflets Continued.**

*Current Numbers. Eighteenth Set, 1906. Price, $1.00.*

**Vol. II (Continued).**

<table>
<thead>
<tr>
<th>No.</th>
<th>Month</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCXXII</td>
<td>Jan.</td>
<td>The Closing Strains of the Sixth Trumpet. Part X, Sec. 2. To wit: April 11, 12, 13, Easter-Passover Eclipse, 1903 A.D., to June 1, 2, 3, Pentecost 1906 A.D. Covering its clearly indicated terminal [3.14159 (π or Pi) year] Past Period. Preparatory and Introductory.</td>
</tr>
<tr>
<td>CCXXIII</td>
<td>Feb.</td>
<td>Continuing the above; Preliminary; The Rainbow Angel, The Seven Thunders; The Angel’s Oath; Part X, Secs. 2-4. Rev. X, 1-7.</td>
</tr>
<tr>
<td>CCXXIV</td>
<td>March</td>
<td>Continuing the above; The Little Book Eaten; The Temple Measured. Part X, Sec. 5. Rev. x, 8, to xi, 1.</td>
</tr>
<tr>
<td>CCXXV</td>
<td>April</td>
<td>Continuing the above; The Temple Measured; The Two Witnesses; The Court; “42 months”; The Sackcloth Era, “1260 days”; Part X, Sec. 6. Rev. xi, 2-6.</td>
</tr>
<tr>
<td>CCXXVI</td>
<td>May.</td>
<td>Concluding the Sixth Trumpet; The Two Witnesses Slain, Dead and Unburied; for “3½ days”; The Witnesses Resurrected; and the Trumpet continues down to date, Pentecost 1906, 111 years! Part X, Sec. 7. Rev. xi, 7-14. Comments, et cetera.</td>
</tr>
</tbody>
</table>

“Behold! THE THIRD WOE

Revelation xi, 14.

Cometh Quickly!!”
8 **AND** the Voice which I heard, out of Heaven, was again addressing me and saying:

"Go; Take that Little Scroll, which is Open, in the hand of the Angel, of that one standing on the Sea, and on the Earth."

9 So I went unto the Angel, and said unto him:

"Give me the Little Scroll."

And He replied unto me:

"Take it, and Eat—and it will sour thy stomach; although, in thy mouth it will be like unto sweet honey."

10 So I took the Little Scroll, out of the Angel's hand; and I ate it up.

And it was, in my mouth, like honey, sweet: yet, when I had eaten it, my stomach was soured.

11 Then, they said unto me:

"Thou must prophesy again concerning many Peoples, and Nations, Tongues, and Monarchs."
THE SIXTH TRUMPET.
* HISTORICAL FULFILMENT *

THE LITTLE BOOK EATEN.

The Superior Voice now breaks in upon the scene, addressing John directly; and directing him to go and take the little open Scroll from the hand of the Angel standing over Europe and Asia, and withstanding all the machinations of its Peoples, Principalities, and Powers even as had Gabriel, with Michael's assistance (centuries ago, 520 B. C.), withstood, strengthened, and confirmed the actors in the drama (Dan. x., 13, 20-21; xi. 1).

Saint John obeyed at once; and the Angel handed him the little book; directing him to eat or digest it, adding that while sweet to his mouth it would not set well upon his stomach! So John took the Scroll, ate it, and found out that the Angel's caution had been correct!—the experience was bitter. He discovered that the Second Volume of the Apocalypse was practically over—but that he had eaten its third volume! and so, of course, would have to prophesy again; or continue to relate his experience for the benefit of many "peoples, nations, tongues, and monarchs!

We may safely assume that the prospect was a disappointment; for to a great extent the Mystery of God had now been unsealed to John and he had just understood the Angel's oath to intimate a complete ending of the Apocalypse; but now, behold a half of it, the bulky volume in fact of the work, remained to be transcribed! Each volume had been longer than its predecessor! Sweet as had been the reception of this orderly array of truth, and rapid after all, as had been the movement of the drama towards its culmination, so now the stage appeared to be more crowded than ever! It certainly seemed to brook all sorts of long drawn out delay. We have all of us experienced this feeling at the unsuccessful end of the pursuit of chronologically prophetic things! and then, too, have come to the burdensome conviction that such knowledge isolated us still more, and added to the weight of our responsibility, and that to fully understand the whole we must have a quantity of details set in order!

And yet, the Scroll was "little" after all! Its real "length"—chronological duration in so far as the mere Seventh Trumpet was concerned—was very short! only seven unit cycles long! What was it then, that made the volume itself so bulky? We opine that John's feelings were more apparent than real, and more transient than lasting. Daniel had gone through exactly similar experiences (vii. 28; viii. 27!) and it required four visits of Gabriel, and exactly as in John's case, the "doubling" of his prophecies to recover from his haste at drawing his conclusions!
For it was in verse 19 of chapter vii., that, omitting all concern as to the first three parts of his vision, Daniel jumped at the fourth, and found himself “too previous”!

And so, too, have all who, not profiting by this remarkably parallel experience of John, and Daniel, have entirely missed the teachings of the very “structure” of their Revelations!

Daniel’s VIIIth-chapter vision was vouchsafed him to “supply data,” as to the “first three parts” of his previous VIIth-chapter vision; and ended at its juncture with verse 19 thereof! The IXth-chapter vision was Messianic, and interpolated, as it were, and at the same time formed a time juncture of exactly 360 years between the 3d year of Cyrus, and the pollution of the Sanctuary by Antiochus Epiphanes (the “little Horn” of chapter viii. 23-25) in 169 B. C., from whence still another 360 years begin at chapter xii. 1! The “times” referred to in chapters x. 1, and xii. 1, are two, and both “long”: i.e., 1 year for a day or 360 years each, split at the pollution of the Temple in 169 B. C.!

And finally the Vision of chapters x., xi., and xii. was a still further, and more elaborated detailed exposition of the matter concerning the period from the 3d year of Cyrus, to the Pollution, and from thence to 191 A. D., two lunations (59) of years after Barchochbar’s rebellion brought about the final consummation of Jerusalem’s desolation!—from whence another “time” of years fetches us to Gregory the Great!

So John was conditioned to “prophesy again,” or further; that is twice, or as much more, so as by many illustrations, panora-ma, visions, and depictions, pen-descriptions, he might make this “Mystery of God,” embodied in the soon forthcoming Third Volume of the Apocalypse, as plain to others as to himself.

Consequently the Angel at once prepared him for the task by setting him at it in deliberate measurements, before the Seventh Angel actually begun to sound.

But ere we accompany John in this vision it behooves us to consider the nature of the food he had eaten—remembering that “man doth not live by bread alone, but by every word that proceedeth from the mouth of God.” The which in effect, both the Old and the New Testament whose canons were then complete he had received. Let us therefore put ourselves in his place, even as he was put in ours and endeavor to comprehend the fulness of his report. We shall be in the very best condition of reception if we glance over.

SOME RECENT BIBLE STATISTICS.

Space forbids us to be aught but brief in these broad regions; but brevity itself is sufficient to suggest the lines of additional study that cross and recross its well occupied domain, whether regarded as 360, 180, 108, or 62.23 years, all of which fall in the Sixth Trumpet but which latter period is here regarded as the terminal one of the Sixth Trumpet now under consideration. Nor is this latter period without tremendous chronological import in the premises.
Let us here refresh our minds a little: 19 years form a Solar-lunar Cycle; 19 times 19 years a Great Cycle = 361 years, which is close to the Prophetic Standard and multiple 360 years or a time. Again, 71 is a fifth of a lunar year; $5 \times 71 = 355$; and 71 times 71 years is 5041 years, akin to 2 times 2520 years, plus 1 year; and also akin to 5040 years the mystic Platonic number. Now 81, the square of 9, or the fourth power of 3, is a factor even more closely related to the circummetric ratio (3.1416) than 355; for $81 \times 81 = 6,561$, and 20,612 divided by 6,561 gives us 3.141594, &c., while 355 divided by 113 yields 3.14192. We have employed all of these figures before, and found them to crop out all over the cycles of Astronomy, Prophecy, Chronology, and History. Now 5041 divided by 81 yields 62.2345679111, &c., undoubtedly the "ideal" of the period with which the Sixth Trumpet closes.

The Little Scroll, or book, that Saint John took from the Angel of Inspiration—or Interpretation—was clearly the Word of God—the Bible ("Biblos," a book; often "Biblion," a little book, or Scroll). It must have been received in its completed form, comprising both "Testaments" or "Covenants," of which it is the dual "witness." The Bible that thus as the two witnesses thus testifies as to the Plan of the Ages is more open—"wide open"—than any other book in its Library, and more openly published by Our Race, than by any other, and all of this by its New Covenant section, to wit: Israel of the Ten-Tribed origin and destiny. It comprises the Truth, as given by God to "his Servants the Prophets."

These Prophets, while they are one in spirit, are recognized by all as representing two classes, Testimonies, Covenants, and Witnesses, Old and New; and are well represented by Moses and Elias, typical of classes of believers rather than the individuals themselves, seen in the "vision" on the mount of Transfiguration (Matt. xvii. 1-13), although it is sufficient to such as "can receive it" from the mouth of the Saviour himself to regard John the Baptist himself as the divinely-elected dividing individuality that punctuates the two classes and their times and seasons. He stood between the Past and the Future, limiting each, and looking Janus-like both ways. From Moses to Malachi there was no greater prophet than John; and, in a receivable sense, he was "that prophet" foreseen by both: (Deut. xviii. 15-19! Mat. iv. 5-6! John i. 21, 25)—all this not to the prejudice of Peter's further amplification thereof unto Jesus Himself (Acts iii. 22-23).

Both Moses who gave the Law, and Malachi who referred to it, looked unto one who was to turn the heart of the fathers to the children, and of the children to their fathers; and the role of John the Baptist was pre-eminently to effect this very thing—and consequently all who rejected "that prophet" were literally smitten by the curse administered by Titus, unto this day (Dan. ix. 26; Acts iii. 23).

Now from John the Baptist backward, and forward, we have both Covenants, by the testimonies of two classes of wit-
nesses in one family, and it was their evidence that was in the
little book that the Rainbow-Angel held, while he took his sol-
lemn oath. Many have regarded this as implicative of time—a
time of 360 years,—and so in former expositions of the Apo-
calypse have reverted the beginning of its application to that
of the Reformation itself.

In a broad sense this is not disagreeable to sacred and
prophetic chronology as historically fulfilled, for Luther died
just 360 years ago (1906—360=1546 A. D.)! However Luther
was by no means the whole of the Reformation, nor specifical-
ly, so far as we know, of Our Race, who are, fathers and chil-
dren, primarily concerned in this turning or reforming process:
let us therefore look further into this broader matter: remem-
bering however that at the very time, 1546 A. D., when Luther
died the reading of the Bible was actually forbidden in Eng-
land! (1542-57!)

Tyndall's was the first translation of the entire New Testa-
ment into English, completed in 1525 A. D. Add one "time," 360
years; and we have the date of publication of the most recent
English Revision of the entire Bible, Old Testament and New,
1885 A. D.

So much, and a sufficiency, for such broad applications of the
prophetic factors, which we must not forget ramify and inter-
lace over the entire fabric of time; and so, with the intimation
here that we shall have further necessity of referring to the
part played by the Bible, and its two classes of readers and
witnesses anon, we proceed.

That our exposition of this Vision differeth from those of our
predecessors is neither here nor there as to its might for or
against the matter of truth: save that as there be already an
innumerable array of so called interpretations, another one,
more or less, is quite as admissible as any of its predecessors,
all of which wrangle among each other, and it against the whole
of them!

But it is a matter of moment (in the matter of selecting the
proper solution) to separate from all of them the one whose
premises comprehend each, and all, and nothing but, the things
essential and necessary; and this even if all of its own prem-
ises differ in whole and in part from those that have heretofore
been regarded as admissible.

It was from premises as old as Moses and the Prophets that
we were happily assisted to the solution and demonstration of
the One-year Ministry and the 62-Week Avocation of the Lord
at the First Advent; and thus enabled to arrange all of its times
and seasons in harmony with the complete orchestra of Prophe-
cy; and so too at last to ressurrect from contumely and set
the Book of Daniel upon its lot. But, the premises we em-
ployed, while thus as old as the Oracles themselves, were so
new to the undertaking, that to this day, now some dozen
years or more since (Leaflet No. 1, 1893; Daniel Chart, 1895-6),
the solution is still almost completely ignored by all of the so-
called "established" groups of Bible Students and Second Ad-
ventists.
And why? Well, simply because to accept the solution, is to recognize the premises whereon it is built, and to do that is to eat a volume of truth that howsoever sweet as such, will prove so bitter to their stomachs, as to force them to throw up all of their own preconceived premises, and start anew! We know of ourselves the difficulty of such a step. And yet, if such a one had to be taken in order to receive truth and prophecy, by such favored men as Saint John and Daniel themselves, how much the more must their counterparts in these latter times of actual fulfilment, expect to, and realize that they must, experience a similar reversal of ideas, in order to arrive at and appreciate the true Interpretation of the Revelation! At any rate by what authority do they dare to reject the command to go and take the little Scroll from the hand, of any messenger clothed with authority?

After reading through the Asiatic morass of conjecture that has entangled the steps of prophetic students for so many generations, and discouraged their followers over and over again, how sweeter than honey in the honey comb is at last the simplicity of the truth intended! It is the Lion of the Tribe of Judah that hath prevailed. He took the Scroll; for there was none other able; and one by one he broke its Seals; and behold, progressively, from John's day, 96 A. D., down to this, in a sequence of 1900 years, history has fulfilled the Apocalypse jot by jot, and letter by letter; and here we are at the very end of the Sixth Section, of the Sixth Trumpet, of the Seventh Seal!

Verily, out of the eater hath come forth meat indeed, and out of the strong sweetness! Eat it then, my fellow Gideonite, with joy and thanksgiving—it is so thoroughly sugar-coated? that unto thy mouth it will be good;—and what of it if it prove bitter to thy stomach? That is exactly what we need! Strong meat! For surely this is not the day of babes and milk; and our systems are plethorated with nausea therewith. We must reject its entire contents, tone up the system, and from hence forth can digest strong meat—if with John we are to prophesy again!

And what are these old premises, still new, this sweet meat so strong? Why, the very principles set forth in the Oracles themselves, even those by virtue of which we have already been enabled to comprehend much of the Mystery of God far better than any former group of students, to wit: (1) The Literal fulfilment of every prophecy whether itself is written in open, or in symbolic language. (2) An Astronomical System of Chronology. (3) The possession of the one and only, universally applicable, sacred and sabbatic system of times and seasons employed by Inspiration in the School of the Prophets—and thus essential in the School of the Interpreters. (4) A complete and adjusted scroll of Secular History built upon the harmonized evidence of its own original writers and data, independently of any taint of fudging therewith so as to beg the question of its agreement with Prophecy—for
this matter of agreement is the very one in question—Shall we
fear for our faith in Inspiration, and walk gingerly upon the
substance of our hope? God forbid that "Gideonites" should
hesitate to handle any truth to determine its quality, or fail
to do so with due care, ere they take it into their systems. (5)
And generally, we must understand the Philosophy of "Israel's"
typical and actual history, be familiar with the original des-
tiny of Our Race, as its lineal perpetuation; and, above all
things, guard ourselves from mixing up the two Houses, or
Kingdoms, or confusing the literal and spiritual seeds—Both are
essential, as essential as body and soul (Isa. xxxvi.; xxxvii, 1-8):
but the Spirit God himself will supply (Isa. xxxvii. 9-10; 11-28;
"Read" this anew!) This summary is sufficient to set forth
the outline of our premises, new, I grant you, to the treatment
of prophecy at the hands of both the orthodox and heterodox
schools about us; but as old as Moses, that great Prophet
(Deut. xvii., xxviii., xxix), and as everlastingly Young as that
other Prophet like unto him unto whom, hear ye both houses
of Daniel's People! Moses himself hath bidden us to give all
heed.

If therefore, having now come to the critical place and time
of Apocalyptic exposition, and, strange as it is, thus come
down the stream of time to the very place where Prophecy has
as it were actually and just caught up with History, the
junction of vision and interpretation, and if therefore, we have,
in the implied sense, eaten the little open Scroll, and must be
prepared, after our experience therewith, to prophecy again in
the full light of the "Mystery of God" within us, there remains
yet another thing—and but one—to be done, ere we begin; and
it seems to be an essential step, one that must be taken not only
to qualify us for our task—but to encourage us therein, by giv-
ing us a preliminary lesson in advance! For the "Mystery of
God," the rest, or Volume III. of the Apocalypse, abounds in
illustrations, and panorama, of a similar description, and in de-
scriptions of similar visions.

We are either equipped for this responsible task or we are
not; and, in all due confidence and trust in the Spirit that alone
leadeth into all truth them that seek it in the grace of God, and
who alone revealeth that which flesh and blood cannot, we
shall know of ourselves upon investigation and digestion
whether we are led by it, and thus to the solution so devoutly
sought for hitherto by all concerned—whether they were
taught, equipped, and qualified or not. The task which is to
test us is none other than the all comprehensive one of "meas-
uring," "The Temple of God, and the Altar, and them that wor-
ship therein" according to the principles we have found po-
tent hitherto; and, to an interior satisfaction which shall be a
self-evident witness of its truth. We leave the matter there-
fore with our readers— in whose hands we have already placed
the "reed" like a measuring rod.

As a matter of fact, whatsoever Saint John actually did,
(and in a vision one always does as he is bidden no matter
how extraordinary the command), the very process of "eating" or appropriating and digesting the Word of God foreshadowed exactly what has occurred among his companion Christians during the past propetic "year" of 360 literal ones: for, since the death of Luther, 1546 to date 1906, the exact measure of a "time," the two Testaments entire, and, wherever sufficient parts thereof, have been translated into some 360 languages and dialects; and published in an aggregate of at least 1,000,000 times as many copies; and the bulk of this evangelizing work has been accomplished since 1795 A. D., and began to be desired even earlier. For the Modern Biblical Societies sprang up directly from the contumely put upon the Scriptures by the infidel Encyclopedists, and French revolutionists, and the very oldest of them all is strangely enough the "Biblical Society of France," formed in 1792, just before the three and one-half years during which the two Testaments lay dead in the streets of Paris!

The section of the Sixth Trumpet now under consideration cannot be made too plain; and upon the principle of precept upon precept, line upon line, and a little here and there, we are justified in reiterating, ere we proceed: because our point of view is as different from the one generally accepted, as is our demonstrated difference with the usual acceptance as to the prophecies of Daniel in general and the true significance of his Messianic Chronology in particular.

The Mandatory Voice of Inspiration, that of the Mighty Angel, and of the subsequent and superior endorsing Voice, came from the actual Heavens of John's own personal environment, at Patmos; and no matter what they further and symbolically signify, if anything further is necessary; they stand primarily for the authority of God. The mighty Angel reminds us most of Gabriel, the other Voice may have come from a previous Trumpet-Angel, or from any other of the dramatis personae upon the caste; at any rate this Voice had spoken before, fix it therefore as you will.

This superior voice bade him go and take the Little Scroll. We regard this as specifically representing the second half of the Revelation itself, or what "we" find it convenient to denominate its IIId Volume—originally included, enclosed, in the IIId Volume whose Seals had to be broken to reach it!—of course it stood for the whole Bible—but illustrates both Testaments as we shall see.

The Ist Volume was Epistolary and open; John took its contents down and addressed it jointly and severally to each and all of the Seven Churches; As to the II. Volume he took notes on what he saw and heard and transmitted that too—to us unsealed—but in the order as unsealed: as to this III. Volume it was handed to him intact, he ate, read, or digested it, subsequently saw it enacted Panoramically, and finally redraughted it, with additional comments, from inspired memory, and added it to what had preceded.

This IIIId Volume is best designated as "The Mystery of God
—Revealed," it was referred to as such, "the mystery of God" before John received it. He then ate it; and after that was instructed as to the meaning of prophesy again, or further,—the which he did by adding this unto the rest—and so Revealing the Mystery itself. John actually possessed the key to the mystery before he wrote it out; and, as he had eaten the Scroll before the Sixth Trumpet ended, it was consummated in so far as he was concerned, or even we representatively. And all this obtained while the actual exchange of places, between the Sixth and Seventh Angels was or may have been taking place; so that John, our representative, typically anticipated the solution of the Mystery before even the Seventh Angel began to sound: that is, relatively speaking, he by that time had enough previous knowledge to follow, what followed, with sharpened intellect. And so have we, who understand the True Chronology, perceive the "distinction" between "Israel" and "Judah," have vital faith in the Second Return as well as in the Second "Advent," view Judah and the literal Jerusalem, as well as the Heavenly City and its precincts, as the coming glories of the coming King and Golden Age, and all else that such favored instruction and willing acceptance implies.

We must constantly refresh our minds as to John's own actual status, at this particular juncture. He was then receiving in type, or symbolically, what we now possess antitypically, i. e., as actual history, and would possess whether John had foreseen it all at Patmos or not. By that time (96 A. D.) in the process of the Revelation to John himself, all of the Epistles (Vol. I.), and all of the Seals, and six-sevenths of the Trumpets were "open" to him:—and by this time to us their antitypical counterparts are historically ours! What he wrote, or what has been transmitted to us as his version of an Apocalypse, is fixed, and its authorship and authority is committed to it: what we have received since then in the records of history, is equally fixed. Do the two, signet and Seal, type and antitype, agree? If they do it is up to us to draw a just conclusion, and it is certain we must make good judgment or stand the consequences. But we have a right to examine the prophetic Signet critically, and microscope the historical impress as carefully as need be, before we cast our lot re the relation of the one to the other, as to Inspiration; and as to the inscrutable, and therefore "super" human source, from which John himself obtained it.

Thus in the process of unsealing and unrolling the Scroll of Revelation its first half was revealed to John and has been to us historically down to this very year; and not only this second half but the third Volume of the whole remained. It will be seen to serve principally as a series of illustrations and appendices, together with a small section devoted to such time as yet remains ahead of us as to current human affairs.

This Volume was held "open," i. e., not sealed, its contents patent, all of its panoramic depictions plainly exposed to view and digestion no matter who took it. And, as it was in the
hand of the Angel who stood upon the "Earth" and "Sea," its contents manifestly pertained to both halves of the then known world of Powers, and Peoples, Asia and Europe, Greek, and Roman Churches and connections, Turkey in Asia and Europe, Mohammedanism and all of its connections.

So John goes to the Angel and asks for it, it is handed to him with the additional direction to assimilate it: and all this and more before the Seventh and Final Trumpet-Angel closed the drama, in its own due order of Vials.

Now let this position and conception be thoroughly mastered by the "Gideonite" ere he proceeds to prosecute this investigation: he must first understand John's environment and then our own. John was receiving the revelation, we are perceiving its fulfilment. He had seen the whole of the sealed part broken and prophesied; we have seen it literally unrolled and fulfilled in history down to date.

But there was more to come, even an equivalent half there-of, confirming as it were, retrospective, de-pictorial, supplementary, amplifying all and blending the whole and its details from various and most important points of view.

Of course the prospect was full of interest to John, as to all other subsequent searchers after truth; but even then John seems not to have fully understood the responsibility of what was to be entrusted to him, nor to have realized the full scope of its dread import to all the human race since then. So the angel, in handing it to him, bids him "Take it, and eat"—i. e., appropriate its full significance with the added caution that, while sweet to his mouth, as the words of God always are (Psalms, &c.), it would embitter, sour, or prove the very opposite to his stomach!

And John bears evidence that he took it, from the Angel's hand, and ate it up, and found it sweet as honey in his mouth, as all who have gone unto God's angels and taken the scroll of his word into their life and earnest study have likewise discovered—and discovered, too, that its very digestion was a cause, bitterness at heart, of untold heaviness upon their stomach, as it were, for its magnitude becomes a burden, and its possession isolates its holder to what so ever degree it urges him to press its mission before all concerned. I have felt this growing burden ever since I began to study the word of God, and the more one digests of its sweetness the heavier becomes his own consciousness of personal unworthiness, and yet of the necessity of preaching and publishing it, and of the tremendous density of all about him. And such, too, is the testimony of all our correspondents and fellow Gideonites—the bread of life is heavy on their stomachs, bitter, sour, almost in the sense of incompatible with what else goes to support their existence.

In certain moods I have been led to transcribe in pages of manuscript the sweetness and bitterness of such food! The word is to be digested only by a gastric juice that is made of "present truth"—it must be unadulterated with any sectarian
nostrum, or quack tonic such as those sold so noisily at all the so-called groves and fairs and tabernacles about us, nor need we taken wine for such a stomach trouble. The ingredients of the true gastric juice are Anglo-Israelism or the literal, lineal and blood descent and perpetuity of “Israel” lost and found in Our Race; the True Chronology, Astronomical, Soli-Lunar, Secular, Sacred, accurate, circummetric consistent and in systematic harmony: Arithmography, or the plenary, jot and title, inspiration of the word, i. e., of the Law and the Prophets; an interpretation that fits the facts prophesied by supplying their historical fulfilment in an easy, patent, and self-evident manner; a thorough understanding of the Lord’s Mission Life (31.416 years) Ministry (62 weeks) and Coming Millennial Kingdom; a pressing and fundamental faith in the Second Return, as well as the Second Advent; an appreciation of the solid necessity of the literal fulfilment of all the prophecies, no matter how wisely such as deny all this may argue for some spiritual “sufficiency,” or upon prejudiced instruction, false premises, bad history, so-called personal experience, and self-sufficiency.

A book that is written spiritually, i. e., in symbols, is to be understood literally, that is, in facts: such is the Apocalypse; it is not a secret disquisition upon some “secret doctrine,” intended only for adepts, but it is a symbolic statement of serious history, true by jot and tittle, and intended for the instruction and blessing of all who eat it in the proper spirit. There is no secret doctrine in Christianity!
* SIXTH TRUMPET *  
Continued  
THE TEMPLE OF GOD MEASURED.  
(SECTION VI.)

XI  AND he gave me a Reed, like unto a measuring rod, saying:—
"Arise, and measure the Temple of God; and the Altar; and Those worshipping in it.

2  "But, the Outer Court of the Temple, leave thou out; to wit, measure it not:—because it hath been given unto the Gentiles:—even the Holy City shall they trample down!—Forty-two Months.

3  "And I will inspire my Two Witnesses; and they shall prophesy One Thousand Two Hundred and Threescore Days—clothed in Sackcloth!

4  "These are those two Olive Trees, and those two Lamp Stands, standing before the God of the Earth!

5  "And, if any one wills to injure them, Fire proceedeth out of their mouth, and it devoureth their enemies: while, if either one (of Them) willeth to injure one of those, even so must he be slain.

6  "They have power to shut Heaven; so that it raineth not during the Days of their Prophecy: and they have power over the Waters, to turn them into Blood, and to smite the Earth with all sorts of Plagues, as often as they wish.
“And when they shall have finished their testimony, the Wild Beast—him that ascendeth from the Abyss—he shall make war against them;—and he shall overcome, and kill them.

“And (he shall cast) their Dead Carcase into the Marketplace of that Great City,—which is called, spiritually ‘Sodom,’ and ‘Egypt,’—wherein as it were our Lord was crucified!

“And some of the People and Kindreds and Tongues, and Nations shall see their Dead Bodies—Three Days and a Half—and shall not allow their Dead Bodies to be put into Tombs.

“And those dwelling on the Earth shall rejoice over them, and make merry: and will exchange gifts, one with another; because those two Prophets tormented them who dwell upon the Earth.”
THE SIXTH TRUMPET.

* HISTORICAL FULFILMENT. *

THE TEMPLE MEASURED.

There are several very noticeable things to be considered preliminary to any effort to interpret this vision successfully. In the first place the Angel handed John a Reed, which he tells us was like unto a measuring rod; now a reed is much longer than a standard or Sacred Cubit, even six of them in all; or, at 25 inches per cubit, is 150 earth commensuric unit-inches in length (Ezek. xii. 6). In the second place the angel accompanies the endowment with a command to measure three things, the Temple, the Altar, and the People worshipping therein. Note here that the Angel himself does "not" measure the Temple; but only cautions John as to what not to measure, adding however the dimensions of the omitted part whose length was announced as "forty-two months"; that is, 7 reeds long, in that 7 times 6 are 42; and, as the length is given in "time," it is manifest that all of the measurements have to do with Chronology in particular. Forty-two months of thirty days each are 1260 days; which, at a day for a year, are 1260 years. Or, taking the universal rule of the School of the Prophets, 42 months are equal to 360 times 42 months, or to 15,120 months, i. e., the same thing, 1260 years. So far, so good; and John therefore does not need to measure the Court of the Temple, and manifestly omits it.

This brings the Angel and Saint John way across the Court, 1260 years adown the stream of time! and face to face with the very portals of the inner precincts of the Temple proper! We can imagine the Angel, as he passes between the two splendid pillars (standing there like the obelisks of Ephraim and Manasseh centuries before, at the gate of On their Grandfather's temple), remarking whether John began to measure here or not, what he did about the two witnesses—giving the measure of their testimony, even 1260 days, which are 360 times that for interpretation, even as many years, and different ones (note this particularly) than those implied by the term "42 months"—for the very terms being diverse, and the former having been passed over, we are traversing a new period of equivalent length!

There is nothing specific to show that John measured as he went along; nor that he did not; but we submit it is implied he had no need to, as the Angel did specify the distances traversed. Thus far they had come 2520 years, during the latter half of which, or 1260 years, the Angel seems to have occupied John's attention with information as to the two witnesses. In the meantime they pass the Altar, (and nothing implies that John stopped to measure it), and must have passed through
the crowds of worshippers that thronged its age-long inner court. But nothing implies that Saint John stopped to measure or enumerate even them! The Angel's converse seems to have been so absorbing to the Seer that we have no record of any such painstaking enterprise as Ezekiel and his Angelic guide exhibited under similar circumstances (Ezek. xI., xii., xili.).

We have several natural explanations for all this direction and apparent omission to obey. (a) John's very progress, "pari-passu" as it were adown the ages "was" in effect, and to the best effect, his actual measurement thereof. (b) He had to prophesy again, any way; and his subsequent visions, in Volume III. of the Apocalypse, or "Mystery of God," do afford us a set of varied and most minute measurements in these very premises. (c) He already possessed the measurements, having eaten "the little Scroll," and saw the bench marks as he passed along without need to certify them with his reed. (d) In fact Saint John stood in the typical place "we" now occupy as his antitypes; for we have come down in fact through the Temple of Time; and have measured its Altar with most painstaking care; and, with them who worshipped and worship in this ancient Temple have had ancestral records, and personal acquaintance!

But furthermore, and more explicitly to the point as to this measuring rod, or reed. The Greek word is "Kalamos," a cane, whence also "Kalendar"!—an almanack! Thus Chronology in particular is what we have to deal with in this vision, which thus resolves itself into an accurate measure of the Outline History of Our Race in particular; the Hebrew or Abrahamitic one, or as more specifically subdivided into the two houses of "Isaac" (Amos vii. 9, 16), and "Jacob" (Amos iii. 113; vii. 8, &c.), throughout the entire duration of their tangency with their Gentile antagonists.

The very magnitude of this Temple, not made with hands, whose lively stones ye are in dual sense, (since Christ is the Spiritual Seed and them that are his, and "Isaac" in whom we are also literally called "Saxons," or Sons of Saac, is the natural seed from whence the spiritual one is taken), is tremendous. But the Reed, or Sacred Calendar is sufficient to compass all of its dimensions.

Now, that many have proceeded us in this task of measuring Israel's Temple of Time was to be expected, and that so many have continued therat was natural; for where so much diversity arose from these measurements no satisfaction could be reached and rested at. Even the wands or measuring rods of the Egyptian magicians possessed the wisdom and power of serpents; hence we have obtained Ptolemy's accurate Canon (Nabonassan Era Victorian, &c.), and even that of Julius Caesar (O. S.) thence. In fact Egypt's Pillar-Altar is the veritable Gnomon of Chronology. But we must remember above all things that the Mosiac System of time—the Sacred, Sabbath, Jubilee punctuated, and prophetically divided calendars of the Bible—like Aaron's Rod, and while it was a Serpent,
swallowed up all the rest, and now contains them in its Vitals!

Nor is another important item in this matter of the Reed to be overlooked, albeit it is somewhat personal—and we certainly recognize that no prophecy is of any personal interpretation—though most expressly to the parallel point in issue. And that is; after graduating at West Point we joined our first Post, Alcatraz Island, San Francisco Harbor, Calif., about Oct. 1st, 1873; reported to General Morgan, then in command; and, as he was an old friend of the family, were asked to dine with him and accepted. That evening, sitting in his study, he outlined my new, my first duties, and they rathe startled me; so much so that I have never gotten out of the impression made then and there, nor failed to perceive what a ruling influence his orders have exercised ever since upon my own personal career and tasks. He was one of the best Administrators in the Army, and of widely known war record; and was brevity itself. In fact, he couched his intentions as to myself, as I retain its lively impression, about as follows:

"Charlie, I shall make you Adjutant of the post at once, and you will begin upon your duties tomorrow morning at Guard Mounting. Here" (handing it to me) "is a Sextant and I wish you to take time daily for the present, correct the office clock, and get its rate. When this is secured you will supervise the making of a Sun-dial and have it set up in the Garden by the Citadel. Skobell, one of the prisoners, is a fine workman in brass, and can easily construct whatever you calculate for the latitude. And by the way, as a part of your duties are related to the Prison, you will have charge of all the records and must see to it that the sentences, as to their commencement and expiration, are very carefully calculated, for they are allowed a certain rate of commutation per month and year, according to good behavior. I will give you the details tomorrow."

"Yes, Sir!" was all that there was left for me to say!

He then changed the conversation; and after a pleasant evening I went to my quarters—thinking to myself, as the expression goes, that I had "run up against it pretty solid"! However, such was my entrance into the Regular Army, a summary of its first duties, Chronological in every sense!

Alcatraz is a large prison post, situated at a commanding position in the harbor; and my brief six-month stay there was very pleasant, and as you may imagine, busily occupied! I left it about April 1st, 1874, under orders for Fortress Monroe; but during the interim had accomplished all of the work as directed; and so much to the General's satisfaction that he allowed me to keep the Sextant. The sun-dial I understand is still there, at any rate it was in place as late as 1893, when I resigned from the army; and some Tables and Equations devised by me for Prison use, by means of which sentences could be commuted and their expiration determined by "rule of thumb," were adopted and in force when I left the post. But I omit a complete sequence of subsequent coincidences along Pyramid and Identity eye-openings.

(To be continued in April, D. V.)
If you are disposed to go deeply into my line of work, with a view both to help me temporarily, and obtain an inkling of what I guarantee to be the most vital line of truth before the world today, secure what you wish of these Books, and you will probably come again.

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### OUR RACE PUBLISHING CO., NEW HAVEN, CONN.
Prof. Totten and His Ingenious Theory of The Lost Tribes.

New Haven Palladium, February 21, 1903.

Professor C. A. L. Totten is a soldier, author, inventor, publisher and hierophant. Hierophant is set down by Webster as “one who teaches the mysteries and duties of religion.” He is especially hierophant. He resigned from the army to devote himself to the study of the Bible, its chronology and science. He believes that the Anglo-Saxon race is identical with the lost tribes of Israel. His effort to prove this has earned him among thoughtless people the reputation of being a crank. He has brought an amount of erudition to the subject that staggered belief. He has written a series of bibliographical books, called “The Our Race Series,” to prove his position and get others to admit it. He has as many followers scattered over the world as Elijah Dowie has centered in Zion. He is a man that for real ability can give Dowie cards and spades and have some left over.

The critic and the fool may say what he pleases about Totten’s lost tribes theory. If he has not established his case, he has built up a monument of human ingenuity in the effort to establish it that is more intricate, more ingenious and more wonderful than the Baconian cipher of Ignatius Donnelly was ever conceived to be.

Totten is a soldier, who comes of a family of soldiers, whose son is now a soldier. He was graduated from West Point in 1873, and after rendering distinguished military service from that time to 1890, he became professor of military tactics in Yale. In 1893 he resigned his position to devote himself to his theory of the lost tribes. In West Point he was distinguished in mathematics and dialectics. It was here he became grounded in astronomy and laid the foundation for his future researches. His full name is Charles Adiel Lewis Totten. He was reared in the Episcopal Church, and had his taste for Scriptural study imparted to him by a rector who preached from the Old as much as from the New Testament. For some time he was a disciple of Swedenborg. At the same time he made a study of modern spiritism with other students at West Point, and held seances. He was in danger of complete infidelity when his attention was attracted to a pamphlet entitled “1882, Coming Troubles On the Face of the Earth. The English Speaking People Daniel’s Fifth Empire.” He has since devoted himself to showing that this is indeed true. All that he has possessed has gone to his work. He has tons of plates, tons of books and charts waiting purchasers, and several manuscripts of unprinted books waiting means of publication. He is a wonderful man. If he has made a mistake, it is a wonderful mistake.

Professor Totten has been fortunate in his family life. A photograph of which he is especially fond, shows him with three of his children on his lap, Jim, Tephi, and Eda. The picture was taken in 1884 and the children are grown up now. The boy is in the army and may have as distinguished a career as his father has had. Personally Totten is a most earnest and loveable man. He talks with a simple force and directness and is democratic in habit and speech. His friends sometimes call him a rolling stone. He comes at it from the other side and says: “I do not intend to gather any moss: it is the truth I am after.”

(Lynn W. Wilson.)
The King's business requires haste.

CONTENTS:

VOL. II. — Concluded.

The Closing Strains of the Sixth Trumpet.

PART X; SECTION II—VII.

To wit: April 11, 12, 13, Easter-Passover, Eclipse 1903 A.D., to June 1, 2, 3, Pentecost 1906 A.D.

Covering its Clearly Indicated Terminal [3.14159 (π or Pi) year] Past Period.

(To be Reviewed in May, News-Leaflet, et cetera; D.V.)
## The Our Race News Leaflet.

**Back Numbers. Seventeenth Set, 1905. Price $1.00.**

<table>
<thead>
<tr>
<th>Issue</th>
<th>Date</th>
<th>Content</th>
<th>Supplement</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>MCCIX.</td>
<td>Aug.</td>
<td>Final Corroboration. Our plan in Biblical Chronology. The forthcoming Eclipse.</td>
<td></td>
<td>$0.10</td>
</tr>
<tr>
<td>MCCXII-III.</td>
<td>Nov.</td>
<td>Notes, Queries and Replies upon International Affairs; Current Events; Interpretations; et cæter.</td>
<td></td>
<td>.20</td>
</tr>
<tr>
<td>MCCXIV-XXI.</td>
<td>Dec.</td>
<td>The Early Story of Ireland. The Land of Mystery, and the Western Lodge of Primeval Free Masonry Illustrated, and Large Chart. (65 cts.)</td>
<td></td>
<td>.50</td>
</tr>
</tbody>
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Renewals of Subscriptions are now due, and will be welcomed from all who are yet behind. Remember, this effort to vindicate the Word, to furnish “Meat in due Season” and to sell “Oil” is entirely dependent upon “Gideon’s Band.” Do not forget us.

Please send us your *permanent address*, on a local, “Souvenir,” or a personal, “Mailing Card;” so that we can file them alphabetically, and at the same time obtain a unique list of Gideonites!

We have received a photograph from a goodly number of our correspondents; but our album is still waiting for many faces with whose correspondence our letter folios are already well filled. Have you sent us yours?
SIXTH TRUMPET.

* HISTORICAL FULFILMENT *

(CONTINUED.)

Thus, from 1873 to 1903, 30 years (360 months!) my line of work has been chiefly Chronological and, manifestly from some mental trait, as well as that original inception, at Alcatraz, has been principally directed to perfecting a Standard Metron—or a scale of time harmonizing the several Secular and Sacred Scales that underly the measuring and adjustment of History first, so as to verify, or at any rate to test, the accuracy of Prophecy—last; or first and last.

So much has this been so (as every subscriber to the Our Race Series and News-Leaflets knows) that it has no doubt contributed not a little towards reducing “Gideon’s Band” down to its normal strength: for a very large percentage of my correspondence shows that Chronology, and its kit of tools as hand made and ground down to a fiducial edge in and for the prosecution of our own labors in the premises, has proved a serious cross for others to bear. We certainly are most thankful to those who have appreciated the supreme necessity and value to all of these Chronological Studies. They were clearly the logical prerequisite to any accurate measurement of the Temple of Time. As the Reed was handed to John, “before” he could test the template of the Temple, but after he had eaten and digested the little hand-book of its plans and specifications, so unto us as a group, addressing ourselves to a similar task in our own small way, and at so late a date, has it been paralleled in our own experience, and to a degree, when we survey its mass of data and results, that is certainly remarkable.

PERSONAL FACTS, "RE" RESULTS.

In 1876, on the way back to Amherst from the Centennial, we ran across Charles Casey’s “Philitis,” purchased it, and from that time took a lively interest in everything relating to the Great Pyramid as a Sacred Monument.

In 1873 we quite as accidentally ran across our first “Anglo-Israelite” pamphlet, purchased it, and then followed the topic up and down from every source we could reach.

In 1882 our interest in these topics led to the suggestion and adoption of the Great Seal Medal by the Government, and we began to write the History thereof.

In 1885-6, while engaged in all of these related Studies we entertained Edward Hine for several weeks, and secured from him a fund of further information at first hand.

At this time, so much was I impressed with the growing importance of this multiplying and Scientific topic; that I natu-
rally offered to drop things and start out with him across this Continent lecturing thereon, and advocating it so much as my endorsement could. But Mr. Hine preferred to pioneer the land alone, and it was clearly not time for me to take the field!

In 1889 we came to Yale and became involved in the present publication of our Studies upon all of these topics, so that at the expiration of our tour of duty it was clearly our duty to "stand by the stuff." So in 1893 we resigned from the Army and the results of our labors for the succeeding decade are well known and speak for themselves.

In 1903 Our Metron was found to be practically fiducial and we began to measure (interpret) the Apocalypse therewith; and now:

In 1906 we find ourselves half through the task, and ready, God willing, to continue the measuring into Volume III., "the little book," loaded as it is with many diagrams crossing the Temple this way and that, and promising new light to all concerned just because our Reed is perfect and our premises irrefragible.

Thus the very dates that have punctuated our joint and several experiences in the course of this undertaking have seemed to fit its own situation quite as astonishingly as they do those of the grander scheme of Israel's times and seasons! For instance: time and again have we taken up the Book of Revelation, to try and secure its rational solution—only to lay it down, time after time, with no satisfactory results to record. We could not but consider that the Book of Daniel had been practically solved.—But the Apocalypse! We simply could not get at its system, nor understand it, we tried each system that was suggested faithfully, examined the various works thereon, but found them, one and all, either inaccurate, or forced, and of course none of them founded upon premises that we felt satisfied were quite as fundamental to its solution as they were to the prophecies of Daniel; to wit, Astronomical Chronology, Pyramidal proportions, Arithmographic rhythm, the Identity of Our Race and Israel, the Literal Second Return, and Second Advent, et caetera. Such elements we could not but feel to be absolutely essential to the Apocalypse as they had been fruitful to the solution of Daniel, and we possessed them together with a well digested compendium of History both Secular and Sacred as set forth in the Our Race Library. But the main thing was missing, the plan of the Apocalyptic Book, and a final satisfaction with the sharpness of our measure.

Consequently, as the Leaflets show, we drifted into kindred fields, and let that one continue to lie fallow, until April 11, 12, 13, that remarkable Easter-Passover-Eclipse where at and on, and almost as if by inspiration—and certainly in such a mood akin there to as we have all experienced at a moment of enlightenment—there flashed upon us a satisfaction with our "Reed" and the demonstration (as set forth at once in the News-Leaflet of May-July, 1903) that it fitted the Template of the Temple to a T! And at once the Apocalypse was recalled,
its plan flashed forth just as readily, we reviewed our manu-
script notes and soon got at its actual publication (Leaflet
Aug.-Nov., 1903); with what results, and to what point you
know; and yet as it were we are but just on time, Even at
this present date!
Ezekiel had seen, as it were, "Wheels within Wheels"—and so
Trumpets are within the Seals, even the Seventh one; and
Vials within the Trumpets, even within the Seventh one; and
so, Seals the Seventh; Trumpets, the Seventh; and Vials, the
Seventh, all end together; and yet were, are, and cannot but
be consecutive, the one after the other, and so, the Seventh of
each ending together! Ezekiel saw the Temple, too, and he and
his Angel guide made detailed measurements around, about,
and in, and through it, this way and that—but always on a
different base line. Is it to be supposed that his guide took
John in any other than a similar way? Or that Gabriel varied
his System with the greatly beloved man Daniel?
But, ere we resume our present task, let us recall for a mo-
ment the plan or system of the Apocalypse. As it was written
and Sealed, and as it was unsealed and read, so, and so only
can it be understood or interpreted—Seal for Seal—trumpet for
trumpet—vial after vial! It came to John in three Volumes,
The Epistles, The Sealed Volume, and the Little Scroll within
it! Volume I. was a continuous scroll, written to the repre-
sentative Church of Asia (Minor), handed to its several mem-
bers all at once, and intended to be read by each and all so long
as the several lamps upon the Candle Stick kept burning. As
they all read all the letters at the start, so their successors
have read all the letters ever since; and by the light of these
lamps may read the other volumes too.
Volume II. was likewise a continuous scroll, sealed in seven
consecutive sections, no anticipating from the one in hand to
the next one was intended by God or was possible to the Lamb,
or to his Apocalyptic Angel, or to John, or to the Churches of
Asia, or to us, or to whom we transmit it!
Each section kept pace with history down to the succeeding
seal. Thus four similar ones succeeded each other, all Roman
Horsemen, and riding over equal courses. Then followed two
others (Seals) with specific time measures, easily assigned to
their historical places. But the Seventh Seal, upon being
broken, revealed a distinct departure from all of its prede-
cessors. It had seven Governing Angelic Trumpeters to keep
time with the several movements of its Opera; four of them
quite similar in Chronological measure; and three others, so
completely different as to be termed "Woes" as well as Trum-
pets. Two of them, both Ottomanic and Specific as to times
and seasons, have now held the stage of History to the satis-
faction of Prophecy, and we stand ready for the Seventh Trum-
pet to usher in the third and final Woe.
We have the Libretto in hand, and, of course, can now an-
ticipate the action somewhat: and we have certainly taken the
III. Volume into our possession. But it is clear that in the
sense that none of the Trumpets had been exhausted, nor even heard before the Seventh Seal was broken, and then only in succession, so, now, none of the Vials can have been poured out yet, nor can they be until the Seventh Trumpet discloses the Mystery of God, and sets the Vial-Angels free to empty them—also in succession!

Such was the plan of the Apocalypse, as it was received; such too has been the plan of history to which it fits: hitherto in its orderly progress have we come, and now been equipped for the future with digested data, a sufficient measuring rod, and have but to test it upon the general ground-plan of the Temple, and must do so rapidly in the brief time left, ere the Opera led by the Seventh Trumpeter is resumed in earnest of the End itself!

Consequently, we fellow Gideonites, have been gifted with the Reed of the True Chronology—six-fold; Solar, Lunar, Planetary, Sabbath, Jubilistic, Arithmographic! And who more than our own little Gideon's Band have so painstakingly remeasured the Temple, and the Altar itself, and the Worshippers withal!

In this sense, you must see of your own selves that you stand as it were in John's place—as he once stood in Ours—having come along literally over the very same line of direction and measured all of its details, that he came in the Spirit and by the Angel led! It is now some ten months since our last expository Leaflet upon the Apocalypse was issued (March-April, 1905!) but just glance over the intermediate Leaflets and see for yourselves how busily we have all been engaged at measuring! Why even the Altar has not escaped your close attention, and certainly you have been concerned with both those who tread down the Outer Court and those who worship in the Inner one. And unto whom else than unto the two Houses whom he hath chosen, hath God at any time said, 'Ye are my witnesses'?

The Two Witnesses.

But let us resume, and revert to the "two witnesses" so as to identify them whom the Angel guide spoke about to John. There can be no possible difficulty in this for us, instructed as we now are as good scribes in identifying them; but how our predecessors have spattered at the mark! Well, the less said the better; their premises were unequal to any true solution, nor do any two among them seem to agree upon even a faulty one.

The Oracles of God define the value of evidence: there must be two or three eye-witnesses (Num. xxxv. 30; Deut. xvii. 6, 7; Matt. xviii. 16; 2 Co. xiii. 1; 1 Tim. v. 19; Rev. xii. 3; xix. 15). The Law and the Prophets are two witnesses (Rom. iii. 21), and both bear witness of Christ, the Coming King of Israel. All Israel, even Judah and Israel, ye are witnesses, the twain of you (Josh. xxiv. 22) The Lord, and His Anointed One are two sufficient witnesses (John v. 31, 32; viii. 18), Yea and the Spirit also (Heb. x. 15, compare John viii. 18, &c.).

But chiefly, for this present purpose, "the two witnesses"
THE TWO WITNESSES.

referred to by the Angel who conducted Saint John across the Temple, by its Altar, and through its Worshippers are explicitly defined by Isaiah in his xlii chapter, verses 9, 10, 12, and chapter xliiv. 8, 9., compare Rom. iii. 21, and 1 John v. 7! These are the two “witnesses,” even “all Israel,” to wit, both houses, or Kingdoms: “Ye are my witnesses saith the Lord,” ye blind with eyes, and deaf with ears! O Jacob and Israel! (Isa. xiii. 8, 9, 10; compare verse 1).

The Two Olives.

And, as to the “two Olives,” trees or branches, for they are the same at same! (Zach. iv. 11, 12); are they not as Jachin and Boaz, Strength and Beauty, at the portals of the Temple; and like the two olive-wood Cherubim covering the Altar (1 Kings vii. 23, 31, 32), and like unto the two doors, also of olive-wood? And doth not the High Priest wear the Urim and Thummim, Light and Truth, for the two Houses of Israel, within his breast-plate, and beneath the twelve insignia of their several tribes?

Speaking about the Urim and Thummim; I was approached the other day—(within a fortnight)—by a Jew, (one driven here by Russian oppression, and now in quite prosperous business), for my interpretation of the

SEAL OF YALE COLLEGE.

Well, I had never cast a serious interpretative thought thereon before, but it was easy enough to off hand the Latin motto, “Lux et Veritas”, so I said Why that motto means “Light and Truth”.

“But,” said he; “the Hebrew is what I was asked about, and cannot read;”—(he spoke “Yidish” only):—“I want to tell a friend the signification;” to me the nearest (phonetic) I caught at—“means Light and Perfection.”

Why, said I, it is plain enough now; it is merely the Hebrew of the Latin motto itself: “Lux et Veritas” is “Light and Truth”; so is “Urim and Thummim”—the two “Talismans,” put within the High Priest’s Breast-plate, to guide the whole (12-Tribes, but two Kingdomed) House of All Israel! The Bible is the Breast-plate of Our Race, its Shield; Its two Covenants
are full of Light and Perfection, Prophecy and History, Promise and Fulfilment, Moses and Messiah. Both Covenants, Judah and Israel!

"I see," said he, "that is it, Urim and Thummim,—that is what the rest must mean. I thank you."

So I walked away to my train, in quite a train of thought!—that I had never before thought thereon, and that just now it was sent as it were to fit into our wants as Gideonites! The hand was full of water, and the water without speck—I"lapped," and went along; and it was only in reading this very last revise of this "copy" that it strikes me, that this "message" seems to have been "sent," and that I ought to break open my type to make this insert.

Take it as you will, there is "the little book" wide open;—its Old and New Testaments; the Bible; the High Priest's Breast-plate; the Law and the Prophets; Moses and Messiah; Light and Perfection; Prophecy and History;—and above is One God, whose Name is One, Blessed forever! Amen, unto Amen; and Amen.

And my friends, did the Olive decline to be King of the trees? Because the two Kingdoms of Israel knew they had, in faith the substance of hope, a coming King! But let us be more minute: Judah is explicitly designated as an Olive tree, (Jer. xi. 2, 16!) and so as to Israel, by Hosea, a special prophet to that Kingdom (Hos. xiv. 1-6)—These be the two Olive trees, even Israel, and Judah the two ancestral houses of Our Race!

But, must we add more? Then, if the need be thus, let us, like Zachariah, awaken out of sleep and see! What seest thou? The representative Candle-stick (Zach. iv. 2; 3; 7; 9; 11; 12; 13; 14) the two olives; the pipes twain, the Altar (even the Stone of Israel which has been measured, Leaflet ccx-xl.), and their interpretation (verse 14) even the two chosen ones, anointed, married to the Lord, those only who ever Worshipped in the Temple, and Served at its Altar!

The Two Prophets.

Now the Angel calls them "two prophets," too! And are they not? And if not, who, pray, holds their place? Just think of the duality of their representatives. That Prophet, and that Other Prophet like unto him; Moses and John the Baptist; Moses and Elias, when there were three witnesses upon the mount; Judah and Israel; the Law and the Prophets; the Old Covenant and the New; even the One Bible with two Testaments; like the One Candle-Stick, with two pipes; or the One Olive Tree with two branches; and the one Altar, and Capstone, and Ark, and one Race yet two houses, and one Stick because a fascine made of 12, yea of 13 counting the battle-axe within the bundle!

So it is plain to us, measure in hand, and with as much of the little book digested as thus far possible, that the two Testaments of the two Houses of Israel of Our Race, are clearly meant by the two witnesses, prophets, olives, and candle-sticks—for though they had but One Candle-stick, and that seven
branched, while they were united, in their separated, sack-cloth day, they each had a candle-stick apiece—one for each Covenant!

The Two Houses.

These two houses, held the oracles, old and new; and the prophecies old and new; and as often as their enemies would injure them there was fire aforetime provided, and when Our Race undertook to war with their enemies whose banner ate the dust? And have they not shut up heaven, their oracles, even during the 1260 years of their sack-cloth prophecy? Have they not turned the waters into blood, deluged the Continent with wars, almost literally, and smitten the earth with all sorts of plagues as often as they would, or rather as these oracles agreeably foreordained? Did even Satan's embargo of death prevent their testimony and prophecy?

So there can be no reasonable and remaining doubt as to who these witnessing—olive-oiled—light-bearing—prophetic people were, and for a time were not, and yet now are!—for verily, like John, they, too, are prophesying again, in that they have been dead and their bones scattered all over the valley of death (Ezek. xxxvii.; Rev. xi. 7-10), for three and a half days or years. Let us therefore close this section of our survey and interpretation by applying the Reed like a measuring rod to one phase of their history in its broadest outline—for we shall have enough of other details to investigate anon!

GENERAL CHRONOLOGICAL STATEMENT.

As the Lunar years are but 2445 Solar ones, so 3780 Lunar years are but 3667 Solar ones; but 2520 equals 2 times 1260; and 3780 equals 3 times 1260.

Now from the birth of Abraham, the Father of both Fleshly and Spiritual Israel, in 2007 A. M., there extend 3780, or 3 times 1260 Solar years to the outbreak of the French Revolution: 2007 A. M., plus 3780 years, equals 5787 A. M., or 1788-89, and on May 5th, 1789, the States General met, and on June 17, 1789, constituted themselves the National Assembly.

In the same way, reckoning along Lunar years from the 21st year of Isaac, in whom both Fleshly and Spiritual Israel are called, we arrive at the end of the French Revolution, seven "times" later. Thus, Isaac was 21 years old in 2128 A. M., (see Leaflet No. ccix.), but 2127 was Abraham's 21st year of faith, reckoning from his 99th year (Gen. xvii. 1-24-27); therefore, adding to 2127 three times 1260 Lunar years or 3667 Solar ones we have 2127 A. M., plus 3667 years equals 5794 A. M., or 1795-6 A. D., and the Convention closed upon Oct. 26th, 1795 A. D.

It is thus manifest that there is a direct relation between these prominent dates in the life of Abraham, and Isaac, and the French Revolution; in fact, the multiples 21 and 120 expose enough of their relation at the start of the series to make us investigate along suggested lines; for 21 times 120 years equal 2520 years, and from the birth of Abraham, 2007 A. M., to the 21st year of his faith, 2127 A. M., is 120 years! Et caetera.
But lest some shall even yet take issue with such deductions let it be remembered that all of our dates are contained in the Studies of the Our Race Series, can be easily verified and that our methods are both scientific and constant. In other words we are pleading no special case, but studying a single one which the Spirit of Inspiration itself saw fit to give a prominent place in the Apocalypse.

We should greatly prefer to tabulate all such interesting matter and could do so in an innumerable set of ways, but it is manifestly beyond our means; so it must suffice us to hear in general that; if all these things are so, then it should follow that, coming down the stream of time from each of the primary dates above given, and from the one on Solar, and the other upon Lunar time, we ought to arrive at several sets of groups of years all of which are closely related to the testimony of these two witnesses, and round up, as it were, in the hebdomad of the French Revolution itself. And this is exactly what does occur throughout each system. For instance, running down along the Abrahamitic line on Solar time, because it is simplest, we have the following outline:

The year 3270 A. M., 730-29 B. C. was Jotham's 16th and last year, and the 8th of Ahaz., his associate, the 17th of Pekah, and the 48th year of the Olympiad. In it Pekah and Rezin came against Ahaz (II. Kings xvi. 1-9) and Isaiah came to Ahaz with the Prophecy as to 65 years (Isa. vii. 1-9). The latter date back (48 years) to 3222 A. M. or 777 B. C., the first year of the Olympiads, and run forward 17 years to the 65th year of the Olympiads and run out with Israel's Kingdom—that of Our Race—"no more a people," i. e., lost, divorced, Lo Ammi! The year is thus one of the most important in the times and seasons of the House of Israel, who since their acceptance under the Second Covenant have always been the chief custodians of both Testaments or stood as one for the two witnesses, in the possession of the Bible.

So we may consider the House of "Israel" alone in this measuring, because "Judah" has but one part (the "Old" Testament) of the Oracles of God, while Israel, being under the "New" Covenant and called in Isaac's name both literally as well as spiritually, possesses both New and Old by inheritance, to wit; the Complete Bible.

When Gabriel last appeared to Daniel he stood at the Center of the River and swore 1260 years, with "both" hands; the one forward towards Daniel, and the other on towards us; even 2520 years in all reaching to 1928 A. D.; and he then added 30, and after that, 45 more, reaching to 6001 A. M., or 2002 A. D., for the complete measure to the Millennium "fully come."

A central place was one of Gabriel's natural positions; once between the banks of Ulai (Dan. viii. 16); and on the Great River Hiddekel, (Dan. x. 4; xii. 6); and so, as the mighty Rainbow-Angel, he also takes a central position—upon Earth and Sea (Rev. x. 2.).

He may have typified the center of the Temple, and thus have stood at a point midway between the 42 months, and its
following 1260 days; again 2520 years in all; but in point of fact he seems to have stood at about 1873 A. D., midway between 1844 and 1903 A. D., with a period (3.1416 years—more or less)—extending down to 1906, still to be added! Gabriel always stands at the dividing line.

This year 729 B. C. is also central to the "month of devouring" (Hos. v. 7-14) at the close of which Samaria fell, while seven years earlier, when Ahaz became associate with Jotham marked the initial captivity that of "the two and one-half tribes" by Tiglath Pileser. So 729 B. C. is (for many reasons too numerous to enlarge upon here, vide former Studies) a very notable punctuation in the Temple of Time; and in fact is taken by the Rainbow Angel as the beginning of the "42 months" assigned to the Court of the Gentiles. It is well taken, too, because Israel's domain, then being overrun, was literally the Court or outlying region of Palestine and was the first section to suffer from Gentile inroads.

But ere we go on, let us fix some of these points in diagramatic form, for it simplifies the measurements that we desire to bring out into prominence. The following will merely need examination for establishment; and a reference to the Our Race Series for amplification.

### THE TEMPLE OF THE FAITHFUL.

<table>
<thead>
<tr>
<th>Solar.</th>
<th>Lunar.</th>
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<tbody>
<tr>
<td>A. M.</td>
<td>B. C.</td>
</tr>
<tr>
<td>2007</td>
<td>Abraham Born. 1992</td>
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<tr>
<td></td>
<td>&quot; year of Faith. —99 y.</td>
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<tr>
<td>2010</td>
<td>Isaac Promised. 1893</td>
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<tr>
<td></td>
<td>—21 y.</td>
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<tr>
<td>+1260 y.</td>
<td>Abraham. 1872</td>
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<tr>
<td>21st year of Faith.</td>
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<tr>
<td></td>
<td>Isaac. —1222 y.</td>
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<tr>
<td>3270</td>
<td>Isa. vii. 1-9.</td>
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<tr>
<td></td>
<td>+1260 y.</td>
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<tr>
<td></td>
<td>+1223 y.</td>
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<tr>
<td>4530</td>
<td>Justinian. 573 A. D.</td>
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<tr>
<td></td>
<td>+1260 y.</td>
</tr>
<tr>
<td>5790</td>
<td>French Revol. +1222 y.</td>
</tr>
<tr>
<td></td>
<td>+4 Witnesses Dead.</td>
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<tr>
<td>5794</td>
<td>End of Revol. 1795 A. D.</td>
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</tbody>
</table>
ISRAEL'S SEVEN TIMES.

+30 y.

31 3252 747 1st of Nab. Rise of Assyria.
+4 y.

35 = 3256 748 Month of Dev'ng begins, Hos.
+7 y.

42 = 8 3263 737-6 2½ Tribes (1 Ch. v. 26.).
+7 y.

49 = 15 3270 730-29 B. C. (Isa. vii. 1-9; Rev. xi. 2!)
+8 y.

57 = 23 3278 721 B. C. Israel again invaded.
+6 y.

63 = 29 3284 715 Samaria falls, 3½ Siege.
64 = 30 3285 714 Israel deported. Lo Ammi!
+2520 y.

5805 1806 A. D. Napoleon! Fall of Rom. Empire.

Thus 729 B. C. is graphically important in Israel's times and Seasons, and a marked punctuation in the Temple of Isaac's Sons, the Anglo-Saxons.

Let us now connect this point, selected by Inspiration, to wit, 729 B. C., with the French Revolution. We cannot load a page with details but we can set forth enough to indicate where to go for the rest, i.e., to the history of the years specified.

THE TEMPLE MEASURED.

1991 3½ y.


B. C. = 733 732 731 730 729 728 727 726 725 = B. C.
"Court of Gentiles" — 1260 y. "42 months" Rev. xi. 2.

A. D. = 527 526 525 524 523 522 521 520 519 = A. D.
"Sackcloth" Era +1260 y. "1260 days" Rev. xi. 3.

A. D. = 1787 1786 1785 1784 1783 1782 1781 1780 1779 = A. D.
The Two Witnesses. From Nov. 29, 1791 A.D.
Dead "3½ days." 1792 "Priestly office forbidden"
Rev. xi. 9. 1793 "Freedom of worship restored." May 30, 1795 A.D.
THE TEMPLE MEASURED.

THE TEMPLE OF TIME
Measured with a Reed or "Kalamos,"

(1 Reed = 6 Cubits at 25" = 150" long.)

That is, with a Calendar; like or just as one would
With a Measuring Rod.

"42 Months" = 1260 "Year-Days."

OUTLINE.

A. M. | B. C.
2007  | 1992
3.5   | 8

\[
\begin{align*}
&1893.5 \text{ y.} \\
&2010 = 1989 \\
&+1260 \text{ y.} = 1260 \text{ y.} \\
&3270 = 729 \\
&+1260 \text{ y.} = 1260 \text{ y.} \\
&4530 = 531 \\
&+1260 \text{ y.} = 1260 \text{ days.} \\
&5790 = 1791 \\
&+3.5 = 3\frac{1}{2} \text{ days.} \\
&5794 = 1795 \\
\end{align*}
\]

N. B.—Of course, interior dates of month and day
cannot be expressed in such an outline. It deals in
whole numbers only, and additions are mere approximations.
THE TEMPLE OF TIME, YEARS ITEMIZED.

A. M.
2007 to 2014 A. M.
Add 1260 y.

3267 to 3274 A. M.
Add 1260 y.

4527 to 4534 A. M.
Add 1260 y.

5787 to 5794 A. D.

<table>
<thead>
<tr>
<th>A. D. Edicts of</th>
<th>Abram. born</th>
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<tr>
<td>1993-92 B. C.</td>
<td>3 1/2 years</td>
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<td>1992-91</td>
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<td>1991-90</td>
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<td>1793-94</td>
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<tr>
<td>1794-95</td>
<td>The Two Witnesses</td>
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<tr>
<td>1795-96</td>
<td>Dead, May 30, '95</td>
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</table>

*Edicts of Justinian.

**Dion. Exig. Institutes Digest Pandects Novels.**

"42 Mos."

Rev. xi.

"1260 days"

Rev. xi.

"3 1/2 days"

Rev. xi.
Now hearing all of these things in mind, let it be remembered that it was from 531 A.D. that, (from the exertions of Dionysius Exiguus), the B.C. and A.D. reckoning began. That is 532 A.D. counts as year 1, and 1582 A.D., when Gregory had to correct that system, was year 1051 thereon. In 209 years later, or 1260 years from 531 A.D.! the French Infidel Calendar supplanted it and the Revolution was in force, the two witnesses slain and the "3½ days" or years began, 1791 to 1795 A.D. Thus the Apocalypse rang all the changes of the times and seasons referred to by Daniel (vii. 25!) Since when judgment has sat, and the dominion of the "horn" has been taken away to consume and destroy it to the end (Dan. vii. 26!) for Papal Rome was not in any sense acting the part of the two witnesses but the Bible Society of France was!—And, from that day to this, recovering her strength, "Israel" is fulfilling all that Daniel forewrote for "the People of the Saints of the Most High," to wit, his own people (Dan. vii. 27; ii. 44; xii. 1).

And so we could go on indefinitely multiplying illustrations; for with a correct system of Chronology, and the Prophetic Metron, and a familiarity with the history of the People who worship in the Temple, and have the literal Altar of Incense in their own Westminster, it would certainly be strange if we could fail at measuring prophecy against their times and seasons.

And in passing this point it is very interesting to note how wonderfully this "Reed,—like a measuring rod," fits the very dates and measurements we are considering; yea even in the most unlooked for manner. For instance, we have just called attention to the relation between 532 A.D., and 1582 A.D., to wit: 1582—532=1050; but, 1050=7×150: now, as 42=7×6, the "42 months" are 7 Reeds long or at 6 cubits of 25 inches, or 150 inches each are 1050 inches!—The very same number of years between 532 and 1582 A.D.! the remaining 210 inches, or years, making up the 1260 inches or years to 1791 A.D., because 532 A.D. must be taken as inclusive.

Now we could probably fill several Leaflets with wonderful memoranda as to these periods as soli-lunar cycles, dates of moment, measurements of Papal times and seasons, and so forth; but we merely wish to show that "time" is the intention, and that its Temple is that of "Our Race" taken in any and every sense; the House of Daniel's People;—"the house that Jack built"—as the old folk lore of the Saxon-Black-Forest Legends puts it. Those who can't see this may the God of Abraham, Isaac and Jacob help! Those who can,—but won't, may the Same One constrain until they do! If there ever was a sin against the Spirit of "present truth" and "meat in due
season," it is that of the persistent—and inconsistent—rejection of exactly what "Gideon's Band" stands for! So, like Janus, Chronos, Teitan,—Titan, Thoth or Tot, as the Egyptians called it for short, looking both ways, and addressing each class I say to you, "Gideonites:" Be of good cheer, the time is short, and your faith has made your system whole! and to you delinquents, slow of heart to see,—Buy oil before it is too late to have it on time! get wisdom; but withal "get understanding"!—"while you're a getting"!

CENTRAL PUNCTUATIONS.

Finally, before leaving this absorbing topic it must not be forgotten that the years surrounding 532 A. D. are connected with some of the most important events related to "the Temple: 527 Justinian I., April 1. In 528 Belisarius began his war with Persia, Justinian directed his code of laws to be compiled; 529 published his edict against philosophers, pagans, and heretics, and suppressed the Schools at Athens. 530 Boniface II. 531 Nika sedition at Constantinople. 532 Dionysius Exiguus' Calendar system adopted. Justinian commences to rebuild Saint Sophia. 533 Peace with Persia: Code complete; Pandects Institutes, Novellae, et caetera. Justinian decrees the Bishop of Rome to be "Head of all the Holy Churches and of all the Holy priests of God" March, 533! 1260 years to execution of Louis XVI., Reign of Terror, &c.

This preliminary vision, the measuring of the Temple, and the time its worshipers were in Sack-cloth, and then dead, has its own specific line of time, and so does each vision. Here and there a twain of them may have points of tangency, but each is distinctive, and "sui generis,"—or else there had been no need to add it on to a sufficiency. So from now on we must expect separate sets of measures to fit separate symbolic topics, and in fact right here the specific one intended is specific to its self-same days. Let us therefore itemize the Chronology of the French Revolution as carefully as possible and we presume our readers will have no difficulty in splicing its 3½ days or years on to the preceeding 1260 days of years and its preceeding section of 42 months of years.

THE FRENCH REVOLUTION.

Chronological Summary.

1789.

May 5. Opening of the States Generals.
June 17. The Third Estate constitutes itself the National Assembly.
June 20. The Oath of the Tennis Court.
June 23. The Royal Session.
June 27. The union of the three orders in the Constituent Assembly.
July 2. Attempted coup d'etat of the Court.
THE THREE AND A HALF DAYS.

THE REVOLUTION BEGINS.

July 14. Fall of the Bastile.
Aug. 4. End of the Feudal system.
Oct. 5, 6. The King brought to Paris.

1790.
Feb. 4. King visits National Assembly.
June 19. Abolition of Nobility.
July 11, 12. Voltaire's remains in state, and to Pantheon.
July 14. Festival of the Confederation.
Aug. 31. Massacre of Nancy.
Sept. 29. Creation of 80,000,000 assignats.
Oct. 1. Emigration of the Nobles.
Nov. 2. Property of the clergy confiscated.

1791.
March 3. Sliver plate of Churches confiscated and minted into money!
April 2. Death of Mirabeau.
June 21-25. The flight to Varennes.
July 6. Appeal by Emperor Leopold to sovereigns of Europe in behalf of Louis.
July 17. The massacre of the Champs de Mars.
July 25. Treaty between Prussia and Austria against France.
Aug. 27. Treaty of Plinitz.
Sept. 13. Contitution accepted by Louis.
Sept. 30. "Constitutional Assembly" merged into Legislative Assembly.

National Legislative Assembly.
Oct. 1. First sitting of the National Legislative Assembly.
Nov. 17. Petion, the Girondin elected Mayor of Paris.

N. B.

To be continued in May, D. V.

Taking up the

Itemized Chronology

of the

"Three days and a half."
<table>
<thead>
<tr>
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<tr>
<td>* CLXVII-IX Aug. 1903 The Interpretation of &quot;The Revelation of St. John the Divine.&quot; The Seven Epistles; their Types; and Historical Antitypes Covering the Ecclesiastical History of the Gospel Age. Rev. i, ii, iii, inclusive... $0.50</td>
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<th>Back Numbers. Fourteenth Set. 1903.</th>
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<tr>
<td>* CLXXXIV-V. Feb.-Mar. The Fifth and Sixth Seals Broken and Explained. Part II. Rev. vi: 9-17; vii, 1-17. .30</td>
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<td>* CLXXXI-CXX. May. Seventh Seal continued. The music of the Seven Trumpets, et cet. Part IV. .25</td>
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<tr>
<td>* CXCIV-V. Aug. The Fifth Trumpet, or First Woe; Illustrated; Tables, et cet. Part IX. Rev. ix: 1-12. .25</td>
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<td>* CXCIV-VII. Nov. The Apocalypse Retranslated. Chaps. I-XI, x4... .20</td>
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<td>* CCIV-V. March-April The Sixth Trumpet or Second Woe; Illustrated, Tables, etc. Part X, Sec. i. Rev. ix: 13-21. .25</td>
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For continuation see next page.
Apocalyptic News-Leaflets Continued.


VOL. II (Continued).

* CCXXII. Jan. The Closing Strains of the Sixth Trumpet. Part X, Sec. 2. To wit: April 11, 12, 13, Easter-Passover Eclipse, 1903 A.D., to June 1, 2, 3, Pentecost 1906 A.D. Covering its clearly Indicated Terminal [3.14159 (π or Pi) year] Past Period. Preparatory and Introductory.

* CCXXIII. Feb. Continuing the above; Preliminary; The Rainbow Angel; The Seven Thunders; The Angel's Oath; Part X. Secs. 2-4. Rev. X, 1-7.

* CCXXIV. March. Continuing the above; The Little Book Eaten; The Temple Measured. Part X, Sec. 5. Rev. X, 8, to XI, 1.

* CCXXV. April. Continuing the above; The Temple Measured; The Two Witnesses; The Court; "42 months"; The Sackcloth Era, "1260 days"; Part X, Sec. 6. Rev. XI, 2-6.

* CCXXVI. May. Concluding the Sixth Trumpet; The Two Witnesses Slain, Dead and Unburied; for "3½ days"; The Witnesses Resurrected; and the Trumpet continues down to date, Pentecost 1906, 111 years! Part X, Sec. 7. Rev. XI, 7-14. Comments, et cetera.

"Behold! THE THIRD WOE

Revelation xl, 14.

Cometh Quickly!!!"
ADVICE.—All active "Gideonites" already have—or will have on issue (Mar. Apr. May, 1906)—these News-Leaflets; and should assort them into the foregoing order, keeping those excerpted in a similar consecutive order, for easy reference.

Any new subscribers will find it cheaper in the long run, and far more satisfactory all through the run, from start to finish, to send $6.00 and order the complete sequence; to wit: Sets xiii, xiv, xv, xvi, xvii, and xviii; because by breaking our xiii, xiv, xv, and xviith sets it will cost them $5.00, and the subscription for the current xviith set is $1.00 any way. The fact is, those to whom these presents come—be they concerned as to what was, and is, and is to go on, as interpreted, ought to own all, every one, of the News-Leaflets, and as many of the Studies as they can afford. Our funds are sent in, and earned, to prosecute further and future work here; and not to furnish food and drink—"oil"—gratis to any one. The command is to "buy the truth, and not to sell it"—because you'll surely need it!—and again, to "go to those who sell and procure for yourselves," &c. Those who are not provided with oil on "Time," in time, will work hard enough "in time and out of time" to obtain it—and in vain! The world has been "sowing to the wind" throughout the Apocalyptic Era, now almost at the Seventh Trumpet! Would it not be wise to prepare just "a little bit" for the Harvest? — THE WHIRLWIND? These Leaflets, Circulars, et cet., can be obtained of the Our Race Publishing Company, New Haven, Conn. Yours sincerely,

N. B.—NOTICE WELL!
(To new readers—for more information.)

John wrote the Apocalypse—the Revelation so called:—but the study thereof, for 1900 years with an evolution of perhaps as many "solutions,"—all different!—surely indicates that the Revelation still demands a Revealer—an Interpreter! And is it not clear that the latest student has the advantage as to data? Well, our system is the oldest as well as the latest, the first as well as the last, the richest in working scales and data and conviction—and yet the most reasonable!

We crave your diligent investigation: If we cannot assist you—perhaps you can adjust us to a firmer set of fundamental premises. At any rate send for our Catalogue. Look at the list as to the Apocalyptic News-Leaflets and secure a Set.

"A Horse may be led to the water but no man can make him drink"—So goeth the old Proverb,—not every one is a "Gideonite"! Gideon got less than 4 per cent of his army to follow him to Victory!
The King’s business requires haste.

CONTENTS:

VOL. II. — Concluded.
The Closing Strains of the Sixth Trumpet.

PART X ; SECTION II—VII.

To wit: April 11, 12, 13, Easter-Passover, Eclipse 1903 A.D., to June 1, 2, 3, Pentecost 1906 A.D.

Covering its Clearly Indicated Terminal [3.14159 (π or Pi) year] Past Period.

(Up to and Including Revelation xi. 14—with Comments.)
AS TO THE SOLUTION OF THE APOCALYPSE.

We have demonstrated our possession of a "Reed like a Measuring Rod," and Chronology is our principal topic. Prophecy must fit History, or the Prophet is to be taken as a false witness; we have the express authority of the Scripture for this statement, and it is clearly proper that this particular test should be the supreme one selected by Inspiration—in order to convince human beings as to "Super"-human foresight (Deut. xviii. 22, etc.).

Moreover, it is predicated calmly and fearlessly that to the degree that Prophecy, from its essential nature and definition, must precede the facts it pretends to anticipate, to that same degree must it agree thereto; and that, unless it does so, we have God's own word that we need not "fear" a prophet thus shown to be false and presumptuous (Same Reference).

But the test demands of us an accurate Skeleton of History; and an Astronomically correct Standard of Time;—for we cannot convict a prophet, true or false, of error, unless our own data and measuring tools are correct. That we have adjusted Human History sufficiently to rely upon our published data is manifest to those who have examined our work; and that our Metron is Scientific is beyond challenge. But, the reflection of History agrees, along these lines, with Prophecy: therefore the Revelation is Interpreted, and its Inspiration established. Examine this for yourself, to see if it is so!

One man's opinion of our work can have no saving weight with another; nor can his exparte arguments be allowed to influence the judgment of his neighbor: the responsibility rests with one's own self; it cannot be transferred: Adam's excuse that, his Help-mate gave unto him and so he ate, was of no avail under the circumstances:—it was a case of "So much the worse for Adam!" and many a modern divorce was gotten up on much less ground. But, say what you will, Adam was a perfect, gentle man, and certainly stood by his wife: and to the same degree Joseph, the husband of Mary, was written up by Inspiration as "being a righteous man".

Each one, before whom a proposition comes, must judge right judgement or be judged and suffer the full consequences. We make these remarks for the benefit of new or casual readers—Gideonites and veritable searchers after truth will understand all this as self-evident.
SIXTH TRUMPET.

* HISTORICAL FULFILMENT *

(CONCLUDED.)

THE TWO WITNESSES SLAIN

In the

FRENCH REVOLUTION.

* Its Chronology Continued.

"THE THREE DAYS AND A HALF" BEGIN.

Revelation XI.

From Nov. 29, 1791, A. D.,

"Priestly office forbidden"

to

Freedom of worship restored.

May 30, 1795 A. D.

(1791 Concluded.)

Nov. 29. The exercise of all Priestly office forbidden. Bible disappears in Paris!

1792.

Feb. 7. Treaty between Prussia and Austria to quell the disturbances in France.

March. Girondist Ministry (Sans Coulotte).

March 30. Property of emigrants confiscated.

April 20. Declaration of war against Austria.


REIGN OF TERROR BEGINS.

June 12, 13. Girondin Ministry dismissed.

June 18. Jacobin Club declared its sittings permanent.

June 20. The mob at the Tuileries.

June 26. First coalition formed against France.

July 11. The country decreed to be in danger.

Aug. 10. The sack of the Tuileries.

Aug. 11. Louis suspended.


Aug. 26. Decree of Assembly against Priest, 40,000 exiled.


Sept. 20. "Cannonade at Valmy."

Sept. 21. End of the Legislative Assembly; opening of the National Convention.
Declaration of the Republic.

Sept. 22. Beginning of the Republican Calendar.

Nov. 19. The Convention promises aid to all nations desiring to overthrow their kings.


1793.

Jan. 15-21. Trial and execution of Louis XVI.


Feb. 1. The Convention declares war against England and Holland.

March 7. War declared against Spain.

March 9. The great Coalition formed against France.

March 10, 11. Institution of the Revolutionary Tribunal.


March 25. Institution of the Committee of Public Safety.

April 1. Defection of Dumouriez.

May 4. First law of the Maximum.

May 20, 21. Insurrection of the Faubourgs.

ACUTE TERROR REIGNS.


July 18. Marat assassinated by Charlotte Corday.

Aug. 10. Constitution of 1793 accepted (but never enforced).

Aug. 23. The levy en masse.

Sept. 17. Law against "Suspects."

Oct. 5. New Calendar.

Oct. 10. The government declared Revolutionary till a peace.

Oct. 16. Execution of Marie Antoinette.


Nov. 1. Gobet and Republican priests abjure religion.

Nov. 10. Institution of the "Worship of Reason."

Nov. 24. Adoption of New Republican Calendar.

Dec. 4. Organization of the revolutionary government.

Dec. 15. Abolition of the Revolutionary Tribunal.

Dec. 17. Ignominious desecrations, and insults to the Bible. 3½ years to Camille Jourdan's memorial to Council of 500, granting full freedom to any religious worship.

Dec. The Noyades of Nantes.

1794.


Feb. Grand Fete to Liberty!

Feb. 4. Slavery abolished in French colonies.

March 24. Execution of 19 Heberists, Vincent, Rousin, Clootz, &c.

April 5. Execution of Danton and 13 Dantonists. The supremacy of Robespierre.

June 8. Festival of the Supreme Being. Law forbidding counsel to persons brought before the Revolutionary Tribunal.

July 26-28. Fall and execution of Robespierre, Couthon, St. Just, Henriot.
THE THREE AND A HALF DAYS.

END OF REIGN OF TERROR.

Aug. 12. The Revolutionary Tribunal reorganized.
Oct. 12. Clubs forbidden to correspond in their own names.
Nov. 12. — The Jacobin Club suspended.
Dec. 2. Amnesty offered the Vendee.

1795.

April 5. Treaty of peace with Prussia.
May 1. The mob attacks the Convention.
May 15. Gregory convokes the priests at Paris to reorganize the Church.

END OF THE THREE AND A HALF DAYS.

May 30. The Bible Restored, Religion reinstated.
June 8. Death of Louis XVIII.
June 17. Fall of the Mountain.
June 27. Churches of Paris reopened, services with great ceremony.
Oct. 1. All conquered countries on left of the Rhine incorporated in France.
Oct. 28. France again under a Constitution.

COMMENTS.

Thus Were

THE TWO WITNESSES.

Slained, Dead and Unburied, for

THE THREE AND A HALF DAYS.

The foregoing Chronological Synopsis has been compiled from my own Studies, published and unpublished; from the Cyclo- pedia of Chronology by Woodward and Gates; from "The French Revolution," by Professor Shailer Mathews, of Chicago University, and various other sources:—we take it as well digested History, and know that it has been compiled independently of any trace of foresight, for History is adjusted Hindsight. But
It verifies Prophecy—which had foresight! Q. E. D.; "Quod erat Demonstrandum"; "which 'was' to be proved;" Which "is" proved! What is proved? Why, the Wisdom of the Spirit! Take it, my friends, it bloweth where it willeth, no sound, no noise, no voice. Whence? I know not! Whither? I cannot tell! The Spirit hath a way of its Own. Today, if you will hear its Voice,—it will remain with you, or blow through you, and it will lead you in its way.

We are not writing a complete commentary upon the Book of Revelation, nor attempting to set forth the word for word interpretation of its symbolism. Our purpose is chiefly to explain its structure and the parallel arrangement of Secular History which does fit it, and demonstrate its Inspiration. The broad application of its visions interests us and their minute accuracy of admeasurement must command admiration and assent.

But beyond this neither the book itself nor our own effort at its exposition needs to go:—because those who are interested enough in the matter may and should go to history itself, say of the French Revolution; and, as all who have done so know, will find far more than enough to satisfy every item alluded to in its brief Apocalypse. In fact, the deeper one reads up the history of Paris, the Broadway of France, which was but the street of a tenth part of all Papal Rome of those days, the more his judgment will accept and wonder at the wisdom with which inspiration scans some only of its salient marks and identifies that vast human "'earth'-quake"—whose seven-fold shocks overturned one government after another—as the subject plainly contemplated, and located. It witnessed the unprecedented overthrow not only of all religion, but in particular that one founded upon the Two Testaments: and without the necessity of itemizing too explicitly it is clear that during the 1260 years of their sack-cloth testimony their prophecies continued to be realized upon all who opposed them. It is a remarkable fact that during the era from Justinian to Saint Just, the action and reaction of antagonism between the powers of darkness and light was so constant that any man, or body of men (rulers in Church or State) that willed to hurt them "must be," and "in like manner" was killed.

Indeed, so strictly was this rule adhered to that it followed their testimony even while they lay dead in France. For behold this very prophecy was a part of their testimony. Accordingly the successive fates of the leaders and principal followers of each phase of that Insane Revolutionary Government suffered at the Guillotine. Never was the law of judgment so condignly satisfied: "with what judgment ye mete, it shall be meted out to you again."

Accordingly Vengeance sat upon the helm throughout those days of turmoil, and each new crew put as many of its predecessors as they could beneath the awful knife. Twenty blaspheming Girondists at one time, October, 1793, by Robespierre and the Jacobines; then Orleans, and Madame Roland; next the
Hebertists who had been instrumental in formally proscribing "the religion of Jesus Christ," and "prohibited all Christian worship." Nineteen in all suffered altogether. Thousands had they slain in like manner they were killed.

Chaumette—the former High Priest of Reason, suffered next; then the heads of Danton Desmoulins and thirteen associates dropped into the bloody basket. Finally Robespierre alone "reigned for a brief period in sole and undisputed despotism." On June (5) 1794 he acted as Grand High Priest at the "Festival"—an open mocking blasphemy—"to the Supreme Being," but in July, with Couthon and St. Just—"the Triumvirate"—with Henriot, fell beneath the relentless knife. These facts are sufficient to imply that "all" who were instrumental, "de facto" and "de jure," in the killing process, came to a similar end—either that of literal death or its official and symbolical equivalent.

Such days as these were those of unparalleled affront to religion of every phase; and, as all Christian phases, be they straight or crooked, pretend to be founded upon the One Book, called the Bible; and upon one or the other of the two parts known as the Old and New Testaments—(the two witnesses), it is clear that, so pronounced an interdiction against it and them is well within the recognition of the Spirit of Inspiration.

And furthermore, the calling of the Temples and Churches "Tombs" is significant of deliberate irony upon the part of Inspiration; for unto this day we call the prison a "Tomb"—for instance, "The Tombs" in New York City: and during this period of Red Terror the Churches were actually employed as prisons. Vide record for Aug. 13, 1792, "Royal Family imprisoned in the Temple" "Tombs"—where the possession of a Bible to comfort those about to be beheaded for their faith, was impossible."

Never since has the Bible been so proscribed; nor ever before was either Testament or Witness in such specific attitude of having been "slain" in every applicable sense of the term.

The nearest approach to the death of one of the witnesses—the only one at its date, the Old Testament—was when Antiochus Epiphanes desecrated the Temple by Apollonius in the fall of 169 B. C. Nor was it cleansed until 31-4 years later, to-wit: upon Casleu 25th, (1. e., about Dec. 25, 168 B. C.,) and 31-2 years still later "The Maccabean Era" begins on Sabbath Adar 13th, 163 B. C., (Vide Daniel Chart and Study No. 13, pp. 63-76, 76-87.)

But during this period of phenomenal desecration the witness was not slain in that the Maccabees fought for its life and Jehovah saved it mightily!

"MI—CAMO—KA—BAELIM—JEHOVAH!"
M. C. K. B. J.
"Who is Like unto Thee,
Among the Gods
O Jehovah!"
SIXTH TRUMPET

Concluded.

THE TWO WITNESSES RESURRECTED.

(SECTION VII.)

But, after Three Days and a Half, the Breath of Life, from God, re-entered into them, and they stood upon their feet: So a great fear fell upon those beholding them.

And they heard a great Voice from Heaven, saying unto them:

"Come up hither!"

So they went up into Heaven, in a Cloud;—and their enemies beheld them.

And, that Same Hour, there was a great Earthquake, and the Tenth part of the City fell, and there were slain in the Earthquake seven thousand illustrious men: and the remnants were terrified;—so, they gave Glory unto the God of Heaven!

"THE Second Woe hath passed away!
Behold, the Third Woe cometh quickly!"
THE SIXTH TRUMPET.

* HISTORICAL FULFILMENT *

(CONCLUDED.)

THE WITNESSES RESURRECTED.

But after the three days and a half even Sodom awoke to the necessity of some sort of religion, so the breath of God returned into the two witnesses and again stronger than ever the Bible stood upon its two Testaments, to the complete confusion of all concerned with its suppression. And a great voice from Heaven, the Apocalyptic region of religious sentiments, and authority, called them up thither. So the Bible was more firmly installed in its proper place than ever before: in fact, it went up in a perfect cloud of witnesses and its enemies beheld it.

Yea, and in that same "hour" even in half a month of days "the Mountain" fell and there was indeed a great earth-quake or overturning of authority back to a constitutional form of government in France: the tenth part, as it were, of the Roman Empire fell. It was a land that had literally gone daft in its effort to "decimalize" and decimate everything, even to the measure of the days.

In that "bouleversement" of disorder everything collapsed, and it is probably a literal fact that throughout the land some 252,000 "titles," names of men, their offices under the old regime of confusion (7000×360=252,000) were done away with; even as in the course of the Revolution its leaders had done away with all titles of nobility and rank, and for a spell spelt all names simply "Citoyen."

And the remnants of the Mountain, the Jacobins, Cordeliers, Bretons, Girondists, all akin with mutual hate, were literally hunted down!

So France again gave Glory unto the God of Heaven, for a new dawn of relative tranquility: for at least there then arose some semblance of liberty and law—although all human, and not Napoleonic at its best!

But, after all, and in this very connection, we submit that it is entirely unnecessary to confine the Apocalypse in all of its terms to an overstrained specification of interpretation. Much of it must be literal, and taken at its very letter. For instance, it is but natural to seek the exact significance of these 7,000 names of men who perished in the Earth-quake that overturned the Revolution in its turn. It is entirely proper, and we think better to take this as a literal fact! Undoubtedly a complete knowledge of the history of these days might suggest the very census of these names, or men of lustre in their role, and to show how needless it is to seek further into such a matter, we have but to call the reader's attention to a similar
statement in the Scriptures where probably no one had the
temerity to demand either of Inspiration or History the literal
list!

We refer to the exactly equivalent number "7000 in Israel" whom God had left that had not bowed the knee to Baal in the
days of Elijah (1 Kings xix. 18) and the mere mention of which was sufficient to satisfy and comfort the prophet. It is
ridiculous to suppose that it even entered the prophet's mind to ask the still, small, "voice" of Inspiration (1 Kings xix. 12-
13) for that list of names!

And the apposition of these two "7000ds" is particularly ap-
propriate: for the imagery of this vision of the two witnesses, as to their power to shut Heaven from raining—for three and
a half years—and over the waters, and to smite the earth with all manner of plagues, is distinctly drawn from the experience of this very same prophet.

And while clearing up such points another one may be noticed as particularly symbolic and true. There are two witnesses, the Old and New Covenants or Testaments—and yet but One Bible: therefore at their death it is "their dead carcase"—in the singular number—that lies exposed to dishonor in the streets: that is the Bible itself as the one book in particular that was the object of official and statute hate, was signified; it was a code of law proscribed upon the gravest penalties, and might not be left even in the Temples—then as deserted of the living as mere "tombs"!

The vision of the measuring Reed and Temple and Two Wit-
nesses now closes, but does not reach the end of the Sixth Trumpet: in fact, none of its "42 months" fell within, or sub-
sequent to 1453; and even but 338 years of its 1260 found their adjusted place between 1453 and 1791! The main purpose of the Temple Vision appears to have been to afford John, and his successors an example of Chronology applied to sacred things, and to mark in particular that terrible era—3½ years—of catastrophe and tragedy which fell upon France in particular—and had the spirit, had it been possible, to deluge all the world with what man at his best but without any religious criterion, or guide, or synosure, save the inspiration of the Devil incarnate could evolve.

So we find ourselves, at our present date, 1906 A. D., still in the Second Woe, but at its very end; all the scenery shifting in confused and rapid movement even as the Seventh Trumpet-
Angel draws near to take the central place. The intermediate time between the restoration of semi-order in France, on Oct.
28, 1795, and the present time is well spanned by the Concordat entered into some years later, July 15, 1801.

All of the world wondered at the French Revolution; and some of it, those who dwelt in that Egyptian Sodomistic—Sodom-istic as well as Sodo-Mystic and Anti-typical City—Paris, which was France itself! gloated over the literal assas-
sination which the Cherubim of Evidence as to God's Oracles had certainly met with. They not only saw the evidence of
the Evidence smitten unto literal death, but, by law and statute they were forbidden, upon the direst penalties, to utter any panegyric over their remains—That is, they could not have services in public or private, could not read the Bible, nor even own one!—The very churches and cathedrals—Tombs!—were left empty, they were tombs indeed, forbidden to receive even the corpses of the witnesses, their builders! It was a strange situation. And in the meantime those dwelling on the earth, them in power and swaying the popular will, rejoiced over them in Feasts and Festivals to Liberty, to the Divine Being, to Reason—and made merry in mock eulogy over them, and gave gifts, exchanged all manner of extravagant vituperations and oratory, vying with each other—because these Two Testaments as to the One Word had tormented them, and still did so, for it rained not in those days and the fire fell, though they were dead.

Any fair history of the French Revolution justifies the Apocalypse as to this summary; and all of them take pages to explain what John so simply puts in a seven line evidence.

But the Revolution, the Reign of Terror, the Three days and a half came to their end. Even an insane human race could not stand the situation longer than "three days and a half"!—Any religion was better than none, and all religions were more tolerable than the Babel of Babylon let loose! N'Apoleon himself saw that, and saw to it that, while he insulted the source of such power as the French world had been wont to recognize, none the less tolerated it for want of aught better he could devise. Hence he provided the Concordat—and as this Sixth Trumpet ends the inhabitants of Sodom have at last found even that unnecessary at any rate with Rome!

This Famous Concordat was entered into between Napoleon Bonaparte and Pius VII. Its immediate aim, so far as Napoléon was concerned, was to restore some sort of a national religion to the French people—but Himself practically at its Head! This left the Church free within limits, and insured it $10,000,000 per year from the State Treasury. In return France became the protector of the Roman Catholic missions throughout the world, and reunited Church and State.

There is no need to trace the history of this union, and its steady failure by decisive degrees (1815, 1870, 1905), it being sufficient to record the dates of its final abrogation. About April, 1903, 27 "Radical" Socialists, and 29 "Ministerial" Socialists signed a paper advocating the complete separation of Church and State. This paper appeared in the Paris "Temps."

Now late in 1905, December, or thereabout, the government of France rescinded the Concordat, and ordered an Inventory to be made of all Roman Catholic Church property thus recovered, and even as I write these memoranda, in January and February, 1906, its taking had begun amid scenes of riot, and bloodshed:—the party of the first part, and the party of the second part face to face, and dismay upon the face of the one doomed!
THE WITNESSES RESURRECTED.

COMMENTS.

In relation to a sort of common subjective anticipation of a condition of affairs the world over and from now on, such as ours, from a strictly Biblical and Interpretative point of view, I cannot do better than close this Leaflet and the Sixth Trumpet with two excerpts taken from "Exchanges," and setting forth some of this corroborative concern from those who occupy other points of view, and yet obtain similar vistas. To-wit, as Introductory, I take this from "The Prophetic Age:"

"THE THREE PROPHETS OF 1906."

"The year of 1906 was ushered in with the deliverances of three notable prophets.

"A German, who writes under the name of Seestern.

"A French woman—Madame de Thebes.

"An American—Lee Spangler, who calls himself the last of the Prophets.

"Spangler's prophecy was printed in a recent number of The Age, and compared with the German and French woman there is a striking line of harmony between them.

"The German prophet writes his prophecy so that it reads as history. He predicts a general war in Europe in which France and Germany will be principals, and Germany, Turkey and Spain will be chief sufferers and the United States will be raised to mighty prominence.

"Madame Thebes reads her prophecies in the hands of people of the different countries. She finds disquieting signs in the hands of Russians; in the hands of Germans they are greatly increased, and she predicts great changes in the government affairs of Germany. She called 1904 the grey year, 1905 the red year, and 1906 the mad year.

"For the United States she predicts a fearful epidemic in the last half of this year.

"She closes her prophecy in these words, "But what a strange, extravagant, crazy, incomprehensible, and astonishing year this 1906. It appears to be the opening up of great struggles and immense mishaps, in which the interests of all civilized people are mixed and warring with one another, far beyond the limit of reason to conceive.

"The German prophet is a new voice in the prophetic realm. Madame de Thebes is an idol of the French people. She has foretold many events with astonishing preciseness.

"The prophet of this country, Lee Spangler, is the boldest and most positive.

"On several subjects he harmonizes so well with Thebes that they really constitute two witnesses foretelling many striking events."

COMMENTS.

The foregoing is too condensed to afford the reader much information; but we can supply the gist of the forecasts by quoting from another Exchange "The Scrap Book." It came to me
in the process of correspondence with a constituent and Gideonite who writes as follows at the top of the sheet:

"What do you think of this? Please return to A. N. L. • • Montpelier, Vt."

Now, of course, from our own point of view we can take very little "stock" in what precedes and follows out of our Exchanges, in that "we" recognize only the verified outline of Inspiration itself, as set forth in the Oracles of God, which have always resided in the hands and hearts of Our Race only—as written and for the purpose written. So, therefore, "Gideonites" will not fail to recognize numerous false premises in what may follow; and a beginning of serious errors, in that some of the dates specified, having now gone into the past tense; and, having failed to "make good", a hue of doubt is spread over all that they affirm! Nevertheless, the concern expressed, and the current turmoil, justifies in large part the premonitions outlined; nor could these Seers have "caught onto" the real gist of things if they wrote independently of the Word; for only the study thereof can lead one into the truth as bound to come to pass!

WHAT THE PROPHETS SAY OF 1906.

Modern Elijahs Forecast Startling Changes In the Political Map of the World, with Germany, Turkey, and Spain the Principal Sufferers—A Formidable Epidemic Threatens the United States—Trouble Ahead for Royalty.

Compiled and edited for The Scrap Book.

It matters not how great may be a nation's reputation for a hard-headed, materialistic view of men and things. There is always a large proportion of its people who are willing to lend their ears to the utterances of persons who profess to have communion with the occult world.

Scarcely does an event of national importance occur before some self-styled prophet shoulders his way into the limelight of publicity, and, folding his arms across his breast, he casts on mankind a look of baleful reproach, and says, solemnly: "I told you so."

The close of the year sees each prophet into the foreground. It is then that he dons his canonical cap and cloak and tells what the new year is about to bring.

Among the prophets whose voices mingled with the bells that rang old 1905 out and young 1906 in were three who are generally regarded as the leaders of their brotherhood in Christian nations. Of these, one is a German, one a French woman, and one an American evangelist.

It is rather interesting to note that though each prediction is made from a different viewpoint of country and national policy, all practically agree in the main prophecy of a world-wide war, in which the United States will refuse to become involved; and after the devastating, disintegrating struggle she
will stand with army and navy unimpaired, the predominating power of the world.

All this is very encouraging to Americans, but it is to be at an enormous cost of life and money to the other nations.

The German prophet has written a book in which his predictions are made in narrative form and in the past tense. He writes under the name of "Seestern," which, if the name be interpreted in English, would seem to be singularly inappropriate for a seer of the future. According to his view, which he claims to have observed in a vision, the world's war will begin in this way:

How Seestern, the German Prophet, Sees It:

"Two white boats fell from the davits of two British cruisers in the harbor of Samoa on the morning of March 17, 1906.* The marines tumbled in and the boats moved away toward the town. As they left the sides of the cruisers the men on the German warship Moewe were seen to train the forward rapid-fire guns on the boats.

"At the same moment the guns on the Englishmen were seen to move grimly in their turrets and barbettes until they covered the German. Jets of smoke came from the bow of the Moewe. Both boats were sunk, but their fate was hardly observed in the din that followed.

"After ten minutes of firing, the smoke drifted away. The Moewe had disappeared, save for the German flag that still waved from the unsubmerged masthead of the sunken cruiser.

"The cable conveyed the news to the world, and it took France only twenty-four hours to make common cause with England. Great Britain had also counted on the aid of the United States, for the U. S. S. Wilmington was in the harbor at the time the threat to land marines was made, and the United States consul had signed the ultimatum to the German commander. But instructions from Washington had ordered the Wilmington to leave the waters immediately, and she had steamed away the night before the battle, leaving to the Englishmen the brunt of making good their threat alone."

Pictures of War.

So Mr. Seestern describes the manner in which the United States is to "stand from under" at the opening of the great European war. From this point he tells of Austria joining Germany, while Russia, refusing to take part in the fight, looks on which delight as the other nations deal death and destruction to one another.

The prophetic book, which was largely inspired by the Kaiser, gives a graphic description of a battle between the two allied sea powers, Great Britain and France, and Italy, which has remained neutral until a demand is made upon her to declare herself for or against the alliance, which she does very suc-

*Date March 17, 1906, past and gone. Unfulfilled and so far a false prophet. C. A. L. T., March 27, 1906!
cessfully, according to the German's narrative. Here is his dramatic picture of the battle:

"Little damage had been done on either side when a disarrangement of the steering-gear of the Henri IV caused a collision with the Jena. The entire French line was thrown out of order by this accident.

"In this moment of confusion the Italian squadron appeared under forced draft and opened their attack. Four shells struck the Henri IV as she lay broadside to, disabling her second battery. Another shell, exploding behind the conning-tower, cut off communication with the engine-room.

"The big French ship lay motionless in her dangerous position while the Sardena bore down on her, driving her ax-shaped ram deep into her starboard quarter. As the Sardena backed away, leaving a fearful rent in the ship's side, the Henri IV lurched and sank. After an hour's hopeless fighting the British and French ships retreated to Toulon.

German Navy is Destroyed.

The fortunes of war are against the allied powers, and the entire German navy is sunk in two battles off her own coast. The German army, however, succeeds in investing a large part of France, including Paris.

On the eve of a great battle the German commander sends a flag of truce to the French lines to obtain a little information as to what is going on in the world outside of Germany. The cables having been cut, she is ignorant of the condition of her colonies or the fate of her navy on far-away stations.

It is learned that Germany's African colonies are lost; the British are besieged in South Africa; the French and English are only just holding their own in Northern Africa; and the Mohammedans are making a bitter war on the Christians.

With the world's affairs in this distressful state, a treaty of peace is decided upon after a nine months' war, and the former belligerents set about punishing the common enemies. Meanwhile Russia, Japan, and the United States have taken no part in the war save to look after the welfare of their citizens.

As the naval power of the world, the American Government at the close of the war orders all other powers to remove their garrisons from coaling-stations and other possessions near the American continent, as the Panama Canal, being an international waterway, must have no threatening fortifications near it. Mr. Seestern thus concludes his prophecy:

Rise of the United States.

"With shame and regret, Europe recognised that the United States, with her intact fleet, was the master of the situation. Thus neither England nor Germany nor any of their allies were victors in the terrible war of 1906, but the United States of America, which never struck a blow or lost a ship during the contest, sold food and supplies at outrageous rates."

The Seestern prophecy is confined to the international war; and if it be true, that the book voices the Emperor's fears, he must have been having very bad dreams of late.
There is no record available showing any previous predictions of Seestern that have been realized which might add some strength to his tale of the future; but strangely, two other seers of some fame and with a record of prophecies fulfilled also foretell, though not in as great detail, a great world disturbance in 1906.

Madame de Thebes, the French Seeress, Says:

"I foresee in the very immediate future notable and unsuspected changes—changes that must have the most formidable influence upon the respective situations of all the European nations. Very, very near, too, are to be the upheavals and overthrow in the north of Europe.

"Everything points to the continuation of the terrible commotion, the bloody uprisings, the ferocity of slaughter. The consequences of all this feverish unrest and revolution will be the most radical changes of every conceivable kind."

Reads Human Palms.

Madame de Thebes, who is the goddaughter of the elder Dumas and a friend of Brisson, Flammarion, and Daudet, is a palm-reader, and it is in this way she forms her annual prophecies. Her examination of the hands of Slavs shows her, she says, disquieting signs; but she finds these multiplied in the hands of the Germans. In fact, with Seestern and the Kaiser, she finds little encouragement in Germany's near future. She says:

"I predict that from the first quarter of 1906 the German power will be singularly menaced. The days of more than one prince of the realm are already numbered. I do not fear to publish it as my conviction that in little less than a month or so from this first period the world of the Kaiser William will undergo changes violently contrary to all logical supposition, and in its politics will be singularly modified beyond the dreams of the philosophers alive today."

Alluding directly to the subject of war, the seeress says:

"Shall we have war in 1906? At this hour (October, 1905,) everything points to it in the game of men. The omens are alarming."

As indirectly bearing on the situation foretold by Seestern, she warns France that while interestedly at peace with England, she must be watchful and beware of being duped. England, she predicts, will find in the near future her political state less stable and the moral influence of the crown "after the coming changes" materially enfeebled.

Will Be a "Mad Year."

Madame de Thebes, many of whose previous prophecies have been fulfilled, called 1904 a "gray year," 1905 a "red year," and she has designated 1906 as the "mad year." For the women of France she predicts a wonderful development of their influence in coming days of trouble, for she finds in that nation much to be dreaded in the future.

For the United States, in the last half of the year, she foretells an unexpected blow in the shape of a fearful epidemic
which she says will be experienced by more than one country.

Traveling by land and sea will be dangerous, and a repetition
of the Italian disaster of last year, which Madame de Thebes
predicted, is foretold.

Artists and men and women of letters are warned not to
travel by sea, and during the third quarter of the year, con-
trary to the laws of nature, the whole artistic world, it is pre-
dicted, will suffer many losses. Whether this calamity will take
the shape of loss of works of art or the decimation of the ranks
of artists by death the seeress does not make clear.

Madame de Thebes closes her prophecy:

"But what a strange, extravagant, crazy, incomprehensible,
and astonishing year, this 1906! It appears to be the opening
up of a period of great struggles and immense mishaps, in which
the interests of all civilized peoples are mixed and warring
with one another, far beyond the limit of reason to conceive."

Among the predictions made by Madame de Thebes that have
been fulfilled are these:

Fall of the Second Empire, Boer War, Paris charity Bazaar
fire, discovery of radium, fall of Khartoum, President Carnot’s
assassination, President Faure’s death, Queen Victoria’s death,
asassination of King Humbert, Zola’s death, and Russian-
Japanese war and American intercession.

Spangler Predicts the End of the World.

On the subject of a great war, Lee Spangler, who calls him-
self “Spangler, the last of the Prophets,” makes no direct pre-
diction, but some of his general forewarnings dovetail very
neatly with those of Madame de Thebes and Seestern.

For instance, he prophesies that there will be general dis-
surbances all over Europe, and the United States will continue
to be a great world power. He also foretells the averting of
three wars by the influence of President Roosevelt. This
might be considered, perhaps, an elaboration of Seestern’s
prophecy in which Russia, Japan, and the United States take
part in the general warfare.

Mr. Spangler was formerly a prosperous merchant in York,
Pennsylvania, but gave up his business to become a traveling
evangelical preacher. Unlike Madame de Thebes, who works
out her predictions from the human palm, or Seestern, who gets
his inspiration from a worried monarch, Mr. Spangler claims
to be endowed with the power of prophecy, and he says that
knowledge of events which are to occur is unfolded to him
when alone on the street or in the woods.

Of the three modern prophets, Mr. Spangler is the most spe-
cific and positive in his prediction of coming events. Here are
a few of the unpleasant happenings he foretells for this year:

Overthrow of the Russian Empire, the assassination of the
Czar, and the killing of the royal family and nobles. The coun-
try divided into small republics and elective monarchies, which
will be in a state of war until the end of the world (predicted
by Mr. Spangler as to occur in 1908).
THE WITNESSES RESURRECTED.

Violent death of the Sultan of Turkey.
Uprising in Spain.

Two More Boston Fires.
Two disastrous fires in Boston.
Hot and sultry summer in the temperate zone, with a great increase in the death-rate from disease, accident, murder, suicide, and the force of the elements.
Great religious movement in England and the United States.
Dissolution of Turkey.
Bloody race war in the Southern United States.
Continuation of prosperity in the United States assured.
Earthquakes in all parts of the world, with destructive eruptions of Vesuvius, Pelee, Popocatepetl, and some volcanoes supposed to be extinct.

COMMENTS.

As a patent fact then, matters are taking on a most serious and sombre hue the world around and the watchers upon every high hill are sending forth alarm! according to their light. But God's times swerve not from their order set of old; and bow to no man's personal interpretation and private opinion.

To rightly divine them, they must be measured with the Reed or Calamos like unto a Calendar, submitted by the angel; and the Temple of Time must be the one thronged by Daniel's people, and surrounding its altar. So that we who are built into that Temple not made with hands; and its spiritual altar, and who are the lively stones thereof; and who are called "out from among" the Gentiles (in Isaac's name, in double sense, in among whom we were once at the Assyrian captivity sifted for a purpose now being revealed at least unto us Gideonites" and "Bereans," we who have been let into so much of the "Mystery of God" as to his plan of the ages, should be over studious in the expense of mere earthly "midnight Oil," in order to keep our vessels full of that better Oil not compounded of man at all, but supplied of God. (Math. XVI, 13-20.)

To conclude, however: We take very little, if any, "stock" in the predictions of such "prophets"; at best their deductions must be founded upon incomplete data, and disjointed premises, or at any rate they never give their grounds! So there can be no scientific principles, or recognized weight and authority, by virtue of which they can predicate and specify times, places, persons, nations, events and results—nor do they pretend to offer them, so that we, too, can see, as for ourselves! If they had proof would they not advance it? Of course!

Hundreds of times have we read such ex-parte and unfounded judgments,—and, without fail, each and all have come into the inevitable judgment of condemnation de facto—and therefore de jure! All sorts of assumed, claimed, or with disjointed semi-apparent-accidental-agreements to the contrary notwithstanding.

But, by the very numerosity of their items, gathering inti-
mations here and there from general interpreters of the Word itself, and from many real causes in active operation, which all of us can see, of course, they make some ventures, just as any one could, out of many glittering general prognostications, run in as blends, and catchcalls, that are subsequently explained and fitted, as it were, and, so to speak, to some actual event; —and thus they make all their capital out of one or two forced after-constructions (omitting the 99 per cent of failures, one of which is sufficient to disqualify them)—and are welcome to their temporary occupations!

It is hit or miss with such Prophets, and they do not record the misses.

They are, however, of themselves—these prophets for profit, signs of the times, “at any rate; and that is quite sufficient to satisfy us; for by this do they verify the testimony of the Two Witnesses themselves.”

“Spangler” is wrong in placing the “end of the world” in 1908—for the world endureth forever, and not even is the present “age” due to end so soon. For Abraham hath yet 1,000 generations due him, et cet.

“Thebes” is also “too Frenchy” to be trusted; for it is hard enough to swallow pure palmistry, as to the “individual” reading of character; let alone the reading of an entire nation’s horoscope or Palmiscope of tomorrow” from the random examination of a very few of its dirty individual palms.

Just think of it; she sits in Paris and examines the life lines (sic!) of a few stray Americans whose hands are full of ill-gotten gold—and perhaps pretty thoroughly be-gotten iniquity—and then she pretends to draw her conclusions—forsooth—as to the immediate destiny of 80,000,000 of unexamined Manassites! Why had she the “composite” hand of all America—its own dominant stock—before her, we would still doubt her ability to read it aright—although we do not doubt that such a “composite” would fit exactly into and agree with the past, present, and future of this half of Our Race were an Angel the reader! But so, too, of the Eye, the Mouth, the Nose, the Ear, the Face, the Cranium! All indicants of character, but “a fig” for their interpretation at the instance of a self-constituted reader!

And then as to the German, “See-bern”! Well, his “hind-sight” will be far more interesting anon!

Meantime, as to ourselves, I speak for you, not editorially, knowing the times, that now it is high time (from far higher premises), to awake out of sleep, we, my friends, have much sounder foundations to rely on, in that we have scanned with faith and vast expense of time and means, and found with punctuated fact, and set forth the proof thereof, the entire period since the Apocalypse was delivered to St. John at Patmos. We have placed the evidence before you, Seal by Seal, and Trumpet by Trumpet; along an unbroken scroll, withholding naught that we could furnish; and so we arrived at what appears to be the culmination period, now, all, and of all, ahead of us!

Specific prognostications are quite beyond our own province;—
we have however interpreted not a little. But it is written
that when the Seventh Angel sounds the Mystery of God—His
plan of the Ages—will be known. Much of His wonderful plan
is already known to us, to you; it remains to let others into
its grand proportions.

What specific measures He will take to accomplish all this
we do not pretend to know; nor do we believe that any one (less
informed in these august premises than our own well instructed
band of Berean-Gideonites) can guess.

To us, events to come will easily formulate themselves into
their proper relations to our hard sought, and well established
premises; and the conclusions will be easy.

And so, after a few preliminary visions, corroborative of what
has gone before, and, following the opening of the Seventh
Trumpet, as laid out in Revelation itself—nowhere else!—we
expect, during the next period of 3.1416 years, “from” May-June
(28th-3rd, 1906)—covering 3.1416 years, wait for it!—to have
full evidence of the pouring forth of the First Vial of concen-
trated “Wrath of God” upon the whole “EARTH” (Rev. xvi, 1-2.

An examination of the numerous references to the word
“earth”, contained in the Book of Revelation (Vide Pages 29-31,
Leaflet 1-4, Sept. ’03), will show to any one capable of “rightly
dividing” the times—or discriminating as to the prophetic
context—that this word “Earth” has as many diverse meanings
in the Apocalypse as it does in our common, modern parlance.
It means the Globe; or the Land surface; or the Powers; or the
Organized Peoples, etc.; according to the composite context.
In this case, (Rev. xvi, 1,!) it means all of them; in the next
case, (Rev. xvi, 2,!) it means specifically the powers, peoples,
individuals, politicians, et cet.—who have the mark of the Beast!
“It will not pay” to have that Mark—whatever it may be!

But we shall see what we shall see; and I (D. V.) shall come
back to this topic when I reach it. At present we have only
attempted to interpret down “to” Rev. xi, 15; inclusive,—so
there remain Rev. xi, 16, to Rev. xvii; (i. e., 5 verses in Rev. xi,
and all of the xilth, xilth, xivth, and xvth, to consider before
we need undertake to discuss the Vials themselves! Surely
there must be time enough to go on, and to reconsider, too,
during this interim which Inspiration has seen fit to throw in
between the sounding of the Seventh Trumpet, and the taking
up and outpouring of the Vials which form a prominent part
thereof.

So we leave the topic, for the present, with you; it is our
(your) own topic, fellow Gideonites; and, if the responsibility
exists, it rests upon us, and upon—all of us—alone, to pursue
it, and to support it to the end appointed! Help us all you
can; and as the Spirit moves you so to do. More than this is
not required—as for ourselves, editorially, we go forward:—God
helping us through you.

March 21-23, 1906.

C. A. L. TOTTEN.

FINIS.
THE
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"Behold! THE THIRD WOE

Revelation xi, 14.

Cometh Quickly!!!"

Amen.
The Our Race News Leaflet.

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Please send us your **permanent address**, on a local, "Souvenir," or a personal, "Mailing Card:" so that we can file them alphabetically, and at the same time obtain a unique list of Gideonites!

We have received a photograph from a goodly number of our correspondents; but our album is still waiting for many faces with whose correspondence our letter folios are already well filled. Have you sent us yours?
THE OUR RACE

NEWS-LEAFLET

"The King's business requires haste."


Edited monthly by Professor C. A. L. Totten, New Haven, Conn.
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CONTENTS:

An Outline Of

The Life and Ministry of the Saviour.

According to

Chronology, Geography and Contemporaries;

(The Three Great Lights of History.)

(To be continued D. V. in July.)
NOTICE.

The Index covers the Sequence set forth in the Gospel of History;—a Harmony of the Four Gospels, together with enough of the Collateral Evidence to round the whole up to—and a little beyond the Ascension.

To grasp the gist of it one does not need, of necessity, the Harmonized or Fifth Gospel, (Study Nos. 25-26, Our Race Series), but the value of its possession is suggested, in that its own Index, and complete development, of what is here merely scanned over, will place the reader almost free of all other commentaries!

The Lord's Ministry was very brief; and his recorded "Doctrine", as set forth in its own simplicity (The Four Gospels), was astonishingly simple:—So simple that were all the rest of the New Testament (Epistles), except the Apocalypse, blotted out we still would have the words of Truth, and every essential unto Salvation.

The Index "Section Numbers" refer to the "word by word Interwoven Harmony"; whose own Index will supply all the data by which the student can go to any of the Gospels and find the proof that we have taken from them only "the truth, the whole truth and nothing but the truth"—This is no "new" Gospel, but the old, and only ones, consolidated into one consecutive Narrative.

It may be worth the while of any one concerned as to the Gospel of Jesus Christ—his Good Tidings—and who is unfamiliar with our own careful analysis thereof, to examine the matter at first hand and for himself, if so be this Outline-Index falls into his hand, and begets an awakened interest to go back and on: or mayhap a renewed interest if so be one has fallen away therein. One thing is sure, these are Evil Days—with more to come; but the "old, old Story" is still as new and sure and good as when "Shepherds watched their flocks by night" in far Judea centuries ago.

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AN INDEX TO,

OR ANALYSIS OF THE SEVERAL GOSPELS.

— Historically Arranged —

Matthew's, Mark's, Luke's, John's and Paul's; According To Their Chronology, Geography and Genealogy.

— The Three Great Lights of History. —

Event; Place, Time and Actors All Accounted for, in the Harmony of History.

The Scarlet Thread of Identity.

BY C. A. L. TOTTEN

OUR RACE PUBLISHING COMPANY
NEW HAVEN, CONN.
1906
AN ANTHEM.

Ages past, in far Judea,
Dawned a joyful Christmas morn;
Meek and Lowly in a Manger,
Jesus, Prince of Peace, was born!

Angels raise your tuneful voices,
Catch the chorus floating by;
Heavens resound, while Earth rejoices,
Glory be to God on High!

—Elouise H. Thatcher.
* PREFACE *

An Outline History must comprehend all of the essential elements that go to justify a record. These, by universal consent, and legal requisite are 1 Time, 2 Place, 3 Actors. In other words, History must stand in the focus of 'the Three Great Lights', "Chronology, Geography, and Genealogy"—which latter Searchlight, in a running sequence of years, resolves itself into Contemporaries. Time and Place alone are not enough to satisfy an event even circumstantially—it needs the personnel, actors, contemporaries, and the identified Star in proper place and time to consummate and round the syllogism to a conclusion.

In this mere Outline (of what we have already given out in detail in The Consolidated Gospel, Matthew, Mark, Luke, John and Paul, Harmonized: word by word, date by date, place by place, person opposite to person! and comment upon comment), we are simply summarizing the result so that one may quickly, and without detail get at the real skeleton, from each point of view in the most expeditious manner.

In fact this Outline is an Index; and a mere reading thereof will enable one to trace in due order each of the three strands of History, or twine them altogether in a single cord.

Remembering that within the threefold cord that is not easily broken there runs the "Scarlet thread" of Royalty.

Find the strands, and keep them all taught in the rope walk—but by all means be sure that the Scarlet Thread runs through the Cordage.
CAROL.

Christ was born on Christmas day,
Wreathe the Holly twine the Bay;
"Christus Natus Virgine"—
The babe, the Son, the Holy One,
—Of Mary!

—Elouise H. Thatcher.
Our work has heretofore dealt chiefly with Chronology: much of it was too hard for our fellow Gideonites; but Geography is very simple in comparison thereto, and from this Summary you can very readily determine the place, and sequence of places at which the Saviour was to be found at any time throughout his short but eventful public career; and his companions!

Now there is nothing more to History than the blending of its “Three Great Lights” into one clear whole—if verification is the purpose of the student.

If one is familiar with the Gospels he should desire their harmony; if one is satisfied that he has received their harmony he should desire their epitome—and this for mere purposes of review and quick assistance; If one has a working schedule of time, place, and actors such as this, he can utilize it may make consecutive lists of Dates, Places, and Parties, Parables, Miracles, Sermons, and Commandments.

In fact I cannot conceive of a more valuable adjunct to the Study of the Life of the Lord, than such an Index, one that takes one at once to the detailed account; and yet allows him to run over the familiar whole and refresh his mind.

In reality such an Index as this is by no means intended for the mere beginner, but for the Graduated Bible Student—no diploma necessary; but a mere interior warrant from the Spirit that he is accepted as a Berean, or a Gideonite Searcher after what is taught of God in the School of the Prophets.

Nevertheless no beginner need hesitate at studying this continuous and harmonized Outline, in that an honest stranger is far more likely to catch on to the gist and purpose of a thorough analysis than a prejudiced “sectarian”. And mayhap there be many unto whom these presents shall come who have been snared in the toils and coils of ‘isms” that bid fair but never “make good”—but rather the opposite, and unto whom a mere glimpse of this System will do a world of good. In final words therefore, though intended for advanced students along our own verified lines, this Summary may prove valuable to many an earnest lover of the truth who never heard of the little Kindergarten we are opening up—and may serve to lead him to the truth—along such lines as his own independent “common sense” can endorse.

One thing is eternally sure; one must seek and accept the truth with the heart and simplicity of a little child, and of course with its full license of reply in generous query. A little child’s question, based upon a clear enumeration of the
INTRODUCTORY.

facts vouchsafed for, will search the vitals of an elder’s knowledge down to its core; and if the elder is unfortified, and with all so dissected as to be a sect unto himself—well, we may pity him at Childhood’s bar of judgment! and pity the child entrusted to his care.

We have no purpose in this Outline save to epitomize what has gone before. The details are all given (in Studies Nos. 25-26) and, until disturbed in our position we are committed to them: if separated without answer from any of them we shall gladly pull out the “brick without straw” in the wall; and put a new one in duly ‘credited’—are we not all builders?

The heaviest burden upon us, in all these years has been—not lack of support (for we have had that provided) but—the previous assumption that we were not in earnest or had attempted what could not be proved. Mean time, who has disproved our premises; or the sequence of our reasoning in the premises of authentic history; and hence who shall curtail our conclusions?

But let all this go; we are now resting; and reverting to past work, so as to put it closer to our neighbors through an Index that is threefold, and has a fourth and royal “Scarlet (thread) “dimension”. We are satisfied that it ought to supply to old subscribers what they need; and suggest to new ones that they need the full Harmony itself.

The Diatessaron of Titian we have never seen; we have gathered that it was lost: we do not controvert the fact that it may have been recovered—in the current and accepted vernacular—but if it is weak on the 31.416 year Life and 434 year Avocation and 365 day Solar year, and 354 Lunar year subdivided ministries of the Lord—we fear it will never prove satisfactory to a Gideonite who has lapped.

There is little further to add save the advice to read, mark, learn, and inwardly digest this “Vade mecum”, this systematic accompaniment or Index to the Life and Work of Jesus Christ.

Penticostal Epistle,
1906.
THE ANALYSIS OF THE GOSPEL.


— (The Three Great Lights of History.) —

**

Event by Event, in Due Sequence.

**

For Parts, Paragraphs and Sections See the Harmony of History

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THIS IS THE ORDER.

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PART I.

PRELIMINARY.

Covering Periods I.-VI.; Sections 1-101. And Extending from Saturday, October 28th (Bul 26th), 5 B. C., to Saturday, August 23rd, (Ve-Adar 3rd), 27 A. D.

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Period 1. Introductory Matter.

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Section 1.

"A." The Title. (Mark's Prologue). Written probably at Alexandria, about 55 A. D.

Section 2.

"B." The Dedication. (Luke's Prologue). Written probably at Rome, about 64 A. D.
"A." (a). The Preface. Messiah's Genealogy by the Female Line! i. e., Via Mary, and her Father Joseph; and without reference to Joseph her espoused husband! (Matthew's Prologue.)

Christ Jesus was the "Root of Jesse" as well as the "Son of David"; and pre-eminently among begotten beings was he alone the "Seed of the Woman" as to the "flesh," and as promised unto Eve at the Dawn. Hence David calls him "Lord"; and prophetically makes Jesus call himself "the Son of thine hand-maid," referring to his Divine paternity, via Mary, the Davidic daughter of Eve, the Mother of all living. To redeem the flesh of Adam, the Son of man had to be born of a woman, and yet sired from within in of God; so that, warring from within from birth to death, the Divinity of Jesus actually made His Humanity incorruptible. Consequently when offered for Sin, and made Sin upon the stake, for the sake of his brethren, his body was a perfect sacrifice, so acceptable to God, his literal Father, that He raised it from the dead and gave unto him a complete release for all his brethren whereby they may become adopted sons at the instance of the Son and heir himself! He was the "seed of woman" in a specific and solitary sense, in that God was his direct father; he was the son of man not only because Mary was the daughter of Joseph, her own father, but even as remotely as the beginning, because Eve herself was, so to speak, the divinely taken out daughter of Adam!

(b). From Abraham to David: Ur of the Chaldees to Hebron; 2007 to 2920 A. M. (1992 to 1079 B. C.)

Section 4.

(c). Solomon to Jeconiah; Jerusalem to Babylon; 2972 to 3406 A. M. (1027 to 593 B. C.)

Section 5.

(d). Salathiel to Jesus: Babylon to Bethlehem; Circa; 3406 to 3996 A. M. (593 to 4 B. C.)

Section 6.


Section 7.

"B." (a). The Introduction (John's Prologue). Written (completed), probably at Ephesus, between 80 and 100 A. D. Notes evidently made all through his long career.
Section 9.
(b). Introduction continued. Hebron, and Bethlehem. 5-4 B. C. Referring back to those incidents.

Section 10.
(c). Introduction concluded. Palestine in General. 5 B. C. to 29 A. D. Probably not completed, and Published, until 100 A. D. at Ephesus.

Period III. As to John and Jesus.

Section 11.
JOHN.

Section 12.
(b). His Vision of the Temple. Same Date and Place.

Section 13.
(c). Vision continued. Same at Same.

Section 14.
(d). Vision concluded. Same at Same.

Section 15.
(e). Zacharias communicates with the People. Same at Same; and that night, the evening Sacrifice, and “the Course of Abijah” being completed, his duties at Jerusalem ended.

Section 16.

Section 17.
(g). The Conception of Elizabeth. Hebron; October 31st, Tuesday (Bul 29th).

Section 18.
(h). Elizabeth’s retirement; for 5 months, November 1st, Wednesday (Bul 30th), 5 B. C. to March 19th, Monday (Nisan 21st), 4 B. C.

Section 19.
JESUS.
“B.” (a) The Annunciation to Mary. March 22nd, Tuesday (Nisan 24th), 4 B. C. Nazareth.

Section 20.
(b). Same at Same, continued.

Section 21.
(c). Same at Same, continued.

Section 22.
(d). Same at Same, continued.

Section 23.
(e). Same at Same, continued.

Section 24.
(f). Same at Same, continued.
Section 25.
(g) Same at Same, concluded.

Section 26.
"C." (a) Mary Visits Elizabeth; at Hebron; i. e., during Elizabeth's sixth, seventh, and eighth months; her visit began Wednesday, March 28 (Nisan 30th), 4 B. C.

Section 27.
(b) Same at Same. Mary salutes Elizabeth!

Section 28.
(c) Same at Same. Elizabeth's recognition.

Section 29.
(d) Mary's Song of Triumph. Same at Same.

Section 30.
(e) Length of Mary's Visit. It terminates on Sunday, June 24th (Tamuz 29th), 4 B. C.

Section 31.
(f) She returns to Nazareth between June 26th, Tuesday (Ab 1st), and June 28th, Thursday (Ab 3rd).

Section 32.
JOHN IS BORN.

"D." (a) The Birth of John. Hebron. Monday, July 31st (or Elul 7th), 4 B. C.

Section 33.
(b) The rejoicing general. Hebron. August 1-7th (Elul 7th to 14th), 4 B. C.

Section 34.
(c) The Circumcision of John. Tuesday, August 7th (Elul 14th), 4 B. C., at Hebron.

Section 35.
(d) Zacharias' Voice Restored. Same at Same.

Section 36.
(e) The Neighbours Astonished. Same at Same.

Section 37.
(f) The matter treasured up. In all that region. From 4 B. C. to 27 A. D. General Remarks.

Section 38.
(g) Providence supervenes. 4 B. C. General Remarks.

Section 39.
(h) Zacharias Prophesies. 4 B. C. Hebron. General Remarks.

Section 40.
(j) John's Preparation. In the Wilderness, and Hill country about Hebron. 4 B. C. to 27 A. D. General Remarks.

Period IV. The Birth of Jesus.

Section 41.
Mary's condition discovered. 4 B. C. August (Elul); Nazareth.
THE GOSPEL ANALYZED.

Section 42.
Joseph's personal decision. 4 B.C. August (Elul); Nazareth.

Section 43.
Mary's Honor guaranteed by a Vision. 4 B.C. August (Elul); Nazareth.

Section 44.
Proleptic remarks (by Matthew); Jerusalem. At writing.

Section 45.
Joseph takes Mary to wife. September 21, 4 B.C. Friday (Tishri 1); Nazareth.

Section 46.
Important Statement (Matthew); Jerusalem.

Section 47.
Edict of Augustus; For the Empire. 6 B.C. Rome. Proleptic and Narrative.

Section 48.
Its date (Provincial) consumates. 4 B.C. Under Cyrenius, President the first time of Syria.

Section 49.
All go up to be registered. 4 B.C. Late in November (Chisleu); Palestine.

Section 50.
Joseph and Mary also. 4 B.C. November 29th, Thursday (Chisleu); Bethlehem.

Section 51.
JESUS IS BORN.

Birth of Jesus. 4 B.C. December 25th, Tuesday (Tebeth 8th); Inn of Olives. Bethlehem "House of Bread"—The Manger—(House of the Son of El—"Cave of the Sun"—of Righteousness!) Here "the Word" became Flesh, and by manifestation first to "Shepherds", who kept their flocks by night for sacrificial purposes, indicated that their typical occupation was soon to end—the antitypical day being near at hand.

Section 52.
The Shepherds see Angels. 4 B.C. December 26th, Wednesday (Tebeth 8th); Bethlehem.

Section 53.
The Angelic Anthem. 4 B.C. December 26th, Wednesday (Tebeth 8th); Bethlehem.

Section 54.
The Shepherds decide. Same at Same.

Section 55.
They verify the report. Same at Same.

Section 56.
They return praising God. Same at Same. Proleptic Narrative.

Section 57.
They spread the information. 4 B.C. From December 26th, or (Tebeth 8th), and Bethlehem.

Section 58.
Widespread wonder follows. 4 B.C. (Tebeth).
Section 59.
Mary treasures it all up. From 4 B. C. (Tebeth); General Narrative.

Section 60.
CIRCUMCISION.

The Circumcision of Jesus. 3 B. C. January 1st, Tuesday (Tebeth 15th); Bethlehem.

Section 61.
PRESENTATION.
Presentation in Temple. 3 B. C. February 2d. Sabbath (Shebet 18th); Temple. Jerusalem.

Section 62.
As to Simeon. Same at Same.

Section 63.
Simeon's Testimony. Same at Same.

Section 64.
Joseph and Mary astonished. Same at Same.

Section 65.
Simeon's prophecy. Same at Same.

Section 66.
Anna the Prophetess. Same at Same.

Section 67.
Her testimony. Same at Same.

Section 68.
THE RETURN HOME.
The return to Nazareth (start); may have been at once. 3 B. C. February 3rd, Sunday (Shebet 19); Jerusalem; but in all probability they remained until after Passover, near at hand. The situation justifies this inference; as they are recorded to have gone to that Feast every year, and we need not except this one. In this case they returned to Bethlehem, and then after Passover to Nazareth. In either case the all things necessary having been done they returned to Nazareth.

Section 69.
Early life of Jesus. 3 B. C. to 28 A. D. Nazareth.

Section 70.
Their yearly custom announced. Yearly, to the (Nisan 14th-22nd) Feast. Nazareth to Jerusalem and back. Every single year. 3 B. C. to 28 A. D.

Period V. The Visit of the Magi—The Flight to and Return from Egypt.

Section 71.
THE MAGI ARRIVE.
The Magi arrive. 2 B. C. March 23rd, Sunday (Nisan 19th); Jerusalem.
Section 72.
Herod disturbed. 2 B. C. March 24th, Monday (Nisan 20th); Jerusalem.

Section 73.
The Sanhedrim convened. 2 B. C. March 25th, Tuesday (Nisan 21st); Jerusalem.

Section 74.
It instructs Herod. 2 B. C. March 26th, Wednesday (Nisan 22nd); Jerusalem.

Section 75.
Herod and the Magi. Same at Same.

Section 76.
He directs them. Same at Same.

Section 77.
THE MAGI VISIT BETHLEHEM.

They depart for Bethlehem. 2 B. C. March 26th, Wednesday (Nisan 23rd). Doubtless late in the afternoon (evening).

Section 78.
While en route, and after Sun Set the Star rises, and culminates. 2 B. C. March 27, Thursday (Nisan 23rd); Bethlehem.

Section 79.
They verify their locality: Tradition says by seeing it culminate over Bethlehem by reflection in a well. Same at Same.

Section 80.
In the morning of that day they visit "The King." Same at Same.

Section 81.
The Magi warned in a dream depart quietly. 2 B. C. March 28th, Friday (Nisan 24th); Bethlehem.

Section 82.
Joseph’s vision. 2 B. C. March 28th-29th, Friday-Sabbath (Nisan 24th-25th); Bethlehem. That is same night or the next.

Section 83.
THE FLIGHT.
The Flight to Egypt took place at once. 2 B. C. March 29th-30th, Sunday (Nisan 25th-26th), found them all en route to Egypt.

Section 84.
THE SOJOURN IN EGYPT.
Proleptic remarks by Matt. as to him. 2 B. C. Made at Jerusalem when his Gospel was written.

Section 85.
RACHEL’S LOSS.

Herod slays the Innocents. 2 B. C. April 1st-7th, Monday-Sunday; Bethlehem.

Section 86.
Comments by Matthew. Jerusalem.

Section 87.
Herod’s death. Joseph’s Vision. 1 B. C. November 4th, Tuesday (Chislev 7th). Decided to return at once from Egypt to Judea.
Section 88.
THE RETURN.
Joseph and family return early in December, 1 B.C., into Land of Israel. Probably beyond the border and out of Judea.
Section 89.
He fears to settle in Judea. December. "Land of Israel."
Section 90.
Section 91.
They resettle in Nazareth by December 25th, Thursday (Tebeth 29th). 1 B.C.

Section 92.
Comments by Matthew. Jerusalem. At writing.

Period VI. The Visit to the Temple; and the Subsequent Youth of Jesus.

Section 93.
Jesus at twelve:—in his 13th year! They go up to Passover as usual. 10 A.D. March 9th-12th, Sunday-Wednesday (Nisan 6th-9th). Nazareth to Jerusalem. 4 days leisurely. Then spent the feast there (Nisan 14th to 21st).
Section 94.
When they left Jesus tarried behind. 10 A.D. March 25th, Tuesday (Nisan 22nd); Jerusalem.
Section 95.
His parents go a day's journey. 10 A.D. March 25th, Tuesday (Nisan 22d); Sychar (?).
Section 96.
They seek for Jesus. Same at Same.
Section 97.
They return to Jerusalem. 10 A.D. March 26th, Wednesday (Nisan 23rd); Jerusalem.

Section 98.
JESUS FOUND IN HIS FATHER'S HOUSE.
They find him after three days. 10 A.D. March 29th, Sabbath (Nisan 26th); Temple. 4 days back.
Section 99.
They all return home. 10 A.D. March 30th, Sunday (Nisan 27th). En route; arriving in due time.

Section 100.
THE FORMULATION PERIOD.
Mary treasurers up the incidents. 10 A.D. April 2d, Wednesday (Nisan 30th); Nazareth.

Section 101.
THE SON OF THE CARPENTER.
The rest of Jesus' youth. Nazareth. Narrative skips 17 years. 10 A.D. to 27 A.D., as his formulative period.
THE GOSPEL ANALYZED.

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THE INTERIM; SPENT AT NAZARATH.

Working at Building; and Being Built Upon,
By the Spirit.

11 A. M. 4009-10 A. D.
12 " 4010-11 "
13 " 4011-12 "
14 " 4012-13 "
15 " 4013-14 "
16 " 4014-15 "
17 " 4015-16 "
18 " 4016-17 "
19 " 4017-18 "
20 " 4018-19 "
21 " 4019-20 "
22 " 4020-21 "
23 " 4021-22 "
24 " 4022-23 "
25 " 4023-24 "
26 " 4024-25 "

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PART II.

THE MINISTRY OF JOHN. PERIOD VII. ONLY.

Covering Period VII. only: Sections 102-141, and extending from just before Tabernacles, 27 A. D., to Passover Season, 28 A. D., or about Saturday, August 23rd (Ve-Adar 3rd), 27 A. D., to Saturday, March 20th (Nisan 6th), 28 A. D.

"THE ACCEPTABLE YEAR": JUBILEE—SABBATICAL!

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Period VII. John Called and Obeys.

Section 102.

John Summed to begin his Mission: At the start of this Seventieth, "Shabua" or "Sabbatic Year." 27 A. D. August 23rd, Sabbath (Ve-Adar 3rd); Hebron.

Section 103.

He begins preaching and baptising. 27 A. D. August. Jordan. August 24th-30th. 9th Course 418.

Section 104.

Section 105.

Further details as to John. Fall of 27 A. D. Jordan.

Section 106.

The multitudes resort to him. 27 A. D. September (Ve-Adar) (Tishri); Jordan.

Section 107.

He lectures the Pharisees and Sadducees. 27 A. D. September (Tishri); Jordan.

Section 108.

The people ask advice. Same at Same.

Section 109.

The Publicans ask advice. Same at Same.

Section 110.

The Soldiers come to John. Same at Same.

Section 111.

John's first testimony as to Jesus. Same at same.

Section 112.

His general method. Same at Same.

Section 113.

Jesus cometh to John. 28 A. D. January 8th, Thursday (Tebeth 22nd); S. Bethabara.

Section 114.

John objects. Same at Same.

Section 115.

Jesus overrules the objection. Same at Same.

THE AVOCATION BEGINS.

Section 116.

Jesus baptized. The 62-week Avocation begins; (434 days to death; 40+29+365 days). Same at Same. N. B. At about the 9th hour, or 3 p. m.; so as to end the 62 weeks exactly at his death!

Section 117.

Jesus immediately starts away. Same at Same.

Section 118.

Testimony from on High. Same at Same.

Section 119.

John again testifies. Same at same.

Section 120.

LEGAL GENEALOGY.

The Genealogy of Jesus. Same at Same. Proleptic remarks by Luke, as to the generally “supposed” Paternal (Josephtic), Legal and Official.

Section 121.

Jesus driven into the wilderness to be tempted—“tried” of the Devil. 28 A. D. January 8th, Thursday (Tebeth 22nd); Dead Sea Region, South and beyond the Jordan.

Section 122.

The time spent there (40 days of preparation, etc.). 28 A. D. In January and February. Dead Sea Region, etc., beyond “Judea” and the Jordan.

Section 123.

Jesus physically exhausted at the end—but strong in the spirit! 28 A. D. February 17th, Thursday (Adar 3rd); Dead Sea Region, etc.
Section 124.

THE FINAL TEMPTATION.

The first trial. Same at Same. Now it will be seen that this "Devil," "Adversary," "Satan," or "Old Serpent," must not be confused with the symbolic Power of the Apocalypse; except as this one is the "Obsessor" and power behind its throne.

Section 125.

The Saviour resists. Same at Same.

Section 126.

The second trial. 28 A. D. February 18th, Wednesday (Adar 4th); The Temple: (Taken thither in the Spirit).

Section 127.

Jesus again resists. Same at Same.

Section 128.

The third trial. 28 A. D. February 19th, Thursday (Adar 5th). (Dan. ii. 35.)

Section 129.

Jesus silences "the Devil"—that Old Serpent, Lucifer, The Adversary, that Tempted Eve in person. Same at Same.

Section 130.

"The Devil" departs. Same at Same.

Section 131.

The Angels now minister to Jesus: Such ministration must have been complete! 28 A. D. February 19th, Thursday (Adar 5th); Palestine.

Section 132.

John's third testimony. 28 A. D. March 11th, Thursday (Adar 28th); At North Bethabara, Jephthah's, and Jacob's Ford. House of the Ford, "Beth-barah." Gideon's Victory El Arebeim.

Section 133.

John's fourth testimony. 28 A. D. March 12th, Friday (Adar 27th); North Bethbara.

Section 134.

PRELIMINARY APOSTOLIC SELECTION.

John's fifth testimony. 28 A. D. March 13th, Sabbath (Adar 28th); North Bethabara. Two of John's disciples, John and Andrew, follow Jesus and lodge with him.

Section 135.

Peter brought to Jesus. Same at Same.

Section 136.

Jesus goes on, findeth Phillip. 28 A. D. March 14th, Sunday (Adar 29th); Galilee. Twenty miles to Nazareth.

Section 137.

Philip goes on, seven miles to Cana, and finds Nathaniel. 28 A. D. March 15th, Monday (Nisan 1st).

Section 138.

Philip and Nathaniel seven miles back to Nazareth. Jesus convinces Nathaniel. 28 A. D. March 16th, Tuesday (Nisan 2nd); Nazareth.
Section 139.

THE SOLAR YEAR MINISTRY BEGINS.

The marriage at Cana. 28 A. D. March 17th, Wednesday (Nisan 3rd); Cana. Solar year ministry begins: (365 days to Crucifixion!)

Section 140.

Jesus continues on to Capernaum. 28 A. D. March 18th, Thursday (Nisan 4th); Capernaum.

Section 141.

Abides there only a few days: i. e., over the Sabbath. 28 A. D., March 20th, Sabbath (Nisan 6th); at Capernaum: and at least only long enough to reach Jerusalem, at leisure by the "Passover Season".

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PART III.

PASSOVER TO PENTECOST.

Covering Periods VIII. to IX.: Sections 142 to 192; and Extending.

From just before Passover, to about Pentecost. 28 A. D. Tuesday, March 23rd (Nisan 9th), to Sunday, May 16th (Sivan 4th). 28 A. D.

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Period VIII. One Year (Lunar), Ministry begins (354 days to Crucifixion: (365—11=354). (Nisan 14th). 28 A. D.

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Section 142.

Jesus goes up to Passover. 28 A. D. March 23rd, Tuesday (Nisan 9th); Jerusalem. Capernaum to Bethlehem, 30 miles; Bethlehem to Shiloh, 30 miles; Shiloh to Jerusalem, 20 miles.

Section 143.

He cleanses the Temple (First time!) 28 A. D. March 24th, Wednesday (Nisan 10th). "Selection day!"—They were selling, bartering salvation there! right in the Temple. He was the Lamb; provided free: (Jehovah Jireh's Own; and "Only Begotten Son"; the Anti-type Himself): He was naturally indignant that even the "type" should be made merchandise of in the Temple!

Section 144.

Comments by John (The Evangelist). 28 A. D. March. Written later (Ephesus).

Section 145.

The Jews demand of Jesus his authority. 28 A. D. March 25th, Thursday (Nisan 11th); Temple.

Section 146.

Comments by John (The Evangelist) as to this incident of 28 A. D. March. (Ephesus.)

(To be continued in July, D. V.)
"The King's business requires haste."

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_Eighteenth Set. 7._

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CONTENTS:

An Outline Of

The Life and Ministry of the Saviour.

——

According to

Chronology, Geography and Contemporaries;

(The Three Great Lights of History.)

(Continued from June and to be continued D. V. in August.)
"EL-BETH-EL."

THE STONE OF HISTORY.

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THE CORONATION STONE

OF

"OUR RACE."

"BETH-EL."

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Section 147.

Many believe on him. 28 A. D. March 26th, Friday (Nisan 12th); Jerusalem.

Section 148.

THE LUNAR YEAR MINISTRY BEGINS.

He commits himself to no one. 28 A. D. March 28th (Nisan 14th); Jerusalem. Selection day—upon the next "the lot" fell upon Him! "As provided before the world began"!

Section 149.

As to Nichodemus; an Arimathean. 28 A. D. March.

Section 150.

He visits Jesus by night. 28 A. D. April 3rd, Sabbath (Nisan 20th). Near Jerusalem—for Jesus never spent but one night there!

Section 151.

Comments by John (The Evangelist); as to 28 A. D. April (Written at Ephesus later).

Section 152.

Comments by John (The Evangelist). Same at Same.

SECTION 153.

Comments by John (The Evangelist). Same at Same.

Section 154.

Comments by John (The Evangelist). Same at Same.

Section 155.

Jesus goes out into Judea. 28 A. D. April 5th, Monday (Nisan 22nd); South Bethabara.

Section 156.

Supervising Baptism. 28 A. D. April 10th, Sabbath (Nisan 27); South Bethabara.

Section 157.

John also Baptizing in his own way, etc. 28 A. D. April 17th, Sabbath (Zif 4th); At Aenon.

Section 158.

Memorandum by John (The Evangelist) as to 28 A. D. April. Written at (Ephesus).

Section 159.

Controversy ariseth. 28 A. D. April 18th, Sunday (Zif 5th); Aenon.

Section 160.

The Baptist's Sixth and last testimony. 28 A. D. April 19th, Monday (Zif 6th); Aenon.

Section 161.

Comments by John (The Evangelist) as to 28 A. D. April. Written at (Ephesus).

Section 162.

Specific testimony by John (The Evangelist) as to 28 A. D. April. Written at (Ephesus). Narrative.
Section 163.
A broad fact as to 28 A. D. April. Written at (Ephesus).
Narrative.

Period IX. Jesus Returns to Galilee.

Section 164.
Jesus departs for Galilee. 28 A. D. April 21st, Wednesday (Zif 8th). En route.

Section 165.
He comes to Jacob's Well. 28 A. D. April 22nd, Thursday (Zif 9th); Jacob's Well. End of day.
Section 166.
How he came to be alone. Same at Same.
Section 167.
Time of day Specific; 6 P. M., therefore a new beginning of "day" as to the Hebrew Evening-Morning method. April 23rd, Friday (Zif 10th); Jacob's Well. Roman Civil System.
Section 168.
(a). He talks with a Samaritan woman. Same at Same.
Section 169.
(b). He continues to talk with the same; at Same and Same.
Section 170.
The Disciples return. Same at Same.
Section 171.
The woman departs. Same at Same.
Section 172.
She reports matters at Sychar. Same at Same.
Section 173.
The inhabitants come out. Same at Same.
Section 174.
Jesus defines Food (Meantime). Same at Same.
Section 175.
Important chronological Memorandum as to the next four months, May, June, July, August.
Section 176.
The reward of the Reaper. 28 A. D. April 23rd, Friday (Zif 10th); Jacob's Well.
Section 177.
Many believe at once. Same at Same.
Section 178.
The Samaritans wish him to stay. Same at Same.
Section 179.
He remains there two days. 28 A. D. April 24th, Sabbath (Zif 11th); Sychar.
Section 180.
Many more Samaritans believe. Same at Same.
Section 181.
Jesus goes on into Galilee. 28 A. D. April 25th, Sunday (Zif 12th); Galilee.
THE GOSPEL ANALYZED.

Section 182.
Apparently avoiding Nazareth. 28 A. D. April 27th, Monday (Zif 14th); Galilee.

Section 183.
The reason given. Same at Same.

Section 184.
The Galileans welcome Jesus. 28 A. D. April.

Section 185.
So Jesus comes to Cana. 28 A. D. May 1st, Sabbath (Zif 18th); Cana.

Section 186.
The Capernaum nobleman hears of him. 28 A. D. May 2nd, Sunday (Zif 19th); Capernaum.

Section 187.
The nobleman travels to Cana. 28 A. D. May 3rd, Monday (Zif 20th): i. e., en route, after sundown.

Section 188.
His interview with Jesus. 28 A. D. May 3rd, Monday (Zif 20th); At Cana.

Section 189.
He departs in faith. 28 A. D. May 3rd, Monday (Zif 20th). En route.

Section 190.
His faith rewarded on the way. 28 A. D. May 4th, Tuesday (Zif 21st); Capernaum.

Section 191.
His household believe. Same at Same.

Section 192.
Memorandum by John (The Evangelist) as to 28 A. D. May 3rd, Monday (Zif 20th); Capernaum. Editorial Ephesus.

Here a Chronological gap leaves Jesus at Galilee, until just previous, with "time" enough to go up to Pentecost.

PART IV.

PENTECOST TO TABERNACLES.

Covering Periods X. to XVII.; Sections 193 to 349.

From about Pentecost, to near Tabernacles. 28 A. D. Sunday, May 16th (Sivan 4th) to Wednesday, September 8th (or Tishri 1st). 28 A. D.

Period X. Jesus Goes Up to Jerusalem.

Section 193.
Jesus goes up to Pentecost. 28 A. D. May 16th, Sunday (Sivan 4th). En route.
Section 194.
As to the Bethisdan Pool. 28 A. D. May 22nd, Sabbath (Sivan 10th); Jerusalem.
Section 195.
Jesus heals a sick man. Same at Same.
Section 196.
Sabbattarians shocked. Same at Same.
Section 197.
Jesus finds, and warns the man. 28 A. D. May 23rd, Sunday (Sivan 11th); Temple.
Section 198.
Nevertheless the man reports the matter to the Jews. Same at Same.
Section 199.
So the Jews renew their persecutions. Same at Same.
Section 200.
(a) Jesus states his case fully. Same at Same.
Section 201.
(b) Jesus states his case fully. Same at Same.
Section 202.
(c) Jesus states his case fully. Same at Same.
Section 203.
(d) Jesus states his case fully. Same at Same.
Section 204.
Jesus returns to Galilee: Probably busy with preparations. 28 A. D. May 24th, Monday (Sivan 12th). En route.

Period XI. Around About Genesereth; Headquarters at Capernaum.

Section 205.
(a) Herod imprisons John. 28 A. D. May 25th, Tuesday (Sivan 13th); Machaerus, way in the South.
Section 206.
(b) Circumstances of John's arrest. 28 A. D. May 25th, Tuesday (Sivan 13th); Galilee. Narrative remark.
Section 207.
Its animus referred to. 28 A. D. Galilee. Narrative revertive.
Section 208.
(c) Jesus begins active work. 28 A. D. May 26th, Wednesday (Sivan 14th); Galilee.
Section 209.
The news spreads rapidly. 28 A. D. (Sivan); Galilee, etc. Narrative remark.
Section 210.
His occupation, and recognition. 28 A. D. (Sivan); Galilee, etc. Narrative remark.
Section 211.
(d) Again avoiding Nazareth he settles at Capernaum. 28 A. D. May 27th, Thursday (Sivan 15th); Capernaum.
Section 212.
(e) Jesus announces the Gospel. 28 A. D. May 27th, Thursday (Sivan 15th); Capernaum.

Section 213.
The call of Peter and Andrew. 28 A. D. May 28th, Friday (Sivan 16th). By the Sea. Probably at Bethsaida.

Section 214.
The call of James and John. Same at Same. Probably at Bethsaida.

Section 215.
(f) Jesus teaches from Peter's ship. Same at Same. Probably at Bethsaida.

Section 216.
The miraculous draught of fishes. 28 A. D. May 28th, Friday (Sivan 16th); Gennesaret. Probably at Bethsaida.

Section 217.
Peter's faith falters. Same at Same.

Section 218.
Jesus reassures him. Same at Same.

Section 219.
They all continue to follow him. 28 A. D. May 28th, Friday (Sivan 16th); to Capernaum.

Section 220.
(g) He teaches on the Sabbath. (28 A. D. May 29th, Sabbath (Sivan 17th)—June 5th, Sabbath (Sivan 24th); Capernaum. General statement.

Section 221.
He goes away to pray. 28 A. D. June 6th, Sunday (Sivan 26th); Wilderness.

Section 222.
His disciples follow him. Same at Same.

Section 223.
The multitudes also follow. Same at Same.

Period XII. Through Galilee (The First Circuit).

Section 224.
Jesus starts on his first Broad Circuit of Galilee. 28 A. D. June 6th, Sunday (Sivan 26th); Galilee.

Section 225.
His fame spreads. People flock to see him. 28 A. D. June 7th, Monday (Sivan 26th); Galilee. General and narrative.

Section 226.
Multitudes come from all places. 28 A. D. June 11th, Friday (Sivan 30th). Everywhere. General and narrative.

Section 227.
General statement as to Circuit. 28 A. D. June 12th, Sabbath (Tamuz 1st); Galilee. General and narrative.

Section 228.
He goes up into a mountain. 28 A. D. June 17th, Thursday (Tamuz 6th); Hattin. S. W. of Capernaum.
THE SERMON ON THE MOUNT.

(a) The Sermon on the Mount begins. Same at Same.  
Section 230.

(b) The Sermon continued. Same at Same.  
Section 231.

(c) The Sermon continued. Same at Same.  
Section 232.

(d) 1. The Sermon continued. Same at Same.  
Section 233.

2. The Sermon continued. Same at Same.  
Section 234.

3. The Sermon continued. Same at Same.  
Section 235.

4. The Sermon continued. Same at Same.  
Section 236.

5. The Sermon continued. Same at Same.  
Section 237.

(e) The Sermon continued. Same at Same.  
Section 238.

(f) The Sermon continued. Same at Same.  
Section 239.

(g) The Sermon continued. Same at Same.  
Section 240.

(h) The Sermon continued. Same at Same.  
Section 241.

(i) The Sermon continued. Same at Same.  
Section 242.

(j) The Sermon continued. Same at Same.  
Section 243.

(k) The Sermon continued. Same at Same.  
Section 244.

(l) The Sermon continued. Same at Same.  
Section 245.

(m) The Sermon continued. Same at Same.  
Section 246.

(n) The Sermon continued. Same at Same.  
Section 247.

(o) The Sermon continued. Same at Same.  
Section 248.

(p) The Sermon continued. (Parable) Same at Same.  
Section 249.

(q) The Sermon continued. Same at Same.  
Section 250.

(r) The Sermon continued. Same at Same.  
Section 251.

(s) The Sermon continued. Same at Same.  
Section 252.

(t) The Sermon continued. Same at Same.  
Section 253.

(u) The Sermon continued. Same at Same.  
Section 254.

(v) The Sermon continued. Same at Same.
THE GOSPEL ANALYZED.

Section 255.
(w) The Sermon continued. Same at Same.

Section 256.
(x) The Sermon continued. Same at Same.

Section 257.
(y) The Sermon continued. (Parable.) Same at Same.

Section 258.
(z) The Sermon concluded. Same at Same.

Jesus descends the mountain. Same at Same.

Section 259.

He returns to Capernaum. 28 A. D. June 18th, Friday (Tamuz 7th), and by June 19th, Sabbath (Tamuz 8th); at Capernaum.

Period XIII. In Galilee. (Circuit continued.)

Section 261.
Jesus heals a leper. 28 A. D. June 20th, Sunday (Tamuz 9th); Chorazin?

Section 262.
The people crowd to hear him. 28 A. D. June 21st, Monday (Tamuz 10th); Chorazin and neighborhood (?)

Section 263.
He is forced to withdraw. 28 A. D. June 22nd, Thursday (Tamuz 11th); Wilderness. Southwards West Coast Genes-seret.

Section 264.
He heals the Centurion's servant. 28 A. D. June 23rd, Wednesday (Tamuz 12th); Tiberias (?). Journeys South to do so.

Section 265.
Jesus raises the widow's son. 28 A. D. June 24th, Thursday (Tamuz 13th); Nain.

Section 266.
His renown continues to spread. 28 A. D. June 25th, Friday (Tamuz 14th); Galilee. General, Narrative.

Section 267.
John, in prison, began to hear of him. 28 A. D. June (Tamuz); at Machaerus. General, Narrative.

Section 268.
Jesus casts out a devil. 28 A. D. June 26th, Sabbath (Tamuz 15th. And so comes back to Bethsaida.

Section 269.
His renown increases. 28 A. D. June (Tamuz); Galilee. General, Narrative.

Section 270.
Jesus heals Simon's mother-in-law. 28 A. D. June 27th, Sunday (Tamuz 16th); Bethsaida.
Section 271.

Many miracles here follow. 28 A. D. June 28th, Monday (Tamuz 17th); Bethsaida.

Section 272.

Preparation to cross the Lake. 28 A. D. June 28th, Monday (Tamuz 17th); Bethsaida. See note. Exceptional use.

Section 273.

A certain Scribe purposeth to follow him. Same at Same. Nathaniel (?) .

Section 274.

Jesus confirmeth another Disciple. Same at Same. Philip (?).

Section 275.

Yet another disciple confirmed. Same at Same. Thomas (?) .

Per iod XIV. (Short Journey into Gaderene.)

Section 276.

They start across the Lake. 28 A. D. June 29th, Tuesday (Tamuz 18th); Lake Genneseret. South from Bethsaida.

Section 277.

Jesus calms the sea. Same at Same. At night.

Section 278.

They continue the voyage. Same at Same. At night.

Section 279.

Jesus casts out the "Legion". 28 A. D. June 30th, Wednesday (Tamuz 18th); Gadarene. Our "next day": (morning).

Section 280.

The keepers flee and report. 28 A. D. June 30th, Wednesday. (Tamuz 18th); Gadara. Next day.

Section 281.

The Gadarenes come out to see. 28 A. D. June 30th, Wednesday (Tamuz 18th); Gadarene. Afternoon.

Section 282.

They ask Jesus to withdraw. Same at Same. Afternoon.

Section 283.

Jesus sends the demoniac home. Same at Same. Eventide.

Section 284.

The man tells all Decapolis. 28 A. D. June (Tamuz); Decapolis. General Narrative.

Section 285.

Jesus, however, starts back. 28 A. D. June 30, Wednesday (Tamuz 19th); Lake Geneseret. Nightfall.

Per iod XV. Again at Capernaum.

Section 286.

So Jesus returns to Capernaum. 28 A. D. July 1st, Thursday (Tamuz 20th); Capernaum. North.
THE GOSPEL ANALYZED.

Section 287.
He heals one of the palsy. 28 A. D. July 2nd, Friday (Tamuz 21st); Capernaum. N. B.—After "some days!"—(this may refer back to June 29th, Section 276, i. e., ere his return).

Section 288.
He resumes teaching by the sea. 28 A. D. July 3rd, Sabbath (Tamuz 22nd); Capernaum. Narrative.

Section 289.
Jesus calls Matthew. 28 A. D. July 4th-9th, Sunday-Friday (Tamuz 23rd-28th); Capernaum.

Section 290.
Matthew's great feast. 28 A. D. July 9th, Friday (Tamuz 28th); Capernaum. Previous preparation needed.

Section 291.
The Pharisees murmur. 28 A. D. July 12th, Monday (Ab 2nd); Capernaum.

Section 292.
Jesus hears thereof and replies. 28 A. D. July 13th, Tuesday (Ab 3rd); Capernaum.

Section 293.
John's disciples come with questions. 28 A. D. July 14th, Wednesday (Ab 4th); Capernaum.

Section 294.
Jesus replies: with the Parable, Children of the bridechamber. 28 A. D. July 14th, Wednesday (Ab 4th); Capernaum.

Section 295.
The Parable of the New patch and old garment. Same at Same. (Peculiar Mark and Luke case. Look this up in "Gospel of History").

Section 296.
Parable. New wine, old skins. Same at Same. (Peculiar Mark and Luke case.)

Section 297.
Parable. New wine versus old. Same at Same.

Section 298.
Jairus seeks him to save his daughter. 28 A. D. July 15th, Thursday (Ab 5th); Capernaum.

Section 299.
On the way he heals a woman. Same at Same.

Section 300.
Meantime Jairus' daughter dies. Same at Same.

Section 301.
Jesus raises Jirus' daughter. Same at Same.

Section 302.
He cautions secrecy. Same at Same.

Section 303.
Yet the report spreads. 28 A. D. July (Ab); Capernaum and Galilee. (Narrative.)

Section 304.
He heals two blind men. 28 A. D. July 15th, Thursday (Ab 5th); Capernaum.
Section 305.
They too spread his fame abroad. 28 A. D. July (Ab); Galilee. Narrative.

Section 306.
The dumb-demoniac healed. 28 A. D. July 16th, Friday (Ab 6th); Capernaum.

Section 307.
Differences of opinion. Same at Same. Narrative.

Period XVI. A Broad Circuit Beyond.

Section 308.
(A) Jesus begins a more extensive tour. 28 A. D. July 18th, Sunday (Ab 8th); Galilee. To July 31, two weeks, well around Zebulon and Naphtali.

Section 309.
He counsels prayer for laborers. 28 A. D. July 31st, Sabbath (Ab 21st).

Section 310.
He sets the example of prayer. 28 A. D. August 1st, Sunday (Ab 22nd); Top of Mt. Tabor.

Section 311.
THE TWELVE APOSTLES.
He ordains the Twelve Apostles. Same at Same. Narrative.

Section 312.
Their Names. Same at Same.

Section 313.
He descends to "The Plain," and heals. 28 A. D. August 1st, Sunday (Ab 22nd); West slope of Mt. Tabor.

Section 314.
His relatives interfere. 28 A. D. August 2nd, Monday (Ab 23rd). Near Nazareth.

Section 315.
(B) The Twelve summoned, and Commissioned. 28 A. D. August 3rd, Tuesday (Ab 24th). Just beyond Nazareth.

Section 316.
A PRIVATE SERMON.
Specific directions issued. Same at Same.

Section 317.
(a) The Apostolic Charge. Same at Same.

Section 318.
(b) Further particulars. Same at Same.

Section 319.
(c) Conclusion of the Charge. Same at Same.

Section 320.
THE SERMON ON THE PLAIN.
(a) Jesus repeats; and adds for the rest. Same at Same.

Section 321.
(b) Warning against covetousness. Same at Same.
THE GOSPEL ANALYZED.

(c) Parable. The rich man. Same at Same.
Section 323.
(d) Warning against anxiety. Same at Same.
Section 324.
(e) Watch; Ye know not the hour. Same at Same.
Section 325.
(f) Peter interrupts. Same at Same.
Section 326.
(g) Jesus resumes and amplifies. Same at Same.
Section 327.
(h) The people taxed with blindness. Same at Same.
Section 328.
(i) Immediate action necessary. Same at Same.
Section 329.
(j) The fate of the Galileans cited. Same at Same.
Section 330.
(k) Those on whom Siloam's tower fell. Same at Same.
Section 331.
(l) Parable: The fig tree. Same at Same.

Period XVII. Another General Preaching Circuit, Galilean.

Section 332.
Jesus and all separate to preach. 28 A. D. August 4th, Wednesday (Ab 25th); Galilee.
Section 333.
The first Apostolic mission. 28 A. D. August 5th, Thursday (Ab 26th); Galilee.
Section 334.
The infirm woman healed. 28 A. D. August 7th, Sabbath (Ab 28th); Galilee.
Section 335.
(a) John sends his disciples to Jesus. 28 A. D. August 8th, Sunday (Ab 29th); Galilee.
Section 336.
(b) Facts speak louder than words. 28 A. D. August 8th, Sunday (Ab 29th); Galilee.
Section 337.
(c) Jesus, however, answers. Same at Same.
Section 338.
(d) He teaches as to John. Same at Same.
Section 339.
(e) Parable. Children of Wisdom. Same at Same.
Section 340.
Jesus dines with Simon the Pharisee. 28 A. D. August 15th, Sunday (Elul 6th).
Section 341.
A sinful woman annoints his feet. Same at Same.
Section 342.
Jesus interrupts a train of thought. Same at Same.

Section 343.
Parable. The two debtors. Same at Same.

Section 344.
Jesus moralizes. Same at Same.

Section 345.
He forgives the woman. Same at Same.

Section 346.
They criticize him. Same at Same.

Section 347.
He sends her away in peace. (?) Same at Same.

Section 348.
The circuit continued. 28 A. D. August 21st, Sabbath (Elul 12th), and August 28th, Sabbath (Elul 19th); Galilee: working his way down, towards the Autumnal Feast of Tabernacles.

Section 349.
He is rejected at Nazareth: And so the circuit practically terminates. 28 A. D. September 4th, Sabbath (Elul 26th); Nazareth.

— * * —

PART V.
TABERNACLES TO DEDICATION.
Covering Periods XVIII. and XIX.; Sections 350 to 399. From just before Tabernacles, to near Dedication. 28 A. D. Wednesday, September 8th (Tishri 1st), to Tuesday, November 30th (Casleu or Chisleu 25th), 28 A. D.

Period XVIII. Jesus Returns to Jerusalem.

Section 350.
Tabernacles draweth nigh. 28 A. D. September 8th, Wednesday (Tishri 1st); Galilee.

Section 351.
The Disciples sent ahead; but Jesus tarries in Galilee. 28 A. D. September 17th, Friday (Tishri 10th); Galilee.

Section 352.
Later on he goeth up privately. 28 A. D. September 21st, Tuesday (Tishri 14th). En route.

Section 353.
Much discussion (meantime) about him. 28 A. D. September 23rd, Thursday (Tishri 16th); at Jerusalem.

Section 354.
He suddenly appears in the Temple. 28 A. D. September 25th, Sabbath (Tishri 18th); Temple.

Section 355.
He asserteth his claims. Same at Same.
THE GOSPEL ANALYZED. 2

Section 356.
His arrest prevented. 28 A. D. September 26th, Sunday (Tishri 19th); Temple.

Section 357.
Many believe in him. Same at Same.

Section 358.
The Pharisees hear of him. 28 A. D. September 26th, Sunday (Tishri 19th).

Section 359.
They convene and send officers for him. 28 A. D. September 27th, Monday (Tishri 20th).

Section 360.
Jesus confronts his sheriffs. 28 A. D. September 28th, Tuesday (Tishri 21st); Temple.

Section 361.
The Jews left in a quandary. Same at Same.

Section 362.
The “Last or Great Day of the Feast”. 28 A. D. September 29th, Wednesday (Tishri 22nd); Temple. “Feast of the 8th Day,” a “Sabbath” by Law. (Lev. xxiii. 36.)

Section 363.
More believe. Division ariseth. 28 A. D. September 29th, Wednesday (Tishri 22nd); Temple.

Section 364.
The officers return. 28 A. D. September 29th, Wednesday (Tishri 22nd); Jerusalem.

Section 365.
Nichodemus defends Jesus. Same at Same. Afternoon.

Section 366.
They all depart: Jesus to Olivet. 28 A. D. September 29th, Wednesday (Tishri 22nd); Olivet.

Section 367.
Jesus returns at dawn. 28 A. D. September 30th, Thursday (Tishri 23rd); Temple. Morning.

Section 368.
The woman taken in adultery. Same at Same. Morning.

Section 369.
The Light of the World. Same at Same.

Section 370.
Jesus renews the controversy. 28 A. D. Oct. 2nd, Sabbath (Tishri 25th); Temple.

Section 371.
Many believe on him. Same at Same.

Section 372.
The opponents “retort”: he rebuts. Same at Same.

Section 373.
He heals the blind man. 28 A. D. October 2nd, Sabbath (Tishri 25th); Temple; Jerusalem.

Section 374.
The neighbors investigate. 28 A. D. October 3rd, Sunday (Tishri 26th); Jerusalem.

Section 375.
The Pharisees investigate. 28 A. D. October 4th, Monday (Tishri 27th); Jerusalem.
Section 376.
The parents questioned. Same at Same.

Section 377.
The man is re-examined and cast out by the Pharisees. Same at Same.

Section 378.
But he is found and accepted by Jesus. 28 A. D. October 5th, Tuesday (Tishri 28th); Jerusalem.

Section 379.
The Pharisees renew the discussion. 28 A. D. October 6th, Wednesday (Tishri 29th); Jerusalem.

Section 380.
Parable. The Shepherd and his Sheep. Same at Same.

Section 381.
Jesus explains the above. Same at Same.

Section 382.
The Jews divide into factions. 28 A. D. October 7th, Thursday (Tishri 30th); Jerusalem. Thence Jesus and his Disciples return en route to Galilee, where we next meet them.

Period XIX. The Seventy Chosen and Sent Out.

Section 383.
The Seventy chosen. 28 A. D. October 12th, Tuesday (Bul 5th); Galilee.

Section 384.
Chorazin and Bethsaida chided. 28 A. D. October 16th, Sabbath (Bul 9th); Galilee.

Section 385.
Herod's birthday supper. 28 A. D. October 20th, Wednesday (Bul 13th); Tiberias. Narrative.

Section 386.
A ghastly request. Same at Same.

Section 387.
It is granted "for honor sake"! "Sic licet Gloria Mundi!" Same at Same.

Section 388.
John forthwith beheaded. 28 A. D. October 25th, Monday (Bul 18th); Machaeras.

Section 389.
His disciples bury the body. 28 A. D. October 26th, Tuesday (Bul 19th); Machaeras.

Section 390.
His head brought to the Capital. 28 A. D. October 29th, Friday (Bul 22nd); Tiberias.

NOTE:—Tradition tells us, (in fact semi-history, and Josephus) far more than the Sacred records relate as to the details
of this malicious murder at the instance of this daughter and
the connivance of her mother. To wit: It is reported with ap-
parent accuracy that the girl took this morsel of humanity, as
if it were a Boar's Head, on a salver, and gave it to her mother,
and that she, the harlot and adulterous wife, of the King, took
it into her lap and spat into its mute face!

The human hate of a woman rightly corrected for an ob-
vvious fault could do no more than kill the body and insult its
head. Thus ended the career of him, than whom no greater
prophet had arisen; even of Elias, if ye can receive it on the
Saviour's own endorsement which was to come, did come, and
unto whom they did as the fathers had done to all the prophets.
This was the real Seal of the Prophets—for the Law and the
Prophets were unto John and, and thus was the human fate of
John the Baptist.

Fear ye not them who can merely seize and slay the body;
for its "Spirit goes to God who gave it"; fear ye rather Him
who can resurrect (re-create, and will thus re-incarnate all
men once, at the last day) and will then judge and as to some
condemn both Body and Soul—Its material organization, and
its "Identity" in Gehennah.

--- * ---

Section 391.
Ultimately reported to Jesus, (soon). 28 A. D. November
3rd, Wednesday (Bul 27th); Galilee.

Section 392.
The Seventy return. 28 A. D. November 5th, Friday (Bul
29th); Galilee.

Section 393.
Jesus rejoiceth. 28 A. D. November 6th, Sabbath (Chisleu
1st); Galilee.

Section 394.
Come unto me. 28 A. D. November 15th, Monday (Chisleu
10th); Galilee.

Section 395.
A specific blessing. 28 A. D. November 19th, Friday (Chisleu
14th); Galilee.

Section 396.
A lawyer tempts him. 28 A. D. November 24th, Wednesday
(Chisleu 19th); Galilee.

Section 397.
Parable. The Good Samaritan. Same at Same.

Section 398.
Mary chooseth the good part. 28 A. D. November 28th, Sun-
day (Chisleu 23rd); Bethany.

Section 399.
THE LORD'S PRAYER.
Jesus again gives the "form" of prayer. 28 A. D. November
29th, Monday (Chisleu 24th); Gethsemane.

--- * ---
PART VI.

AT THE FEAST OF DEDICATION.

Covering Periods XX. to XXII.; Sections 400 to 432: Feast of Dedication to the Second-Chief Sabbath, 28 A. D. From about Tuesday, November 3rd (Chisleu 25th), to Saturday, December 25th (Tebeth 20th), 28 A. D.

Period XX. (An Incident Only.)

Section 400.
The Feast of Dedication. 28 A. D. November 30th, Tuesday (Chisleu 25th); Jerusalem.

Section 401.
The old controversy renewed. 28 A. D. November 30th, Tuesday (Chisleu 25th); Temple.

Section 402.
They seek to take him, in vain. 28 A. D. December 1st, Wednesday (Chisleu 26th); Temple.

Section 403.
He returns beyond Jordan. 28 A. D. December 3rd, Friday (Chisleu 28th).

Section 404.
Many resort to him there. 28 A. D. December 4th, Sabbath (Chisleu 29th). Beyond the Jordan en route North to Galilee, the land of "Israel"; the Lost Sheep thereof.

Period XXI. Incidents North of Bethabara.

Section 405.
The dropsical man healed. 28 A. D. December 11th, Sabbath (Tebeth 6th); North Bethabara.

Section 406.
Parable. The Kingdom, its mysteries. Same at Same.

Section 407.
As to "Charity" at Feasts. Same at Same.

Section 408.
Parable. The great Supper. Same at Same.

Section 409.
THE SERMON AT BETHABARA.
A. (a) He addresses the multitudes. 28 A. D. December 12th, Sunday (Tebeth 7th); North Bethabara.

Section 410.
(b) Parable. The Builder. Same at Same.

Section 411.
(c) Parable. The king going to war. Same at Same.

(To be continued in August D. V.)
N. B. According to Luke, 

The Gospel of History. 

Cap. I. Inasmuch as many have taken it into their own hands to draw up in order a digest concerning those having been fully established among us things,

kai de parēcheiçan hēmin koi ap arkhēs
2. kathos, parēdôsasen hēmin, oi ap arχēs
so, precisely as, represented to us, those from the beginning

autopiai kai lypēterai pēnomenoi iou lógon
4. autopiai kai lypēterai genomenoi tou logos

eye-witnesses and ministers having become of the word,

it seemed good unto me myself, having traced out from the first

pastin akribēs, kathēzēs sōi grapsei,
3. pastin akribēs, kathēzēs sōi graffai,

all things accurately, systematically unto thee to write,

kratiste Theophile,

MOS-TE-TE-LE THEOPHILUS,
If you are disposed to go deeply into my line of work, with a view both to help me temporarily, and obtain an inkling of what I guarantee to be the most vital line of truth before the world to-day, secure what you wish of these Books, and you will probably come again.

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Supplement to July News-Leaflet, 1906.

PRELIMINARY REPORT
on
THE SCHOOL OF THE PROPHETS.

WILL YOU ASSIST US TO FOUND IT?
Not an Institution to Make Prophets,
Nor One Set Up to Make Profit!

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And seeks for the true
INTERPRETATION
Of the Prophecies in the Oracles of God.

A place for Study, Information, Explanation. A place where error is put through the same relentless equation that is applied to Truth. For it is manifest that an interpretation cannot be true that “omits” a single text bearing upon any particular topic, nor can one furnish the correct answer if it “adds” ideas and tenets unsupported by the Bible.

Will you not assist us in this effort?

Suppose, as a general example, that a certain set of Prophetic texts numbers, say at least 1,000;—(as that Israel and Judah are to be restored to Palestine reoccupied, and to be re-accepted into Divine favor as at the first, and ruled over, during a future Golden Age or “Millennium,” by the returned and transfigured Messiah);—then, be the eventual solution Yea or Nay, it must satisfy each text, and harmonize the entire array to the consensus of the Scriptures upon collateral topics; and until such an arrangement of the texts is obtained as shall obviously accomplish this, the Church must remain in its present Sectarian confusion upon all such topics. It is our aim to install such an Institution upon the premises that now during some 30 years of study and 20 years of publication we have been led to rediscover, and have published in the unanswered and unanswerable Our Race Series and News-Leaflets: and much of the work can be carried on from it as a Correspondence School through the medium of these publications.

Or, suppose again, (and to take for instance a general formula for any particular topic, Prophetical or Doctrinal): it is proposed for final examination, discussion and solution; and for that purpose is supposed to be submitted to the elected representatives of the 13 leading but differing groups of Biblical
Students, (sectarians), and that each group arrives at a solution—but each group at one in accord only with its own fundamental tenets; and that all of them are different!

What are we to conclude:—"That you can prove anything from the Bible"? By no means! Yet this is what the outside non-thinking, non-searching, or deliberately disbelieving bodies of men, whether of sacred or secular trend of mind, would and do naturally conclude,—and with at least some small degree of superficial judgment.

And for a similar disagreement among the 13 leading universities on earth, as to any question in Physics, the non-thinking world would conclude that the question was at best indeterminate—or say "you can prove anything from mathematics."

But what would the "thinker" do in either case?

We take it that he would demand the documents and references employed by each group in arriving at its own solution, and compare them with each other and the Concordance.

And he would find a most bewildering confusion between the groups as to the election of their fundamental premises, texts and conditions. Some, would have few texts referred to, others many; some texts he could verify, others he could not. Those he could verify he must allow, those he could not he must hold in abeyance, and such as he could manifestly disprove he must throw out.

Thus, by a process of exclusion, inclusion, analysis, verification and final arrangement, he might out of discord arrive at a Tabulation somewhat like the following, and thus conclude for himself where true harmony resides; or at least select that solution that was nearest to the actual truth—because it contained the most (in both senses) reliable functions: To wit, the equations would be about as follows:

1. $A. a + \&c. + x$ .............................................. $= A$
2. $B. a + b + \&c. - y$ .............................................. $= B$
3. $C. a + b + c - \&c. + x$ .............................................. $= C$
4. $D. a + b + c + d - \&c. - y$ .............................................. $= D$
5. $E. a + b + c + d + e + \&c. + x$ .............................................. $= E$
6. $F. a + b + c + d + e + f + \&c. - y$ .............................................. $= F$
7. $G. a + b + c + d + e + f + g - \&c. + x$ .............................................. $= G$
8. $H. a + b + c + d + e + f + g + h + \&c. - y$ .............................................. $= H$
9. $I. a + b + c + d + e + f + g + h + l + \&c. + x$ .............................................. $= I$
10. $J. a + b + c + d + e + f + g + h + l + j - \&c. - y$ .............................................. $= J$
11. $K. a + b + c + d + e + f + g + h + l + j + k + \&c. + x$ .............................................. $= K$
12. $L. a + b + c + d + e + f + g + h + l + j + k + l + \&c. - y$ .............................................. $= L$
13. $M. a + b + c + d + e + f + g + h + l + j + k + l + m + zero! ... = 91 = M$

In which $a, b, c, \&c.$, are functions of Astronomy, Chronology, History, Geography Genealogy, Arithmography, et cetera.

In such a case it is clear that Equation 13, (corresponding to "m," the mysterious middle letter of the Hebrew alphabet, and the initial of Manasseh, the 13th tribe of 13-Tribed "Israel") covers the case more fully than any of the rest, and its weight
must be allowed to hold against each and all of the others combined.

The "authority" which is the criterion in each case is the Bible, as such the whole of it and naught else; and, in the just and righteous division of the words of truth, it is manifest that each "Gideonite" and "Berean" is for himself both Jury and Judge of the Supreme Court of individual conscience in the premises:—with no responsibility to his education, former bias, or early religious training, but simply beholden to the evidence as if under oath before a court.

Such is the ideal foundation at which we aim, and at which please God we have a fair prospect at arriving with the help of our own constituents, the majority of whom are yet to be heard from in that most of them have delayed as directed until Pentecost when "fully come" and gone.

What shall the harvest be? Behold ye say it is four months thereto, and even now the fields are already white with possibilities. Help us to make it a living reality.

Since issuing the May and June Leaflet Supplements, related to the proposed "School of the Prophets," we have had no end of advices from outside parties, none of whom so far as our lists show, have ever read a single line of our own work in the premises of Prophecy and its Interpretation: and who care not as to the Harmony of the subject matter, having their own congealed ideas upon such matters, and being over willing to come in with their own wares as coolly as you please!

It is needless to say that, where we have not entirely ignored such disingenous ready-bodies, we have promptly declined their help, suggestions and coadjutation. The foundations upon which such a school if ever realized by us, "Gideonites" and Bereans, will be upon the lines now for some sixteen years laid out and prosecuted in the Our Race Series, and News-Leaflets, and the School will be chiefly and primarily one of "interpretation of God's Prophets according to their Visions as set forth in the Bible, as written and for the purpose written, and upon literal readings, resorting to the original text where necessary.

We must there at formulate the fundamental reasons for our faith, that is sift all general principles down to their particulars, and raise each particular to its place in the general harmony. It should be School where the "pros and cons" as if this or that be so, must be fairly canvassed—or else how can we rightly divide the word of truth?

There at should be found all the "working tools," Tables of Astronomy and Chronology, arithmetical values or Arithmography, Dictionaries of Symbols, Geographies, Genealogies, et caetera, necessary to afford a full solution of each or any case that may arise. And where our files are unequal to the demand we must study to supply them with the needed records.

We grant you that the proposition is unique, and its realiza-
tion would be all but impossible for others; but our own constituents will at once perceive that we already possess a fair seventy-five per cent of what we need, already printed and available; and we have a good 15 per cent more in M.S. ready for development—while no other body of students upon earth has even 10 per cent of the primary data needed.

If realized such a School should become a fair and final court of appeal; but be progressive enough, yea elastic and independent enough to review a question on the presentation of sufficient new evidence and even, on occasion, equal to the reversing of its rulings (or rather standing and current conclusions) for positive manifest and righteous cause accompanied with evidence.

It is too early to formulate any definite statement as to what thus far has been received here in reply to that most desirable project broached in the May and June News-Leaflets—because the vast majority of even our own small “Gideonite” Band of “Bereans” has thus far withheld expression for or against the project, nor indicated how much or how little they could do towards its consummation.

Nor can we get prognosticate upon our merely human judgment what the net result may be when we shall have heard from all who are immediately concerned; to wit, from our own constituency. And it may be, and probably will be that all of the burden of the undertaking—all of its honor, too!—must be born by us alone, if we are to commence the laying of so noble an edifice.

So we must delay any formal statement, at least until the issue of the August Leaflet, when we certainly may expect to have received a full set of replies from all, every member, of our constituency; for it is manifest that we cannot form any definite idea as to our ability until the necessary sum is pledged—nor should we lose hope so long as the bulk of our friends remain to be heard from.

Let those, therefore, who have not yet replied, kindly do so at once, so as to relieve the strain here; we need to know the sentiments, volition, ability and willingness of every Gideonite before we can make the purchase, or even report upon the outlook. The August Leaflet is now ready for the press, and an immediate reply will enable us to liberate it by July 1st. Will you who are yet to be heard from help us?

When all of the replies are at hand we can easily consolidate them; but it is manifest that the first step is one that cannot be procrastinated in that the property in view may be sold in the meantime, and the site can hardly be duplicated within the figures named. Mind you we are not asking, nor do we want cash; but are asking you to look over your affairs and see what you can afford to pledge at some sacrifice towards such an end if Providence shall swell the aggregate to the necessary strength. If we can secure this foundation let us do so at once; if we cannot let us know this too, and of a surety, at once!
But yet I am confident that we easily "can" accomplish this undertaking if every one upon our lists does something towards their best effort, and mayhap seeks assistance among others who are known to be earnest Bible Students.

Because, from indications already in our possession, the answers of only about 85 of our constituents, I feel confident that if all are heard from, in similar strain and effort, we can easily install a place where believers in, and lovers of the Prophets and their writings can resort at times and find refreshment; a school where the nature of their writings can be studied to the best advantage, their dark sayings made plain, and the true principles of Interpretation scientifically demonstrated and set in order.

At such a school we must have accurate History (Secular and Sacred) formulated upon lines of accurate Chronology, Genealogy and Geography. The Chronology must be many stranded threading like beads all the cycles of astronomy, and so harmonized as to keep Soli-lunar, and Planetary, time down along all the reliable human scales adopted since time began to be recorded. There, too, we must have accurate Geographical Charts and Maps replacing all the ancient landmarks and identifying them with their modern names. Its tables of Genealogy must untangle all the lines that lead down to each great personal punctuation whom God has placed as an actor on the stage of Sacred, and Secular affairs—in so far as the latter were at times tangent to "Israel" and involved in the unrolling of the plan of the ages. In other words:

At such a School we must have taught, or explained, on ample and sufficient references to Arithmography which deals with the jot and tittle, or plenary inspiration of the Word. Pyramidal lore, bereft of all theory and harmonized into one equation must be accepted there, Astronomy of course, the Bible, Old and New Testaments, shall with God's help be Harmonized there part to part; and the whole, as one sole criterion, and standard brought into accurate tangency to the monuments and ancient collateral records. There, too, Symbology must be formulated into its full concordance; the Gospels as harmonized be taught, Daniel and Revelation demonstrated plainly; the True Chronology, too, will find itself invaluable at such a place.

And of course metrology in all of its branches; and the mathematics of the Universe as set forth in the Ark, the Tabernacle, the Temple and the Human form studied. Genealogy will form an essential branch of its investigations, and the table of Prophetic numbers set in comprehensive order, their periods and terms, multiples, and counterparts in all the cycles of the Solar System. The Gospel in the Stars, in the Zodiacal Signs and Constellations, in the great groupings of the planets that arose in front of Baalam and fought against Sissera, and led the Magi to Jerusalem must come into such a curriculum; and of course Anglo-Israelism, as involving the Origin and Destiny of Our Race—and ultimately that of all other races.
to be similarly blessed, must have prominent place therein. The Second Return, and Restoration of all things, and the Second Advent as the prominent and solitary aim and hope and consummation of Prophecy looking towards the Millennial or Golden Age would be the Vista and the background—in reality the foreground of the course. And certainly there at should be taught the exact dates, duration, sequence, of place and time as to the First Advent with its Sabbatic-Jubilee-one-year soil-lunar Ministry within the 62-week Avocation of the Lord from his “Anointing” to his “cutting off’! (Daniel ix.)

Such as I conceive it is the modern counterpart of the ancient idea embodied in a School of the Prophets, or from our latter day point of view a School (of Interpretation) of the Prophets. It is clear that there is no taint of the atmosphere of a modern Theological School in such precincts; of course it will be a school of Criticism—but not of the “Higher Criticism” of unsavory and unfaithful memory!—it will tolerate only the superlative degree; and already sufficiently convinced, from irrefragible demonstration of the infinite accuracy of prophecy and the Bible will deal in the Highest Criticism.

At such a school, when once in running order, those elected will come for annual refreshment and exchange of views, and mayhap some remain for longer spells to be instructed in the ground principles of interpretation and prophecy—not so much to make prophets out of them, as interpreters; nor with any idea of obtaining undue profit from their tuition and instruction. It would really aim to facilitate post-graduate courses of study, conducted by themselves under advice as to topics, books of reference, methods, et cet. But all that might be would come in due time; here a little, there a little; it must go slow, and attempt no more than its means permit, nor expand too ambitiously at the start. We must first secure a place, and the place that now seems so desirable for an annual meeting, no matter how few may come; and prepare the plant for all possible future contingencies.

All of this vast project is now clearly within our reach to set on foot:—and is not within the reach, nor ever before has it been within that of any other group of Bible Students upon earth.

This is well known to “Gideonites” the world over, who must be as confident as we are that no other body of Bible Students possesses our data, or employs our methods, and working tools and formulae. Indeed, during the past decade, they have not only rejected them at first hand here, but everywhere at the hand of every “Gideonite” who in his own neighborhood has offered them, and endeavored to enlist attention to their value. Verily the Truth has been offered to all in all of its simplicity and how astonishingly rejected!

It only remains, therefore, and it appears to be our bounden duty, for us to go ahead with the work at once by ourselves, and set these matters upon a firm and permanent basis, so that future generations—or at least the “foolish virgins” of this
PRELIMINARY REPORT.

present and perhaps final generation before the 2nd Return, the Restoration, and the 2nd Advent—can come thereto, as unto "those who sell" and procure oil for themselves!
Shall we not sacrifice to provide both for ourselves and others such an "Inn"?

C. A. L. TOTTEN.

Pentecost Fully Come.
June 3rd, 1906.

FINANCIAL STATEMENT
AS TO THE SCHOOL.

ANSWERS; SUBSCRIPTIONS, ALREADY PLEDGED, PAID OR ACCOUNTED FOR.

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<td>8 at 100.00 (D. W. W. &amp; W.; M. H. K.; J. E. P.; Wm. R.; C. E. R.; Mrs. M. I. W.; The Misses P.)</td>
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<td>7 at 10.00, J. W. S.; J. W. K.; A. D. H.; M. E. McC.; Wm. R.; J. M. V.; M. G.</td>
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<td>6 at 5.00, C. A. B.; L. M. McC.; M. H. S.; Miss M. C. S.; W. T. W.; I. K. F.</td>
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Total June 3rd, 1906, A. D. $2,638.00

14 1 each, Too poor to help this effort forward at all: many of whom have carried, and still carry the main cause on their shoulders at 10, to 100 hundred per year: so they remain Gideonites.

13 Will do something in time: "have patience"; of course! In the meantime, may God multiply your resources.

72 Heard from; thus far (June 3rd, 1906); more anon in August; or, at least, by Tabernacles: and, until you hear, work in the byways and hedges—yourself!

228 Remaining to be heard from; three times as many as have already responded—so there is some hope, that we may secure our mutual object.
And we have confidence that those who are but casuals; some 300, are too poor to help; will in time add enough to the effort to lighten up its burden.

WHAT BECOMES OF OUR EDITION OF 1,000 COPIES.

1. Locals .................................................. 13
2. Exchanges .............................................. 12
3. Singles United States and Canada .................. 400
4. Doubles, 20 @ 2 .................................... 40
5. Topics, 9 @ 3 ....................................... 27
6. Quads, 4 @ 4 ......................................... 16
7. Dozens, 1 @ 12 .................................... 12
8. Congress (copyright, 1 @ 2) ......................... 2
9. Gifts, 12 @ 1 ....................................... 12
10. Waste, 12 @ 1 (used in process) ................. 12
11. Used up in office and prosecution of study, &c. 12
12. Misbound .............................................. —
13. Foreign, 37 @ 1 .................................... 37
14. Foreign, 8 @ 2 .................................... 16
15. Foreign, 1 @ 3 ....................................... 3
16. Foreign, 2 @ 6 .................................... 12

Total mailed per month .................................. 626
17. Left over to make up sets 1000—626=374 ............ 374

Total edition, 1,000 .................................... 1,000

Now out of this "list" just about 300 subscribers carry along this work on their shoulders and 300 are Gideonites and merely annual subscribers; that is are not able to do more than stand fast.

There are also many who cannot help towards the School; because, for years, all they could possibly do has been done; and is being generously done; out of interest to the cause itself. For instance, they and I know that the cause owes "them", at least $1,000, per year and at "their" limit! We thoroughly appreciate the exigency; and understand that this School must wait, so far as they are concerned.

God bless you all! What a showing we would make if "Vice Versa" took hold of the poles of the earth, and made the poor—but rich)—"rich"! Why Solomon's Temple—so grand—built in a week of years—would be "small" and insignificant alongside of what 300 rich Gideonites could and would do in an emergency!

Now I smile with encouragement, at the showing we have made between Easter and Pentecost, for we have not yet heard from a single third of our list, and we have more than 1-3 of what we need pledged.

This is at the rate of $52.77 every day during the 50 days from Easter to Pentecost; what shall we have to report at Tabernacles if all reply at once?
If the other two-thirds do as well our case is won; and an effort of vast value has been tythed! So, we call upon the other two-thirds to reply at once as moved from within; this cause is a phenomenal one, and not to be reckoned with at cost, but at our own, prompted, recognition. We need such a “School”; all of our replies indicate this; and echo back, reflect and encourage our own solicitation; yes more than we dared to dream.

We can certainly do this thing and it remains for those who have waited to see what others would do to come on and supplement the venture. Such an effort is not an “adventure;” it is a deliberate determination to pass on towards its consummation.

And, as to “the poor”, who cannot do aught; more, why yes, they can; they can encourage, and reply, and work outside. Mayhap they can enlist a strong Gideonite with a pitcher full of oil! Discouragement, heretofore, shall some one plead? well, who in these ranks has not met it up to the limit of relinquishment? I have, 100 times, been almost determined to let the whole thing R. I. P.—but I simply couldn’t! Though I had every human sort of justification to drop it like lead into the deep sea of current confusion. Why didn’t you? Well not I either!—I couldn’t. I saw the truth they did not; I condensed their blindness and kept on. That is about the sum of it all; if we see a glimmer of Truth let us “Keep on” towards it!

But enough said; I cannot write a stated and stilted sort of a letter to the family; I simply let the pen go and trust to my “kin” to understand and fill in the “chinks.” We are only endeavoring to get onto a solid basis; we think we can do it; Don’t you? Well, help us.

At once just as much as you can. It may be that your own assistance will round the sum necessary. Faithfully,

June 4th, 1906.
NEW MATTER AND FURTHERMORE
CONCERNING
The Proposed School of the Prophets.

A gentleman of both national and international reputation, and a Gideonite from the start of our little enterprise, a lawyer of standing, and a man of general affairs, has written in reply to our May Supplement relative to an effort to establish in these late days "A School of The Prophets" along the natural lines of interpretation upon solid premises and with no isms to maintain, as follows:—(It is an early letter, one of only several so far, as we do not expect a full line of replies until the date specified, the last week of May and the first of June—Pentecost. In the meantime this letter canvasses the ground in such a way that I shall adopt it at once as the basis of the work to be or not to be undertaken as Providence may favor. To continue, therefore, the letter is as follows:—

April 18, 1906.

"C. A. L. Totten, Esq.,
New Haven, Conn.

My dear Mr. Totten:—

I thoroughly approve of the plan to found "A School of the Prophets". Let me make a suggestion with reference to raising the money for this.

Doubtless you will find many of your constituents who are not able to pay in a lump sum the aggregate of the amount which they would be willing to contribute towards this. I think if you would prepare a subscription blank in which the subscriber obligates himself to pay a definite amount, payable monthly, you will be surprised at the results. I have had a good deal of experience in raising funds for religious, educational and charitable enterprises. I find that the raising of needed sums is not difficult when conditions are made easy. For example: Doubtless you have a number of friends on your list who would be staggered with a proposal to contribute $100.00 towards the School but yet would gladly contribute $5.00 a month for twenty months. Again, there may be those on your list whom you consider quite well-to-do who owing to temporary conditions would come into a plan of this kind and who would otherwise not be heard from.

I would suggest a subscription blank something like the following:"
(The form suggested is accepted as probably the most reasonable and well tried method to secure the end in view conveniently to all, and should replies warrant its prosecution to the end, I may state that I have been placed in such a position as to incur at once the entire ownership concurrent upon a fair estimate through pledges, that in due time the liquidation will be forthcoming. Our friend’s form of pledge now follows, and will be sent upon a separate sheet to all of our subscribers in duplicate, so that they can keep a retained copy of their pledge, and we trust that each and all of them will assist—us all—to some degree—no matter how small the “mite”, in that there is might in a nickel to make a muckle, when we all take “A long pull, and a strong pull, and a pull all together! At any rate let us see what we can do—if only on paper! so as to give us a basis of estimate and a guarantee upon which we can undertake the matter at once, contingent upon your own due time remittances, to wit:)

Proposed and Accepted Plan of Subscription Blank.

" THE SCHOOL OF THE PROPHETS."

The undersigned is in thorough sympathy with the movement to found ‘A School of the Prophets’, as suggested in the Supplement to the May 'News-Leaflet', 1906, and hereby agrees to pay to C. A. L. Totten, Trustee, for the purchase of property, improvements, etc., the sum of .................. Dollars, payable in............equal installments of .................. Dollars per month.

..................................................
..................................................

N. B.—For convenience in filing:—
(Subscribers to this Very Desirable Installment Plan will kindly retain this letter, and use the blank furnished here-with instead of the letter itself.)

It is also suggested that we may make “Bequests” towards the further assistance of so grand a cause.

He goes on in his letter: “In this way I think you will not only be able to get enough to pay for the property but there will probably be enough in addition to form a nucleus for a fund for extension work.

At all events send out a Subscription Blank. A blank is often signed and forwarded when a letter would be forgotten.

Yours very truly,

* * * *

(We omit the place and name—which would be known all over the earth,—because we wish this effort to be as genuine from you as from him.)
The foregoing letter with its enclosed blank is adopted as our form of subscription, and is submitted to the earnest consideration and for the signature and consummation of such as feel moved towards installing upon a solid foundation, such an effort as has been suggested and whose realization is certainly devoutly to be desired, whether we can effect it or not. We are independent, in all our lines of work, of any trammels that would bind us to anything save the truth of the fulfillment of Prophetic facts as predicated in the Bible, and already we have clientele, and ability within our own ranks sufficient to carry on such an enterprise and organize it for perpetuation. We therefore commend it to your earnest consideration and leave the matter in the hands of Providence.

Trusting that, if unable to help us at all, yourself, you may find in your neighborhood others whose aid may be enlisted upon so broad a foundation. Kindly put your hand to this; and let us hear from you, in reply, at any rate, be it for but 10 cents per month, to recover postage, and with any suggestions you may be led and advised to offer. In the meantime kindly remember that at present we are asking for no advances, nor do we want them, until by summing up the situation, after all of our replies are in, we again address you and state that the backing has been promised sufficiently to warrant its undertaking.

There is nothing idle about this scheme; nor aught that is unequal to man's ability: as we contemplate upon earth, that there should be one, and that its origin should be absolutely independent of any "bias", "sect", or "ism". If such an effort shall come to fruition it will be based upon that sort of liberalism and independence, that sort of search for truth as has, for the past 18 years, been set forth in the Our Race movement as represented in its printed Quarterly Studies, and Monthly News-Leaflets.

April 25th, 1906
New Haven, Conn.
As a matter of interest we reproduce the original proposition.

The May Supplement With an Important Addition.

LET US FOUND

“A SCHOOL OF THE PROPHETS?”

New Haven, Conn.,
Easter Season, 1906.

To My Gideonite Companions:—

Greeting—I have the honor to submit an Important Proposition for your careful and immediate consideration; and to suggest that you give the same a constant place in your daily thoughts until June 3rd to 10th, 1906; and then, or before then, advise me distinctly what your own ideas may be in the premises.

To begin the matter I would state; that ever since I commenced the work along Our Race lines, and resigned from the Army to prosecute it single handed I have been handicapped both by the growth of the mere publishing and mechanical details, to the increasing daily detriment of the literary and exposition part thereof; and also by the opposition we have encountered from every side.

Nevertheless we have had daily bread, even at untold sacrifice upon your part, and Providence has been a “Jehovah Jireh”—a provider of oil and meal from year to year, yea even daily from the evening to the morning thereof.

But it now strikes me that the time has fully come (Acts 11:1) to place our efforts on a firmer basis—a substantial and more lasting one—and, to devise some way to accomplish this sums up the situation and its needs if we can meet them.

During these preliminary years, 1889-1906, of Installation, as it were, I have been approached innumerable times to call a general Convention of Gideonites, Bereans, and earnest “upper chamber” Bible Students—students of the Highest School of Faith and Criterion whose aim is “to build and to plant” and to preserve the “ancient Land marks of the Bible and Interpretation, as such. Now the great body of our group are, so to speak, jot and tittle—arithmographic—students of the Word: it is safe to say that we have collected more “Evidence” than any other body of Christians, as to the integrity and surety of Inspiration; we have demonstrated it step by step, and at vast relative expense to all concerned, and something must be done to make this knowledge “permanent.” But I have refrained from calling a convention for very many reasons. 1st. I did not want the effort to be abortive. 2nd. The time had not come for such action. 3rd. Our Group was, and is too much scattered. 4th. We were all too poor; and had no Goulds or Carnegies amongst us. 5th. I had already quite enough to carry upon my shoulders, to dare to undertake yet more; and of course the details and occupation of such a Session would naturally devolve upon me as to Lectures, Explanations Plans,
It did not seem to me that our ideas, advanced as they are back to the root of things, had been sufficiently crystallized to enable us to formulate even an initial programme with a view to any sort of satisfactory yearly continuance. 7th and finally, it did seem that previously to any such effort at providing funds for a brand new enterprise, no matter how desirable, a general expression of opinion ought to be obtained from our own group before we offered any such opportunity to such other outsiders, as would surely come, to meet and perhaps interfere with us; or at least disturb our preliminary gathering.

But in process of time we have formulated Biblical Chronology upon a pedestal as solid as Astronomy, have put Daniel in his lot, and verified his wonderful book; and have now been let into the Apocalypse sufficiently to feel confident that God has been with us for a purpose—a purpose that now seems plain and which we ought to make stable upon our own part if we can!

Now it has been a great burden upon me not to accord with these numerous propositions to get together and assist each other face to face but we had quite enough to do and it was manifest that there was being provided only daily bread, and funds sufficient to go along as we have; and I do not doubt that the burden upon all of my companions, (almost all aged and poor), has been strenuous and at the very limit!

But at this juncture it falls upon me heavily to feel that the time has come to at least feel the pulse of Gideon's Band as to establishing a permanent foundation: and the way is now clearly opened by an opportune opportunity. I personally cannot hope to be much longer with you; but if God allows I can assist at providing means and ways to further our undertaking—and I am Pauline enough to be anxious so to do with your help.

Had I the ear and heart of one able to invest towards such an end, what after all is but a modest sum, I should appeal to him, without any further general effort such as this; and if any of you have the means to shoulder the whole enterprise—if even as a personal investment only—I am satisfied that in the world's way of looking at investments it could not fail to be a remunerative one as a pure piece of property bound to increase in value speedily; and in the meantime to be of actual value to us as a temporary loan for the purposes to be specified, to wit:

There is within my own horizon a very desirable piece of property not far from the centre of New Haven County, equipped with buildings and accessories, ample acreage (three at least) and a large mansion of some 18 rooms, which can be purchased and put into quite good order for about $6,000.00. Had I sufficient means to take it up, and occupy it in due time and order, and still float our current work (which must be prosecuted if our purpose as to the Oracles is to be perpetuated), I should do so; and even as it is I am disposed to accept my own part of this effort as generously as I can.

But the main purpose of this Personal letter to you is to find out from you, individually, what amount, if any, you can tythe,
pledge, or set apart against this sum, none of it to be called in or sent in until it is entirely in sight.

If we can secure $6,000.00 I can obtain this very desirable estate, and put it into thorough repair and with that as a foundation we shall be able to advance our line of demonstration in a most desirable way all over the world!

The possession of this property would give us a splendid annual meeting place, where for 7 to 14 days in the summer or early Fall, vacation period, those who could, and felt inclined, might gather for Lectures, Study, Instruction, mutual intercourse, "retreat," et cet., and feel "at home." I should thoroughly equip it with my own working library, the full stock of Our Race works, in a convenient salesroom, for ready examination, and to my mind it might, and eventually would, expand into a permanent "School of the Prophets"—a school set up for honest and careful investigation and interpretation of what the Oracles are intended to convey at their face value—a school to prove and approve and not to search for errors so as to disprove if possible!

We as Bereans and Gideonites, sitting at it were at their feet, those of the Prophets, and in mutual liberality endeavoring to substantiate the Faith once for all delivered to the Saints, are in a seriously responsible situation, and a sacrifice from each one is now in order.

The tares about us are now so thickly coming to a head, that the Harvest cannot be far away, and I think it is fair to say that we alone, as a group, have established ourselves upon the main premises impregnably; small details waived, grand proportions solved, a solution clearly in our pitchers!

As for myself I have very many Lectures, Slides, Diagrams, Lantern, MS., Rare Works, &c., from which to cull enough to do my own part at any such annual gathering; and if fellow Gideonites came to such a station for a rest, an outing, or a temporary retreat, or in due time scholars came to study along our lines I am confident we could soon formulate the very best sort of a curriculum preparatory to work that must soon be done in the "by ways and hedges."

Now my friends this is only an off hand family letter: it is addressed to "upper chamber" people and is submitted in all good faith. What then can and shall we do to install it as soon as possible?

My idea is to secure the option upon this property, if we can at all see our way to raise (no mortgage) $6,000.00, in spot cash, or guaranteed promise. If so the rest will take care of itself for practical purposes at reasonably short notice.

But I do not want this effort, if it be practicable to undertake it, to cut into the support you have so generously and annually accorded to the regular Our Race work during the past 16 years. This support has accomplished too much of vital demonstration to stop; so that if we cannot see our way clear to float the new proposition; we must go on as we have been going.

I merely desire, therefore, to have from each and all of you an individual and early expression of opinion as to whether we can by any means expect to realize the effort.
If you are as convinced as I am that Providence has led us all to this work for a purpose, and has supported it, wonderfully, why then you will be able to advise me as the Spirit moves.

There is time enough to formulate the plans and details of the enterprise anon, and I think by Pentecost a return should be on file from each of you so I can report back as to our prospects.

That such a venture is in order, and bids fair to promise multiplied returns is manifest. There is no place upon earth where Chronology Genealogy, Prophecy, History, Biblical Geography, Arithmography, Interpretation, and Scriptural truth is taught: All of the plants are sectarian, biased, and illiberal, dealing only in close corporation theology, and shutting out every sort of broad investigation. It may be in our power to provide the world itself with an Institution—to what may it not grow?—where such lines as we have followed in the Studies and News-Leaflets may be thoroughly taught—and who shall tell but that for this very purpose we have been banded together (Esther iv. 14).

Finally and to recapitulate: If consummated, we shall have a permanent foundation; a place of occasional refuge and rest; an annual meeting place; a School, without any “isms” attached, where any one can pursue a long or short course in any department of the Our Race outlines; an Iona as it were, like that founded in 565 A. D. by Columbkil or even like that older place set apart by Jeremiah at Tara as many years before Christ, 583 B. C.; and I cannot see but that, such a plant, after due and judicious planning and realization should redound to the benefit of truth—the cause of the Bible, as written and for the purpose written.

It has taken us a long time to arrive at such a proposition; but it should now take as inversely as short a one to consummate it. It is merely a question now of “What should we do?” and “Can we do?” and “How quickly?” To find out that is the object of this letter and its composite answer will make the matter plain.

Let every Gideonite therefore address himself at once to this matter and tell me what he or she can and will “do” in the premises; and if the consolidated result warrants the effort I shall do my own diligence to acquaint you with the situation at an early date.

Easter Season, 1906.

Reply by Pentecost, 1906.

C. A. L. TOTTEN.
Fill out and send back.

SIGN AND RETURN.

SUBSCRIPTION BLANK.

(ORIGINAL.)

"THE SCHOOL OF THE PROPHETS."

Place..............................................................................................................

Date...................................................................................................................

The undersigned is in thorough sympathy with the movement to found 'A School of the Prophets', as suggested in the Supplement to the May 'News-Leaflet', 1906, and hereby agrees to pay to C. A. L. Totten, Trustee, for the purchase of property, improvements, etc., the sum of ......................... Dollars, payable in ............ equal installments of ......................... Dollars per month for ............ months, dating from June 1st, 1906 to ......................... inclusive.

......................................................................................................................

I am deeply impressed with the conviction that we can accomplish this undertaking, and secure assistance thereunto from others; and that such an Institution will eventually become the most valuable adjunct to the honest study and verification of the Oracles that men have ever installed. Let us honor God with the effort there unto, and have faith that He will see to it that this effort towards His Honor does not come to naught. In guarantee of my own faith in the matter I start the list with $1000. in memory of my mother:—and yet without any idea of honoring the name of any man or woman upon earth in this connection.

Let the School be a School of the Prophets! That is sufficient.
May 1st, 1906.

[Signature]
— N. B. —

Let it be distinctly understood that this Pledge is not to go into effect; or to be followed or accompanied by any monies or installments, until return advices from Professor C. A. L. Totten have been received by the subscribers to the effect that sufficient indication of interest and promised assistance to warrant the effort has been obtained: in which case the Pledge will be supposed to go into effect dating from June 1st, 1906. It may be that the notification may be a simple announcement in the usual monthly News Leaflet: let us hope, if answers and pledges are promptly sent in, in the July News Leaflet.
"The King's business requires haste."

**CONTENTS:**

An Outline Of

The Life and Ministry of the Saviour.

According to

Chronology, Geography and Contemporaries;

(The Three Great Lights of History.)

(Continued from July and to be continued D. V. in September.)
Mr. Totten is preparing for publication the genealogical record of all of the descendants (both in the male and the female lines) of Anthony Thacher, 1st, of Yarmouth, Mass., and of his nephew, Rev. Thomas Thacher of Weymouth, Mass., and Boston, Mass. The manuscript of the work has at this date attained voluminous dimensions, and at present Mr. Totten is engaged in compiling the records of the recent and present generations of this prolific family. He desires to communicate with all direct or collateral descendants of these two progenitors, and also all those interested in the subject matter; and will gladly, upon application, furnish blanks prepared for individual records, which records will be embodied in his work.


Notice.—My brother (above named) will be glad to learn of the names and addresses of any Thatchers in any part of the world; so if my own constituents scattered broad so widely will make a transcript of the Directory of their locality and forward it to him; or put the same, with his address, into the hands of some Thatcher whom they know or hear about, they will confer a favor upon all concerned.

C. A. L. TOTTEN.
Section 412.
(d) A moralization repeated. Same at Same.

Section 413.
B. (e) Sinners resort to him; the Pharisees murmur. 28 A. D. December 13th, Monday (Tebeth 8th); North Bethabara.

Section 414.
(f) Parable. The 100 Sheep. Probably a Repetition. Line upon line, precept upon precept, "here" as well as there a little! Same at Same.

Section 415.
(g) Parable. The lost piece. Same at same.

Section 416.
(h) Parable. The prodigal son. Same at same.

Section 417.
(i) Parable. The unjust steward. Same at same.

Section 418.
(j) Parable. The two masters. Same at Same. Probably a repetition. Over and over, even we have heard this precept repeated in our ears,—and yet we serve one master, and make believe the other "winks"!

Section 419.
C. (k) The Pharisees mock him. Same at Same.

Section 420.
(l) He restates another fact. Same at Same. Probably a repetition: of course, with a new audience, even an old story is fresh; and facts are never trite!

Section 421.
(m) Yet another is repeated? Same at Same. Probably a repetition: in other words towards the close of ones discourse, or mission, he is expected to sum up his case.

Section 422.
(n) Still another repeated. Same at Same. Probably a repetition. During his Brief Ministry the Lord probably often repeated his illustrations; no need for him; but great need for men! Just as there were blind to heal, and dead to raise, and sick to cure!—from place to place!

Section 423.
(o) Parable. Lazarus and Dives. Same at Same.

Period XXII. The Resurrection of Lazarus.

Section 424.
Lazarus falls sick. 28 A. D. December 13th, Monday (Tebeth 8th); South Bethany.

Section 425.
Information reaches Jesus (a delay). 28 A. D. December 15th, Wednesday (Tebeth 10th); North Bethabara.

Section 426.
Lazarus dies; Jesus starts South. 28 A. D. December 17th, Friday (Tebeth 12th); from Bethabara, for Bethany, en route.
Section 427.
He arrives at Bethany. 28 A. D. December 20th, Monday (Tebeth 15th); South Bethany.

Section 428.
He raiseth Lazarus. Same at Same.

Section 429.
Many believe, others report. 28 A. D. December 21st, Tuesday (Tebeth 16th); South Bethany.

Section 430.
The Sanhedrim convenes! 28 A. D. December 22nd, Wednesday (Tebeth 17th); Jerusalem.

Section 431.
Calaphas prophesies—"being High Priest that year"! N.B.—Official place imposes grave responsibilities, and unexpected gifts—even if in disguise! 28 A. D. December 22nd, Wednesday (Tebeth 17th); Jerusalem.

Section 432.
Jesus again leaves "Judea". 28 A. D. December 24th, Friday (Tebeth 19th); Up through "Ephraim"; the Land of Joseph! Ending as it were his 31st year of effort to save, with great Salvation!

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PART VII.

THE LAST GALILEAN MINISTRY, RE-BEGINS AND FINALLY CEASES.

Covering Periods XXIII. to XXX.; Sections 433 to 579.

From the Second-Chief Sabbath, 28 A. D., to the End of the Galilean Ministry: that is, from Sabbath, "Shemot," Saturday, December 25th (Tebeth 20th), 28 A. D., to Tuesday, March 4th (Nisan 1st), 29 A. D.

Period XXIII. En Route North.

Section 433.
The Second, "First" (or "Chief") Sabbath. 28 A. D. December 25th, Sabbath (Tebeth 20th); Ephraim. N.B.—This was the Lord's Own Birthday, 31 years old!—But as to his work on earth he was not yet quite 31.41592, &c., years old—he had a spell yet wherein to "round" out his circle!

Section 434.
The man with the withered hand. 29 A. D. January 1st, Sabbath (Tebeth 27th); Ephraim. Anniversary of his circumcision.

Section 435.
The Pharisees and Herodians agree. 29 A. D. January 3rd, Monday (Tebeth 29th); Jerusalem.
Section 436.
Jesus starts back for Galilee. 29 A.D. January 5th, Wednesday (Shebet 2nd); up through Galilee towards his destination.

Period XXIV. Again at Capernaum.

Section 437.
The Galilean ministry resumed. 29 A.D. January 8th, Jesus arrives at Sabbath eve (Shebet 5th-6th); Capernaum.

Section 438.
The blind dumb-man healed. 29 A.D. January 9th, Sabbath (Shebet 6th); Capernaum, in the "morning".

Section 439.
Parable. The Pharisees condemned. Same at Same.

Section 440.
The sin against the Holy Spirit. Same at Same.

Section 441.
A general condemnation. Same at Same.

Section 442.
They all seek another sign. Same at Same.

Section 443.
Parable. The lamp under a measure. Same at Same.

Section 444.
Parable. The unclean spirits. Same at Same.

Section 445.
A woman blesseth his mother. Same at Same.

Section 446.
Jesus points out his relatives. Same at Same.

Section 447.
He breakfasts with a Pharisee. 29 A.D. January 10th, Monday (Shebet 7th); Capernaum.

Section 448.
He replies to the lawyers. Same at Same.

Section 449.
He teaches on the Lake Shore. 29 A.D. January 11th, Tuesday (Shebet 8th); Capernaum.

Section 450.
Parable. The Sower. 29 A.D. January 12th, Wednesday (Shebeth 9th); Capernaum.

Section 451.
Private instruction as to Parables. Same at Same.

Section 452.
An interpretation. The Sower. Same at Same.

Section 453.
An elucidation. The lamp. Same at Same.

Section 454.
The strict balance. Justice affirmed. Same at Same.

Section 455.
Parable. Seed-growth. Same at Same.
Parable. The tares. Same at Same.

Section 457.

Parable. The mustard seed. Same at Same.

Section 458.

Parable. The three measures of meal. Same at Same.

Section 459.

General remarks. Same at Same.

Section 460.

Explanation. Parable of the tares. 29 A. D. January 13th, Thursday (Shebet 10th); Capernaum. Evening.

Section 461.

Explanation. Parable of the hidden treasure. Same at Same.

Section 462.

Explanation. Parable of the Pearl of great price. Same at Same.

Section 463.

Explanation. Parable of the Drag-net. Same at Same.

Section 464.

Explanation. Parable of the Husbandman. Same at Same.

Section 465.

Jesus goes to Nazareth. 29 A. D. January 13th, Thursday (Shebet 10th); Nazareth.

Section 466.

He is again rejected there. 29 A. D. January 15th, Sabbath (Shebet 12th); Nazareth.

Section 467.

He begins another circuit. 29 A. D. January 16th, Sunday (Shebet 13th); Galilee. Cana, etc., to Capernaum.

Section 468.

Herod hears of Jesus. 29 A. D. January 16th, Sunday (Shebet 13th); Tiberias.

Section 469.

The Apostles all return. 29 A. D. January 16th, Sunday (Shebet 13th); Capernaum.

Section 470.

Jesus has to seek quiet. 29 A. D. January 17th, Monday (Shebet 14th); Capernaum.

Section 471.

He withdraws to North Bethsaida. 29 A. D. January 18th, Tuesday (Shebet 15th); North of Bethsaida, and Tel. Jullas; East Bethsaida: i. e., N. E.

Section 472.

The multitudes pursue him. Same at Same.

Section 473.

The five thousand fed. Same at Same.
Section 474.
The people decide to make him King. Same at Same.

Section 475.
Jesus dismisses all; and retires. 29 A.D. January 19th, Wednesday (Shebet 16th); remaining in the neighborhood of Bethsaida. "Eventide."

Section 476.
He walks upon the sea. 29 A.D. January 19th, Wednesday (Shebet 16th); Lake of Genneseret. "Evening."

Section 477.
Peter's futile effort. Same at Same.

Section 478.
He comes aboard. Storm ceases. Same at Same.

Section 479.
They worship him. Same at Same.

Section 480.
They reach Genneseret. 29 A.D. January 19th, Wednesday (Shebet 16th); Genneseret. Near West Bethsaida. "Morning."

Section 481.
Jesus heals much people. 29 A.D. January 20th, Thursday (Shebet 17th); Genneseret.

Section 482.
He continues his tour. 29 A.D. January 20th, Thursday (Shebet 17th); Near Capernaum.

Section 483.
Multitudes seek him. Same at Same.

Section 484.
They find him, and he teaches them of "Food"! 29 A.D. January 21st, Friday (Shebet 18th); Capernaum.

Section 485.
The Jews murmur. He repeats,—"line upon line". 29 A.D. January 22nd, Sabbath (Shebet 19th); Capernaum.

Section 486.
The Jews still strive; and he repeats,—"precept upon precept". Same at Same.

Section 487.
Where this took place. 29 A.D. January 22nd, Sabbath (Shebet 19th); The Synagogue, at Capernaum.

Section 488.
Many disciples murmur. 29 A.D. January 22nd, Sabbath (Shebet 19th); Capernaum.

Section 489.
Not a few fall away. Same at Same.

Section 490.
The Twelve remain steadfast. Same at Same.

Section 491.
An allusion to Judas. Same at Same.

Section 492.
Jesus defends his disciples. 29 A.D. January 23rd, Sunday (Shebet 20th); Capernaum.

Section 493.
He questions his opponents in reply. Same at Same.
Section 494.
He answers them further. Same at Same.

Section 495.
Jesus warns all concerned. Same at Same.

Section 496.
He elucidates in private. Same at Same.

Period XXVI. The Journey Through Tyre and Sidon.

Section 497.
He retires to the borders of Tyre and Sidon. 29 A. D. January 24th, Monday (Shebet 21st); Border of Tyre and Sidon. Due North 25 miles.

Section 498.
The Syro-Phenician woman. 28 A. D. January 25th, Tuesday (Shebet 22nd); Border of Tyre and Sidon. Belfort.

Section 499.
He immediately turns back. 28 A. D. January 25th, Tuesday (Shebet 22nd); East of Decapolis. Around by East to South, 25 miles.

Period XXVII. Around About the Lake.

Section 500.
He returns via Decapolis to Lake Genneseret. 29 A. D. January 26th, Wednesday (Shebet 23rd); Decapolis.

Section 501.
Jesus heals a deaf man. 29 A. D. January 27th, Thursday (Shebet 24th); East shore.

Section 502.
He performs many miracles. 29 A. D. January 28th, Friday (Shebet 25th); East shore.

Section 503.
The four thousand fed. 29 A. D. January 28th, Friday (Shebet 25th); East shore.

Section 504.
He crosses to Magdala. 29 A. D. January 28th, Friday (Shebet 25th); Lake Genneseret. There by Sundown.

Section 505.
The Pharisees and Sadducees demand a "Sign"—albeit it was the Sabbath! 29 A. D. January 29th, Sabbath (Shebet 26th); Magdala.

Section 506.
He returns to the other side. 29 A. D. January 30th, Sunday (Shebet 27th); Lake Genneseret to Bethsaida.

Section 507.
They are short of bread. 29 A. D. January 30, Sunday (Shebet 27th); Bethsaida.
Section 508.
He lectures them on leaven. Same at Same.

Section 509.
He healeth a blind man. Same at Same.

Period XXVIII. The Transfiguration.
A "VISION", TYPOFYING, NOT ANTI-TYPIFYING, WHAT IS YET TO COME.

Section 510.
(a) Jesus starts for Caesarea Philippi. 29 A. D. January 31st, Monday (Shebet 28th); Journeying North slowly with his disciples (he comes at length to Caesarea Philippi: the Journey might perhaps be set to about 6 "stations", had we an ancient map!)

Section 511.
(b) He asks whom people call him. 29 A. D. February 1st, Tuesday (Shebet 29th); Journeying North slowly with his disciples towards Caesarea Philippi.

Section 512.
(c) He asks their opinion. Peter answers. Same at Same.

Section 513.
(d) He commends the answer as fundamental. Same at Same.

Section 514.
(e) He enjoins strict secrecy. Same at Same.

Section 515.
(f) He begins to foretell his death. 29 A. D. February 2nd, Wednesday (Shebet 30th); Journeying North slowly with his disciples towards Caesarea Philippi.

Section 516.
(g) He condemns Peter's effort at dissuasion. Same at Same.

Section 517.
(h) A brief sermon to all. Same at Same.

Section 518.
(i) An explicit prediction. 29 A. D. February 3rd, Thursday Adar 1st); probably arriving at Philippi: (giving him a week there, including day of arrival and departure.

Section 519.
He starts for Mount Hermon; to pray. 29 A. D. February 9, Wednesday, Adar 7th).

Section 520.
The Transfiguration—"A Vision"—29 A. D. February 10th, Thursday (Adar 8th); Mt. Hermon.

Section 521.
In testimony of fulfillment. Same at Same.

Section 522.
John's own testimony added. Same at Same. (Written at Ephesus, retrovertive).
Section 523. What followed. Peter's confusion. Same at Same.

Section 524. A Voice testifies with power. Same at Same.

Section 525. Peter's testimony as to this Voice. Same at Same. Written at Babylon, retrovertive.

Section 526. Jesus reassures them. Same at Same.

Section 527. He enjoins secrecy as to "the Vision". 29 A. D. February 10th, Thursday (Adar 8th); The start back for Caesarea Philippi.

Section 528. A discourse on Elias. Same at Same.

Section 529. They return to the rest of the Disciples. 29 A. D. February 11th, Friday (Adar 9th); Caesarea Philippi.

Section 530. He heals a dumb demoniac: the Apostles having failed! Same at Same.

Section 531. Jesus explains their failure. Same at Same.

Section 532. They journey back privately. 29 A. D. February 13th, Sunday (Adar 11th); Galilee.

Section 533. He again testifies as to his death. 29 A. D. February 14th, Monday (Adar 12th); Galilee.

Section 534. A dispute arises as to precedence. 29 A. D. February 15th, Tuesday (Adar 13th); Galilee.

Period XXIX. Return to Capernaum.

Section 535. They return to Capernaum. 29 A. D. February 16th, Wednesday (Adar 14th); Capernaum.

Section 536. Jesus is taxed. Pays double—i.e., for Peter and himself. 29 A. D. February 17th, Thursday (Adar 15th); Capernaum.

Section 537. (a) Jesus converses as to their dispute. 29 A. D. February 18th, Friday (Adar 16th); Capernaum.

(b) Same continued. Same at Same.

(c) Same continued. Same at Same.

(d) Same continued. Same at Same.
THE GOSPEL ANALYZED.

Section 541.
(e) Same continued. Same at Same.
Section 542.
(f) Same continued. Same at Same.
Section 543.
(g) John interrupts with a question. Same at Same.
Section 544.
(h) The original discourse continued. Same at Same.
Section 545.
(i) Same continued. Same at Same.
Section 546.
(j) Same continued. Same at Same.
Section 547.
(k) Same continued. Same at Same.
Section 548.
(l) Same continued. Same at Same.
Section 549.
(m) Same continued. Same at Same.
Section 550.
(n) Same continued. Same at Same.
Section 551.
(o) Parable. The 100 sheep. Probably a repetition—"Precept upon precept." Same at Same.
Section 552.
(p) Our duty to an erring brother. Same at Same.
Section 553.
(q) Our duty to a repentant brother. Same at Same.
Section 554.
(r) Plenary power to the Twelve. Same at Same.
Section 555.
(s) As to unity in prayer. Same at Same.
Section 556.
(t) They ask for more faith. Same at Same.
Section 557.
Peter asks for further light. 29 A. D. February 19th, Sabbath (Adar 17th); Capernaum.
Section 558.
Parable. The king's debtors. Same at Same.

Period XXX. Closing Tour Down Through Galilee.

Section 559.
Jesus begins his final tour, South towards Jerusalem. 29 A. D. February 20th, Sunday Adar 18th); Capernaum.
Section 560.
General trend of journey. 29 A. D. February (Adar); Galilee. A brief final tour towards his sacrifice, may not Abraham and Isaac have traversed this same route?
Section 561.
He is refused reception in Samaria. 29 A. D. February 28th, Monday (Adar 26th); Samaria. Anticipative, narrative.

Section 562.
He goes on to another village. Same at Same.

Section 563.
He cleanses ten lepers. Same at Same.

Section 564.
"The Samian way." 29 A. D. February 28th, Monday (Adar 26th); Galilee. Now East, straight through the border land!

(This switch, off, of his intended route, to which he submitted, is significant, and to be noticed in its place: at present we are merely keeping "tab" on facts, places and times.)

Section 565.
A hypocritical warning. 29 A. D. March 1st, Tuesday (Adar 27th); Galilee.

Section 566.
The coming of the Kingdom. Same at Same.

Section 567.
A passing anticipation; Counsel. Same at Same.

Section 568.
Parable. The unjust judge. Same at Same.

Section 569.
Parable. The Pharisee and Publican. Same at Same.

Section 570.
Proleptic remarks. (Matthew and Mark.) Same at Same.

Section 571.
A Pharisaical query as to divorce. Same at Same.

Section 572.
Further illustration (private). 29 A. D. March 2nd, Wednesday (Adar 28th); Galilee.

Section 573.
Suffer little children. Same at Same.

Section 574.
The rich young ruler. Same at Same.

Section 575.
He goes away sorrowful. Same at Same.

Section 576.
The great danger of riches. Same at Same.

Section 577.

Section 578.
A broad extension to all. Same at Same.

Section 579.
Parable. The laborers in the vineyard. Same at Same.
PART VIII.

THE FINAL STAGE OF THE SAVIOUR'S MINISTRY.

COVERING PERIODS XXXI. TO XXXII. (e). SECTIONS 580 TO 867. NISAN 1ST, BEGUN, TO NISAN 14TH, ENDED. 29 A. D. FRIDAY, MARCH 4TH, TO THURSDAY, MARCH 17TH, 29 A. D.

Period XXXI. The Final Journey to Jerusalem.

Section 580.
Jordan crossed. Perea Judea entered. 29 A. D. March 4th, Friday (Nisan 1st); Perea. Sabbath at Bethabara.

Section 581.
He again warns them of his death. 29 A. D. March 6th, Sunday (Nisan 3rd); Bethabara.

Section 582.
Salome. James and John; a petition. 29 A. D. March 7th-8th, Monday, Tuesday (Nisan 4th-5th); Perea.

Section 583.
The others are indignant. 29 A. D. March 9th, Wednesday (Nisan 6th); Perea.

Section 584.
Jordan crossed; a blind man appeals. 29 A. D. March 10th, Thursday (Nisan 7th); Judea.

Section 585.
Jesus reaches Jericho. 29 A. D. March 10th, Thursday (Nisan 7th); Jericho.

Section 586.
He lodges with Zachaeus. 29 A. D. March 11th, Friday (Nisan 8th); Jericho. "That night."

Section 587.
Parable. The Nobleman and his Servants. 29 A. D. March 11th, Friday (Nisan 8th); Jericho.

Section 588.
Jesus leaves Jericho. 29 A. D. March 11th, Friday (Nisan 8th); en route. "That morning."

Section 589.
Two blind men healed at once. Same at Same.

Section 590.
Jerusalem expectant. 29 A. D. March 11th, Friday (Nisan 8th); Jerusalem. Narrative.

Section 591.
An important decree issued. Same at Same.
Section 592.
Jesus reaches Bethany at sun down; spending the Sabbath rest there. 29 A.D. March 11th and 12th, Friday and Sabbath (Nisan 8th and 9th); Bethany. Probably at the house of Simon and his children: a natural day of Rest before so great a sacrifice!

Period XXXIII. (a) First Day of Week (Nisan 10th), Begins 6 P.M., Sunday, March 12. Ends 6 P.M., Monday, March 13th.

Section 593.
"SELECTION DAY", BY LAW!

EVENING.

The supper at Simon’s house; “Evening”. 28 A.D. Still, “our” March 12th, the Jewish Sabbath “closed,” Nisan 9th ended; and Sunday, Nisan 10th, therefore “duly” began at Sundown!

Section 594.
The multitudes flock out to see Lazarus. March 12th (Nisan 10th); only about “a day’s journey”, any way.

Section 595.
The Chief-priests determine to kill Lazarus: This at Jerusalem.

Section 596.
MORNING.

Jerusalem turns out to meet Jesus. March 13th, Sunday, “Morning” (Nisan 10th).

Section 597.
Jesus halts for official transportation! Same at Same.

Section 598.
They bring an ass’ foal to Jesus. Same at Same.

Section 599.
Comments by the Evangelists: (Matthew and John!). Same at Same.

Section 600.
The spirit of the reception! Same at Same.

Section 601.
The progress; Popular Recognition; a constant and a Royal Ovation. March 13th, Sunday (Nisan 10th); Up Olivet East.

Section 602.
The people accept Jesus universally. March 13th, Sunday (Nisan 10th); Down Olivet West.

Section 603.
The Pharisees silenced. Same at Same.

Section 604.
The Ovation continues. Same at Same.

Section 605.
The Pharisees exercised! Same at Same.
Section 606.
Jesus stops; and weeps over Jerusalem. Same at Same.

Section 607.
The whole city moved. March 13th, Sunday (Nisan 10th); Jerusalem. This as he enters, and proceeds thus attended to the Temple.

Section 608.
Jesus cleanseth the Temple, again! March 13th, Sunday (Nisan 10th); Temple.

Section 609.
He worketh many miracles. Same at Same.

Section 610.
Jesus again silences the Pharisees. Same at Same.

Section 611.
Jesus closes his First day's work. March 13th, Sunday (Nisan 10th).

Section 612.
Jesus leaves The Temple and Jerusalem at Even. March 13th, Sunday (Nisan 10th); For Bethany.

Period XXXII. (b). Second Day of Week (Nisan 11th). Begins 6 P. M., Sunday, March 13th, to 6 P. M., Monday, March 14th; and ends.

Section 613.
EVENING.

Jesus lodges at Bethany. 29 A. D. March 13th, Sunday (Nisan 11th); Bethany. “Evening.”

Section 614.
MORNING.

“Morning”, en route back to the City. The barren fig tree condemned. March 14th, Monday (Nisan 11th); Olivet; up East and down its West slopes.

Section 615.
Proleptic remark by Matthew: on writing his Gospel.

Section 616.
Jesus again cleanseth the Temple:—N. B.—For the third time!—March 14th, Monday (Nisan 11th); Temple.

(a) General remarks. (Evangelists.) Editorial.

Section 617.
(b) General remarks. (Evangelists.) Editorial.

Section 618.
(c) General remarks. (Evangelists.) Editorial.

Section 619.
Certain Greeks request an interview. March 14th (Nisan 11th); Temple.

Section 620.
Jesus makes reply to his disciples. Same at Same.
Section 622.
He prayeth to His Father:—The Only "Begotten Son", appeals to the Only Un-begotten God! Same at Same.

Section 623.
HIS FATHER ANSWERETH. SAME AT SAME.

Section 624.
He closeth the day's teaching with a specific Prediction! Same at Same.

Section 625.
Proleptic remark by John. Written later on, Editorially!

Section 626.
The People ask "THE LIGHT" for, "More Light"! Same at Same!

Section 627.
Jesus departs, and hides himself. Same at Same.

Section 628.
He finally leaves the City. March 14th (Nisan 11th); For Bethany.

Period XXXII. (c). Tuesday, Third Day of Week. Begins 6 P. M., Monday, March 14th (Nisan 12th), and ends Tuesday, March 15th, 6. P.

Section 629.
"MORNING."
They remark upon the withered fig tree. 29 A. D. March 15th, Tuesday (Nisan 12th); Near Jerusalem.

Section 630.
Jesus silences his adversaries. March 15th, Tuesday (Nisan 12th); Temple. Jerusalem.

Section 631.
Parable. The father and his two sons. Same at Same.

Section 632.
Parable. The vineyard let to husbandmen. Same at Same.

Section 633.
Parable. The stone rejected, finally accepted. Same at Same.

Section 634.
The Rulers desire to seize him, but fear the people. Same at Same.

Section 635.
Parable. The wedding feast. Part I. Same at Same.

Section 636.
Parable. The wedding feast. Part II. Same at Same.
THE GOSPEL ANALYZED.

Section 637.
Same. General conclusion. Part III. Same at Same.

Section 638.
(a) Jesus answers the Herodians. Same at Same.

Section 639.
(b) He silences the Sadducees. Same at Same.

Section 640.
(c) The Great Commandment, Pharisees silenced. Same at Same.

Section 641.
(d) Jesus questions the Pharisees as to the Messiah. Same at Same.

Section 642.
(e) He warns his Disciples against the Scribes. Same at Same.

Section 643.
Jesus warns the People and his Disciples. Same at Same.

Section 644.
He denounces the Scribes and Pharisees. Same at Same.

Section 645.
He makes a wonderful prediction—(fulfilled in 69 A. D!)—Same at Same. Vide Study, Number 16.

Section 646.
He explicitly specifies "their" generation: for certain specific judgments. Same at Same.

Section 647.
Jesus predicts the fall of Jerusalem. Same at Same.

Section 648.
He commends the widow's offering. Same at Same.

Section 649.
Jesus predicts the destruction of even the Temple itself. Same at Same.

Section 650.
THE OLIVET DISCOURSE.

EVENING.

1. The Apostles question Jesus. 29 A. D. March 15th, Tuesday, March 15th, to end at 6 P. M., Wednesday, March 16th.

Section 651.
(a) Jesus replies to Peter. Same at Same.

Section 652.
3. Jesus' reply continued. Same at Same.

Section 653.
4. Same continued. Same at Same.
Section 654.
5. Same continued. Same at Same.

Section 655.
6. Same continued. Same at Same.

Section 656.
7. (b) Jesus replies to James' question. Same at Same.

Section 657.
8. (c) Jesus replies to John's question. Same at Same.

Section 658.
9. Same continued. Same at Same.

Section 659.
10. Same continued. Same at Same.

Section 660.
11. Jesus' reply to John's question continued. Parable. Fig Tree. Same at Same.

Section 661.
12. (d) Jesus replies to Andrew's question. Same at Same.

Section 662.
13. Jesus' reply continued. Parable of the thief. Same at Same.

Section 663.
14. Same continued. Same at Same.

Section 664.
15. Jesus reply continued. Parable of the Porter! Same at Same.

Section 665.

Section 666.
17. Jesus' reply continued. Parable of the Ten Virgins. Same at Same.

Section 667.
18. Jesus' reply continued. Parable of the talents. Same at Same.

Section 668.
19. Jesus' reply continued. Parable of the sheep and goats. Same at Same.

Section 669.
20. Concludes Discourse and predicts his own death. Same at Same. They go on to Bethany for the night.

Section 670.
"MORNING."

General remark by Luke. March 16th, Wednesday (Nisan 13th); At large. Narrative at large. So Jesus returned to Jerusalem, and the Temple, that day too!

Section 671.
Same continued. Same at Same. Narrative at large.

Section 672.
Remark by John as to failure. March 16th, Wednesday (Nisan 13th); Temple. Narrative at large.
STUDY NUMBER FIVE.

THE RENEWAL OF HISTORY.

How Empire was Re-buit and Re-Planted.

EOCHAI DH THE HEREMONN,

OR

The Knight of the Scarlet Thread.

CONTENTS.

Preface, ........................................ ix
Introduction, ...................................... xi

PART I.

The Reigns of the Kings of Israel and Judah Harmonized ....................................... 1-80

PART II.

The XVIII. and XIX. Dynasties of Egypt .......... 81-156

PART III.

The Genealogies of Pharez and Zarah Harmonized ...................................................... 157-164

PART IV.

EOCHAI DH THE HEREMONN, THE KNIGHT OF THE SCARLET THREAD ......................... 165-324
Prof. Totten and His Ingenious Theory of The Lost Tribes. New Haven Palladium, February 27, 1903.

Professor C. A. L. Totten is a soldier, author, inventor, publisher and hierophant. Hierophant is set down by Webster as "one who teaches the mysteries and duties of religion." He is especially hierophant. He resigned from the army to devote himself to the study of the Bible, its chronology and science. He believes that the Anglo-Saxon race is identical with the lost tribes of Israel. His effort to prove this has earned him among thoughtless people the reputation of being a crank. He has brought an amount of erudition to the subject that stagers belief. He has written a series of biblio-historical books, called "The Our Race Series," to prove his position and get others to admit it. He has as many followers scattered over the world as Elijah Dowie has centered in Zion. He is a man that for real ability can give Dowie cards and spades and have some left over.

The critic and the fool may say what he pleases about Totten's lost tribes theory. If he has not established his case, he has built up a monument of human ingenuity in the effort to establish it that is more intricate, more ingenious and more wonderful than the Baconian cypher of Ignatius Donnelly was ever conceived to be.

Totten is a soldier, who comes of a family of soldiers, whose son is now a soldier. He was graduated from West Point in 1873, and after rendering distinguished military service from that time to 1890, he became professor of military tactics in Yale. In 1893 he resigned his position to devote himself to his theory of the lost tribes. In West Point he was distinguished in mathematics and dialectics. It was here he became grounded in astronomy and laid the foundation for his future researches. His full name is Charles Adiel Lewis Totten. He was reared in the Episcopal Church, and had his taste for Scriptural study imparted to him by a rector who preached from the Old as much as from the New Testament. For some time he was a disciple of Swedenborg. At the same time he made a study of modern spiritism with other students at West Point, and held seances. He was in danger of complete infidelity when his attention was attracted to a pamphlet entitled "1882, Coming Troubles On the Face of the Earth. The English Speaking People Daniel's Fifth Empire." He has since devoted himself to showing that this is indeed true. All that he has possessed has gone to his work. He has tons of plates, tons of books and charts waiting purchasers, and several manuscripts of unprinted books waiting means of publication. He is a wonderful man. If he has made a mistake, it is a wonderful mistake.

Professor Totten has been fortunate in his family life. A photograph of which he is especially fond, shows him with three of his children on his lap, Jim, Tephi, and Eda. The picture was taken in 1884 and the children are grown up now. The boy is in the army and may have as distinguished a career as his father has had. Personally Totten is a most earnest and loveable man. He talks with a simple force and directness and is democratic in habit and speech. His friends sometimes call him a rolling stone. He comes at it from the other side and says: "I do not intend to gather any moss; it is the truth I am after."

(LYNN W. WILSON.)
CONTENTS:

An Outline Of

The Life and Ministry of the Saviour.

According to

Chronology, Geography and Contemporaries;

(The Three Great Lights of History.)

(Continued from August and to be concluded D. V. in October.)
From "NOTES AND QUERIES."

In Review: S. C. Gould, Editor.

"THE 'OUR-RACE' NEWS-LEAFLETS. This is a serial, published in a series of thirteen numbers in a Set. The Eighteenth Set is now being issued by "Our Race" Publishing Company, New Haven, Conn.; Prof. C. A. L. Totten is the editor. $1.00 a Set, thirteen numbers, and all previous Sets can be supplied to the present and future subscribers. These volumes comprise an encyclopaedia of information on all kinds of subjects. The editor goes to the bottom of his subject and gives basic facts and then constructs his edifice. The numbers are issued in single, double, and even quadruple numbers, according to the subject under consideration, and hence one has practically covered the complete ground of the matter, even accompanied with charts, maps, solutions, and the summations of the results."

"THE 'OUR RACE' SERIES. These are another Course of Enlarged Studies on "Our Race: Its Origin and Its Destiny." Published in quarterly numbers (averaging 365 pages each), and in Sets; Seven Sets have been completed. Price, 75 cents each, breaking Sets; $2.00 a Set, and each Set can be supplied to present and the near future subscribers; or the entire Seven Sets will be sold at one time for $15.00. Study them for yourself. Studies need students.

These works have been written and edited by Prof. Totten himself, and contain all the essential data he has given to the Press during the entire course of his latter-day testimony. He is indeed a modern prophet, as many of the events now occurring are forecasted in these writings. They cover all phases of knowledge, classified and unclassified, as the following shows." — (Here followed a full list of the studies, which are given elsewhere; q. v.)
Section 673.
Further remarks by John as to failure. Same at Same. Narrative at large.

Section 674.
Many, however, even among the Rulers, secretly believe. Same at Same. Narrative at large.

Section 675.
Finally, Jesus closeth his remarks in the Temple, and leaves the city to recline on Olivet with his Apostles and Friends. Same at Same.

Section 676.
Meantime the Rulers take final counsel. March 16th, Wednesday (Nisan 13th); Court of Caiaphas.

Section 677.
Satan's conquest of Judas announced. March 16th, Wednesday (Nisan 13th); at large. Narrative.

Section 678.
Judas has a final conference with Rulers in session. March 16th, Wednesday (Nisan 13th); Court of Caiaphas.

Section 679.
Jesus gives instructions as to the 1+7 days Feast: i.e., as to the Preparation day Supper and the rest of the Pascal week. March 16th, Wednesday, P. M. (Nisan 13th); Seated still on Olivet; having returned from the city.

Section 680.
Peter and John go back to the city and make arrangements. During P. M. of March 16th, Wednesday (Nisan 13th); Jerusalem.

Period XXXII. (e) Fifth Day of Week (Nisan 14th).

"THE DAY OF PREPARATION."

Begins 6 P. M., Wednesday, March 16th, to 6 P. M., Thursday, March 17th. Therefore Crucifixion Day.—On this day all "Leaven" was put away, after a ceremonial search, lest any remain over to the "Feast Day". So at "its" supper, and search, Judas, was sent away. He could not pass the "Ordeal".

Section 681.
"EVENING."

Introductory remarks by John. 29 A. D. March 16th, Wednesday (Nisan 14th); At large.

Section 682.
Jesus returns to Jerusalem for supper: the opening supper of "that" day, but, of course, NOT the "Pascal Supper." March 16th, Wednesday (Nisan 14th). They had evidently taken the Upper Chamber for the entire eight days, 14th to 21st, inclusive!
Jewish Law, Mosaic and Talmudic is conclusive as to this fact, that, on the 14th of Nisan; or "Preparation Day" for the Great Passover Feast or (High Day) Sabbath, all Leaven must have been put away; and that, after due search, none should be found at its close. So there was a preliminary day of unleavened bread, to wit Nisan 14th, always known as "the Preparation Day" lest any leaven might perchance be left over on the Feast Day itself. It was a type of the Last Supper, the supper previous to His sacrifice.

Section 683.

THE INSTITUTION OF THE LORD'S SUPPER.

IN REALITY IT WAS ONLY THE LAMB'S OWN, PARTING (BECAUSE PRELIMINARY) SUPPER TO HIS FRIENDS! BEFORE HIS OWN "ORDEAL". SO IT WAS TREMENDOUSLY A NEW THING, AND AN ABIDING ONE!

DIVISION I.

A. The general principle of Precedence announced and they sit down. Same at Same.

Section 684.

Jesus announces that He cannot eat the coming Passover, (itself). Same at Same: Naturally, for as the Antitype He was the Passover to be slain, on time, for others: as ordained in the counsels of His Father before the world began!

Section 685.

He blesses and passes the usual Opening cup, of Preparation day eve. Same at Same.—All leaven put away!

Section 686.

Also the Opening loaf. Same at Same.

Section 687.

SPECIFIC.

As to the Lord's Supper (Part 1st). Same at Same. Compare 1 Cor. x, 18-17.

Section 688.

He washes the Apostles' feet:—even those of Judas! Same at Same.

Section 689.

He resumes his place and explains. Same at Same.

Section 690.

But he qualifies his promise. Same at Same.

Section 691.

A fragment of his discourse. Same at Same.

Section 692.

Jesus points out Judas as the Traitor. Same at Same.

Section 693.

Judas leaves the room. Same at Same. Thus all "Leaven" was put away, after due search.
"And it was Night": i.e., well after 6 P.M. of our March 16th, and therefore was well into the "Evening" of Nisan 14th. Same at Same.

Section 695.
An indirect comment on the previous incident. Same at Same.

Section 696.
He reiterates a prediction, reapplied. Same at Same.

Section 697.
Jesus issues the New Commandment. Same at Same.

Section 698.

PETER THRICE WARNED.
1. Simon Peter is warned. Same at Same.

Section 699.
2. Jesus warns Peter still further. Same at Same.

Section 700.
A question as to carnal weapons; raised and answered. Same.

Section 701.
As to the Lord's Supper (Part 2nd). Same at Same.

Section 702.
Further conversation at the table. Same at Same.

Section 703.
Thomas asks a question. Same at Same.

Section 704.
Philip makes a condition. Same at Same.

Section 705.
The Comforter promised. Same at Same.

Section 706.
Judas, (not Iscariot), asks a question. Same at Same.

Section 707.
Jesus gives them "Peace". Same at Same.

Section 708.

DIVISION II.

B. They rise from the table. Same at Same.

Section 709.

THE POST PRANDIAL ADDRESS.

(a) Parable. The true vine and branches. Same at Same.

Section 710.
(b) The blessedness of abiding in Jesus. Same at Same.

Section 711.
(c) More upon the New Commandment. Same at Same.

Section 712.
(d) The World's hate certain. Same at Same.

Section 713.
(e) More about The Comforter. Same at Same.

Section 714.
(f) He forewarns his Disciples. Same at Same.

Section 715.
(g) As to the expediency of his departure. Same at Same.
Section 716.
(h) Their quandary elicits further explanation. Same at Same.

Section 717.
(i) All Prayer to be made in Christ's name. Implied, we think: (as to after his Ascension); when He will be "there", to endorse and guarantee the prayer of faith! Same at Same.

Section 718.
(j) They now begin to see; further warning. Same at Same.

Section 719.
(k) Jesus prayeth for Glorification. Same at Same.

Section 720.
(l) He prayeth for them, his Disciples (The Apostles). Same at Same.

Section 721.
(m) He prayeth for all other Disciples (men and women, of course): who follow on. Same at Same. Few seem to perceive that there may have been others than the Apostles at that table—or at least in evidence in that "Upper Chamber". See as to its occupants, Section 964—but they are figuratively silent!

They close with a hymn and go out. 29 A. D. March 16th, Wednesday (Nisan 14th); From the Upper Chamber down, and through Jerusalem, and out of the city—manifestly leaving the women there at rest, if so be they could take it?!

Section 723.
They walk towards Olivet over Cedron. 29 A. D. March 16th, Wednesday (Nisan 14th); Olivet.

Section 724.
He predicts their general desertion. Same at Same.

Section 725.
Appoints a meeting in Galilee. Same at Same.

Section 726.
(3) Peter again warned. Same at Same.

Section 727.
GETHSEMANE.

They enter Gethsemane (for prayer). March 16th, Wednesday (Nisan 14th); Gethsemane.

Section 728.
He selects three, and goeth further on. Same at Same.

Section 729.
A. He alone goeth further in. Same at Same.

Section 730.
An Angel ministers unto him. Same at Same.

Section 731.
(a) Jesus returns to the three. Same at Same.

Section 732.
B. He returns to his travail. Same at Same.

Section 733.
(b) Again he comes back to the three. Same at Same.

Section 734.
C. He goeth back for Prayer again. Same at Same.
Section 735.
(c) He returns finally and rouses them. Same at Same.

Section 736.
Judas knew the place well and anticipates its selection. Same at Same. Proleptic, and Narrative.

Section 737.
He obtains a band of soldiers, and follows. Same at Same.

Section 738.
The traitor and his Roman band arrive. Same at Same. The time of this invasion of that solemn sanctity must have been quite close to midnight.

Section 739.
Jesus at once advances to surrender himself. Same at Same.

Section 740.
The Posse-Commitatus retreats. Same at Same.

Section 741.
Jesus again advances with a thoughtful request. Same at Same.

Section 742.
Comment as to Prophecy by John. Narrative.

Section 743.
Judas betrays Jesus with kisses. Same at Same.

Section 744.
Jesus repudiates Judas as a "Stranger"! Same at Same.

Section 745.
The Arrest. Just as midnight came on, and with it, the new Roman day, March 17th (Thursday) also came on.

Section 746.
A weak attempt at a rescue, was at once made by Peter. 29 A. D. March 17th, Thursday (Nisan 14th); Just out of Gethsemane.

Section 747.
Jesus condemns the midnight craft of his persecutors. Same at Same.

Section 748.
Incidents of the desertion of his Apostles—all of them! Same at same.

Section 749.
The Provost Guard leads Jesus away at once to Annas. 29 A. D. March 17th, Thursday (Nisan 14th); Jerusalem.

Section 750.
THE TRIAL BEGINS.
A. Jesus is first but only briefly examined by Annas. March 17th, Thursday (still, of course, Nisan 14th); Palace of Annas City.

Section 751.
Annas orders him right on to Caiaphas. Same at Same.

Section 752.
Explanation by John (as to Caiaphas). At large. Proleptic. Editorial.
Section 753.
CAIAPHAS.

B. They forthwith conduct Jesus to Calaphas. Same date; Place, Court of Calaphas.

Section 754.
Meantime they hurriedly complete their Assembly: The Sanhedrim: Court of Calaphas. During the Middle or "Cock Watch", all Jerusalem, and particularly its Roman, and Herodian ruling contingents must now have been well aware of and alert for coming trouble.

Section 755.
Peter and John follow on from afar. Same at Same.

Section 756.
John alone goeth into the Palace. Same at Same.

Section 757.
John secures Peter's admission. Same at Same.

Section 758.
Peter joins the servants and officers about the fire. Same at Same.

Section 759.
Many false witnesses, avail nothing. Same at Same.

Section 760.
At last, though disagreeing, two suit them. Same at Same.

Section 761.
Jesus is summarily condemned by Calaphas. Same at Same.

Section 762.
Jesus subjected to all manner of insults. Same at Same.

Section 763.
PETER'S THREE DENIALS.
(1) Peter denies the Lord, first time. Same at Same.

Section 764.
Peter goes out and the "cock crows". Watch Trumpet, called the "Gallia". March 17th, Thursday (Nisan 14th); Porch of Calaphas, 1 A. M.

Section 765.
(2) Peter denies the Lord again. Same at Same.

Section 766.
(3) Peter's final denial. Nisan 14th); Court of Calaphas.

Section 767.
The second "cock crow" sounds. About an hour later, i. e., 2nd cock-watch, Trumpet. Same at Same. 2 A. M.

Section 768.
The Lord merely looks at Peter, who remembers all! Same at Same.

Section 769.
Peter goes out, weeping; and disappears from the record: from early March 17th, until after the Resurrection on March 20th! At large. Narrative and Record.

Section 770.
JUDAH OFFICIALLY CONDEMNNS THE KING.
C. The Sanhedrim now formally condemns Jesus, probably
very early in the morning. (Roman) or still Hebrew "Evening"; i. e., long before sunrise. March 17th, Thursday (Nisan 14th); Court of Caiaphas. 3 A. M., third "Gallia" or cock crow; its "thrice"! (End of Middle Watch) at Court of Caiaphas, for any due length until about 4 A. M. Early Morn.

Section 771.

The court adjourns at once to Pilate for ratification: few slept that night in Jerusalem; and all the Rulers, Roman and all, were well awake! March 17th, Thursday (Nisan 14th); En route to Pretorium.

Section 772.

THE END OF JUDAS.

Meantime Judas tries to undo his acts. March 17th, Thursday (Nisan 14th); Temple. Probably very early in the morning; and as soon as he sees the outcome of his treachery.

Section 773.

He casts the silver down and withdraws. March 17th, Thursday (Nisan 14th); From the Temple out of the City!

Section 774.

And hangs himself (Nisan 14th) at "Aceldema". His own field; (bought of stolen money; for he was a thief and had held the bag all along), and it was subsequently bought back of his estate—"with the thirty pieces"—for the burial of other "Strangers"!

Section 775.

The priests hesitate to appropriate the money that Judas had cast down "for it was the price of blood";—Eternal Life!—their own price, too, however! Narrative; transaction seen after.

(Independent Comment only.—C. A. L. T.)

I wonder if it has struck you—it never did me until this moment,—that; in accepting the inestimable benefit of that Blood of the Life of God Almighty Himself, shed from the wounds and pierced and broken heart of his Only Begotten Son, that "all of us, of all races", even all human beings, are thereby made "parties" (even if without actually having been immediate and local accessories to the act) to the Crucifixion!

If it be a recognized trespass—secondary only to the primary filch—to accept the benefit of stolen goods; how do "we" stand, as accepting of the Life of that Only Begotten Son of God poured out by Judah? We could not have any part in that Life had it not been split! The Father provided the Son; the Son like Isaac acquiesced; an agent had to be provided, and was provided; so that His beneficiaries could obtain,—lest ye yourselves be judged this very way! Judge ye not Judah therefore; for from Judah's necessary and most sorrowful crime we, as accessories thereto, obtain the ultimate benefit—thus not preventing Judah! For Judah, too, in the Father's Own good time shall look up on Him whom they pierced and mourn—and be accepted!
Section 776.
So they purchase "The Field of Blood". Narrative. Aceldama.
Subsequently, of course.

Section 777.
Memorandum by Matthew. As to Same. Narrative.

Section 778.
In fulfillment of prophecy. As to Same. Narrative.

Section 779.
Peter's summary of the matter. As to Same. Proleptic.

Section 780.
The trials continue. Arrival at Pretorium. Soon after 4 A. M. Earliest dawn.

Section 781.
Pilate's court.

D. Pilate goes out for the Accusation. Same at Same. Outside Pretorium.—(For that day was not the "Feast day", but the day before it—the Preparation day—and those "Sons of Cain" feared (Sic, and "for sooth"!) to be defiled, lest they could not go into their place and eat their merely ceremonial Passover—they deemed not that they were electing the real, the ordained "seed of woman", the veritable "Lamb of God")!

Section 782.
He forces them to the issue. Same at Same.

Section 783.
Comment by Matthew. Same at Same.

Section 784.
The Accusation begins. Same at Same.

Section 785.
Pilate examines Jesus in private. Same at Same. In the Pretorium.

Section 786.
He announces the innocence of Jesus. Same at Same. Out of the Pretorium.

Section 787.
Jesus stands mute before his accusers. Same at Same.

Section 788.
At Herod's tribunal.

E. Pilate sends Jesus to Herod. Still very early, 4:30 A. M. or earlier. Herod's Palace.

Section 789.
Jesus before Herod. Same at Same.

Section 790.
Before Herod they renew the Accusation. Same at Same.

Section 791.
Herod despises them all, and insults and sends Jesus back to Pilate. (Nisan 14th).

Section 792.
Herod and Pilate become friends: that day; Typifying all the World as such. (Nisan 14th); Jerusalem. 29 A. D.
THE GOSPEL ANALYZED.

Section 793.
AGAIN BEFORE PILATE.

F. Pilate reconvenes the Assembly. Same at Same. Pretorium. 5 A. M.

A modern politician has no ground upon which to criticise Pilate. Mammon's ways have never changed; one is hoisted to a position and is expected to hoist his neighbour too, to another. The "degrees" are the Devil—(Caesar, Pilate the High Priests, the Pharisees and the Mob)—or the "Deep Sea"!

Section 794.
BARABBAS VERSUS BAR ABBA!

Memorandum as to Pilate's annual custom to release a Prisoner at the Passover! At large. Narrative.

Section 795.

As to Barabbas. A notable fellow prisoner: an actual murderer. March 17th, Thursday (Nisan 14th); Jerusalem. Memorandum.

Section 796.
The crowd demands the annual amnesty. Same at Same. Pretorium.

Section 797.
Pilate offers Jesus as the Amnesty:—for "that" year, as was "his custom"! Same at Same.

Section 798.
A message from Pilate's wife arrives. Tribunal. Same at Same.

Section 799.
The High Priests force the selection of Barabbas. Same at Same.

Section 800.
Pilate resumes as to the selection. Same at Same.

Section 801.
Pilate again attempts to release Jesus. Same at Same.

Section 802.
Pilate the third time makes the effort. Same at Same.

Section 803.
Pilate, "the fit man", disavows; and the Jews accept the guilt for themselves and their children! Same at Same.

Section 804.

So Barabbas was elected as the "Scape-Goat"—the Goat chosen to escape "scott free"!—Instead of Bar Abba. Same at Same. The name of both was Jesus! Jesus Barabbas, "the son of his father"! "Versus" Jesus BAR ABBA—THE SON OF THE FATHER!

The tremendous significance of this incident; in fulfilment of a ceremony established by Moses centuries before, has been pointed out in full elsewhere. It masses all the evidence and
identifies the Messiah as the one "devoted" to Jehovah.—Leviticus xvi, 1-28. Q. E. D. Vide Study No. 15, Leaflets Nos. cxi, cxii, cxiii, December, 1899, January, 1900.

Section 805.

Jesus Bar Abba is therefore scourged in public and Jesus Barabbas released! Same at Same. The one the Life Giver provided by Jehovah before the world began; the other the life-taker, a murderer, at that very time.

Section 806.

This was necessary, so he could be crucified: for in those days the Jews, Sons of Judah, could not inflict capital punishment legally—by stoning One to death;—and the Roman method was the dreadful "stake" or "tree", accursed by the Law!—Accursed (for our sake) is He that is hung, crucified, upon a tree.”

Section 807.

Jesus given over to the soldiers, to be insulted. Same at Same. In the Pretorium.

Section 808.

Pilate renews his effort to release Jesus Bar Abba. Same at Same. (Nisan 14th); Outside the Pretorium.

Section 809.

But they reject the "Son of God": Joshua, Jesus, Son of "Jehovah"! Same at Same.

Section 810.

Pilate's final interview with Jesus, Son of "Jehovah Jireh"! Same at Same.

Section 811.

Jesus relatively absolves Pilate—a mere agent of Caesar! Same at Same.

Section 812.

Yet Pilate still delays; so they deliberately cite "Caesar"! Same at Same. Gabbatha. Pretorium—Pavement.

Section 813.

G. At this Pilate resumes his Judgment seat. Same at Same.

Section 814.

The time explicitly specified. 29 A. D. March 17th, Thursday (Nisan 14th); Gabbatha. 6 A. M. Roman time, in this case. Vide Study Number 15, Page 97, &c. St. John always uses Roman Time.

His Gospel was written last and published long after the Jewish City and Chronologico-Mosaic system was destroyed. It was written at Ephesus, and, of course, in no other Chronological terms than the Roman which were those in vogue throughout the Empire.

Section 815.

So Judah accepts Mammon for the Age then to come—i. e., this Good-Tiding (or "Gospel"—"God's Spell") Age! Same at Same.

Section 816.

The final Judgment therefore pronounced. Same at Same.
Section 817.
The preliminary farce, terminates. March 17th, Thursday (Nisan 14th); Jesus in the Pretorium. Two to three mortal hours of anguish, say 6:30 to 8:30 A.M., before they took him forth.

Section 818.
They lead him out to execution. March 17th, Thursday (Nisan 14th), about 8:30 A.M. From the Pretorium through the streets: over the real “Via Dolorosa”!

Section 819.
Two others also—actual malefactors—were led with Him. Same at Same.

Section 820.
He bears even his own cross through Jerusalem—the City that he loved—unto Death! Same at Same.

Section 821.
But outside they impress Simon—thank God, probably an “Israelite”, one of Our Race!—to assist! March 17th, Thursday (Nisan 14th); “Without the walls”. North of the City.

Section 822.
Vast multitudes, and weeping women follow—thus “Eve, the Mother of all Living”—and yet the daughter of Man—(the man Adam, as she was taken out of him at the beginning and therefore was the Second Generation in the “descent” of man!)—had her representation there when her Seed—the “Seed of Woman”, without any human instance was to have his heel wounded! Same at Same.

Section 823.
Jesus knows all this and turns and addresses them. Same at Same. On the slope: and up towards the very spot where tradition hath it that Adam and Eve lay dead and buried!

Section 824.
They arrive at Calvary—“the Place of the Skull”—no doubt. Jeremiah’s Grotto, “the Cranium” hill. Still in suggestive evidence! It looks like a Skull to this day!

Section 825.
Jesus declines any stimulant. Same at Same.

Section 826.
The time specified. “Now it was the 3rd hour” of Day, i.e., 9 A.M. Same at Same.

Section 827.
They crucify him there. Same at Same.

Section 828.
The prayer of Jesus for the mere official Roman “agents”. Same at Same.

Section 829.
The two malefactors also crucified. Same at Same.

Section 830.
Comment as to fulfillment of Prophecy. Narrative.

Section 831.
They divide his raiment; raffling for his seamless vesture! Same at Same.
Section 832.
Further comment, in fulfillment of prophecy. Narrative.

Section 833.
The "Death-watch" set. Same at Same.

Section 834.
I. N. B. I.
I. N. R. I.
The Superscription to his Accusation. Same at Same.

This Title was very generally read. Same at Same.

Section 835.
The Chief-priests try to have the title changed. Same date, at the Pretorium.

Section 836.
Pilate's curt reply. Same at Same.

Section 837.
The populace stand beholding. Same at Same.

Section 838.
Those passing by revile him, variously. Same at Same.

Section 839.
All the several Ruling classes taunt him. Calvary.

Section 840.
The soldiers also mock him. Same at Same.

Section 841.
The malefactors, too, dispute about him, and the repentant thief's faith is accepted—on its merits, i. e., when he shall return, (still future)! Same at Same. When He shall come back, and into his kingdom, that dying malefactor shall be there too!—In evidence, to all concerned, and be about as perfect an example of Faith as I can find in all the pages of that wonderful book, the Bible!

Section 842.
A supernatural darkness falls (12-3 P. M.). Over Palestine at least; and tradition and some data indicate generally!

Section 843.
Jesus crieth out in desolation as the 3rd hour of Afternoon approaches, the 9th hour of day; then alone on Calvary.

Section 844.
Some think he called for Elias. Same at Same.

Section 845.
Jesus recovers strength enough, and commends his Mother to John. Same at Same.

Section 846.
Jesus thirsts:—but merely "tastes" the bitter gall and vinegar. He "thirsted", as the mortally wounded and dying always do upon the battle field, and battle ship, for "water", yet they gave him gall to drink! Yea, and some even said "Let be"! Let's see, et cetera! Same at Same.

Section 847.
Jesus succumbs, all things being fulfilled: the final cup, the Gall of Death! Same at Same.
THE GOSPEL ANALYZED.

Section 849.
The Death scene, His Heart—Its Vail, the pericardinum, over loaded with the sur-charged and separated Blood of Life!—breaks—a medical certainty! Same at Same.

Section 850.
Other accompanying portents. That other Vail, even that of the old ante-typical Temple in the City is mysteriously rent down from the top!

Section 851.
The Centurion testifies. There and then, at about 3 P. M. On Calvary!

Section 852.
Those that were with him—guard of 4 for all the quarters of the inhabitable earth—also testify. Same at Same.

Section 853.
The people are smitten with dismay. Same at Same, and all surge back to Jerusalem: to keep the Feast! with bitter herbs, and lambs and leaven, sodden “dough”—all in vain for Sin! The First-born of Jehovah's Self had paid the penalty for all the world!

Section 854.
The many witnesses to the event. At large. Narrative.

Section 855.
Meantime, the Jews had secured Pilate's permission to expedite the execution. At the Pretorium.

Section 856.
So the soldiers dispatch the two thieves. Calvary.

Section 857.
But they only pierce the side of Jesus. Death by a broken heart, demonstrated by the issue of blood and water in separation had already taken place. They merely tested—so “not a bone in Him was broken”! Same at Same.

Section 858.
John as an eye-witness testifieth. Same at Same.

Section 859.
Comments as to fulfillment of Prophecy. Narrative.

Section 860.
Joseph at once petitions Pilate for the body. Pretorium, about 3:30.

Section 861.
Pilate verifies the death, and grants the body. Same at Same, about 4 P. M.

Section 862.
Joseph buys linen and comes back to Calvary for the body. Jerusalem to Calvary: not long after 4 P. M.

Section 863.
Nichodemus also arrives with 100 lbs. of spice. Calvary.

Section 864.
They lower and hastily prepare the body:—they note not that it had already been “Annointed”! Same at Same.
Section 865.

The body is then laid away in haste—not unseemly, but as indicated, with only time enough for due respect to Him. March 17th, Thursday (Nisan 14th); In Joseph's Tomb: there, near by: in that same place; the Tomb as new as the pure and "Holy Thing" to which, as "His Beloved", God gave "REST".—For, note right here, He himself said three days later (See Section 899): "Detain me not, for I have NOT YET ascended to my Father"!

Section 866.

Joseph makes the tomb fast, enough, and departs. Same at Same.

Section 867.

Now it-had-been Preparation Day. Still March 17th, Thursday (Nisan 14th); well before Sundown, at Golgotha, Calvary, beyond the walls, under the "Cranium" Hill, the Son was buried and the Sun went down! And so the Day of Preparation for the worn out Typical Feast ended!

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PART IX.

TWO DAYS OF REST—BOTH SABBATHS.

1. THE DAY OF HOLY CONVOCATION, OR THE FEAST-DAY SABBATH; AND 2. THE REGULAR SABBATH DAY OF PASSOVER WEEK.

COVERING PERIODS XXXII. (f) AND XXXIII. (g), SECTIONS 868 TO 874. NISAN 15TH AND 16TH, 29 A. D. (INCLUSIVE). THURSDAY "EVE", TO FRIDAY "EVE", MARCH 17TH-18TH (NISAN 18TH-19TH), 29 A. D. FRIDAY "EVE" TO SATURDAY "EVE", MARCH 18TH-19TH (NISAN 19TH-20TH), 29 A. D.

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Period XXXIII. (f). The "Feast-Day" Sabbath.

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Begins 6 P. M., Thursday, March 17th, and ends 6 P. M., Friday, March 18th; covering all of the Feast-day-Convocation Sabbath: i. e., Nisan 15th, 29 A. D.

Section 868.

"EVENING."

So now the Feast-Day-"Convocation", (an annual High-Day) "Sabbath" began. 29 A. D. March 17th, Thursday (Nisan 15th); 6 P. M. Palestine, and wherever there were "Jews".

Section 869.

The women, however, loiter to the last moment of light. March 17th, Thursday (Nisan 15th); at Calvary.
Section 870.
Then they return, and being free not to keep that Passover, but to keep the Second Passover, they prepare aromatics, March 17th; Thursday "evening" and even during the "morning" of Friday (Nisan 15th); Jerusalem.

Section 871.
"MORNING."

The Leaders ask Pilate to secure the tomb. March 18th, Friday (Nisan 15th); The Feast day: Pretorium: a. m.

Section 872.
Pilate directs them to do it with their own Roman Guard. Same at Same.

Section 873.
They seal the tomb themselves:—with the Seal of the Sanhedrin. Solomon's Seal on the Tomb of David's Root and Branch! Same at Same.

Period XXXIII. (g). The Seventh-day Sabbath.

Begins 6 P. M., Friday, March 18th, ends 6 P. M., Saturday, March 19th, covering Nisan 16th, 29 A. D.

Section 874.
EVENING AND MORNING.
The women rest on the "real"—this is the power of the Greek!—Sabbath. 29 A. D. March 19th, Sabbath (Nisan 16th); Jerusalem.

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PART X.

THE RESURRECTION.

COVERING PERIOD XXXIV. ONLY, SECTIONS 875-932. NISAN 17TH. SATURDAY-SUNDAY, MARCH 19th-20th, 29 A. D. "THE MORROW AFTER THE (WEEK-DAY) SABBATH OF PASSOVER WEEK."

"WAVE-SHEAF DAY."

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Period XXXIV: 1st day, Nisan 17th.

Begins 6 P. M., Sabbath, March 19th, ends 6 P. M., Sunday, March 20th.
Section 875.
"EVENING."

They purchase aromatics (more, etc.) 29 A. D. March 19th, Sunday "Eve" (Nisan 17th); Jerusalem.

Section 876.
WHAT DROVE THE ROMAN GUARD AWAY?
A great earthquake occurs, and an Angel descends and breaks the tomb: Sanhedrim Seal and all: as March 20th, Roman Sunday, began (Nisan 17th); at Calvary.

Section 877.
The women start for the tomb, in the dark. Early on March 20th, Sunday A. M. (Nisan 17th); Jerusalem to Calvary.

Section 878.
They question each other as to the Stone, upon the way. Same at Same; En route through the dark and dawn.

Section 879.
"MORNING."

Most of them arrive at Sunrise. March 20th, Sunday (Nisan 17th); Tomb.

Section 880.
And find the Tomb open. Same at Same.

Section 881.
They find the Tomb empty. Same at Same.

Section 882.
But Mary Magdalen in advance of all, still quite dark, at sight of the open tomb hastens back at once to tell the Apostles. March 20th, Sunday, 6 A. M. (Nisan 17th); Back to Jerusalem and back again to Calvary. Narrative, and proleptic; to clear up possible confusions.

Section 883.
General Statement. What happened in the meantime, at the Tomb!

Section 884.
Details: What occurred outside. Same at Same.

Section 885.
Details: What occurred within. Same at Same.

Section 886.
The women recall the words of Jesus. Same at Same.

Section 887.
The women start back to Jerusalem precipitately. Same at Same.

Section 888.
Mary Magdalene notifies Peter and John; they run for the tomb. Same, en route.

Section 889.
John outstrips Peter, and sees somewhat. At the tomb.

Section 890.
WHO FOLDED THOSE NAPKINS?
Peter follows, sees, goes in, and sees more. Same at Same.
"The King's business requires haste."

No. CXXXII.  
Eighteenth Set. 11.  
October, 1906.

**Contents:**

An Outline Of  
The Life and Ministry of the Saviour.  
According to Chronology, Geography and Contemporaries;  
(The Three Great Lights of History.)  
(Continued from September and Concluded.)

**Appendix.**  
Legal Evidence as to the Admissibility and Reliability of the Four Gospels, Harmonized, in a Court of Justice.
The Closing Strains of the Sixth Trumpet.

Part X, Sec. 2. To wit: April 11, 12, 13, Easter-Passover Eclipse, 1903 A.D., to June 1, 2, 3, Pentecost 1906 A.D. Covering its clearly Indicated Terminal [3.14159 (π or Pi) year] Past Period. Preparatory and Introductory.

Continuing the above; Preliminary: The Rainbow Angel; The Seven Thunders; The Angel’s Oath; Part X, Secs. 2-4. Rev. X, i-7.

Continuing the above: The Temple Measured. Part X, Sec. 5. Rev. x, 8, to xi, 1.

Continuing the above; The Temple Measured; The Two Witnesses; The Court; “42 months”; The Sackcloth Era, “1260 days”; Part X, Sec. 6. Rev. xi, 2-6.

Concluding the Sixth Trumpet; The Two Witnesses Slain, Dead and Unburied; for “3½ days”; The Witnesses Resurrected; and the Trumpet continues down to date, Pentecost 1906, 11½ years! Part X, Sec. 7. Rev. xi, 7-14. Comments, et cetera.

An Outline of the Life and Ministry of the Saviour; according to Chronology, Geography and Contemporaries. The Three Great Lights of History.

Do. Continued. Supplement on the School of the Prophets.

July Supplement. The School of the Prophets: a Preliminary report.

Outline of Saviour’s Life Continued.

Do. Continued.


In Preparation.
Section 891.

WOULD EVEN FRIENDS HAVE BEEN SO CAREFUL IN THE PRESENCE OF A ROMAN GUARD?

Then John goes in, sees, and “believes”! Same at Same.

Section 892.

Comment by John. Narrative at large, i. e., in preparing his Good-Tidings way down between 80-100, A. D.

Section 893.

They depart separately. Same date, en route?

Section 894.

Peter, in particular, by himself; wondering. Same at Same.

Section 895.

A DOZEN OR SO APPEARANCES.

(1) The first appearance (outlined). March 20th, Sunday A. M. (Nisan 17th); 7-8 A. M., at the Tomb.

Section 896.

To wit: Mary loitereth at the tomb, outside. Same at Same.

Section 897.

Mary seeth the two angels. Same at Same.

Section 898.

Jesus himself accosts her—unrecognized! Mistaken for “the Gardener”! Yet who but the Gardener, after all was He? Who shall unlock “Eden” if not the Key-holder of Lost-Eden Found! Same at Same.

Section 899.

Detain me not (an immediate Ascension was in order). Same at Same.

Section 900.

(2) Then he overtakes the rest of the women. March 20th, Sunday (Nisan 17th); En route in different ways!

Section 901.

Some of the guard meantime arrive: and report what they could. March 20th, Sunday (Nisan 17th); A. M., to Pilate; at the Pretorium. Jerusalem.

Section 902.

THE WAVE SHEAF DAY ASCENSION.

“Many” of the dead—all of the Old Testament “Saints”—arise, and are seen by many. March 20th, Sunday (Nisan 17th); But are to be seen no more until their return with Him: They went up; to Enoch and Elijah; but He went on within the Vail of Heaven itself.

Section 903.

Mary relates her experience to the Apostles. March 20th, Sunday (Nisan 17th); Upper Chamber: during the day.

Section 904.

But they doubt Mary’s word. Same at Same.

Section 905.

(3) Jesus appears to (Peter) Cephas. March 20th, Sunday (Nisan 17th); (Abroad). Place not specified; probably that after noon, and he the first after his return. This was a significant concession to him, who had denied Him!
Section 906.
The other women come and corroborate Mary. Upper Chamber: during the day.

Section 907.
Recapitulation of the names of all. Same at Same.

Section 908.
Nevertheless, the Apostles (save John), disciples, did (could?) not believe. Same at Same.

Section 909.
The Sanhedrim meantime bribe the soldiers, to perjure themselves. Same at Same.

Section 910.
Hence the common report to this day. Narrative. At large.

Section 911.
(4) Jesus appears to two, upon the road to Emmaus, that afternoon.

Section 912.
Details. He joins and draws them out. Same at Same.

Section 913.
Then he opens up the Scriptures himself as to Himself. Same at Same.

Section 914.
At Emmaus, while, at table he breaks bread with blessing! Same at Same.

Section 915.
Of course, their eyes are opened; and he vanished. Same at Same.

Section 916.
They exchange a few brief thoughts. Same at Same.

Section 917.
And, rising, hasten back to Jerusalem. Still Nisan 17th, March 20th.

Section 918.
On arrival they learn of Cephas' experience. Upper Chamber. Jerusalem: Same date, towards evening.

Section 919.
Then they relate their own (discredited) experience. March 20th, Sunday (Nisan 17th); Upper Chamber: as the day ends.

Section 920.
(5) Jesus himself now appears and chides them all. Nisan 18th; March 20th-21st, 29 A. M.; after 6 P. M.

Section 921.
Details. His entrance and greeting. Same at Same.

Section 922.
They are terrified. But he declares his Identity. March 20th, Sunday (Nisan 18th); Upper Chamber.

Section 923.
He shows his wounds unto them. Same at Same.

Section 924.
During their joy, he eats with them. Same at Same.

Section 925.
He recalls his teachings (Scriptural, etc.). Same at Same.
THE GOSPEL ANALYZED.

Section 926.
And opens their understanding. Same at Same.

Section 927.
Then he terminates the interview: and disappears. Same at Same.

Section 928.
Later on Thomas enters; and still doubts. Same at Same.

Section 929.
(6) He reappears to "The Twelve"; Matthias, an anticipated Apostle, must have been there. Thomas convinced.
March 28th, Sunday (Nisan 26th); Upper Chamber.

Section 930.
Jesus commends the faith of such as accept the evidence. Same at Same.

Section 931.
He performs many other unrecorded signs: during these vacation days. March-April (Nisan-Zif); At large.

Section 932.
The Eleven set out for Galilee: (Matthias probably has gone ahead). April 3rd, Sunday (Zif 1st); En route.

PART XI.
THE APPEARANCE IN GALILEE.

COVERING PERIOD XXXV. ONLY: SECTIONS 933 TO 955. FROM ZIF 8TH TO ZIF 17TH, 29 A. D., OR FROM SATURDAY-SUNDAY, APRIL 9TH-10TH, TO TUESDAY-WEDNESDAY, APRIL 19TH-20TH, 29 A. D.

Section 933.
(7) Jesus again appears at Lake Tiberias: (Genesseret).
April 10th, Sunday (Zif 8th); Lake Tiberias.

Section 934.
Details. Peter and six others go a fishing. April 9th (Zif 8th); Lake Tiberias.

Section 935.
They catch nothing; laboring all night. April 10th (Zif 8th); Lake Tiberias.

Section 936.
Jesus appears upon the shore, and directs the casting of the net:—on the right-side! Same at Same.

Section 937.
John recognizes the Lord. Same at Same.
And Peter, too, who jumps overboard; the rest follow by boat. Same at Same.

They find breakfast prepared: Note this peculiar "additional" fish! Same at Same.

They find that they have caught "a net full"; even "153" Great-fishes; and yet "the net tore not! Wonder of numbers! Number of Wonders! Key to things seen at sight; and of all things unseen that are "weighed, measured and numbered" by Paimoni—the Mystical Numberer. Here is a threshold of Awe; let Wisdom now remove its Sandals; and its modern Socks; and wash its feet, if the body hath been bathed in faith, and count the jets and tittles; and then go into retirement and contemplate!

But all this arithmographical knowledge is subsequent to them, and its introduction into "the original text" is previous to us. Here is a mystery; let him who can, count the numbers of this great text: while we return to the mere context of the incidents related on the surface of the testimony.

They breakfast with Jesus: that Fish was quite sufficient for the $7+1$!

This is Saint John's third enumeration as a personal witness. Same at Same.

(1) Peter is now catechized; and recommissioned:—consequently "forgiven"! Same at Same.

(2) Peter re-catechized;—for chastening sake—command broadened. Same at Same.

(3) Peter again re-catechized:—to consummate and Seal the acceptance. Command reiterated. Same at Same.


Jesus calls Peter aside. April 10th (Zif 8th); Lake Tiberias.

Peter asks about John's fate:—and is told to mind his own business! Same at Same.

Hence there arises an assumed, and so far as man knows, an unfounded rumor. Same at Same.

John himself bears witness that he himself eliminated himself from the premises. Same at Same.
Section 951.

THE APPOINTED MEETING IN GALILEE.

(8) Jesus at first appears to his Apostles, by the original appointment! April 16th, Sabbath (Zif 14th); On Mt. Tabor. Preparation Day for the Little Passover! Significantly chosen place and date.

Because, any who had missed the First Passover, were in duty bound to keep the Second or stand condemned, and as most of the Jerusalem contingent had been unable to keep the First one, on March 17th-18th (Nisan 15th), they had by the Law of Moses to keep this one, April 16th-17th (Zif 14th), at Jerusalem. So it was “up to them” as a choice of faith. If Jesus be risen and is the everlasting Passover what have we to do with the crucified Law resurected in the Messiah? It was a case of Jerusalem and the dead Mosaic Law, or Galilee, Mount Tabor, and the New Covenant to see the Lamb of God. Here was a test of faith—that put a faithful Jewish-disciple of Jesus, Bar Abba, to the crossing of the ways!—The Faithful gathered in Galilee!

Section 952.

(9) He is next day seen by over 500 Disciples at once. April 17th, Sunday (Zif 15th); Mt. Tabor.

Section 953.

(10) Then seen by James. April 18th, Monday (Zif 16th); Nazareth?

Section 954.

(11) Then by all the Apostles. At their commission to a world-wide mission. April 19th, Tuesday (Zif 17th); Galilee.

But first they were to await Power in Jerusalem. Same at same. And so instructed, so those thus directed return to Jerusalem forthwith.

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PART XII.

THE ASCENSION AND THE CONCLUSION.

COVERING PERIOD XXXVI. ONLY; SECTIONS 956 TO 967.


* * *
Period XXXVI. Conclusion. But to close the matter even some equally authentic collaterals must be woven in to finish out the Tale.

Section 956.

Section 957.
They are commanded—as above—to remain at Jerusalem awhile. Same at Same. Completing introduction by Luke, in Acts. N. B.—Continuation of his Prologue.

Section 958.
EVENING.
Details as to 40th day, etc. April 29th, Friday (Zif 27th); Upper Chamber.

Section 959.
Jesus announces: His "own" UNLIMITED POWER. Same at Same.

Section 960.
He therefore Commissions them broadly. Same at Same. This is Saint Matthew's Conclusion.

Section 961.
The Ascension. April 29th, but Sabbath (Zif 28th); Olivet.

Section 962.
Two Angels comfort them. Same at Same.

Section 963.
They worship Him and start back. April 29th, Sabbath (Zif 28th); Olivet to Jerusalem.

Section 964.
Re-enter the Upper Chamber: (who lodged there). April 29th, Sabbath (Zif 28th); Upper Chamber.

Section 965.
MORNING.
Their daily occupation. Temple. This is Saint Luke's Conclusion.

Section 966.
They preached the Gospel abroad. Place, Everywhere. This is Saint Mark's Conclusion.

Section 967.
Yet, after all, this is a mere outline of the matter. Ephesus. Saint John's Conclusion.

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PART XIII.

THE AFTERMATH. MOSTLY COLLATERAL.
FROM THE ASCENSION, TO THE DESCENION: YET FUTURE, OF COURSE!
THE GOSPEL ANALYZED.

COVERING PERIODS XXXVII. TO XL.; SECTIONS 968 TO 987. ZIF 28TH. FRIDAY-SATURDAY, APRIL 28TH-30TH, 29 A. D., TO "SECOND ADVENT". THE LATTER DATE UNKNOWN—BUT, (1906 A. D.), NEARER THAN WHEN THEY BELIEVED.

HE THAT HATH EARS TO HEAR, LET HIM HEAR!

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Period XXXVII. Subsequent and Collateral Matter Comment to Close Up the Subject "Editorially".

Section 968.
Peter's speech: to suggest a successor to Judas. For Time and Place vide general conclusions in the Studies.
Section 969.
Same continued. Same at Same.
Section 970.
They set forth two; for an election of one. Same at Same.
Section 971.
They invoke Divine Providence to preside over their deliberations.
Section 972.
The lot (Vote) falls upon Matthias. Upper Chamber, Jerusalem.

Period XXXVIII. The Tongues of Fire. The Pentecostal "tongues of fire" substantiate the words and authority of Jesus; and identify Him as the long expected Messiah.

Section 973.
Events of Pentecost. Fiftieth day from Passover Weekly-Sabbath! Sunday, March 17th, 29 A. D., to Sunday, May 8th, 29 A. D.
Section 974.
Sojourners: Men of "Israel" carry the matter everywhere.
Section 975.
The report draws a crowd. Jerusalem. Same.
Section 976.
Controversy renewed. Same at Same.
Section 977.
Peter addresses the multitude. Same at Same.
Section 978.
The effect of Peter's speech. Same at Same.
Section 979.
Peter brings the discourse to an end. Same at Same.
Section 980.

Three thousand baptized. Jerusalem. Same at Same.

Period XXXIX. The Homely life; yet strenuous, of those first, sweet days! All things in common, Christ, the Cause, the Cause of all, and the Solution of everything.

Section 981.

Their daily routine. Same at Same.

Section 982.

A deep impression made. Jerusalem, but spreading everywhere.

Section 983.

They lived in "real" Christian Community. Jerusalem. 29 A. D.

Section 984.

Selling, receiving and the sharing all things. Same at Same.

Section 985.

Further details as to routine. Same at Same.

Section 986.

So, the "Church" grew continually. Same at Same.

Period XL. As to the Second Advent.

Section 987.

The Amen! as to the Second Advent; yet future: for, to what purpose that first? if there is not to be a second? And to what end or reason a Second Advent if there be naught to raise. And suppose there had been no Sin at Eden, were not all the Earth to this day still in Paradise,—this world sufficient for its own denizens; and theirs for those others, if others there be, for such as inhabit them? But Theology is not our forte: we have given the History of the Good-Tidings, its Chronology, its Geography, and its Personnel or Actors. This we have harmonized:—upon this foundation seek Salvation.

Section 988.

POSTSCRIPT.

(13) And last of all he was seen by Saul! Circa Pentecost. A. D. 30. Vide Study Number 16.
APPENDIX.

Legal Evidence as to the Reliability of the four Gospels Harmonized.

We cannot close our present topic better than with the late Judge Russell's masterly argument on the admissibility and legal weight of the evidence as to the entire truth of the Life and Teachings of Jesus, the Messiah, as set forth in the New Testament. The position taken is strictly from the judicial point of view, and extraneous to all the internal evidence that appears after the admission of the Gospel into court; the latter (internal evidence) comes subsequently. The gist of Judge Russell's position is that the evidence in favor of the truth of the New Testament is more admissible, in testimony or authority and integrity, than that upon which any similar historical matter depends, be such matter earlier contemporaneous, or longly subsequent thereto, and is as follows:

THE PRINCIPLES OF LEGAL EVIDENCE APPLIED TO NEW TESTAMENT RECORDS

By Hon. Alfred Russell, LL. D.

Note.—The appended paper by the late Alfred Russell is pronounced one of the ablest expositions of the subject known to legal literature.

Modern unbelief seeks to overthrow the historical character of the New Testament records, and to treat them as mythological, as Niebuhr treats the traditions concerning Romulus and Remus.

The events recorded occupy a period not longer than the lifetime of a man. The collection consists of twenty-seven independent documents, written by several persons at different dates, as follows: Four biographies of Christ, twenty-one letters written by those engaged in the spread of the new religion, one church history, for a period of about fourteen years after the ascension.

What I desire to show is, that the historical evidence of the life, teachings, miracles, death, resurrection and ascension of the founder of Christianity and of its first propagators, is of an authentic and satisfactory character, according to the principles of legal evidence administered in the courts of common law under our civil government.
The leading lawyers of America have in general been Christian believers, including every one of the chief justices of the United States supreme court. Daniel Webster contemplated a work on the evidences of Christianity from a legal standpoint, and made some preparation for the work not long before his death; and Greenleaf, the standard author on Evidence, to whom I am indebted, composed a short treatise on the subject.

I first mention that the inquiry under our rules of legal evidence in the courts, in trials of fact, is not whether it is possible that the testimony may be false, but whether there is sufficient probability that it is true. The foundation of our religion is a basis of fact. The existence and ministry of its Founder, His doctrines and miracles, His death, resurrection and ascension, are set forth by his biographers as facts, and in a great degree within their personal knowledge. The ancient writings of the New Testament contain the knowledge we have of these facts, and our inquiry divides itself into two parts.

1. Are those ancient writings proved to be genuine, according to the principles of law applied where ancient documents are offered as evidence in our courts of law?

2. Are the authors of these writings (if the writings are received as genuine) entitled to belief as witnesses if we examine their testimony as if it were produced in court?

First, then, as to the genuineness of the documents. This is a proposition of fact; such a proposition is proved when its truth is established by competent and satisfactory evidence. Competent means such as the nature of the thing to be proved requires. Satisfactory means that which will satisfy the mind and conscience of an ordinary man.

The rule of municipal law as to the genuineness of ancient writings is clear, undoubtedly, familiar, perfectly well established, and often applied in the courts.

It is this: Every document apparently ancient, coming from the proper repository or custody and bearing on its face no marks of forgery, the law presumes to be genuine, and casts upon the opposite party the burden of proving it to be otherwise; and it may be read in evidence unless the opposing party is able successfully to impeach it. (Greenleaf on Evidence, sections 34, 142, 570.) The term "evidence" indeed was first applied to documents, and not to oral testimony. (2 Pollock and Maitland, Hist. Law 625.) This presumption resembles many other legal presumptions. For example: that a man is presumed innocent until he is proven guilty; and that everything has been done fairly and legally until it is proved otherwise.

The writings of the New Testament fall precisely within this rule. These writings are found in the custody of the church; that is, found in the place where they would naturally be looked for, and they are found in familiar use in every Christian community from the days of their composition.

All the ancient manuscripts of the New Testament we now
possess are written on parchment or vellum, and the number and antiquity of these manuscripts are surprisingly great, and far greater than in the case of the manuscripts of any of the celebrated and unquestioned writings of classic antiquity or of any of the universally accepted law books and statutes of Rome or England.

We have about one thousand manuscripts of the New Testament, of which about fifty are more than 1,000 years old and some are more than 1,500 years old. We have manuscripts nearer to the life-time of the apostles than we are to the life-time of the Pilgrim Fathers, and the writers of which could have known those who themselves knew the apostles. An eminent friend of mine, of the Boston bar, Sidney Bartlett, recently deceased, at a great age, in his youth, at his birthplace, Plymouth, Mass., conversed with those who in their youth had conversed with those who had landed in the Mayflower.

We have less than thirty of the MSS. of Plato and Herodotus, and none of them are 1,000 years old. The Emperor Constantine directed fifty copies of the New Testament to be made, and distributed, and there is less controversy in regard to the text of the New Testament than respecting that of Shakespeare. The Alexandrine MS. is of the date of the Council of Nice, in the year 325 of the Christian era.

More than one hundred accepted writers, beginning with the latter part of the first century of the Christian era testify to the New Testament writings and their genuineness. Justin Martyr, one of the most ancient, died at the beginning of the second century. The pagan historian, Tacitus, records that the Christians in Rome during the reign of Nero, in the year 64 of the Christian era, and during the lifetime of the apostles, were already, to quote his own words, "a vast multitude." Pliny, in the year 102 of the Christian era, in the next generation after Tacitus, speaks of their great numbers in the remote province of Bithynia, and the Christian writers from the year 150 to 180, described their brethren as thickly scattered over the whole known world, both civilized and barbarian, and stated the use of the New Testament universally in their churches. Historical writers whose authority is unchallenged, testify to the books of the four evangelists from the beginning of the first century.

Now, what would the judges of our courts say to such nearly co-temporaneous testimony as the foregoing? That is, the testimony of historical writers, whether Pagan or Christian?

There is a well-known principle in respect to legal evidence called "Judicial Notice." Courts take what is termed judicial notice of all matters of public history without the production of evidence; also of modes of travel and transportation; the general course of business; the meaning of current phrases, the geography and history of countries, ancient and modern; their language and principal authors. In other words, they take Judicial Notice of whatever is common knowledge of the world.
Besides, in considering the genuineness of the New Testament documents, our law courts would look not only at the corroborative circumstances to which I have just referred, but also to other circumstances to which I will now allude, namely, the general acceptance of their apparent authority; the character of the age in which they purport to be written; the apparent purpose of their authors; the language in which they wrote; and their confirmation by contemporary writers, as already referred to.

Glance for a moment at these corroborative circumstances a little more fully. As respects the authorship of these writings they have been attributed from the beginning to the writers whose names are attached to them as uniformly as "The Retreat of the Ten Thousand" has been ascribed to Xenophon or "The Lives of the Caesars" to Suetonius. There is a substantial agreement between the contents of the Gospels, the Acts, and the Epistles concerning the life, teachings, miracles, death, resurrection and ascension of Christ; an agreement far greater than we find in the historians of England teaching English history.

The age in which these documents were put forth was not by any means a mythological age. It was an age in which written records were universally kept, and in which historical literature flourished. It was the age of great historians, such as Livy, Plutarch, Valerius Maximus and Tacitus.

But the New Testament writers did not aim to be historical writers. They describe no political conditions. They simply set forth the public life and ministry of Christ and the propagation of His teachings. The Pagan writers themselves, near the time of the New Testament, namely, some of those above mentioned, and also Juvenal, Trajan, Adrian and others, the authenticity of whose works has never been disputed, speak of the existence and teachings of the historic Christ, and confirm the incidental allusions to the civil history of the times contained in the New Testament, and do this in a manner which even the Germans, Strauss and De Wette, and the other German skeptics admit, although they argue the contrary from the silence of other co-temporary writers.

It is true that many of his co-temporaries make no mention of Christ or His disciples. But the historian Thucydides makes no allusion to several great men who lived in his time; the dramatists Aeschylus, Sophocles, Euripides, Aristophanes; the sculptor Phidas; the physician Hippocrates; the philosopher Socrates. Who would argue that those men were myths, and never existed, because they are not referred to by a particular historian?

The court would consider especially the language in which the New Testament was composed. Although Judea was the principal scene of the events described, these documents were prepared chiefly in Greece and Italy, and were written in the Greek language; the literary language of the time, and they addressed themselves far more to the enlightened circles of
LEGAL CREDIBILITY OF GOSPELS.

Athens, Corinth, Ephesus and Rome than to the rude provincials of Palestine. Respecting the age and language of the establishment of Christianity, it has been said by another: "The car of Roman triumph rolled over the rough ways of the world only that the path might be made smooth for the tender feet of the gospel. The Greek language was polished with such surpassing brilliancy only that the gospel might not speak in an unknown tongue."

The main historical occurrences set out in the New Testament are not only confirmed by the Pagan writers, nearly contemporaneous, already mentioned, but by the early Christian authors of the succeeding age, the genuineness of whose productions has never been doubted or attacked; such writers as Tertullian, Justin, Origen and Clement. These writers are as credible as Tacitus or Suetonius and attest the universal acceptance of the New Testament narratives by the Christians of the second century.

I come now to an additional consideration of great importance. I lay down the broad statement as strictly true, that the divine law of the New Testament rests on precisely the same historical basis of fact on which the Common English law rests, and upon which the Roman or Civil Law also rests.

Let us look first at one of the earliest works on English law, compiled in the year 1245, by Bracton. He was a justice of the king's bench, and also archdeacon of Barnstable. In those days bishops were often judges, and judges bishops. Bracton's book is the crown and flower of English mediaeval jurisprudence. Some forty or fifty manuscript copies of Bracton's work are still extant, which are not questioned. Before the time of Bracton, we have a considerable series of laws of the Saxon and English princes, preserved in French and Latin, and closing in the time of William the Conqueror.

The legal and official documents of the Anglo-Norman time, and foremost among them the Domesday Book, or Register of all the Estates in England, are still preserved and are accessible. The Domesday Book consists of two large folio volumes of vellum, of about 400 pages each, closing in the year 1080. From that date it has been preserved in the exchequer court in Westminster. Magna Charta, the great foundation of English and American liberty and law, was written in 1215. Two copies are preserved in the British Museum, and one in Lincoln cathedral. But the number of ancient MSS. of any of the above is vastly less than those of the New Testament.

Let us look at another point. As in the care of the New Testament, most of the MSS. of the statutes and laws of England are not originals, but copies. The German Strauss and others have laid great stress on this fact in regard to the New Testament writings, and have argued against the character of these copies as evidence. The same objection would apply to almost every record of antiquity of Greece and Rome, and would be no objection at all in a court of law.
According to the common law, administered in the courts, such copies are receivable in evidence, whether ancient or recent, where the originals have been lost, or where the copies have been universally received and acted upon. In a late case in the house of lords, which is the highest court of appeal in England, a copy of a lost journal of the house of lords was received without hesitation in a great case litigated concerning a peerage.

In respect to the New Testament, the multiplication of copies was a public fact, in the faithfulness of which the community had an interest, and the rule of the common law, as stated by Greenleaf, is, that in matters of public and general interest all persons are presumed by law, to be conversant, on the principle that individuals are presumed to be conversant with their own affairs. (1 Greenleaf, 128; 2 Greenleaf, 438.) Copies of the whole text of the Roman Law are received in the courts of Continental Europe on this principle. In a recent case in the supreme court of the United States, arising in this state, the question was whether a roll of a Michigan statute in the office of the secretary of state at Lansing, or a copy of the same statute which had been printed and circulated and acted upon for common use, should govern the rights of the particular parties; and it was held that the copy would be preferred to the original. (Pease vs. Peck, 18 Howard, U. S. Reports, 595.)

I come next to take up the subject of the records of the Roman law. That law is the law of Continental Europe, Scotland, the Province of Quebec and the state of Louisiana, and its early MSS. rests upon very much weaker evidence than the writings of the New Testament.

The ancient part of the Roman jurisprudence embraces the period from the foundation of Rome by Romulus, to the enactment of the Twelve Tables. These ancient laws were collected by Papirius, a Roman lawyer, under the name of the Jus Civile Papirianum, and we have a copy of a part of this in the similar work of Pomponius, another lawyer, composed in the second century of the Christian era. In the year 460 before Christ, the Twelve Tables were enacted. This public written law of Rome has been handed down to us by copies, and their authenticity has never been seriously questioned. Cicero says that transcripts of the Twelve Tables were so common in his day that the school children were required to commit them to memory.

In the year 530 of the Christian era the Emperor Justinian consolidated the whole body of the Roman law into the Institutes, Pandects and Code. One of the chapters is the groundwork of the English and American statutes of distribution of the effects of intestates, and a large part of our own law comes from the same source. The irruption of the northern barbarians into the southern provinces of Europe came near utterly destroying the precious manuscripts of the Roman law. But a complete copy was found at Amalfi in Italy, in the year 1135, which reposes today in the library of Lorenzo de Medici,
LEGAL CREDIBILITY OF GOSPELS.

at Florence. This is the oldest authentic copy, and it has been quite universally accepted, and acted upon in European tribunals; but it is about a thousand years more modern than the Life of Christ by the Evangelists.

2. The second part or division of the subject, as at first above stated, concerns the degree of credit to which the writers of the New Testament are entitled, as witnesses to the life and doctrines of Jesus Christ, upon the principles of the law as applied in our courts, in trials of fact, or jury trials.

When witnesses are examined in court, where there are no circumstances which create suspicion, every witness is presumed worthy of belief, unless the contrary is shown; and the burden of impeaching his credibility rests on the opposing party. (Starkie on Evidence, 16, 480, 521.) The credit due to witnesses depends, first, on their honesty; second, on their ability; third, on the number of witnesses and the consistency of their testimony; fourth, on their opportunities for observation; fifth, on the coincidence of their testimony, with collateral circumstances. (1 Starkie, 480, 545.)

Let us view these particulars in order. It is not necessary to take time to give sketches of the biographies of the writers of the New Testament, because these biographies are commonly known and taught in all Christian communities. And these biographies themselves establish the honesty of the witnesses.

But these witnesses are entitled as respects their honesty, to the benefit of the elementary maxim of the law that men speak the truth when they have no prevailing inducement to the contrary. This presumption is allowed every day in our courts. Now, the testimony of the Christian writers was against all their worldly interests. Their new doctrines were extremely offensive in every community where they were preached. They were held hostile to public order, and led so good a man as the Emperor Marcus Aurelius, the Stoic philosopher, to put Christians to death. And these witnesses looked for nothing but opposition, persecution, imprisonment and violent death. It would be held in court under these circumstances, and a judge in a trial of facts would so charge the jury, that these motives would operate to lead them to state what was true. Moreover, it would be impossible to read their lives or writings and not feel that they were men of integrity.

There is a just principle of the common law, daily acted on in civil courts; that the prospect of immediate death before their eyes, are entitled to especial weight as evidence; and this principle may be correctly applied to the statements of these Christian authors. They lived in continual apprehension of violent death on account of their religion, and many of them, Justin, Irenaeus, Ignatius and Polycarp, were actually martyred. These writers had besides especial means of ascertaining the historical accuracy of the Christian narrative from their nearness to the occurrences related.

Respecting the ability of these witnesses to discern and know the truth of the facts which they relate, it is clear that the op-
opportunities which they had, many as eye-witnesses, were such as to attest the truth of what they say. The law, that is, the common law, in our courts, presumes that men are of the average integrity and intelligence. No lawyer is allowed to argue in court against the integrity or intelligence of any witness where there is no testimony against his intelligence or against his integrity.

Concerning the number and consistency of witnesses and of their testimony, it is sufficient, to observe that every day in court a substantial agreement, where there are several witnesses sworn to the same transaction, is considered sufficient. In the New Testament writings, there is enough of discrepancy to show that there could have been no prior concert among the writers, and there is such substantial agreement as we might naturally expect in upright and independent narrators of the same transaction. This general concurrence itself, a judge would instruct a jury in our own courts today, is such as to cause belief of the statements they make. That is to say, what is morally impossible is held to be legally impossible. All legal presumptions arise upon the general course of human action, and the narrators being independent and without concert, there remains no legal inference but the reality of the fact testified to. (Starkie, 487.) I am speaking now of the ordinary tests of truth in our every day tribunals, and of the rules which, in our daily experience, judges instruct juries to apply in weighing and reconciling the testimony of different witnesses. The charge of Lord Chief Justice Cockburn in the Tichborne case is a fine example.

Respecting the conformity of the testimony of the New Testament writers with experience and truth, this is conceded in general by skeptics, except where the facts are such as do not frequently occur in human experience particularly as regards the miracles of Christ.

It is not within the scope of this paper to discuss the argument pro and con respecting miracles, or to take up the essays of Spinoza, Hume and others—Dr. Campbell, Paley Lord Brougham—and many other writers have exhausted the subject. I may, however, observe that the evidence which supports the miracles of Jesus Christ is exactly the same as that which supports the facts of his existence and teachings. The authority is the same, the title to belief is the same.

If the divinity of Christ be accepted, then it is impossible to deny belief in miracles. In the beginning, it was divine power which united the body and soul, and in the raising of Lazarus, it was divine power which reunited the body and the soul. Reunion is less miraculous than original union.

Hume's argument is the one which is the most frequently used, and the one which has been most thoroughly exploded, and I may here observe that Hume's understanding and logic were frequently at fault. For example, in his plan of a perfect commonwealth, he gave all executive power, including the direction of the army and navy, to one hundred senators—a signal absurdity.
In respect to every miracle which is related in the New Testament, the facts were plain, intelligible, transpiring in public and such as no person of ordinary powers of observation could mistake. The blind and lame who applied to our Saviour were relieved where they were known in the community to have been blind and lame for many years. In every case of health restored, the various conditions of the sufferer were known to all, and all saw immediate restoration; all heard the words of the Saviour.

I repeat that these plain and simple facts were easily seen and comprehended by persons of common capacity; and if such facts were substantially testified to by different witnesses of ordinary intelligence in any of our courts today, the jury would be bound to believe them, and a verdict rendered contrary to the testimony of such witnesses to such facts would be liable to be set aside by the court as a verdict against evidence. In the case of a man born blind, known and shown to be blind from his birth, if his restoration to sight were the fact in question and established by such testimony, according to the rules of evidence in our courts, no lawyer would be permitted to argue against the fact.

As respects the coincidence of the testimony of the New Testament writers with contemporaneous facts, the rule of law is, that after a witness is dead and his narrative is under examination, its truth can be tested only by comparing its details with contemporary acts. This test is an accurate one, because every fact is a part of a complication of circumstances. No false witness, therefore, will of his own accord, multiply circumstances, because he knows there is danger of detection by comparison of what he states with other occurrences of the same time and place; and consequently the law lays down the rule that variety and minuteness of detail are tests of truth. Accordingly the force of evidence rests upon the nature of the particulars which are involved in the statement. The difficulty of fabrication in respect to all the statements, and the facility of detection remove suspicion of contrivance and design. Starkie on Ev., 426, 499, 523, 585.)

We should treat the evidence of the New Testament writers as we treat the evidence of other men, as to other things; and we should judge these writers as we judge other men when testifying to human affairs in our ordinary tribunals, in regard to ordinary transactions.

The witnesses should be compared with themselves, with each other, and with the surrounding facts and circumstances. That is what is done in our ordinary courts and an examination of the statements of the New Testament writers, according to these rules of law will lead to a conviction of their truthfulness as well as their ability. The contemporary writings which have come down to us have been found (as before stated) to confirm these writers. We can compare their statements with contemporary authors and we can verify the circumstances to which they relate. If time permitted, many examples of such comparison might now be given.
In reference to the writings of the New Testament, a lawyer examining the testimony of these authors as witnesses, by the legal rules of evidence, in order to ascertain whether, if they had thus testified in a court of justice, they would be entitled to credit, and whether their narratives, as we now have them, would be entitled to credit, and whether their narratives, as we now have them, would be received as genuine documents, coming from the proper custody, would find it necessary to receive the testimony.

Of course, in this discussion, we lay aside all considerations as to the antecedent probability of a revelation, and all questions of inspiration, and consider these writings as they would be looked at in a court of law.

I would add, however, in closing, that the Christian believer accepts the New Testament, not in the way it is looked at in this paper, but in view of its adaptedness to the wants and requirements of the human soul—here for a few years in the body and appointed to leave it; and founds his faith far more upon moral grounds than upon historical or legal evidence as to authority or credibility.

The foregoing is sufficient argument as to fact and its credibility through well qualified witnesses to satisfy any candid person—even against his previous prejudices—it would convince ninety-nine juries in one hundred. If, however, any one desires to go into the matter more at detail he is referred to a very recent and readable book by Frederick Davis Storey entitled, "The Higher Criticism Cross-Examined." (Price $1.25 and postage, .08.)
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MATTHEW AND LUKE HARMONIZED

TO WHICH IS ADDED THE LOFTY PEDIGREES OF
PRINCE DAVID; SON OF GEORGE, PRINCE OF WALES;
HIS ROYAL HIGHNESS, KING EDWARD VIIIth:
AND THAT OF HIS EXCELLENCY THE HONORABLE
GURDON SALTONSTALL,
GOV. OF THE UNITED COLONIES OF CONNECTICUT;
AND AFFORDING THE KEY TO THOSE OF
THEIR ANCESTORS, DESCENDANTS AND COLLATERALS
Et Al, Cataraque.

"A Lofty Pedigree Bequeaths Grave Responsibility."

BY C. A. L. TOTTEN

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THE OUR RACE PUBLISHING COMPANY
NEW HAVEN, CONN.
1906 A.D.
—(All rights reserved)—
Judah to Solomon

Lot

Pharez

mesha

Naaman

Mesha

Salmon x Rahab.

Naomi, x Elimelech. of Bethlehem Judea

Orpha x Chilion, Mahlon x Ruth x Boaz.

no issue.

no issue.

From Abud the line is direct to Judah by both Pharez and Zerah, and seconcal by way of Ruth to Elimelech of Bethlehem Judea and so 25 Judah. Notice Solomon, Nathan, also that tua Japhet reared at the house of Chisam (Gen. xvi. 2) in exile to Egypt; and so also Joseph, Xeli, died Mary upon a mine.

can Japhet-chris, GOD x Mary x Joseph* (Matt. ii. 1-23)

C.A. T.

JESUS Daughters!

But, 'Adopted by Joseph*'

Son* y Mgr. *jnt. *x

Sons & also
PREFACE.

We have already set forth the "Genealogy of the Virgin," which is, of course, "that" of Jesus, too, according to Matthew, (News Leaflet No. xxvii, Jan., 1895); and with some few additional notes shall incorporate its mere outline in our "Ascent of Man"—from Adam to ADAM; for our chief exercise will be to arrive at the exact Chronology of St. Luke and its harmonious relation to that of Jesus via Matthew to their "only" junction from David to "David's Son" and the only Divinely begotten son of the Handmaid,—who was also "David's Daughter".

In our opinion, this narrative which stands at the very threshold of the New Testament, has been the hardest problem to solve in the whole Bible, the one treating and harmonizing the Genealogy of the Lord, and his ancestry as recorded by Matthew and Luke, so as to make the outcome fit all the records of the Old Testament without any appeal whatsoever to tradition, opinion, theory, and presumptuous assumptions; and it passes our patience to see how unanimously our predecessors have resorted to such questionable, and broken reeds, and eliminated the Oracles themselves.

For it stands to reason and necessity; and to the dignity and importance of the matter itself, that the Sacred Records must afford all sufficient data wherewith to articulate the skeleton of so lofty a Descent as that of the Incarnated and Resurrected "Logos." History centers in Jesus Christ, this in every sense. It has been our privilege to cover all the general features of the Messianic "identity" of "Jesus of Nazareth," with the promised "seed of woman,"—except that of his Chronology and Genealogy, from the beginning down to his nativity at Bethlehem, according to Luke; and to trace his life, avocation and ministry, in a straight sequence through his earthly life. We have thus found him emplaced at "the fullness of time" and traced his career from Bethlehem to Bethany with none of the essential Geography involved left out of the Mosaic.

Thus, having shown how, when, where, and why, to the very details thereof, he fulfils Moses and all the Prophets who concern themselves with the record kept by the Sun, the Moon, and the Planets, and as threaded by the Sabbatic scale at whose climax the acceptable Jubilee-Sabbatic year of his ministry both he and John labored among men. So it now behooves us to search out and join the actual links in the chain of his descent from God via the first Adam, unto his re-ascent to God, clothed in purified flesh and bones by virtue of the victory over death that he has won, not only for himself but for all men, and for the whole of travelling Creation. To accomplish this task is to return to the end of the Old Testament, and then attempt to re-cross the threshold of the new one with the old as our guide, and with the records furnished by Matthew and Luke as our companions.
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<thead>
<tr>
<th>Family Tree</th>
<th>Table B</th>
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<tbody>
<tr>
<td><strong>Solomon to Amon</strong></td>
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<tr>
<td>Solomon x Naamah</td>
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<td>Rehoboam x Maachah</td>
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<tr>
<td>Abijah, Shelomith, Ziza, Allai</td>
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<tr>
<td>Ada x Azubah</td>
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<td>Jehoshaphat</td>
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<td>Jehoram x Athalia</td>
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<tr>
<td>Jehoshabeath x Jehoiada, Ahaziah x Zibiah</td>
<td></td>
</tr>
<tr>
<td>2 Chronicles xxix, i-21</td>
<td></td>
</tr>
<tr>
<td>2 Kings xxi, 1-2, 13-21, Jehoaddan x Joah.x</td>
<td></td>
</tr>
<tr>
<td>Coronation Stone xxxi, xxxix</td>
<td></td>
</tr>
<tr>
<td>&quot;As the Manasseans, Amoz</td>
<td>Amaziah x Tecoliah</td>
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INTRODUCTION.

Inasmuch as Chronology, Genealogy and Geography are the three Pillars of History; its three Great Lights; the Triple Strands that make its Cord complete; and so strong, as not to be easily broken. Inasmuch as it is a recognized principle that: "the farthest from the literal records is the farthest from the truth,"—whose ways are always simple, ingenuous, and non-devious.

Inasmuch we have already, through recognition of the foregoing facts and principle, found overmuch of what is "current and commonly received" as to the "Chronology" of our Lord's ancestry and his personal history to be seriously opposed to the literal facts and truth, and, by the grace of God have been enabled to replace the "ancient landmarks" along the highway of Time, so that wayfaring men and women may linger a moment at each shrine restored, and thank God for his infinite mercies, and the Vitality of His Word.

And, inasmuch as we have also been led to rectify no little of the essential "Geography" of Adam's posterity down to the Saviour and particularly that of the Second Adam by working faithfully along similarly literal lines down to and through the Saviour's earthly days; along both Sacred and Secular records.

So, too. have we, for many days—in fact throughout the years of our labors at harmonizing the foregoing records—been equally exercised to present the "Genealogy" of the Messiah (which so far as we can judge is without flaw) before those that, as it were, still sojourn in the upper chamber at Jerusalem, and have mutual interests (Acts i, 14; ii, 41-47) in searching out all such matters for themselves, to "see if these things be so."

Nor, as it now seems to us, could we have dealt successfully with this latter and important matter had we not pursued each and all of the previous steps of research which are detailed in the various preceding News Leaflets and Studies. For instance, it was in the very first News Leaflet, Oct., 1893, that we broached that interpretation of the Messianic Prophecy of Daniel (ix, 1-24-27) which led up to the Harmonization of the entire book of this "greatly beloved" prophet as set forth on the Daniel Chart and Leaflet (xii); while in 1894 the Oct. Leaflet set forth the facts as to our Lord's One Year ministry.

In that same year (1894) Studies Nos. 14, 15 and 16 went into the details of those momentous days; and in 1895 all of the News Leaflets, from January to October, bore out our conclusions and contentions with additional evidence and argument. In 1896 we issued our extension of Ptolemy's Canon; from his original 907 years to the period from Menophres (July 20th, 1322, B. C.) to Victoria's Jubilee, Monday, May 18, 1896 See Study 17, 3227 years in all, or some 2320 years additional.
to Ptolemy's 907, whose rigid sequence completes the Secular Chronological line of time in unison with that contained in the Oracles of God, and vouched for by strictly mathematical astronomy.

The next four years, 1897-1900, led us through Arithmography, the Sabbatic Scale and a comparison of the 14 best known systems of Chronology, gave issue to the Yalensian Cycle, and enabled us to explain what the "Star of Bethlehem" must have been; and also saw the publication of the Gospel of History—an Interwoven Harmony of the four Gospels, word by word, into the fifth, as it were, and wherein all of our contentions, as to Time, Place and Actors, in that tremendous closing act of the Tragedy of Divine Love, are set in proper sequence.

Since those days, and during this subsequent and still current first week of years in the 20th century our Studies have been along collateral and corroborative lines, and Apocalyptic interpretation down to date; and at present we have but just (June to October) completed a running Index to the Life and Gospel of the Lord; and set forth an outline as to the entire reliability of the New Testament as such (Luke i, 1-4).

Standing, therefore, upon such grand and unchallenged, indeed irrefragible premises, and in so rich a treasury of essential, accessible and well fortified facts, it is manifest that we, as Cideonites and Berians, are in a better position to unravel the Genealogical intricacies of the Saviour's descent from God the Father than any former group of students; and,—God being willing, to bless our efforts still further, to the end that we may at least make their rectification and consummation easier for our successors—we shall now undertake this interesting task, and attempt to set forth the entire Genealogy of Jesus, the actual son of Mary, and "as was supposed" the son of Joseph—her espoused husband.

New Haven, Conn.
September 23rd, 1906
MESSIANIC GENEALOGY.

THE ASCENT OF MAN FROM ADAM TO "ADAM."

THE GENEALOGY OF JESUS.
According to the Law and the Facts as Indicated by STS. LUKE AND MATTHEW.

BIBLICAL GENEALOGY IN GENERAL.

It is a noticeably patent fact that while the Oracles do not pretend to give us a census, as it were, of Adam's posterity, they are none the less sufficient to afford us the direct pedigree of all the most prominent personages mentioned therein. Either by families, tribes, and nations, when of but general interest, and by lineal descent where so ever essential to the integrity of a pure pedigree. Nor do these records go much beyond the point "ad quem", or for which they start.

Thus we have the complete genealogy of Job, whose book or life, wheresoever he obtained it, Moses took such pains to write, or edit, and at least to incorporate into the Canon of the Scriptures as the existed at his death. The entire Pentateuch was in fact a mere piece of "Mosaic work" built up out of the several books of the Patriarchs who preceded him, and we may easily suppose that not a little of the material and MSS. came to him from the Levitical custody of his great ancestry, Levi, while not a little of the cement, so to speak, and perhaps the entire story of Job, from his father-in-law, Jethro, the Priest of Midian, a descendant of Abraham through Midian, the son of Keturah, and who of course preserved much of the material that came down from the past. The entire book of Genesis was probably completed in Midian, and the first part of Exodus: the rest of that book, and the three other books of Moses were written during the 40 years itinerary of Israel through the wilderness.

In this Pentateuch we find all the genealogies of antiquity, and in the subsequent books, evolved from age to age, the continued records were kept intact down to Ezra's time, and beyond, so as to include Malachi, and complete the Oracles—placed in the safe-keeping of the Jews—to their honor, and great distinction, as well as to their punctiliously careful preservation from variation.

From this consolidated witness we obtain every generation given by Matthew down to "his" Zerubabel "the Prince" at
the return of Judah; and every generation given by Luke down to Nathan. There the sacred records stop—and there- after both of the Evangelists must have resorted to the care- fully kept and accurate records of the families involved; for we have direct testimony that "all went to be taxed, every one to his own city" (Luke ii, 1-3), and among them both Mary and Joseph back to Bethlehem. This shows the existence of such records as both Matthew and Luke must also have resorted to, and this without challenge or dispute in those days, any more than in ours such records are found in suffi- cient authority to make out the pedigrees of current genera- tions back to very remote ancestors. Upon such records kings obtain their sceptral rights, and we of less direct opportunity, at least our lines by virtue of which men and women of our day are eligible to such societies as the "Mayflower Descend- ants," the Sons and Daughters of the Revolution and others too numerous to mention.

Upon the strength, therefore, of the necessary, natural, undis-puted, and indisputable existence of similar records among all the nations of men, and particularly among the Jews, with their attached scribes, and Levites whose duty it was to keep such records, we find that the harmonized records of Matthew and Luke stripped of every smear of modern or medieval con- jecture, are to be accepted as written; and to have been in particular pre-identially safe-guarded.

The rest is plain sailing: the two distinct lines after David meet in David's son, and afford him the genealogical right to his place among men and angels. The prophets, (as for in- stance, Daniel ix, attested by Gabriel, and verified by its com- plete fulfilment in the one-year ministry, and 62-week avoca- tions of the Lord, and innumerable other references to his words and work, and life and death) add to the testimony both as to person, and place, while the Chronology thereof is so tremendous that it sweeps into its unbroken net at least 100, and 50, and 3 interlaced demonstrations, voicing the cycles of all the heavenly bodies, all the Jubilees and Sabbatic years, and Sabbaths—even the two during which he rested in the tomb of Joseph of Arimathea, by some made out to have been the brother of Hell, the father of Joseph (Christ's foster father).

Such is the fertile field of research, that we now enter in full faith, and confidence that (the truth, the whole truth and nothing but the truth, being our fearless aim) we shall arrive, (now at last, and at least in these latter days indeed) at such an understanding of the matter in hand as shall equip wisdom herself with a pen that is mightier than a sword.

We shall go at this matter in an orderly way, and treat its topics and sections separately, aiming always, however, to pre- serve the sequence of our subjects, and to consolidate our re- sults by parts, and finally collect the whole pedigree in a single Chart: whereby we hope to make the lineal descent of Jesus the Christ so plain that no wayfaring man need err therein.

The work is undertaken primarily to verify, and establish
the integrity of God's Word against all who dispute or misunderstand it, and to encourage both our neighbors and ourselves; and this with its collateral requisites constitutes the whole Law and the Prophets.

The Gospel of St. Luke, (iii, 27-38), gives the official or "de jure" genealogy of Jesus, by tracing it through the 'de facto" pedigree of Joseph, who adopted him, because in his family, and of whose espoused wife, in good satisfaction and beloved standing, he was actually born (Matt. 1, 18-25; Luke ii, 1-7), at Bethlehem of Judea, the City of David. St. Matthew calls it Bethlehem of Judea (li, 1) to distinguish it from Bethlehem in Zebulon (Josh. xix, 15). It is the Ephrath of Gen. xlviii, 7; Mich. v, 2. Its inner "hostel," or "khan" is said to have been built upon the ruins of one of David's Forts and the suggestion that the House of Chimham was the "Inn" is made by Mr. W. Hepworth Dixon (Holy Land i, xiii). This is probable, as it seems to have been the hospitable, hostel, or "house of longing" known to Elimalech, Boaz, David, Jeremiah, and Joseph, the foster-father of Jesus, at the time of the first enrollment. Indeed it may be older even than David, and the original abode of Salmon and Rahab the famous Proprietress or Inn-keeper of Jericho!

So, therefore, there were never better records made of any birth than were made of this one, nor ever did there exist better or more authentic records from which to verify them at the Time and Place of a nativity. The world was represented by the Census-takers of Caesar, and David by the Heralds of his own house! No man of the generation of the Saviour's enemies, ever raised against Jesus of Nazareth the charge that he was not of David's House and lineage! and as the recognized Son of Joseph and the literal Son of Mary, but particularly, at this enrollment, as the Son of Joseph, according to the House and Lineage of his father, David, he must have been registered, and as such he "was allowed" to be the heir by all concerned (Matt. 1, 18-25, ii; Luke 1, ii, 1-39-5-2). As such he was duly circumcised (Luke ii, 21) and as such he was finally presented to the Lord by both Joseph and Mary, in the Temple at Jerusalem, when the days of his mother's purification were completed (Luke ii, 22-38). There were too many records involved in completing "all things according to the Law of the Lord" before they returned to Galilee, to their own city, Nazareth, to have left this genealogy according to St. Luke at all obscure, or at all in doubt. We accept it, therefore, as that of Jesus, according to the direct descent of Joseph, whose son he was thereby "allowed to be." But this does not prevent our right to criticise one or two links of it as it now stands and is understood to signify in the current text (as "translated"), we refer primarily to the odd two words, Ton Kainan, "of the Cainan," which we believe some early Christian, having only the "Septuagint" version of the Scriptures, glossed against the text, or introduced therein.
It is a generation not to be found in the Hebrew text (vide Gen. xi, 10-26). Nor was it in the so called “Septuagint” as used by Josephus and men of that generation! For Josephus himself, who used the “Septuagint” in his own day, quotes the collateral, and inclusive generations and omits it! We want no fuller proof of its interpolation at some date later than 63 A. D. ! And this is quite enough to warrant its rejection; and omission from this Harmony. Therefore:—

The Legal Genealogy of Jesus, according to the literal Pedigree of his lawful father, Joseph, in the House and Lineage of David the King, and as according to St. Luke iii, is as follows:—

**LUKE’S LINE OF DESCENT.**

(23) And Jesus himself was, when beginning (his avocation) about thirty years old, being, as was allowed, A Son

of Joseph. of Almodam. of Pharez.
of Hell. of Er. of Judah.

(24) of Matthath. (29) of Jose. (34) of Jacob.
of Levi. of Elezer. of Issac.
of Melch. of Joram. of Abraham.
of Jannal. of Mattath. of Terah.
of Joseph. of Levi. of Nahor.

(25) of Mattathius. (30) of Simeon. (35) of Serug.
of Amos. of Judah. of Reu.
of Nahum. of Joseph. of Peleg.
of Else. of Jonan. of Heber.
of Naggal. of Eliakim. of Salah-Cainan.

(26) of Maath. (31) of Melia. (36) of Arphaxad.
of Mattathius. of Mainan. of Shem.
of Semel. of Maltatath. of Noah.
of Joseph. of Nathan. of Lamech.
of Judah. of David. of Methuselah.

(27) of Joanna. (32) of Jesse. (37) of Methuselah.
of Resa. of Obed. of Emoch.
of Zerubabel. of Boaz. of Jared.
of Salathiel. of Salmon. of Mahalaleel.
of Neri. of Nashon. of Cainan.

(28) of Malch. (33) of Amminadab. (38) of Enos.
of Addal. of Ram. of Seth.
of Korsam. of Hezron. of Adam.
of God.

(So all the generations of Joseph were 75 generations, and as from Adam to Heber there are 14 generations, so from Joseph to David there are three times that measure, even 42 generations, even as from Christ there are 42 generations demonstrated by Matthew, to Abraham by the way of Mary, which same number, 14, referred to the 14 tribes of All Israel, at their full count, for whom the 14 lambs were slain daily, for the seven days of the feast of Tabernacles (Numb. xxix, 12, 17, 20, 23, 26, 29, 32) in the seventh month.).*

* The Tribe of Joseph, separate from and in addition to the Tribes of Ephraim and Manassch, is here enumerated. Compare Gen. xlviii, 5, 6, 22.—C. A. L. T.

* Here the Student will do well to review the Genealogy of Mary, (Leaflet xxvii, Jan. '95.)
Now with a minimum of possible interpolation allowed, as to "Cainan" for instance, and of which more anon, we have no reason to doubt that this Pedigree of Jesus, via Joseph, was an actual transcript from the Davidic records in and at Bethlehem and accessible there at a date not later than 63 A.D. And it was not, has not been, and cannot be disputed by the Jews.

The nearest approach to a direct denial of the Lord's lofty descent was implied by those Jews of his own generation who insulted him by stating that he was a "Son of Beelzebub"—"the God of Flies," and chief of evil spirits; whereas He was the Son of God by virtue of the overshadowing of Mary by His "Holy Spirit"—so their taunt was the Sin against the Holy Spirit"—not forgiven in that "Jewish age", nor to be in this Gospel Age which was yet to come in their day! i. e., "the next" then, and still is! Nevertheless in the Millennium or next age to this, the "age to come" there is a fair promise that it shall be forgiven—when they look upon Him whom they pierced and are finally re-accepted!

Now this descent of Jesus through Mary, the Virgin daughter of Joseph the son of Jacob, is of the utmost importance at this very juncture, and Rev. Robert S. MacArthur, pastor of a well-known Baptist Church in New York, in his Easter sermon, attacking the Apostles Creed and objecting to the statement of Christ's descent into Hades, based upon 1 Pet. 3, 9, declared: "We are entering a new phase of New Testament Criticism. Before ten years the Virgin birth of Christ will be fiercely disputed, nay, it is even now disputed. While we are entering this fierce conflict let us hold fast to the blessed fact of Christ's resurrection."

Verily this is surprising matter from a pulpit! And assuredly we are most opportune in having this matter thus before us in these Leaflets. Now whether is it the more wonderful for Christ to have been resurrected from the Grave (Hades), or to have been born of a Virgin? Are not both of these "blessed facts" already in dire controversy in high places? And as to the preaching of the Lord to the spirits in prison we must note that they were angels, not having flesh and blood as we have, and that while the Church of the Upper Chamber regards the preaching to have been either (1) in the (Christ's by faith) Spirit, by Noah, who did preach righteousness to them while the ark was a preparing; or (2), that it took place during the forty days after his resurrection, rather than while he was resting and asleep in the grave, it is not in controversy as to the fact, or the place, so much as the time—and this element falls most naturally to the 40 days succeeding his resurrection, and before his final ascension!

As to the matter of "Hades", the reference was not in the original Creed, but was introduced therein in the year 600 A.D. See New Testament Apocrypha.

And as to the matter of "when" the dying thief expected to be in "the Kingdom," it is patent that though the promise was emphasized "this day," it has not yet been fulfilled, in that the Son has not yet returned—in his Second Advent!
Since 69 A. D. and the fall of Jerusalem all of their records and genealogies have been lost. But there were the Roman Records, and as a matter of fact Tertulian (Sts. Ambrose, Augustine and Crysostom, in further evidence) appeals in his controversy with Marcion to the Census, and challenges him to the records then on file at Rome (Leaflets iii, xxvii, Study 14, p. 105, etc.). All this is collateral and original evidence, which precludes any tenable charge of inaccuracy, as made today (20th century) as against the undisputed records of that day (1st century).

So Matthew runs his three selected sets of 14 generations each across a part of the Theocracy, Abraham to David, the next over the Monarchy, and the last across the Hierarchy or government by the Priests to Mary: St. Luke, by the same line to David and a different line across the monarchy and Hierarchy, as he was perforce, from the nature of the case, required to do, arrives at Joseph. During the Theocracy or government by God there is no disagreement between the lines down to David's sons, Solomon and Nathan, save the matter of "Cainan," which we hope to dispose of to the satisfaction of all concerned as to the truth and facts. But across the Monarchy Matthew follows the Oracles along the line of kings, and heirs to the throne, while Luke resorts to the family and hierarchical records kept doubtless by the Priests themselves.

St. Luke therefore gives the genealogy of Joseph, the Son of Hell, as one of the family of David; and Matthew shows that this particular Joseph was not the father of Jesus, and that he did not "know" his espoused wife until after the nativity of Jesus, her first born son. Anyone in doubt as to the supernatural paternity of Jesus Christ, and confused as to certain specious arguments which are fundamentally heretical, as "Josephitism," may find overwhelming evidence as to the literal truth of Matthew's genealogy, and the paternity of Jesus from 'on High," in the able pamphlet thereon by M. Joblin, price 15 cents, postpaid. We cannot recommend this work too highly and would that its contents were familiar to all "Gideonites." It is almost out of print, but were the plates in existence we should introduce it into this Series as a Leaflet.

Joseph had gone up to Bethlehem expressly to be enrolled, in so far as Caesar was concerned, simply because in Bethlehem only the "official" records of his own family and Mary's, too, for that matter, were stored, and could be verified. No people on earth were ever before, or since, so jealous of their family records as were the—those—Jews, and the particularity with which every item relative to the descendants of the Royal line would be preserved is self apparent. That the Jews have not such lists at present, weighs only in Messiah's favor! for it is a matter of record that up to those days, they "did" have them! They were expressly kept in expectation of the Messiah himself, and as all their records were lost at the destruction of Jerusalem, 69 A. D., it stands to reason, on their own
premises, that Messiah must have come and gone! For if he has not, and another son of David must be born among them yet! how will they recognize him? and by what pedigree, for sooth, across the succeeding waste of 1837 years of dispersion (69-1906 A. D.) would another prove his actual descent from David!

In the face of facts familiar unto all the world over whose great and terrible wilderness our unfortunate brethren of Judah have wandered now so long "without their records" (lost in that very generation!) we candidly confess that, were we a Jew, and as familiar with the Bible as we are, that is with their own Old Testament, Moses and the Prophets, we would be forced to accept Jesus as the Christ—and would accept Him! For if Jesus, the Son of Mary, the daughter of Joseph, the Son of Jacob, the remote son of Solomon, the son of David, and "adopted" son of Joseph, the son of Hell, and the remote son of Nathan, be not the Messiah, then all that is predicted of Jesus, the Man of Sorrows, must be repeated! and the environment of this modern generation finds the deportation of the Jews of that generation by Titus their utter loss of records, and all that, forbids the possibility thereof.

The student will find the royal line of David's kingly successors set forth at length in I. Chron. iii, 1-24, (compare II. Sam. iii, 2-5). Matthew follows this list, but skips four generations, and reigns, for reasons sufficient to his purpose; Luke merely enumerates David and Nathan, whose individual posterity he then traces down to Joseph, the husband of Mary. The Salathiel and Zerubabels in the two lists are as distinct as the Josephs, of which Matthew enumerates but one, and Luke four!

As to Solomon and Nathan, the latter seems to be generally taken as the eldest son of David by Bathsheba; because he is enumerated ahead of Solomon in three places (II. Sam. v, 14; I. Chron. iii, 5, and xiv, 4); in spite of all this it is manifest that Solomon was his eldest son by the widow of Uriah. The clear proof of this is to be found in II. Sam. xi, 26-27; xii, 1-23, 24-25! His first son died, Solomon was "undoubtedly" the next: so that upon the accession of Solomon Nathan ceased to be an aspirant to the throne, if he ever had been, as the Oracles say little of him, save to enumerate his name! Old Testament three times, (2 Sam. v, 14; I Ch. iii, 5; and xiv, 4), and New Testament once (Luke iii, 31).

By verse 16 of this list (I. Chron. iii), we learn that Jehoiakim had two "sons," Jechoniah and Zedekiah, the latter not to be confused with the Zedekiah mentioned in Verse 15, and who was the last "known" king of Jerusalem and the Jews. As to Jechoniah, Verse 17, mentions Salathiel primarily, whose posterity are traced elsewhere via "Zerubabel" ("vide" Ezra, Esdras, Nehemiah, Haggai, Zachariah,) and Matthew particularly; for the first five authorities were the contemporaries of Zerobabel the Prince, or "Tirshatha," and dealt with matters that concerned him only as the natural representative of Sala-
thiel, the son of Jeholachin, his father, and the deposed King of Judah. Matthew however wrote nearly 500 years after Ezra and his contemporaries and had access to genealogies that obtained their generations throughout this long era.

So this testimony of Matthew is fatal to any relation of "identity" between Zedekiah, the "brother" of Jechonias, as recorded at Jerusalem before the Captivity, and Salathiel, the "son" of Jechonias, who was born at Babylon, and of whose own "posterity" the Old Testament records are so strangely silent beyond Zerubabel.

But note this; the Jews of those days were remarkably particular and careful in the preservation of their family pedigrees; witness the wealth of detail in the list of the descendants of Jeholachin's son "Pedalaih" (1Chron. iii, 18-24)!

Now Pedalaih's line has often been taken, notably by Shimeal in his "Biblical Chronology," as the one followed by Matthew, but it fails altogether to satisfy the list of the latter; 1st, because "Pedalaih" was "not" the son of "Selathiel; and therefore, 2nd, Zerubabel, the son of Pedalaih, "cannot" be that Zerubabel whom Matthew records to have been the son of Selathiel, the son of Jechoniah.

As generally interpreted, or rather "assisted," there seems to be an accepted and peculiar discrepancy in the two lists given by Matthew and Luke in their first natural order. Our own solution is simply to accept the patent one, obtained in paralleling them with no junction between the lines until we reach the marriage of Mary and Joseph. But if this be the correct arrangement according to the facts, how was Jesus the correct successor of David, seeing that by way of Joseph, his supposed father, we trace to Nathan rather than Solomon? Well we reiterate to say that he certainly was the son of Mary, who, as we have heretofore shown (Leaflet xvii, Jan., 1895, "The Genealogy of the Virgin") was the directly descended daughter of David, via Solomon's lego-Royal line!

Now this Mary was by David's own prophetic foresight (Psalms cxxvi, 16) David's—speaking prophetically as for God—"handmaid," or his own remotely anticipated daughter and the mother of the Lord! Compare Matt. 1, 48-49, where Mary herself echoes back to David his own prediction! (Ps. lxxxvi, 16).

We now enter into the legitimate domain of tradition, that is of collateral testimony and ancient circumstantial evidence in the premises. Somewhere along the lines a Levitical-cross may have occurred, and as usually interpreted there were two or three. That is, it is held most commonly and supported by some show of argument that both lines gave out, and that a Levitical marriage, to raise seed for the other rival (1) line became actually necessary! (Sic!)

For instance, it is held in view of Jer. xxii, 20-30, that Coniah or Jechonias had "no" children at all, but was actually childless, so that the regular royal line of Solomon's aspirants ran out with him! but that Nerl thereupon married his widow or
took one of his wives (for he had several) and raised the children which are merely attributed to him in Chronicles iii! In this case—if so—Salathiel was the heir of Jechonias but the actual son (by nature) of Nerl. The case, moreover, assumes that the Salathiel and Zerubabel mentioned by St. Luke and St. Matthew are in fact one and the same person, all of which is in reality unsatisfactory and moreover such Levitical marriages would certainly have been noted by both Matthew and Luke; whereas each of their lines run from surface to center, and from start to climax as if they were the plain statements of two continuous, i.e., father to son, sets of facts:—of course recognizing certain omissions in Matthew, which for other reasons were deliberately made and the result made to suit his intended subdivision into 3 sets of 14 generations, each from Abraham to Jesus.

Here then for the present we pause, for serious and copious comment and data. It will be noted, in the first place, that the Genealogy of Jeconiah recommences, as it were, at this point, (1 Chron, sec. 17, verse authorized version), the 16th verse following the law governing the 10th to the 15th inclusive.

Something happened! The question is, What was it? One answer is, "The Doom pronounced upon Jeconiah by Jeremiah, seems to have fallen, thus quickly. The case of Jeconiah was hopeless, he was written childless. He was not to prosper in his own days and "no 'man' of 'his seed'" was to prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. xxii, 20—30). Zedekiah, his brother, seems to have died without (surviving male) issue. Here then, if this is so, the line of David in so far as Solomon's royal thread is concerned, ended in this 14th generation from Solomon; to the lvth generation four times repeated the law of Sin had been delayed, but as further delay being in vain the law of punishment had to be inflicted."

Another answer is: "It is generally admitted, by all who have studied the Genealogy of Jesus, that a transfer, by virtue of the Levitical provision, took place in these days, from Solomon's direct line, to that of Nathan, who was likewise the son of David by the same mother, to wit: Bath-Shua, or Bath-Sheba, the widow of Uriah, the Hittite and the daughter of Ammiel, or Eliam! compare." 2 Sam. vi, 2-5; xi, 3.

All sorts of explanations are offered at this point; the student may consult the commentaries to obtain them; they are chiefly mere conjectures; based, however, upon the undisputed line of descent, and their chief object being to obtain the most reasonable point, and method of the Levitical transfer. But none of them seems to satisfy all of the conditions that array themselves to govern the premises. Others submit yet another explanation which may be taken for what it is worth, merely noting that the favored opinion is how so ever the matter actually come about, that Jeconiah derived a new line, and of course from this point of view could have done so only by Levitical provision.
Our own explanation—were this premise necessary and probable—is as follows: When Jeconiah reached Babylon, he was subjected to a long (37 years) and apparently hopeless, incarceration. He was buried, as it were, in prison; his brother Zedekiah soon after died and his wife, Zedekiah's mother, was given to another by Nebuchadnezzar. We take it that she may have fallen to Nerl, the 20th in descent from David via Nathan. He Nerl, being the one who would have been the Goel, or next of kin had Zedekiah been adjudged dead. Thus Nerl is generally regarded as being involved in the genealogical transfer how so ever it occurred, though we doubt all explanations as mere conjectures! As for ourselves we would have to place such a transfer at the very commencement of the captivity, for there seems possibly to be too many actual generations between Jeconiah and that of Zerubbabel, who was the son of Nerl, to admit of its occurrence "after" Jeconiah's subsequent release and death; for in this latter case we fail to see how Zerubabel could have been old enough to have been a leader in the Redaction or Return! The minimum arrangement of the line that the text admits of would, however, seem to allow of Zerubabel being old enough to be such a leader. In the maximum arrangement we have, I., "Jeconiah," the Prisoner; II., "Salathiel; III., Malchiram; IV., "Pedarah; V., "Zerubabel" and Shimei. In the minimum arrangement we have I., Jeconiah-Assir (i. e., Jeconiah the Prisoner); II., Salathiel (Malchiram, Pedarah, &c.); III., Zerubabel, the son of Salathiel direct; and without reference to that other Zerubabel who was the son of Pedalah.

This latter case might have obtained even after Jeconiah's release, and still have left Zerubabel quite old enough to have had a nominal or even an active command of the going up.

(TO BE CONTINUED IN DEC. D. V.)
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New Haven Palladium,
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West Point he was distinguished in mathematics and dialectics. It
was here he became grounded in astronomy and laid the foundation
for his future researches. His full name is Charles Adiel Lewis
Totten. He was reared in the Episcopal Church, and had his taste
for Scriptural study imparted to him by a rector who preached from
the Old as much as from the New Testament. For some time he was
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GENEALOGISTS! ORDER

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* CCXXIII. Feb. Continuing the above; Preliminary; The Rainbow Angel; The Seven Thunders; The Angel’s Oath; Part X, Secs. 5-7.

* CCXXIV. March Continuing the above; The Little Book Eaten; The Temple Measured. Part X, Sec. 5. Rev. x, 8, to xi, 1.

* CCXXV. April. Continuing the above; The Temple Measured; The Two Witnesses; The Court; “42 months” The Sackcloth Era, “1260 days”; Part X, Sec. 6. Rev. xi, 2-6.

* CCXXVI. May. Concluding the Sixth Trumpet; The Two Witnesses Slain, Dead and Unburied; for “3½ days”; The Witnesses Resurrected: and the Trumpet continues down to date, Pentecost 1906, 111 years! Part X, Sec. 7. Rev. xi, 7-14. Comments.

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CCXXVII. June. An Outline of the Life and Ministry of the Saviour; according to Chronology, Geography and Contemporaries. The Three Great Lights of History.

CCXXVIII. July. Do. Continued. Supplement on the School of the Prophets.

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CCXXXIII. Nov. The Genealogy of Jesus Christ: Pedigrees of King Edward VII; Gov. Gurdon Saltonstall of Conn.; and of 1000 of Families in Gt Britain, the Colonies and U. S. A.

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THE GENEALOGY OF JESUS.

According to the Law and the Facts as Indicated by STS. MATTHEW AND LUKE.

(Continued from November Leaflet.)

The practical length of an ancient Hebrew marital generation was very short, its full genealogical span was an ordinary life, but most of it overlapped the direct heirship, i.e., the successions “overlapped.” Hebrew children usually married at about the age of puberty, 13 to 15 years was the marriageable age for the two sexes respectively. Now at this measure the 70 years of Babylonian captivity, which ran officially with and from Jechonias’ captivity, are thus just sufficient to cover 5 generations of more than 14 years each—but the 3 generations, Jechonias, Salathiel, Zerubabel, does amply at 23 years each! Dating from the captivity itself, there is ample time therefore to run in either the maximum or minimum marito-genealogical arrangement before the Redaction or Release. The entire confusion in this matter exists in the record included between the 17th and 21st verses, inclusive, of 1 Chron. III. When these 5 verses are set in correct, logical and reasonable order the main confusion in the Messianic controversy will have been solved, and we propose to undertake their adjustment. To this end we shall now proceed to submit sundry notes and sections of the genealogy involved, consolidate their results, and finally give the true descent according to both Matthew and Luke as completely harmonized.

St. Matthew gives the literal and fleshly descent of Mary, and so of her son Jesus through the elder and regal line of David. It is altogether probable that by virtue of this descent to Mary herself, therefore Jesus, her son, was the final and legitimate heir of that throne before all others of his generation, and his resurrection to eternal life on the third day after his crucifixion restores that right in perpetuo. Now the Davidic descent of Mary, besides the line itself as given by Matthew, is implied by other inspired writers, to wit.: in Acts ii, 30; Rom. 1, 3; Luke 1, 32, &c., not to mention the many references to be found in the Old Testament looking forward to such a consummation.

St. Luke merely gives the legal and Levitical descent of Jesus, via Joseph (the son of Hell) the expoused husband of Mary, and the descendant of Nathan, none of whose seed, nor he himself, ever had any part or parcel in the regnal matters of David’s Kingdom—unless, by the providence of God it shall eventually turn out that had David’s regnal line failed through
Mary's barrenness or death before issue, the line would have legitimately passed to Joseph, the son of Hell, as the next of inheritance. But this, as we know of record, did not occur, and at any rate, the real father, "Neri," of "Luke's" Salathiel, and the grandfather of Zerubabel, the son of the latter, was simply the heir of Nathan—that is all, whatever might have been the contingencies had matters turned out otherwise.

But as to Jechonias, although written as "childless"—i.e., "regnally" so, in that "no 'man' of 'his' 'seed'" was ever to prosper sitting on the throne of David" (Jer. xxii.)—he was by no means so according to the flesh, and his seed did prosper, "off the throne!"—and survive and persist until it came down to Mary, a "woman," not "a man," and with whom, as we surmise the regnal line, stood in jeopardy of extinction! Surely we have a right (similar to that assumed by others for fostering mere theories!) Such conjectures as shall accord with the wonderful ways of divine Providence to compass God's ends determined on of old; and our conjecture allowed or not, Jechoniah's heirs, generation by generation, down to Jesus, were "ipso facto," and "de facto," as well as "de jure," in the only royal line of heirship to the throne—whether any "man" thereof, or not ever attained thereunto, and prospered thereupon!

Shallum, or Jehoahaz, died a prisoner in Egypt, and Zedekiah, blind and bereft of sons, died in Babylon, Johanan, is mentioned but once (1 Chron. iii, 15): they are all of them, jointly and severally outside of the question in hand, and we hear no more of them, nor aught of any of their posterity, after their several fates are recorded.

So it ought to be manifest that the line taken by Matthew was not only the only one left, and available, but was a line that is absolutely wealthy with references in the Bible, and must have had ample "authority" in the days of Joseph and Mary, his espoused wife, in that "both" of them went up to Bethlehem for official record in the Roman Census taken by Censorinus (Luke ii, 1-5) and "each" of them "to be taxed" (Verses 1, 2, 3, 5). And, behold, by the Providence of God, Jesus was born in due time for record in that very Census, as Tertullian, in his controversy with Marcon, asserts and challenges right in Rome, where and when those very records still existed! (Subsequently lost, when the Goths burned Rome!)

Consequently the "multifortified line," from Old Testament references, followed by Matthew, must be allowed to stand alone, in any court of heraldry, chancery, or probate, and it runs Josiah-Jeholakim-Jechonias-Salathiel - Zerubabel - Ablud—dispute it (at the peril of his faith in the Power of God, and his presumption at attempting to support any other and vain theories in the premises) he who dares!

But we make one exception, as to the utter failure of reference to the lines and posterity of Johanan, Jehoahaz, and Zedekiah, subsequent to their own personal depositions from the Throne, and their deportation to their appointed places of de-
mised: to wit., the daughters of Zedekiah, who were also lineally related to Jeremiah himself, were placed under his guardianship, were taken to Egypt and there disappear from Eastern affairs and any special concern as to the line of "Pharez"—but Anglo-Israelites, Gideonites, and Bereans are not concerned at this, for they know that Zerah was in reality marked at birth with the "scarlet thread" of Royalty and that, to this day, the Scepter has not departed from "Judah," (the father of the twins, Pharez and Zerah), nor the Lawgiver from between his feet," and they know too that, without exception in the case of all other twins referred to in the Oracles of God (Cain-Abel, Jacob-Esau, Manasseh and Ephraim, as adopted by Jacob) Pharez-Zerah followed the same law of precedence, in that the younger was preferred before the older!—so that could we trace the twin brother of Thomas ("Didimus") we doubt not it would turn out that the "Doubter" was the youngest of the twain—and yet chosen to his high Apostleship.

Now with the fortunes of Zedekiah’s daughter, as the wife of Eochaidh, the Heremon of Ireland, we are all familiar, but the re-discussion of this line is not necessary here, for we are now merely concerned at harmonizing Matthew and Luke, and the vindication of the Bible without going behind or before its own returns.

The truth is very simple, and its demonstration always both easy and mighty to prevail, for a certain interior recognition accepts it according to one’s faith and heart. We take it, therefore, that what we are presenting, (and we are merely touching upon a few of the more prominent matters), will be at once acceptable to most of our readers: but in passing on, it is but just to say that, upon any one of the items that have led to such useless conjecture and confusion in these high premises through the imagination of man, similarly convincing arguments and references could be given in support of the harmony, here contended for, between Matthew and Luke upon this all essential question of the Genealogy of Jesus via its threefold cord (God, Mary, Joseph) that is not easily to be broken.

THE GENEALOGY OF JESUS.

According to Luke down from God to his Foster Father Joseph;
and, According to Matthew, Back to God via
His Mother the Virgin, Mary.

1. Before the primary beginning of the Cosmos that now is, even as at the termination thereof, (II. Peter iii, 5-12; 1 Cor. xv, 26-28) the Creator, "God the Father" was "all in all," "The Lord."
2. But before, and therefore, at the beginning of the Cosmos, that was, and is, and is to come, was, and is the Lord God, Logos, Word, or "God the Son," "The Root of Jesse," and David's "Lord." Then God the Logos created the Elohim, and the Heavens (Shamim) and the Earth (Eretz). But the Earth was without form, and Void, and darkness covered the Deep.

And the Spirit of God moved on the face of the waters.

Now it is submitted and so taken by many that the Elohim made Adam in their image, after their likeness, for dominion, male and female created he them, blessing them for increase, multiplication, dominion and replenishment. Thus Genesis 1, 26-31, may refer to a so-called pre-Adamite occupation of our planet, to no essential conflict with the two records, if Genealogy and Chronology, and location of relics and monuments shall necessitate the aboriginal anthropology.

Thus, at any rate, the heavens were occupied by the Elohim (Angels, or Powers, Gods); and the Earth by men; and, whether there were, or were not, two distinct and discreet degrees as to man's creation we have authority (John i, 1-5) that in a special place, Paradise, to the East in Eden, he who existed before all worlds, and is in the express image of his Father, even:

3. The Lord God created "the Adam," of Dust;
4. And out of Adam took he Eve;
5. Now Adam, of Eve, begat Seth;
6. And Seth begat Enos;
7. Enos begat Cainan;
8. Cainan begat Mahalaleel;
9. Mahalaleel begat Jared;
10. Jared begat Enoch; whom God took.
11. Enoch begat Methuselah;
12. Methuselah begat Lamech;
13. Lamech begat Noah;
14. And Noah begat Shem, Ham, and Japheth: All of whom, with their wives, saw the end of the world that was, and came over the Flood into the world that now is, and by whom it is now peopled, but which is reserved for destruction, and renovation by Fire. And 2 years after the Flood, 1658 A. M.,
15. Shem begat Arphaxad; on this side of the Flood.
16. Arphaxad begat Salah-"Cainan."
17. Salah-Cainan begat Eber; The Father of the Hebrews.
18. Eber begat Peleg; who saw the earth divided.
19. Peleg begat Reu;
20. Reu begat Serug;
21. Serug begat Nahor;
22. Nahor begat Terah; (22); who left Ur, and Died in Haran.
23. And Terah begat Abram (23), the Father of the Faithful, and who entered Canaan "when his father was dead."
24. Now Abram begat Isaac (24), in whom we are "called", of Sarah, his half-sister;

25. Isaac begat Jacob (25), the supplanter, of Rebekah, his second cousin;

26. Jacob begat Judah;26 of Leah, and his brethren, by several wives and concubines, even Reuben,1 Simeon,3 and Levi,3 by Leah; and Dan,5 Naphtali,6 by Bilhah; and Gad,7 Asher,3 by Zilpah; and Issachar,9 Zebulon,10 and Dinah, their sister by Leah; and Joseph,11 and finally Benjamin,12 by Rachel, at Bethlehem-Ephrath. Moreover, as Jacob was about to die in Egypt, Joseph, his 11th son, went unto Jacob with his two sons, Manasseh and Ephraim, retiring himself in their favor, thus leaving 11 of his own brethren, and his two sons; whom Jacob then and there "adopted", even "as Reuben and Simeon," his own sons, and blessed them, thus making Ephraim the 12th and Manasseh the 13th progenitor of the tribes in Israel; but he blessed Joseph at the same time and made his own, Joseph's subsequent children likewise a tribe in Israel, and thus Joseph became the 14th tribe of all Israel. But of them the Oracles seem silent, nor may we hope for their identification "until there stands up a priest with Urim and Thummim." Now Judah inherited "the Sceptre," but unto Joseph pertains "the Birthright."

27. Now Judah begat Pharez,27 and Zerah,27 twins of renown, of Tahmar, his daughter-in-law, and after the death of Judah Zerah's posterity seems to have left Egypt in search of Empire elsewhere, even in the West, according to the prophecies of Caicer and the records of Phoenicia, Greece, Troy, Carthage, and the Milesians, q. v. (Studies Nos. 8, 4, 5, 21-24, and numerous Leaflets).

28. Then Pharez begat Hezron,28 in Cainan.

29. And Hezron begat Ram;29 (Amr?) in Egypt.

30. Ram (Amr?) begat Amminadab;30

31. Amminadab begat Nashon,31 the prince of the children of Judah at the Exodus from Egypt.

32. And Nashon begat Salmon,32 in the Wilderness;

33. Salmon begat Boaz,33 of Rahab. the Inn-keeper, a daughter of Zarah.

34. Boaz begat Obed,34 of Ruth; the daughter of the son of N. N., the son of Nashon. See Table A, Nov.

35. Obed begat Jesse;35

36. Jesse begat David,36 the King of Judah;

37. And David begat Nathan,37 (and Solomon), of Bathsheba; the daughter of Ammiel, the Manassite (2 Sam. xvii, 27).

38. Nathan begat Mattatha;38

39. Mattatha begat Menna;39

40. Menna begat Melea;40

41. Melea begat Eliakim;41

42. Eliakim begat Jonan;42

43. Jonan begat Joseph;43
44. Joseph begat Judas; 44
45. Judas begat Simeon; 45
46. Simeon begat Levi; 46
47. Levi begat Matthat; 47
48. Matthat begat Jorim; 48
49. Jorim begat Eliezer; 49
50. Eliezer begat Jose; 50
51. Jose begat Er; 51
52. Er begat Elmodam; 52
53. Elmodam begat Cosam; 53
54. Cosam begat Addi; 54
55. Addi begat Melchi; 55
56. Melchi begat Neri; 56
57. Neri begat Salathiel; 57
58. Salathiel begat Zerubabel; 58 not the Prince!
59. Zerubabel begat Rhesa; 59 not the Leader!
60. Rhesa begat Joanna; 60
61. Joanna begat Juda; 61
62. Juda begat Joseph; 62
63. Joseph begat Semel; 63
64. Semel begat Mattathias; 64
65. Mattathias begat Maath; 65
66. Maath begat Nagge; 66
67. Nagge begat Esli; 67
68. Esli begat Nahum; 68
69. Nahum begat Amos; 69
70. Amos begat Mattathias; 70
71. Mattathias begat Joseph; 71
72. Joseph begat Janna; 72
73. Janna begat Melchi; 73
74. Melchi begat Levi; 74
75. Levi begat Matthat; 75
76. Matthat begat Hell; 76
77. Then, Hell begat Joseph; 77
78. And Joseph “adopted” Jesus; $78 = 2 \times 3 \times 13$.

But Jesus was the Son of God, by Mary; for Mary, Joseph’s espoused wife, was a Virgin of the house of David, and nevertheless was found with child of the Holy Spirit, “before” they came together, as it was declared unto her by Gabriel the Angel, and accepted by Mary, and was subsequently shown to Joseph in a vision. So Joseph took Mary to wife; nor “knew her until she had brought forth her first born son,” whom both she and Joseph had been warned to call Jesus, in that he should save his people from their sins, and bring eventual Peace on earth, and good will unto all mankind. So Joseph “being a righteous man” did not put Mary away even privately; but recognized her, by the adoption of Jesus who was supposed to be both his and her own first born son, and Heir, he being also the Heir of God. But, by his wife Mary, Joseph manifestly had other sons and daughters who are frequently referred to in the New Testament. For there is nothing in the Records to show that Mary
was a second, plural, or Levitical wife of Joseph, or that the latter was a widower when he espoused and married her.

Now Joseph, as shown above, was the lineal descendant of Nathan, the son of David, the son of Jesse; and Mary his espoused and Virgin-wife, as shown below, was the lineal descendant of Solomon, (an own brother to Nathan by Bathsheba), the son of David, the son of Jesse. So Jesus got his "Divine" nature from God, his literal Father, and his "Human" nature from Mary, his literal mother: but his brethren and sisters were literal descendants both of Solomon and Nathan, the sons of David.

But Jesus, himself, was "the Messiah," "Jehovah"-"Emmanuel;" and is still "God with us," and "the Coming One," whose Second Advent, in all Power and Glory, is now imminent! Nevertheless he is in a special sense "the Seed of Woman," promised to Eve; and, until his nativity, always expected by all Israel, and by all the daughters of Judah, and of David, and by many nations. He was born at Bethlehem of Judea, as predicted, and verified by Angels, Shepherds, Cyrenius, Magi, The Council, and Herod, who tried to cut him off before his time, and he was born at the fullness of time, even as Gabriel announced to Daniel (ix, 1-27; see Daniel Chart, and 3452 A. M. Study No. 11, and 3558 A. M. Study No. 12, also Study No. 14, 3996 A. M., and Leaflets 1, 20, 28, 38, &c). Thus Jesus was the "Seed of Woman," for God begot him of Mary, who was by literal human descent the daughter of Eve, (also the daughter of God, but this remotely) and he was also the direct "son of God" by virtue of the overshadowing of Mary by the Holy Spirit, and so too he was the "Son of Man" by being the Son of Seth, the son of Adam, through Eve, and David's line of posterity which came to him through Mary, his mother.

Now, therefore and also, Jesus was both "the Root and Offspring of David," the son of Jesse (Rev. v, 5; xxii, 16; Isa. xi, 1, 10; Rom. xv, 12); even a branch (N-zir, Nazareth, Nazarene). For as the "Logos" or "Word" of God, he was with God "before all worlds," and "was God," and by him "were all things effected that were effected and perfected (John i, 1-3). So he was the Root of Adam, and Eve also; and as the son of Mary he was likewise "the offspring" of David, and of Jesse, the which, though complex, and a stumbling block to the Jews, was not so to David himself, who though recognizing Jesus as his son, by his daughter but "the handmaid" of the Lord, therefore calls him Lord, and prophecies of him: The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool;" and "before Abraham was" Jesus himself testified "I Am!"

So Mary was the Daughter of David, as per Matthew's genealogy of Jesus, according to the "flesh": but He of God, as per "both" Matthew (i, ii) and Luke (i, ii, iii), according to the "Spirit:" All of which agrees with Moses and all the Prophets, and with Christ and all of the Evangelists and Apostles, and
with most all of the myths and mythologies of the most ancient peoples: Q. E. D.

MATTHEW'S LINE REVERSED.

Therefore, returning to God, via Matthew's Genealogical list, which gives the only and literal descent of "Mary" and her Son, via Solomon, David, Jacob, Isaac, Abraham, Noah, Seth, Eve, Adam, and God, we have the following generations and generators to enumerate:-

God the Father begat Jesus, of Mary, by overshadowing her with the Holy Spirit, and we humbly regard her as a virgin until the Nativity of the Lord himself, for we do not know the manner of that tremendous "overshadowing," and have been wont to regard it as "from within;" the which, if so, leaves Mary still a Virgin, in so far as the rending of the Vail was concerned! and carnally till later; by Joseph she conceived her other children (Matt. i, 18-23, 24-25; Luke i, 11; also Matt. xii, 49, xiii, 55; Mach. iii, 32; Luke viii, 20; John vi, 42, &c.) It is noticeable, too, that Joseph, the husband of Mary, though undoubtedly alive when Jesus was 12 years old (Luke ii, 43-51), and even at the beginning of his ministry, (Matt. xii, 54-58; Mark vi, 2-6), is not directly or by name, referred to subsequently to the finding of Jesus in the Temple by "his parents" when he was conversing with the elders, as if to emphasize the difference of the attitude of Joseph and his own children, and Mary herself to this supernatural first-born son of hers and the Only Begotten Son of God!

But to continue as to Matthew's line; via Solomon: backward §8=2×2×17. Now Mary (67) was the mother of Jesus, (68) who was begotten of God;

67. And Joseph was the father (Aner) of Mary; 67
66. Jacob begat Joseph; 66
65. Matthan begat Jacob; 65
64. Eleazier begat Matthan; 64
63. Ellud begat Eleazar; 63
62. Achim begat Ellud; 62
61. Sadock begat Achim; 61
60. Azor begat Sadock; 60
59. Eliakim begat Azor; 59
58. Abihud begat Eliakim; 58
57. Zerubabel begat Abihud; 57
56. Salathiel begat Zerubabel; 56
55. Jechonias begat Salathiel (55) (of Susanna?) after they were brought to Babylon;

54. And Jeholakim begat Jechonias (54) of Nehushta;
53. And Josias begat Jeholakim (53) of Zebudah, and his brethren, about the time they were carried away to Babylon.
Messianic Genealogy.

Now Amon begat Josias (52) of Jediah;
51. And Manasseh begat Amon (51) of Meshullemeh;
50. Hezekiah begat Manasseh (50) of Hephzibah;
49. Ahaz begat Hezekiah (49) of Abijah;
48. Jotham begat Ahaz (48) of N. N.;
47. Azariah begat Jotham (47) of Jerusha;
46. Amaziah begat Azariah (46) of Jecoliah;
45. Joash begat Amazia (45) of Jehoaddam;
44. Ahaziah begat Joash (44) of Zibiah;
43. Jehoram begat Ahaziah (43) of Athallah;
42. Jehoshaphat begat Jehoram (42) of Zebul;
41. Asa begat Jehoshaphat (41) of Azubah;
40. Abijah begat Asa;
39. Rehoboam begat Abijah (39) of Maachah;
38. Solomon begat Rehoboam (48) of Maamah;
37. And David begat Solomon (37) of her, Bathsheba, who had been the wife of Uriah the Hittite; for, when she became a widow, David took her for his legitimate wife.

Now Jesse begat David (36) of Nahash;
35. Obed begat Jesse;
34. Boaz begat Obed (34) of Ruth; the Moabitess;
33. Salmon begat Boaz (33) of Rahab; Inn-keeper;
32. Aminadab begat Salmon (32), the Prince;
31. Aram begat Aminadab;
30. Pharez begat Aram;
29. Pharez begat Ezrom;
28. Judah begat Pharez (27) (and Zerah) of Tahmar;
27. Jacob begat Judah (26) (of Leah); and his brethren;
26. Isaac begat Jacob (25); of Rebekah;
25. Abraham begat Isaac (24), of Sarah;

Read—Matthew Begins—Upward.

Terah begat Abraham;23
22. Nahor begat Terah;22
21. Saruc begat Nahor;21
20. Reu begat Saruc;20
19. Peleg begat Reu;19
18. Heber begat Peleg;18
17. Sala-Cainan begat Heber (17) (of Cainan?);
16. Arphaxad begat Sala;16
15. Shem begat Arphaxad (15); two years after the Flood;
14. Noah begat Shem (14) 500 years before the Flood;
13. Lamech begat Noah (13) in 1656 A. M., and the Flood was in his 600th year, 17th day of second month, 1656 A. M., 2342-3 B. C., to the 27th day of the second month, 1657 A. M., 2341-2. Vide (Study No. 6, Our Race Series).
12. Mathuselah begat Lamech;12
11. Enoch begat Methuselah;11
10. And Jared begat Enoch (10), who lived 365 years, and God took him in the year 986 A. M.
9. Mahalaleel begat Jared; 9
8. Cainan begat Mahalaleel; 3
7. Enos begat Cainan; 7
6. Seth begat Enos; 6
5. Adam begat Seth (5) of Eve; 5
4. But the Lord God took Eve (4) out of Adam; 4
3. Also He created "THE Adam"; 3

But the Elohim may have made "Adam" male and female. For the Lord God created the Elohim, and the Shamim, and the Eretz, (the Gods, or Angels, Powers, &c., and the Heavens; and the Earth:

2. For the Logos, the Lord-God, or God the Son (2), was before all Gods or Worlds, and therefore was at the beginning of the Cosmos, with God, and was God: But from the eternity of the Ages of the Ages until previous to the Beginning here referred to
1. God the Father (1) was All in All.

SALAH-CAINAN.

As to the Addition "Of Arphaxad, of 'Cainan,' of Salah," the "of Cainan." (Gen. x, 24-25; xl, 14-17; 1 Chron. i, 18-19, versus Luke iii, 35-36): Interpolated here must be treated by rejection, or in a different sense than a "generation" as such, as we shall now proceed to show.

The introduction of the single word translated "of Cainan" "Acquisition"! between that "of Salah" and "of Arphaxad" in Luke iii, 36, has unnecessarily confused Bible students;—because the Oracles of God, the "Old Testament," are not at variance with the New Testament, and it is manifest that Arphaxad was not born until two years after the Flood, and was 35 when he begat Salah (Gen. xi, 14) with no intermediate generation, and Salah was 30 when he begat "Eber"—no "Cainan" being mentioned; and now, at so late a date as that of St. Luke's Gospel, and our own date, none being admissible.

The Talmud, modern Bibliology, Higher Criticisms, Commentaries, Discussions, miscellaneous efforts at explanation and excursus abound in traditional conjectures, and surmises as to Adam's second wife, the child born in the Ark, in violation of plain texts (eight souls, only saved!) Noah's wife, &c., and it is possible that some marginal gloss of an over credulous but not "learned" scribe, or scholar, may have put the words "of Cainan" where subsequently they were accidentally incorporated into the Text:—or Luke himself (may?) have used the words "of Cainan" "acquisition," in some other sense than genealogical! Some authors state that Cainan was merely the surname of Sala, and that the names in Luke ii, 35-36 should read "which was (the son)" of Heber which was (the son) of Sala-of-Cainan. This is the more probable, says a
commentator, "as the words (the son) are "supplied," (vide italics), by the translators in order to make it more intelligible to us; for the genealogies, as they stand in the Jewish (Hebrew) records are simply a series of names. Hence the translator, who was unacquainted with the names (and reasons for omissions and qualification) might easily make a division as above." But this merely begs the original question,—for where did he obtain the word "of Cainan" any way, whereby to carry "authority" for its insertion? In that it cannot be supposed that St. Luke himself made a "blunder" or was ignorant of the two lists that make of Cainan superfluous and erroneous—as an "insertion"—(Gen. x, 24-25; xi, 14-17; 1 Chron. i, 18-19).

We are willing to accept this secondary explanation—if the words "of Cainan," or "Cainan" as in some versions,—must be left in the list; but we are personally satisfied that they are interpolated from the so called "Septuagint," which is full of chronological and other errors, and does not date from Ptolemy, Philadelphus, but from Aquilla:—for when Caesar burnt the Alexandrian Library the famous original of the 70 translated 278 B. C. under Eleazar, and Ptolemy Philadelphus, must have been lost forever, and what is now the so called Septuagint was made after the Christian, or New Testament was written, and before the Hebrew language became universally known to the scholars of the Church.

But if, however, Luke himself did write "of Phalec, which was of Sala, which was of Cainan, which was of Arphaxad, which was of Sem," then he must be understood in some way not calculated to do direct violence to the record in Gen. xi, 10, 12, 14, 16, and elsewhere, which gives the succession as "Shem, Arphaxad, Salah, Eber, Peleg." How from this point of view can this be done?

Well, in the first place, note that Luke mentions "no" woman's name in his genealogical list, "not even remotely that of Mary," the actual and undisputed Mother of the Lord; so, in no sense can Luke's list have anything whatsoever, (Leviti cally or otherwise) to do with the Genealogy of Mary—but rather with that of Joseph (the Son of Heli) and the "sup posed" recognized, legal, and willing "foster-father" of Mary's (pre-nuptually-conceived and—supernatural—) son, Jesus.

For Jesus was "begotten" from on High by direct genesis. Nevertheless in Luke's list, although he well knew of all these facts, (Luke i, 12-56, &c.) he makes Jesus the son of God via Adam (verse 38!) in the sense in which we all are "gods" (John x, 38, &c.). Luke manifestly does this, here, in order to preserve the Levitical and "adoptive" character (in so far as Jesus was concerned) of the Nathan-lineage of his foster-father Joseph, the husband of Mary; for there was no doubt: as to his fleshly lineage through Mary, his mother, via Solomon and David, to the same lofty source, as the mere son of Adam, who was the son of God!

Returning therefore to our specific topic; if Luke, by an inten tional use of the words "of Cainan," after "of Sala," of Ar-
phaxad," employs these "new words" as a grammatical modificant to the regulars "of Arphaxad, of Sala," it can hardly refer to Cainan as the wife of Sala—(though this may be offered pro tem.), as we and perhaps many others may have concluded was a possible solution of the difficulty. And if not this, why then was even "of Sala, of Cainan," written, if so written, by Luke? Or why put in the margin, or even introduced into the text by anyone else?—barring its following of the unreliable so-called "Septuagint" "now" current among us!

The only excuse for even a marginal reference:—"Cainan," or "of Cainan;" that remains for "us" to volunteer, arises from the fact that, although Abraham is the Father of the Faithful, and was the first known immigrant into Canaan, or Canaan (Gen. xii, 5-6), nevertheless his posterity are generally known as "Hebrews," derived "better," or at least quite as readily, and by custom and tradition (Gen. xi, 21!) from "Heber" (the son of Salah! and the father of Peleg (Gen. xi, 14-16), "in" whose "days was the Earth divided" (Gen. x, 24-25) than or as from "Heber" "beyond the River," over which Abraham passed into Canaan! Peleg means "division," and his grandfather, Salah (Gen. xi, 14-17) may have prophetically foreseen—at the birth of Heber,—that "Canaan" was the forever to be important world-central-section that, in that "Division," was eventually to fall to his own posterity, and in his own day, (1693 Sala born; lived 433 years to 2126 A. M.: thus surviving the Call of Abraham 2083 A. M. by 43 years). And Salah may have prophesied the "division," and the allotment of Cainan, (Deut. xxxii, 8).

So, Salah-Cainan, (if so be this is the key to the indirect reference to "Cainan") gave his son the name of "Eber," (or Heber, "a shoot") and it became the general name, or patronymic, of the Hebrew-ews or "Hebrews" (Gen. x, 21).

The probability of some such prophetic anticipation by Salah, of the future possession of "Canaan" by "the Hebrews"—the denominated "Sons of Heber,"—and that may have been uttered at the birth and naming of Heber himself, is made interesting by the very remarkable chronology resulting from a study of the dates involved. For the entrance of Abraham into Canaan, 2083 A. M., or the passing over thither, from Haran, "beyond the river," took place exactly 360 years (1723 A. M., Heber born, add 860 y.: 2083 A. M.) "after the birth of Heber," the son of Sala—"Cainan!"

Hence, there is already some hidden arithmo-chrono-graphic relation between Salah, and "Cainan," Eber, his son, and the "Hebrews," Peleg (or division) his grandson, and Abraham's passing over from "beyond the River" ("Eber") into Canaan;—and Moses, who records all of these events, names, and dates, "evidently knew all about it," (Deut. xxxii, 8-91) Nevertheless it is positively clear in the ratio of at least 3 to 0 (Gen. x, 24-25; xi, 12-17; 1 Chron. i, 18-19) via the Old Testament, and 4:1 (Luke iii, 35-36 via the entire Bible, that the words "of Cainan" are not indicative of a "generation"—as such—"between"
Arphaxad and Salah, are not "Inspired" as of "genealogical" record,—and as if strangely omitted by Moses;—but may be the marginal annotation of some early "Father" who was impressed by some such considerations as this very investigation has perforce suggested to us, for our further searching of the Scripture: Finally, in this connection, note the following: In the year 986 A. M., Enoch was translated; add 3×365, and we reach 2081 A. M., the year in which "Haran" died at Ur of the Chaldees. The next year, 2082 A. M., Terah and his family left Ur, "en route for Canaan," but, on account of the failing of Terah's strength, they tarried at "Haran" until the end of the year, 2082 A. M., at which time Terah died, at the age of 205; and Abraham, "then" 75 years old—and thus born when Terah was 130!—took up the leadership, and they all passed over into Canaan in 2083 A. M.: exactly 360 years (1723-360=2083) after the birth of "Heber" the "son" of Salah—"Cainan!"

These things are not "coincidences," they are necessities springing up everywhere, upon due examination, throughout the wonderful system of Chronology pursued in the Sacred records, and at unison throughout with all the cycles of the Sun, Moon, and Planets; and even punctuating secular history and chronology in startling ways.

(N. B.—All of these matters are brand new even to ourselves, until the date of this writing, 1906 A. D., but may be verified by consulting the "true chronology" of the events referred to, and published years ago (in Study number six) under the A. M. years referring to, 986, 1723, 2083, &c.)

Finally, we can parallel exactly the confusion arising from taking "of Cainan-Salah" as two generations instead of one, or a qualifier of Salah, by calling attention to the King James Version of 1 Chron. iii, 17, where it reads:

"And the sons of Jeconiah; Assir, Salathiel his son."

This has led no end of Genealogists, and Bible Students to make the succession (1) Jeconiah, (2) Assir, (3) Salathiel!

But "Assir" is not a generation, but a word used to qualify Jeconiah, to wit: "Jechoniah, the Prisoner," in that "Assir" so means, and Jeconiah was the Prisoner! This reading is therefore so corrected as to read properly in the Revised Version, and thus an interpolated generation is eliminated: and such we opine was the force of "Cainan" in Luke's text, and that there is no new generation added by reading the matter "Cainan-Sala", or "Sala-Cainan."

ZERAH'S ROYAL LINE.

That of "The Scarlet Thread" of Judah!

Let us now refer to Zerah, that son of Judah, who was marked at "birth" with "the scarlet thread" (Gen. xxxviii, 27-
of Royalty, and reckoning the longest unbroken line of Kings and Queens known to history, to wit:—From the death of Joseph, 1627 B. C., to the arrival of Tea Tephi and Jeremiah (565 B. C.) in Ireland, and her marriage with Heremon, 1062 years; and thence via Iona, Dunstaffnage, Scone and Westminster down to date (Edward VII., 1906 A. D.) 2470 years; or 3532 in all!—under one family.

Of this Zerah came the Milesian line, as detailed elsewhere, (Studies Nos. 4 and 5), to its conjunction with that of Pharez in the days of "Jeremiah" the Prophet, from whose times, under his "building and planting," (Jer. 1, 10; Ezek. xvii, 1-24), the united line of Zerah and Pharez have held, and still hold the Sceptre of Judah intact until He whose right it is to reign forever comes to Shiloh!

At the present time this particular line of Judah (Zerah's, Zara's, a "Branch;"") which married Tea Tephi,—"a tender twig," whence, Zara, or Zerah, we have "Nazarine", Nazareth, et cetera), is centered and assured to the Royal line of Great Britain—"by Divine Right," with all that this implies!—and must continue there until the only true Nazarine, Root and Branch, returns to take the Sceptre over the Kingdom of God as the Son of God. At present, having been glorified after Victory he awaits God's own good time for the active assumption of universal mundane rule.

This alternate line of Judah, therefore, plays an important and continuous role in the regnal affairs of all the earth, and has been in active operation ever since its union with that of Pharez at the marriage of Tea Tephi, the daughter of the last man (Zedlikiah) who is both known, and officially recorded to have been the King of Judah.

Now to preserve the integrity of all the prophecies involved as to Judah, and David, the transfer of the active (though temporary) right to rule, from the line of Pharez—a "breach," to that of Zerah, a branch became necessary. A line that was to be "no more the same," in the sense of identical, but none the less "de facto" and "de jure" in so far as current human rule is concerned.

Could we take it for granted that all of our readers were as familiar with the prophecies involved as true "Bereans" should be, our arguments would be brief and self-evident; but the lack of both "knowledge" of the requirements and philosophy of the Oracles, and of "faith" in their integrity demands of us the carrying of a heavy handicap of expense, explanation, reference, argument and deduction; and such of our readers as "are" well informed must have patience, even if we refresh their memory while we cite the outline for such as are not.

Moses foresaw a long period (Deut. xxviii, 59) even seven "Times" (Levit. xxvi, 18, 23) of punishment for all Israel. Its preliminary event was the separation of Jacob into two houses at the death of Solomon, and this was ordained of God (1 Kgs. xii, 24) hence we have Israel and Judah, and the tribes that clove to them separated into the two kingdoms of Sama-
rin, and Jerusalem, with distinctly different prospects in their
purview (Jer. xxxiii, 24-26).
Nevertheless, as early as the death of Judah the twins,
Pharez and Zerah, struggled for supremacy, and as Pharez pre-
vailed, Zerah went out to seek Empire in the West and for
himself. And so, too, even in the days of David, and while
yet he had a place of his own, even at Jerusalem, and a Scep-
tre that was swayed over all Israël, another place was prom-
ised to him from whence he should not be plucked up until the
Age (II. Sam. vii, 10), of Shiloh or Rest cometh!
This does not seem to have surprised David at all, nor to
have caught the attention it deserves of Bible students down
to this current generation: and the explicit repetition of the
promise to David's line, as late as Zedekiah's own tottering
day (Jer. xxxiii, 17-26) makes his hope secure no matter how
God should elect to favor Judah and Pharez down to the Mes-
siah, and both Judah and David through Pharez, and each
through a junction with Zerah—since then!
So the Prophets abound in references to a transplanting in
the West, (Ezek. xvii, 1-6; 7-10, 11-21, 22-24) to a triple over-
turning of the system of the Empire (Ezek. xxi, 25-28) and yet
the other prophecies may not be broken.
In due time, of the "Judah-Pharez-Davidic" line, came the
Messiah, and returned to God abiding his return to rule the
Earth during "the Millennium," or Golden Age, desired of old
and of all men. And in the meantime the junction of Judah's
Pharez-Davidic" line with that of Zerah had been accom-
plished through the drift of elected scarlet strands of each to
the Ultima Thule of the Earth, the strong northwest angle
thereof, whither Israel, too, of the ten tribes (Samarla) was
also drifting.
So, in the marriage of Tea Tephi, (the daughter of Judah, of
Pharez, of David, of Zedekiah), with Eochaid, the son of Mil-
lesius, of Calcol, of Mohul, of Zerah, we have the solution of
the riddle that was so long ignored, or else puzzled to no pur-
pose such as look in the East for what went West for dominion.
And note, too, that the Messiah himself (29 A. D.) came not
to Judah, but to the "Lost sheep" of the house of Israel; that
he sent his Apostles and disciples to them in particular, even
last of all Paul himself (32 A. D.), who went direct; that
Jesus specified the taking of the kingdom from the Jews and
giving it to "a nation to bring forth the fruits thereof; and
that in view of the other prophecies involved he could have
meant no other "nation" than that of the "Ten Lost Tribes,"
as the Jews themselves evidently understood him to mean.
Zerah pioneered the way of Judah's fortunes, Pharez followed
in the person of Tea Tephi (365 B. C.), Dan and Simeon were
in Ireland, Wales, to welcome both, at best they were as igno-
rant of them when they came and to this day (1906), as Jo-
seph's brethren were of him when they met him in Egypt.
Israel followed overland (721 B. C. to 457 A. D.) via Media, the
Pass of Darlel, Arsareth, the Danube, etc., to Denmark; and
eonites, let us resume our itinerary down along the later generations.

the age in which the Egyptians first began to note the shifting of the vague across the actual solar year, and thus making the notices thereof in the Egyptian texts “far older than the old Kingdom,” does not, as he claims, carry us back of their connection with the Old Kingdom, and whereby he deliberately adds 1460 years thereto, 2780 B. C. + 1460 = 4240 B. C., thus to attain unto his ‘earliest fixed date of history’ (for sooth!) but, of its own absurdity, remands us to the Pyramid date determined by Herschel, Circa 2170 B. C., or to the days of Shem, Arphaxad, Salah-Calnan, and Heber, all of whom were contemporaries of Abraham! and doubtless of Job, the youngest son of Jocan the brother of Peleg!

If such jugglery with the cycles, and the sufficiently “fixed” dates of history, actually receives the endorsement of the Chicago University, and in kindred Higher Critical quarters, we are indeed in danger of being relegated to the confusion of Chaotic-Chronology; and a cycle or two more, at 1460 years per leap, might be added so as to put Menophres at work breaking rocks in the Stone Age, using the hammer of some primeval Thor, instead of Thoth, and sincerely wishing he could be reincarnated at the much later and less fabulous repetend date of Theon’s safer and well fortified judgment!

Finally, it is simply ridiculous to maintain that the ancients, of all races! were unfamiliar with the lengths of the true Solar and Lunar years, seeing that the two Great Lights were set “for times and seasons” at the Beginning, and the very length of Enoch’s life 365 years (probably of exact 365.240, etc., days each), and the date of his death 986 A. M. (987 Ast) is (10 “π” squared, equal to (10×3.14159) squared, or 986-7 (3.1416×31416=9.86965; and 9.869, etc.×10×10=986-987).

The π-ratio 3.1416 actually spells the word “Shamim” (Heavens) arithmographically, and which is used in the very first verse of Genesis, to wit: Sh=300, a=1, m=400, i=10, and m-final=600! The word itself, concealed in its sequence of initial numbers reads as in Hebrew, backwards, 31416! And seeing, too, that the life of Jesus Christ was exactly 31.4159, etc., “years” long from Bethlehem to Bethany, we have additional wonder at the “modern” science (sic) displayed in the Oracles of God. Yea, and also seeing too that the mean of the Solar and Lunar years, taken at their calendar minimum and maximum (354 plus 366) or 720 divided by 2, is exactly that peculiar value 360 always employed by the Prophets of Our Race! and habitually employed by all men and ages as a circle or cycle!

The fact is, wheresoever the Higher Critics trespass upon the sacred precincts of Inspiration the whole concert of scientific facts sings their daring venture down.

(To be continued D. V. in February.)
The King's business requires haste.

CONTENTS:

THE GENEALOGY OF JESUS CHRIST.

(Matthew i, 1-17, and Luke iii, 23-38, Harmonized.)

To which is added, as collateral matter, the Pedigrees of

KING EDWARD VII:

With

and of

GOVERNOR GURDON SALTONSTALL,

(through Grace de Kaye and Muriel Gurdon.)

From this Parent Stem of JUDAH innumerable British

Colonial and American families (and to whom it is submitted)

derive their several independent Descents.

(To be continued D. V. in April 1907.)
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As told by Generations, (Father to Son) from Adam down to date.

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MESSIANIC GENEALOGY.

Explanation of Chart and Collateral Events.

Continued from February, 1907.

ENUMERATION BY GENERATIONS.

Of course there are many ways in which the later generations of Pharez and Zerah may be numbered; but in our extended Chart thereof we have pursued what seem to us the most natural ones for each, and have followed the enumeration of the male line wherever possible and where the male and female lines at a junction have different degrees of generation.

Following therefore our own enumerations as per Chart, so as to preserve it until any future additions or omissions may demand its alteration; and preserving the fullest sequence of notation from "God, the Father" of all (1) down to Jesus (29 A. D.), and Prince David (1906 A. D.), we find as follows:

A. (a) All the generations, from God (1), to Lamech (14) are 14 generations;
(b) And from Noah (15), to Judah (28), are 14 generations;
(c) And from Pharez (29), to Asa (42), are 14 generations;
(d) And from Jehoshaphat (43), to Jehoiachin (66), are 14 generations;

Here intervened the Captivity.
(e) And from Salathiel (57), to Jesus (70), are 14 generations. To wit: 5 times 14 generations in all, or 70 generations.

B. (a) And all the generations from God (1) to Shem (16), are 16 generations, he was Melchizedech, and was on both sides of the Flood. He was the IXth High Priest of the most ancient line, but upon the death of Noah (2006 A. M.) at the birth of Abraham (2007 A. M.), he became, as it were, No. 1 upon a new order upon this side of the Flood. He was the Prince of Salem and was for many years the contemporary of Abraham, who paid him tithes.
(b) And from Arphaxad (17), to Amminadab (32), are 16 generations;
(c) And from Nashon the Prince (33), to Levi (49), are 16 generations;
(d) And from Matthath (49), to Joseph (64), are 16 generations;
(e) And from Semei (65), to Jesus (80), are 16 generations. To wit: 5 times 16 generations in all, or 80 generations.
C. (a) And from God (1), to Amminadab (33), are twice 16, or 32 generations;  
(b) And from Nashon the Prince (33), to Rotheachta (64), are 32 generations;  
(c) And from Deln (65), to Iderschool (96), are 32 generations;  
(d) And from Cadallanus (97), to Kenneth MacAlphin (128), are 32 generations;  
(e) And from Constantine (129), to Victoria Regina (160), are 32 generations. To wit: 5 times 32 generations, or 160 generations.

D. (a) And from God (1), to Assa (42), are 42 generations;  
(b) And from Jehoshaphat (43), to Oiliolla (84), are 42 generations;  
(c) And from Fearadhach (85), to Achatus (126), are 42 generations;  
(d) And from Alpin (127), to the 5th generation beyond David the Prince (163), will take us 42 generations further, even to the 168th generation, which is 4 times 42, or 12 times 14 generations in all.

E. (a) Finally; from God (1), to Fiacha the son of Angus (83), are 83 generations;  
(b) And from Oiliella (84), to William (166), the son of Eda and William, the son of William, via the Saltonstall line, are 83 generations; or twice 83, equal to 166 generations in all: and by other routes than the one selected these latter multiples may be still further varied.

F. As to other lines, those of such as may form accurate junctions with the Saltonstall line, or with any other line that springs from the main stem similar enumerations will result.  

As it seemed good unto Saint Matthew to omit four generations, between Solomon and the Saviour, so it has seemed equally good, now that Matthew's List is in such controversy, to reintroduce them, together with the four Primeval ones, and to number and enumerate the same, and in a similar manner, so as to preserve at least our own list at its resultant integrity until, for better cause, it shall be revised,—we therefore clinch the sequence, as St. Matthew did, by a specific set of spans, as above given.

MEMORANDUM.

The accompanying General Chart of Pedigrees, does not by any means comprehend the entire system by way of which we can descend from Adam to Prince David, in whom focusses almost every Royal line holding actual and Sceptral sway upon the universal thrones of Judah and David. Some lines are long, others short, as to enumerated generations; but as a rule the system meets on numerous ganglia along its main line.  

For instance, from Odin and Frea, via each of their six sons we can come directly down to Prince David. To show all of
these pedigrees, and their collaterals would too greatly amplify the Chart; but in the accompanying Brochures we treat exhaustively of each in outline; and furnish the descents of all such Royal Houses as may be likely to be needed by others in making personal junctions with this Parent Stem.

Chronology also greatly assists one in such an investigation. For instance; as Mary and Jesus are respectively the 69th and 70th generations via Solomon back to Adam, and Phanias, the last High Priest, and Caractacus of the Milesian lines, are in the same generation from the same original is a verification of the note usually found against Everius III., the contemporary of Europa, that Christianity originated in his day. But it is impracticable to draw out the Chart of such a Pedigree so as to align it, as it were, Chronologically; or to annotate therein much of the Geography involved.

These three unite in fixing all Historical facts, to wit: Time, Place, and Actors. We have treated on the first two, copiously, elsewhere; and in this Chart we are simply presenting the Third to corroborate them. (Vide "Our Race Series," and "The Monthly News-Leaflet.")

**AVERAGE RESULTS.**

The generations keep together quite remarkably, as enumerated,—although there is no assignable reason why they should do so, seeing that there are so many occasional exceptions along the line. It is in the long spans that they seem to equate. For instance; there are 164, 165, and 166 generations, respectively, from the "Beginning" to the present End; average 165, and Prince David stands 163 and William P. Ennis stands 166, (average 165.5).

Furthermore; as the 164th Royal generation extends to 5926 A. M., or 1928-9 A. D., the average length thereof is 36 11-87, say 36.184 years, or about double the length of an average "reign," as already determined from the Victorian Canon. See Study 17, p. 160, where it is found to be 17.5 years, say practically 18 years. Or, on the basis of 164 generations (counting Prince David's to 1928 A. D.), we have 328 reigns (164 x 2) overlapping, and 328 x 18 = 5904. Taking this as A. M. time, (i. e., from Adam) closes the current year 1906 A. D., and Prince David's era is now regarded as running.

Now there are 163 generations to Prince David and 166 to William P. Ennis, Jr., and it is quite noticeable, (though perhaps according to natural law), that this current generation, along most all lines, may be probably taken at the 165th; and similar harmonious periods, punctuated between prominent names as enumerated, bear out our general conclusions and satisfaction in the premises.
Noah talked for 600 years with Methuselah who had known all of his ancestors; and for 350 years Noah himself talked with all of his posterity down to the very birth of Abraham; surely knowledge came direct to the latter, seeing that he had the personal benefit of knowing and conversing with Terah, Serug, Reu, Peleg, Heber, Salah, Arphaxad and Shem!

These are matters of fact, and of record, and we cannot go behind records and returns of such unbroken sanctity and hoary age.

An examination of the long lives of the Patriarchs will show that Adam conversed with all of his descendants down to the time of Lamech: that Methuselah conversed not only with all of his predecessors, for centuries, but with Noah and Shem down to the Flood itself! Thus Methuselah stood in the place of one who received the entire ante-diluvian history at first hand, and transmitted it at first hand to those who passed over the Flood!

Then later, Noah and Shem in particular, were contemporary with Arphaxad, Sala-Cainan, Heber, Peleg, Reu, Serug, Nahor, and Terah; and Shem with Abraham, and Isaac; while Heber was known even to Jacob for 18 years. To such generations, and beneath the instruction of such of them as were the High Priests of their day, the story of Creation, the Fall, the Flood, Babel, the Division of the Earth, etc., was as simple as to lesser matters, who have heard of them but twice removed, upon our grand parents knees.

My own mother was a great grand parent before she died; and the meeting of five generations at the same table is not uncommon even in our own days; upon one occasion we noticed a reunion that brought even six generations together!

But one transmission alone, is sufficient to take the primeval records down to the Flood; for Methuselah received them from all of his fathers, another transmission gave them to Noah and Shem; and a third to Abraham, Isaac, and Jacob! So Methuselah knew all of his grand parents and the three greatest of his children, grand children, and great-grand children. All of the Post Diluvian people were known to Terah, many of them to Abraham, a few to Isaac and at least one to Jacob and Esau. Knowledge therefore could not have been lost under such circumstances; and thus the most ancient Oracles of God, came to Moses very directly. Nor has any other race on earth anything to compare with what Heber transmitted to his posterity, and which his posterity preserved and continued down to Jesus Christ, and indeed to us!

Consequently, whatsoever God himself deemed of sufficient authority in these matters is enough to convince those who seek for Truth—those who do not are "nolled," "out of court," and delinquent at their own instance and cognizance.
PRINCE DAVID'S ILLUSTRIOUS PEDIGREE.

Prince David; the youngest Heir Apparent to the Empire of Great Britain and India, is the Scion of more Royal lines than perhaps any one living. His pedigree can be traced upon the Chart directly to Adam, via both Pharez and Zerah; by data given in the Leaflets, to Odin by each of his six sons; to Aaron, via both Anna, and Hamutal; to Judah in several other ways; to Aeneas; Brutus, Bran the Blessed, Cadwallader; Howel the Good; Roger the Saracen; Hector of Troy; Edeocon; Pepin; Gorm and Canute; Egbert; Alfred the Great; St. Margaret; William the Conquerer, Whittekind the Great; Judith the Welf; Melisenda; Hengist; and so on without visible end.

He is a Tudor, a Douglas, a Bruce, a Stewart; a Norman; a Misnian; a Jew; a Son of David; a Saracen; a Guelph; a Palatine; a Capet; a Dane; an Irishman; a Scot; a Welshman; a Wettin; a Guise; a Lorani, of the lineage of Joseph and Anna; a Brunwickian; a Plantagenet; an Angle; a Saxon; a Formorian; a Trojan; a Roman; a Milesian; a Briton; an Oldenburg; an Orangeman; a Daanan; a Fir Bolg; a Craunnog; an Egyptian; an Edomite; a Clevesan; a Flanderian; a Hohenstaufen; a Carthaginian; a Spaniard; a Portuguese; a Belgian; a Frenchman; a Morovian; a Carlowian; a German; a Norwegian; a Hunn (through Edeocon); and so forth to the end.

His Houses weave their insignia all over the Continent, and his relations and connections reign on every throne in Christendom! And, in a particular way, his very name, "Edward, Albert, Christian, George, Andrew, Patrick, David is of similar and universal import.

God save this little Prince! And bring him to his own, in due time; and may He, whose even greater right it is to Rule at length,—and then, to an indefinite length, (when he cometh to Shiloh!)—come to His own, and to the blessing of all men living and dead, in this Prince David's Generation and Day! Ha Roi! Selah!

SAINT COLUMBA.

(Columb—Kille), A. D. 521-597 A. D.

The following extracts, from Saint Adamnan's History, translated by Wentworth Huyshe, are added in corroboration, and as matters of interest in the premises.

"Columba was born at Gartan (Little Field) on the night in which St. Buite, the Founder of Monaster-bolice, died, namely, December 7th, 521. His father was Fedhelimidh (Phelim), a chieftain of the Clan O'Donnell, grandson of Connall Gulban, from whom the northwest of Ulster takes its name
of Tirconnell (Tir-Connel). Connall Gwilban was the son of Nial Naighlach, 'Niall of the Nine Hostages' King of Ireland from 379 to 405. Columba's mother was Ethne, eleventh in descent from Cathair Mor, King of Leinster, so that he was of royal lineage by both parents. 'Noble was the family of Colum-Kille in respect of the world,' says the Old Irish Life, 'namely of the race of Conall, son of Niall was he. He was eligible to the kingship of Erin, according to family, and it was offered to him—if he himself had not abandoned it for God.'

"Gartan, his birthplace, is on a hillside, at the foot of which are three lakes overhung by dark, wild mountains, once the haunt of numerous wolves. Cruithnechan, the priest, baptized him at Talach Dubglaisse (Temple Douglas!) by the two names of Colum (dove) and Crimthain (wolf).

"At the time of Columba's birth, Justinian was Emperor at Constantinople, and Benedict, founder of monastic orders, had established his order at Monte Cassino. The Roman legions had been withdrawn from Britain a hundred years, and the Angles, Jutes, and Saxons were pouring into Britain in successive waves of invasion, driving the Christianized Britons westward. In Ireland Christianity had long been established, and Columba was born and baptized a Christian.

"An Irish child of royal birth was always brought up by foster-parents. Columba's foster-parent was the priest Cruithnechan (Adamnan III, ii.), and he was also brought up by the O'Filghills. He studied under St. Finnian and Gemman the Bard, was at school at Clonard, head waters of the Boyne, and was one of the Twelve Apostles of Erin. He founded the monastery of Derry, and many other churches and monasteries. He was exiled (561-3), was imprisoned at Tara by King Diarmait, escaped and went to Alba; landing at Iona, 563 A. D. The Irish annals state that Conall, son of Comgall, the sixth king of the Irish colony of Dalriada (now Argyle), in Britain, granted the Island to Columba; Bede and others state it was Brude, the Pictish King, (Huyshe explains that the right came from both kings, who were contemporaries.)

One most important extract, in that it corroborates our Chart, is as follows:

"Conall, son of Comgall, King of the British Dalriada, died in the year 574, and, according to the ancient law, he should have been succeeded by his cousin Óogan, whose claim was favored by Columba. Ademnan tells us, however (III, v), how in a vision, Columba was directed to ordain another cousin of Conall's—Aedham, (Aldan, No. 118, on the Chart), and upon Columba's making this known—Aedhan came to Iona and was there ordained King of Dalriada by Columba—the earliest recorded instance of a royal coronation in Great Britain! The fact of Aldan going to Iona for consecration shows at once the importance of Columba and the already established sanctity of the Island.

"Historians have especially noticed in Adamnan's narrative
the use of the term ordinare regem—to ordain the King. The fact that St. Columba laid his hand on King Aidan's head, indicates the affinity between the sacrfing of a king and the ordination of a priest, and shows that the imposition of hands was part of the ceremonial of the consecration of a king in the seventh century.

Yes; but this sacrament is as old as David's line! Witness the coronation of Joash by Jeholada (II. Chron. xxii-14; II. Kings xi-xii) and witness far more than this, that the coronation took place, "as the manner was," at or on the King's Pillar (2 Kings xi, 12, 14; 2 Chron. xxiii, 11, 13) and was accompanied by giving him the "Testimony" and "Crown," and the Priestly anointing, and the acclamation "God Save the King!" clapping, etc., all of which takes place unto this day in Westminster!

And all of this manifestly took place at the coronation of King Aidan! For it is expressly stated that the king was given a sacred book, at the time, was annointed in "regem ordinaire," and that it was done at Iona! But why there? Because at that time and up to the death of Columba, who rested his dying head thereon, the Lia Fail, or Stone of Empire, was kept in the monastery of Iona!

For whether it was Fergus I, or Fergus II Mor, who brought that Stone thither, it came with the Red Heraldic Lion—the Insignia of the Tribe of Judah—on a Gold Field, and is attributed to Fergus I, while the line itself, in its strength and dignity, came with Fergus II. Iona was the Minster in those days, as Scone became later, and Westminster is today; and it is clear that all of the circumstances and pomp of regality were duly coordinated at Aidan's accession to the throne and House of Bethel!

That others have mixed these matters up, has been but natural, under the dearth of information only just now at hand: (for even Dean Stanley, referring to the Coronation Stone, attributes its present sanctity to the fact that Columba laid his dying head upon it—whereas it was the original and inherent sanctity of the stone itself that hallowed it to the saint's heart!) And all of these matters, now known among those properly informed, are clothed with the Three Garments of History—Time, 573 A. D.: Place, Iona, and on "Bethel," and Actors: Columba, Aidan, etc.; so the specific relation of Adamnan, (who was Columba's Ionian successor in office), as to this particular coronation is as important as the solitary instance (Joash's accession), mentioned in the Bible: for the events surrounding that coronation were "as the manner was" in Israel; and in Aidan's case it was the manner then; and to the certain knowledge of this generation, it has been "the manner" ever since in Great Britain, and has been twice (Victoria, and Edward VII) enacted within the memory of many still living!
The chief purpose of introducing our own genealogy into this exposition, is not so much to set forth its parallel relation to that of the Royal Line, as it is to make it manifest that all of the descendants of Muriel Gurdon, and Grace Kaye, as well as all of those who trace their pedigrees back to any name in the foregoing lines of ancestry, or to any of their congenital collaterals, may avail themselves thereof; and may have a working plan upon which to make their own junction with the parent stem.

For instance; we have traced, for many surnames of such descendants, their pedigrees back to this main Genealogical Tree: and there are innumerable families in Great Britain, the Colonies, and the United States who can do this for themselves; because, in giving out this scheme, (first definitely blocked out in 1887, upon data obtained in the preceding score of years), we make the matter of general interest, and reveal our basis, and its simplicity, to all who are more or less familiar with their own family pedigrees for some generations back.

To take another instance, upon which we happened casually but recently, and to show how unexpectedly such junctions crop out upon consulting collateral descents, I find that Rev. Peter Thatcher of "Old Sarum," England, (and brother of Anthony), had a son Thomas, born May day, 1620. He came to this land at the age of 15, studied for the ministry, and was ordained in 1644. He married Elizabeth, daughter of Rev. Ralph Partridge, first minister at Duxbury, Mass. Rev. Thomas and Elizabeth Thatcher had a son Peter (b. 1651), who was the first minister at Milton, Mass. "This Peter married, 1677, Theodora, born (1659), daughter of Rev. John and Susannah Oxenbridge of Boston. Rev. John Oxenbridge was a son of Dr. Daniel Oxenbridge, whose wife Katherine Harby was a granddaughter of Lady Katherine Nevill, who was a granddaughter of Baron George Nevill, who was a grandson of Isabel Beauchamp, who was a great-grand daughter of King Edward III."

Thus this particular line reverses to Edward III., and so on upwards, without passing through the Saltonstalls, yet nevertheless branching into the Nevills some degrees above that of the Governor (Gurdon). And such is the case of numerous other branches of this parent stem.

The matter is of general interest, and among other commendable things affords an educational incentive to patriotism, both to God, family and country, as well as an outline upon which to connect oneself with universal History. For it is manifest that when one comes to know that these people were as much his own ancestors as they are those of Princes, Potentates, and Rulers, the world over, he obtains a stimulus
towards increasing his knowledge of the actors in past history, and is awakened to a sort of personal relation to them.

And this inducement to study into these matters is both commendable, and rife in our very generation, with so many running to and fro therein, and marrying and giving in marriage, that even where one's own ancestry cannot be traced much beyond the third or fourth degree, (though that of most of us at least back to such forebears as came over the water), they can at least transmit the privilege to their posterity by fostering them into marriage with the descendants of such as can!

"Vain genealogies" are things of the past; they were so-called by St. Paul because they were "misused" in his "transitional day": and even in our own they are still "vain" to all who exploit them to no purpose or dishonor them. A lofty pedigree bequeaths grave responsibilities upon its inheritors; and one had best not lay claim to what, though his, he does not utilize for the benefit of his neighbors, in that it is first in the home of his fellows that in reality "charity begins", rather than in his own.

Let one, therefore, so conduct all of his affairs amongst his comppeers, as to make his blood and breeding more than a mere coat of arms; and remember that his ancestors have returned to the dust from whence they came—while living men are all about him and have a first claim upon his knightly honor. "Blood will tell,"—whether one can trace it to its source or not—because it is thicker than water!—and as "by their deeds" shall we know, without any examination of their credentials, such as are "Men" among men, so, too, by one's countenance, and marked traits of character, name, and calling, many have been found who had really lost all knowledge of themselves and their pedigree. Upon many facts like these truth has turned out to be more strange than fiction, and all fiction that is really vital has been founded upon plots drawn from actual life.

**UNIVERSAL GENEALOGY.**

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**Ancestors, Descendants, Collaterals: Et Al., Caeteraque.**

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As one's lines of ancestry increase geometrically, by a constant multiple of two—(in that one has two parents, four grand-parents, eight great-grand-parents, etc!)—it is manifest that; an innumerable number of interlacing lines connect the pedigrees of most all of us, as we mount into the generations of the past; and thus bequeath to us many traits, or at least incentives to follow or avoid the examples set before us.

Not to attempt to enumerate all of the collaterals involved in this main genealogical stem, nor even all of those of the particular American branch selected, it is sufficient to point
out that, as Grace de Kaye was the great-grand-mother of Gov. Saltonstall, and Muriel was his grand-mother, (both of whose pedigrees mount, by several independent lines, to St. Margaret and Malcolm Canmore, and therefore inherit all of the genealogy of each). So, too, the numerous hosts of the descendants of each and of all of the steps, or generations back to the one, the other or to all—and to those beyond them!—sweep into the census of those benefited by this outline or Parental stem, a multitude of families in Great Britain, America, and the Colonies.

Indeed, the possibilities of so complex a network of intermarriages in the past, and for the future, (in that posterity, too, must come in for its own share in these premises), are so great as almost to show at once that all of Our Race either is, or yet may be literally, not only "akin" to each other, but kinsmen and kinswomen—at least in the flesh—of our more Lofty Brother who has redeemed the World at large, and would have them all, even all mankind to be what is far better of One Spirit, than merely of Our Race which was His.

But as to the mere mundane matter of collateral descent, there are, from the latest generation (William 166), ten generations back to Richard Saltonstall, the Son of Grace de Kaye, and Sir Richard Saltonstall, the son of Muriel Gurdon, and this tenth generation must have had in that first one at least 512 grand parents of the tenth degree, though but two of them, Grace de Kaye and Muriel Gurdon, so far as now known, are available whereby to form a junction with the Line of Zerah.

Therefore, there are about the same number of collateral surnames, or rather double the sum of the series thereof (1, 2, 4, 8, 16, 32, 64, 128, 256, 512, i.e., 1024) involved even in a single line—from intermarriage with other lines in the direct descent (1024+512=1536 to each of them!)

Hence it is patent, to mention but a few of them, that it is not surprising to find, along the direct lines alone, the following new names of families, and Houses, springing therefrom, or coming down thereto severally, such as:

**THE SURNAMES OF SOME**

**Collateral Descendants, Who Trace Their Ancestry**

**By Pedigree**

To Sir Richard Saltonstall.*


Babcock, Bache, Badger, Bahe, Baldwin, Banks, Barring, Barnes, Barrett, Bas, Bateman, Beare, Beaumont, Belden,

Bell, Benner, Benson, Bernard, Bigelow, Bill, Bishop, Bland, Bonner, Booth, Bouchier, Bourne, Boydon, Bradford, Bradley, Bradstreet, Brampton, Brattle, Braybrooke, Brayer, Brigan, Brimmer, Brennerhoff, Brook, Brooks, Brown, Browne, Browne, Buck, Buckingham, Bunny.

Cabell, Calvin, Clarke, Clarkson, Clay, Clifton, Coates, Coddington, Codman, Coffin, Coit, Colfax, Collier, Cook, Cooke, Coolidge, Corderer, Cornelius, Colton, Cradock, Cromwell, Crowningshield, Culver, Cunningham, Curney, Curtis, Cutting.

Dane, Daniel, Dartmouth, D'Aulney, Davis, Deane, Dekon, Denison, Derby, D'Ewes, Dicks, Dillingham, Downing, Drake, Dudley, Dumer, Dummer, Dunbar.


Imlay.

Jackson, Jasper, Jekyll, Jenkins, Jones, Johnson, Johnstone.

Kaezar, Kay, Kaye, Kelsey, Kent, Keyes, Kinsman, Knapp, Knights, Knystott, Khun.


Manning, Manwaring, Marcy, Marseilles, Mason, Mather, Merrill, Michie, Middletown, Mifflin, Miller, Minot, Montage, Moody, Morton, Moseley, Mount, Movers, Mumford, Murphy.

Neale, Norcutt, North, Norton, Norwich, Noyes, Nunnes.

Oakes, Ogden, Oliver, Osborn, Otts, Owen, Oxford.


Quincey.

Ramsden, Ramsey, Randolph, Rantoul, Rasly, Ratcliffe, Rembrandt, Richards, Richardson, Riche, Robeson, Robinson, Rogers, Rose, Rosewell, Ross, Rudston, Russell.

Sage, Sanders, Sanford, Sargent, Satterlee, Savage, Saville, Saxton, Say and Seal, Schleswlg-Holstein, Schuyler, Scott, Searby, Sedgwick, Sedley, Sewall, Sewster, Shaun, Shaw, Shear-
Taber, Talent, Taylor, Temple, Thayer, Titlon, Tinkham, Townsend, Tracy, Traine, Treadway, Tuckerman.
Upham.
Van Wagner, Varnum.

ADDITIONAL LIST OF SURNAMES
Involved Collaterally in the Pedigrees of Prince David, and Governor Saltimastall.
Adams, Agassiz, Aurende, Audubon.
Belmont, Bowers, Bass, Buck, Bernes, Beaufort, Berge, Birge, Bing, Bruce, Brewster, Bradley, Bunker, Blinn, Burr, Bun, Bunce.
Castel, Chester, Clare, Clare, Chappell, Christophers, Carlton, Clark.
Fay, Forest, Field, Flower, Furguson, Ferrers, Finn.
Ingersoll, Isaacs, Ina, Ingeld, Ireland.
King.
Lancaster, Leabig, Leveringham.
Moore, Mowbray, Morgan, Mauleverer, Markenfield, Mitchell, Mortimer.
Nevill, Neville, Newmarch.
Osborne, Olmstead.
Preston, Prout, Points or Poyntz, Percy.
Ramsay, Rindge, Rainsden.
Saltimastall, Saville, Sandhurst, Sedley, Shann, Sewster, Starr.
Stuart, Shaw, Segrave, Swinford.
Trisel, Thompson, Tomlinson, Totten, Thatcher, This, Tiffany.
Uffard.
Van Voorhees.
PEDIGREE IN GENERAL.

NAME8 OF ROYAL HOUSES.

Related to Prince David,
Or to Names on the Chart.

These pedigrees are too voluminous and numerous to find room upon the Chart, but their lines will be outlined in the next Leaflet, q. v.

Houses of Aeneas, Angus, Alsace, Austin, Albanach, Aaron, Alfred, Arnulf, Azo, Argyle, Artois, Aragon.
Houses of Baeldaeg, Bethel, Bohemia, Bell or Hell, Beaumont, Bran, Burgundy, Barbarossa, Bavaria, Burgundy, Brunswick, Belgium.
Houses of Capet, Castile, Canute, Constantine, Conrad, Christian, Cerdic, Coen, Charlemagne, Carpetians.
Houses of Denmark, David, Darnley, Douglas.
Houses of Edecon, Egbert, Eogan, Egan, Eagan, Esau.
Houses of Fergus I., II., Fleance, Frea, Flanders.
Houses of Guelps, Geat (or Getha), Gorm, Gaunt, Gerhard, Greece, Guise.
Houses of Hamilton, Howel the Good, Hell (or Bell)—Cад-wallader's—Hengist, Heremon, Hohenzollern, Holstein, Hapsburg.
Houses of Iosine, Ishmael, Isaac.
Houses of Jerusalem (Geofrey and Melisenda), Joseph of Arimathea (and Anna)—Caractacus—Judah, Japan, (Lot, Ammon).
Houses of Kent.
Houses of Milesius, MacAlpin, St. Margaret, Manasseh, Merovingus.
Houses of Normandy, Nial (Neal, Niles), Nathan.
Houses of Odin, Odaacer, Orange, Oldenburg.
Houses of Plantagenet, Palatine, Pudens, (and Claudia), Phoenicia, Portugal, Pharens.
Houses of Roger the Saracen, Russia, Roderick, Ruric.
Houses of Stuart, Saxnot, (Judith and Odin), Skiiold (Odin), Saladin, Sceaf, Saxe-Coburg, Spain, Sweyn, Solomon, Saxony.
Houses of Tudor, Teek, Troy.
Houses of Valois.
Houses of Wessex, Wettin, Wecta (Odin) Welf (Judith), William the Conqueror, Waegdaeg (Odin), Wales, Wettlesbach.
Houses of York, Yngvi (Odin).
Houses of Zerah, Zedekiah.

So it is clear, (as these names are but a moiety of those upon but two lines), that a census itself, of 1,000 pages could hardly contain the mere family names that are of right and pedigree allied to this parent stem. But we must desist here, as well
as anywhere, from further excursus: merely recalling attention
to the fact that those enumerated here are found along “a
single dual line, that of Saltonstall”-De Kaye, and Saltonstall-
de Gurdon, and that each of them not only crosses with others,
but perhaps connects with the main line along entirely inde-
pendent lines of their own, and we reiterate our belief that
most any Anglo-Saxon line of ten to a score of generations,
will, by intermarriage, be found to attach itself to this General
Pedigree somewhere along its descent. To form such a junc-
tion depends upon the accuracy and fulness of each interested
party, in his or her own particular Genealogical Tree—which
thus may turn out to be a mere Branch of the Root out of the
Stem of Adam.

A GENERAL GENEALOGICAL SCHEME.

How far can you fill out your own?

For instance you have had:

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Gt., Gt., Gd.-Parents;</td>
<td>+</td>
</tr>
<tr>
<td>8 Gt., Gd.-Parents</td>
<td>8 Gt., Gd.-Parents=16</td>
</tr>
<tr>
<td>4 Grand-Parents</td>
<td>4 Grand-Parents=8</td>
</tr>
<tr>
<td>2 Parents</td>
<td>3 Parents=4</td>
</tr>
<tr>
<td>1 Self</td>
<td>and</td>
</tr>
<tr>
<td>1 Wife=2</td>
<td></td>
</tr>
</tbody>
</table>

N. N. x Children; ? x N. N.
N. N. x Grand Children; ? x N. N.
N. N. x Great Grand Children; ? x N. N.
N. N. x Great Great Grand Children; ? x N. N.

It is certain that one cannot have exercised any control over
his Parents and Ancestors; for they all preceded him, without
any volition upon our part. We do, or can, however, exercise
some degree of control in the selection of our own mates, and
helpmates; but subject to education, tasks, propinquity,
circumstance, environment, and perhaps some apparent acci-
dents. While, as to the selection of the mates and helpmates
of our posterity, we can exercise but little influence, beyond
our own immediate example; and the care, education and pro-
tection of the current generations, in so far as our spheres and
lives extend.

Genealogy is a serious thing—a Science! Many think more
of the Pedigree of their dogs and horses, than they do of their
own, or as to that of their posterity by their marriage. But all
of these things must be governed by “measure, number, and
weight,” in so far as Providence is concerned, in that it over-
rules all things, whatsoever. And in this, we can at least try
to assist as to the future generations, and to take advantage of
what we know of those gone before us.

In keeping, or starting a genealogical list, one should be
specific as to Full Names, Occupations, Dates of Birth, Marriage, details, death, children, &c., and as to Places, Moves, and Contemporaries, Incidents, &c. It is never too early to begin keeping track of these matters, and it is too bad that, with the disappearance of the Old Family Bible, with its records, its once familiar daily reading, its pictures, stories, apocrypha, marginal references, and quite accurate dates (barring some lapses and errors), the concomitant of Family records so carefully kept therein has likewise fallen into disuse.

Nevertheless, the discussion we have gone over in this series of Leaflets has certainly served to show the importance of the matter, and it is gratifying to know that our generation in particular is turning its attention once more to the subject through the natural desire to become eligible to some one or more of the numerous Ancestral, National, and Military Orders of the day. The more, therefore, that individual genealogies are multiplied and extended, the easier will it become for posterity to form a junction with the Royal Parent stem that we have put in due order for their use—and not abuse!

"JACHIN AND BOAZ."

These famous pillars stood on either side of the entrance to Solomon's Temple, significant of "Strength and Beauty," and corresponded to the two Obelisks that originally stood at the Gate of On, the daughter Asenath, of whose Priest Potifera, Joseph married. They stood in those days for "Ephraim and Manasseh," and became known as Cleopatra's Needles, because she transferred them from On, even as in modern times they have come by similar transfer to London and New York. This is more than accident, or mere "Kismet"—it savors of direct Providential design; and so, too, does the preservation of their fame and speculative significance in Masonry the world over! In fact, "Free Masonry," in its inner sense and purpose, has done more to preserve the significance and reverence for the ancient landmarks of Our Race than the "Higher Criticism" can ever obliterate. Indeed, were the latter destined (Sic!) to destroy all faith in these sacred monuments of the past, then more truly may, must, and will Masonry restore them to their place and keep their Strength and Beauty safe from the profane.

"BETHEL," AND "LUGHAIDH."

These are both Ancient and Modern Surnames, in Ireland and England; and are significant of the Line of Eochaidh the Here-mon. "Bethel" is, of course, the Hebrew for "House of God;" "Lughaidh" is Gaelic for the same. Tea Tephi, herself, is called "the Daughter of Lughaidh," and she was!—in the sense of "David's Daughter," and "the Daughter of Bethel," "The King's Daughter," "Pharaoh's Daughter," the "Jew's Daughter" (Petrie), etc.
Confusion of speech is recorded to have been visited upon Nimrod's rebels at Babel, and was not only a drastic but effective way of bringing the councils and counsels of the builders of its Tower to naught. Thereupon in three great streams men separated to their stations and most of them shortly lost, all but the veriest rudiments of original truth. Enough, however, is preserved by all Races and Families, Tongues and Languages, to bear out the primal unity of speech and information.

Under such circumstances it is clearly "like Providence," to have provided safe custodians for "the Oracles of God," which came in due time to the Hebrews, and is imbedded in tradition as well as conformable to the necessities and obvious utility of the matter, that the House of Shem retained the original tongue—a dead language to all whose speech was "confused."

From this standpoint, too, it is additionally reasonable to admit that the records of the past, the Books of Adam, Enoch, Methuselah, Noah, etc.—were safely transmitted in a living language, the original one, and that by only three or four "removes" from Adam himself!

Thus we have, so far as the Alphabet Language, and primitive records are concerned, the following sequence: Adam, "Methuselah," Noah and Shem. "Abraham," Jacob, "Levi" Kohath, "Amram," Moses: that is, by but four removes or transfers the primitive speech of Adam and Eve must have come down to Moses, as it is inconceivable that the language of the chosen line was confused and quite sufficient to have sown discordant sounds only among the others.

From this standpoint it is clear that Methuselah not only transmitted the records of Adam, and his successors, intact, and down to the Flood, but that Shem was in a similar situation to convey them safely to Abraham and Isaac. Hence Jacob conveyed them to Levi, he to Amram, and the latter to Moses, who certainly could not have lost his mother's tongue even in the courts of Pharaoh! (Exod. ii, 1-10).

Once more the Language of Methuselah was that of "Adam" and "Shem;" that of Abraham was that of "Shem" and "Jacob;" that of Levi was "Jacob's" and Kohaths." That of Amram was the tongue of "Kohath" and "Moses": Methuselah, Abraham, Levi, Amram, Moses! or to the latter by but four removes, just as if they were five successive generations.

Now, wherein has any language lost its radical concept, in relatively so short a chain of transmission? Nowhere through natural causes; and here there was everything to safeguard it for the Records' sake! Take even English, after the Heptarchy and Normans had become welded into common speech, and note how easily we reach from Chaucer (1326-1400) via Shakespeare (1564-1608), to the cabin of the Mayflower, and its famous compact, signed upon Elder Brewster's Chest!
The "Magna Charter" is as easily readable as "Trollus," or "Hamlet," or "Ye Compact," or the "Declaration of Independence," though from the nature of the case the English Language had to grow—but Hebrew was "not" thus conditioned; it was God-given, and each letter was weighed, measured and numbered significant and fixed at the Beginning.

Finally, to the English Language, well termed "the Human Voice," all other languages are contributing their choicest roots,—reversing Babel as it were into a common blend;—and, to this form of speech, the Hebrew itself yields better, by direct translation, than to any other tongue. Hebrew has never been a dead language, but a sacred one, and the records by their truth alone have preserved it for our conviction thereunto.

Under Terah (No. 24 on the Chart), therefore, this language, and its Arithmographic significance is appropriately placed; for he knew and spake with Heber, "the father of all the Hebrews," and was himself the father of Abraham—the Father of all the Faithful.

Nevertheless, all Pilgrims are HEBREWS, in a strictly Philological sense, for the word itself comes from the Hebrew, OBER (GEH-BER-HIBER, a passenger, or "pilgrim.") From this same root are derived, VIA the Confusion started at Babel, the following and many other related words:

Sanscrit, Upori, super, supra; Greek, uper; Latin, super; Gothic, ufar; German, uber; Keltic, aber; English, over. Thus in a peculiar sense Our Race has always been the Hebrew, Passenger, Pilgrim or Succothic, Migration Race, having come over the Flood, over the River, over the Red Sea, over the Wilderness, over the Jordan, over the narrow passages of the Euphrates, over the Danube, over the Channel, over the Ocean, etc.

(TO BE CONTINUED, D. V., IN APRIL.*)

*In which Leaflet we hope to outline the Houses of God, Seth, Noah, Shem, Judah, Pharez, Zerah, Odin (by each of Six Sons), &c., &c., &c.—all supplementary to the foregoing Chart.
Mr. Totten is preparing for publication the genealogical record of all of the descendants (both in the male and the female lines) of Anthony Thacher, 1st, of Yarmouth, Mass., and of his nephew, Rev. Thomas Thacher of Weymouth, Mass., and Boston, Mass. The manuscript of the work has at this date attained voluminous dimensions, and at present Mr. Totten is engaged in compiling the records of the recent and present generations of this prolific family. He desires to communicate with all direct or collateral descendants of these two progenitors, and also all those interested in the subject matter; and will gladly, upon application, furnish blanks prepared for individual records, which records will be embodied in his work.


Notice.—My brother (above named) will be glad to learn of the names and addresses of any Thatchers in any part of the world; so if my own constituents scattered thread so widely will make a transcript of the Directory of their locality and forward it to him; or put the same, with his address, into the hands of some Thatcher whom they know or hear about, they will confer a favor upon all concerned.

C. A. L. TOTTEN.
"The King's business requires haste."

CONTENTS:

ROYAL GENEALOGIES.

"The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet; until He cometh to Shiloh;—and unto Him shall the gathering of the People be." Gen. xlix 10.

THE GENEALOGY OF JESUS CHRIST.

—(Matthew i, 1-17, and Luke iii, 23-38, Harmonized.)—

To which is added, as collateral matter, the Pedigrees of

KING EDWARD VII:

and of

GOVERNOR GURDON SALTONSTALL,

(through Grace de Kaye and Muriel Gurdon.)

(To be continued D. V. in May 1907.)
"JESUS OF NAZARETH, THE KING OF THE JEWS."

And the Writing Was

And Pilate wrote a Title, A And Put it on the Cross.

"This Title then read many of the Jews; for the place where Jesus was crucified was nigh to the City; and it was written in Hebrew, and Greek, and Latin."

"Then said the chief priests of the Jews to Pilate: "Write not; 'The King of the Jews;' but that, 'He said, I am King of the Jews.'"

"Pilate answered, 'What I have written, I have written!'"—John xix. 19-22.

(Compare Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38.)
THE BOOK OF ROYAL GENEALOGIES.

From the Dawn of Time and Pedigrees, to Date; as Transmitted from Father to Son; And from Generation to Generation—World Without End.

EMBRACING THE MAIN MESSIANIC LINES; THE PEDIGREES OF PRINCE DAVID; OF PRINCE GEORGE OF WALES; OF KING EDWARD VII; AND OF OTHER SCIONS OF ROYAL HOUSES. ALSO, THE COLLATERAL LINES OF GOVERNOR GURDON SALTONSTALL OF CONNECTICUT; DESCENDANT OF GRACE KAYE, AND MURIEL GURDON: ALL TRACED BACK TO THEIR REMOTEST ANCESTORS.

BY CHARLES A. L. TOTTEN, M. A., A. M.
Member of National Geographic Society; Int. Inst. to Pres. Anglo-Saxon Wts. and Meas. Society Mayflower Descendants; Editor Our Race Quarterly and Monthly; Author of Numerous Books on Chronology, Genealogy, History and Miscellaneous Memorabilla, Antiquaria and Curious Lore.

"These are the generations of Noah:
"Noah was a just man, and perfect in his generations,"
—Thus, How much the more so, Jesus Christ; the Son of God!—
"And Noah walked with God."—Gen. vi. 9.

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<thead>
<tr>
<th>Branch</th>
<th>Characters</th>
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<tr>
<td><strong>Adam x Eve</strong></td>
<td><em>Judah</em>, <em>Mohul</em></td>
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<tr>
<td>Heman (Phoenicia)</td>
<td><strong>Dardanus</strong> Calcol, <strong>Tros</strong> (Greece), <strong>Illus</strong>, <strong>Laomédon</strong></td>
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<td><strong>Tithonius</strong></td>
<td><strong>Priam</strong></td>
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<td><strong>A Daughter</strong> Héctor Polydore <em>St Pharamond</em></td>
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<td><strong>Thor</strong> *</td>
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<td><strong>Odoacer</strong> AUN</td>
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<td><strong>Adelbert</strong> Boniface x Daughter</td>
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<td><strong>Edico</strong> Judith x</td>
<td><strong>Cunegunda</strong> x <strong>Albert Azo</strong></td>
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<td><strong>Judith</strong> *</td>
<td><strong>Guelf</strong></td>
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<td><strong>Ernest</strong> *</td>
<td><strong>Wm. of Winchester</strong></td>
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<td><strong>M. L'u'se V'Tria</strong> x</td>
<td><strong>Duke of Kent</strong></td>
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<td><strong>Prince Albert</strong> x</td>
<td><strong>Q. Victoria</strong></td>
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<tr>
<td><strong>Edward VII</strong> x</td>
<td><strong>Q. Alexandra</strong> (Denmark)</td>
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<td><strong>Prince George</strong> x</td>
<td><strong>Victoria Mary</strong> (of Teck)</td>
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ROYAL GENEALOGIES.

(Topic Continued from March.)

Preface.

There are so many systems of keeping the record of ones Genealogy, that, as we cannot adopt those of modern copyright, nor scheme out a method for all concerned—save the presentation of the General Chart accompanying this series of papers, and to which each one must find connection for himself by tracing up the lines of his ancestry to their junction therewith,—I shall go back to the simple method employed in the Scriptures for such purposes.

I know of none more concise, nor one whose method commends itself better to the simple minded; and in fact I consider it, after all, to be the very best that can be devised; in that it presents the several lines of data separately, and each one only so far as may be necessary to supply due connections to the main line of Adam's posterity. And this, particularly, is the case for us of this generation; because, the main line of Judah is fixed upon the Chart, and its branches are ubiquitous as to Sceptral sway over the race of Shem at least. So it only remains for us to determine where, if anywhere, ones own line joins onto this parent stem.

To effect a junction may seem difficult at first; and it is sufficiently arduous even to collect pedigrees of any length, whether Judaic or not; but the study is both interesting and of increasing facility; and value as the data multiplies. They eventually run out into a very few ancestral lines which give any prospect of success in further prosecuting them; and these usually turn out to be along lines that have long been matters of official and heraldic record.

This, as in the case taken as an example, we doubt not will be the experience of all concerned; and such as are not are
welcome to the time saved for other things of more interest to them and their neighbors.

Nevertheless, the matter is of importance to all, and from time immemorial has been made a prominent matter among all nations; and besides all this, it is a prominent subject in the Oracles of God:—or else we would not have received so accurate a Pedigree of the Messiah, nor of any other notable character in Holy Writ.

With this preliminary introduction to our codified data, all supplementary to the Chart, let us proceed to set its more prominent parts, sections, Houses, lines and families in order;—for some of the following lists will be of use to all who expect to attach their own branches upon this parent stem, and at any rate be of specific interest to all in that it offers a novel method of scanning the universal history of the world—told as it were from father to son, and from generation to generation.
ROYAL GENEALOGIES.

Introduction.

For tracing Pedigrees in General we recommend the employment of a "Method by Cards," filed by generations, both forward and back from one's own, and numbered I, II, III, IV, etc.

The Central Card, or Envelope, is to contain one's own birth, schooling, life, incidents, marriage, etc., and may be multiplied as much as necessary. This generation naturally comes in the middle, between Ancestry and Posterity.

The Degrees of these, are the ones containing the Roman Index figures I, II, III, etc.:—and each one should be followed by its own collateral cards, as far as necessary, and possible: Card I in the Ancestral line refers to Parents (2), Card II to Grandparents (4), Card III to Great-Grandparents (8), etc.:—and, in each case, it will be found that many collateral lines come into view, each requiring subordinate or collateral cards.

The Posterity degrees are numbered in the same way; 1, Children; II, Grand-Children; III, Great-Grand-Children,—beyond which few of us will have much opportunity to act as chroniclers!

So far as ancestry is concerned the Genealogical method is very simple. Suppose, for instance, your surname is A. Then your Parents, I, were A. and B.: your Grandparents, II, were A.-C., and B.-D.: your Great-Grandparents, III, were respectively A.-E., C.-F., B.-G., and D.-H.: and, if the lines run on further the next names are: I., J., K., L., M., N., O., P., etc., some or all of which must be added, and so on. Thus, to scheme out "to" the IVth generation we have:—

IV. &c., 7—X X D—? H—?
III. Gt.-Gd.-Parents, A—E; C—F; B—G; D—H;
II. Gd-Parents, A—C; B—D;
I. Parents, A—B;
O. Self, A;
i. Children, a, b, c,
ii. Gd-Children, a-d, b-e, c-f,
iii. Gt-Gd-Children, a-n, &c.
Further than this we need not go, along the descending line, but turn at once to the consideration of data that is of interest to all, to wit: the Royal Genealogies, themselves, which now form the main features of our excursion, and some of which will doubtless be found of use both for general Genealogical study, or specific use in special and individual lines.

In the meantime, it seems needless to suggest that the search for one's own surname in the Genealogical alcoves of Historical Societies in General, and such as may be found at Yale, Harvard, Boston, New York, Philadelphia, etc., in particular, will enable any one to secure valuable information in specific premises. At any rate the sooner one begins to collect data as to his own pedigree the better, for much of the information is traditional, and is lost as the elder generations are gathered to their ancestors.

Finally; and following the example and phraseology of Sebastian C. Adams, of Salem, Oregon; in his "Chronological Chart of Ancient, Modern and Biblical History, Synchronized," it is a matter of fact that "All the history of man before the Flood, extant or known to us, is found in the first seven chapters of Genesis.

So it is hoped that the Critic will remember that the author is not responsible for the "truth" of any history or system. It is presented as found; and, from multiplying evidence the Biblical record is implicitly believed to embody "the truth, the whole truth and nothing but the truth," in the premises it covers:—as written and for the purpose written.

Adam is the first man found in any history, monument or inscription whose NAME, the PLACE, and the TIME of his creation, and whose LENGTH of life, and age at DEATH, are matters of specific record: and from whom his descendants can be traced by name, age, and abode, in successive chapters, links, and generations, for some 4100 years in a single volume or log-book kept by them, officially, down to the destruction of Jerusalem, and St. John's exile to Patmos. And then, kept by their successors in innumerable collateral and consenting records down to date.

"If any critic has historic information of any person or people that ante-date those given, having all of these specific data, it will be most thankfully received, and properly considered in subsequent editions of this work."
In the meantime, criticism aside, and erata and emendations waived or corrected, the author will be glad to receive transcripts of such additional pedigrees, personal and otherwise, as are generic to our topic. And it is particularly requested that all such as effect a junction with this Parent stem will send copies thereof to the author for use, if possible, in future editions.

Our Readers will also kindly notice, that, in order to secure the correction of any errors (mistakes, misprints, etc.), they may find in our treatment of this topic, we have purchased the linotype from which these Leaflets are printed, and shall hold it for a reasonable length of time, so as to be able to effect any necessary corrections and additions before the matter is finally cast into electroplate: They are therefore requested to call our attention to any mooted points; with references, proof, etc. —all of which will be thankfully received and carefully considered for the sake of all concerned,—in that we aim only at obtaining the exact truth in all such premises.

As to the writing up of personal genealogies for others, we can hardly undertake the task; but nevertheless our facilities are such, that, if the necessary data is furnished, and it is worth the while and expense of those interested to have the same verified and so printed as to fit into the system given in the large Chart, it can perhaps be effected more easily here than elsewhere. At any rate, let all such as can effect such junctions be sure to furnish us with at least the data back to some name in the due genealogical sequence shown upon the Chart. And let all concerned take note also, that this attempt at consolidating such records as these, is a legitimate and important part of the curriculum of a School of the Prophets—and of the pen of a ready Scribe (Ezra vii, 6; Matt. xiii. 51-52!)
MEMORANDUM.

These eras are variously employed by Irish Historians; they will be found analyzed and discussed in Study No. Five, "Our Race Series," p. p. 245-50 q. v. O'Halloran, Vallency, and others, greatly confuse the Genealogy, and Geography, as well as the Chronology involved. All of these invasions came from Samaria, via Greece and Africa; by sea; touching in Spain, Portugal, Belgium etc. They were the outcome of turmoil in Samaria, and Dan's effort to escape "in ships!" (Vide Table p. p. 90-91 herewith)
ROYAL GENEALOGIES.

THE HOUSE OF GOD.

All the generations are: God—The Logos—The Holy Spirit—the Elohim and Heavens, and EARTH "created"—Adam "formed" out of the dust thereof—Eve "taken" out of Adam—Seth, (the Son of Adam and Eve)—Enos—Cainan—Mahalaleel—Jared—Enoch—Methuselah, who spake with all the ante-Diluvians—Lamech—Noah—"Shem," (Ham and Japheth); all born before the Flood, and all coming over with Noah, with their wives, into the new cosmos that now is, and which was peopled by the sons of Noah. Now Methuselah conversed for centuries with Adam, and with all those who came over the Flood; so the Ante-Diluvian Records came to the Post-Diluvians as directly as if, via a father, from a grandfather, to Arphaxad and his successors;—and of course, from the very nature and necessity of the case, in the original language, verbal and written, of Adam himself; and this Language must have been Hebrew, as crystalized at Eden. All of this matter is more appropriately and fully discussed in the preceding Leaflets, q. v.

THE HOUSE OF SHEM, OR "MELCHIZEDEK."

Shem—Arphaxed, born 2 years after the Flood, (2342-1 B. C.)—Salah—Cainan—Heber, in whom all of Our Race are called Hebrews (Gen. xi. 21)—PELEG (and Jocktan, the father of Job), in whose (Peleg's), day the Earth was divided out among all peoples, (according to the reservation made for the sons of Salah—Cainan, Heber, Abraham, and "Israel")—Reu—Serug—NAHOR×Reumah×MILCAH—Terah—Abraham×Sarah (× Hagar, mother of Ishmael, and×Keturah, the mother of all the children of the East country; perhaps of Job, and certainly of Jethro, the father of Zipporah×Moses). But Abraham was "called" of God, and so departed from Ur; and later from Haran, and "came over" into Canaan, after the death of Terah at 205 years of age; Abraham himself being "75 years old" at the beginning of 2008×75=2083 A. M. that is, "in his 76th year," in 1918-17, B. C.
THE HOUSE OF ISAAC,

("In whom we are called" by name I-sac-sons,—and to Christ.)

Isaac × Rebekah — (Esau × Judith, × Adah, × Aholibamah, × Bashanadth, × Bilhad, × Zilpah) and Jacob × Leah, × Rachel, × Bilhah, × Zilpah)—Judah; of Leah; Joseph of Rachel; Levi of Leah; Benjamin of Rachel, (and their brethren). Now Jacob gave "the Sceptre" to Judah and the 'Birthright to Joseph; the former is still held in abeyance for Messiah, "until he comes to Shiloh," and so must always (unto this day) have been in evidence somewhere, over "a nation bringing forth the fruits" of the Kingdom; and the "Birthright, too, must be in equal evidence; in that "the Scriptures cannot be broken."

And so we find them both to be—having both gone West with Empire. In the meantime, note that Jacob adopted (as the equals and predecessors of his first born sons Reuben and Simeon), the two, and thus, as it were to "him," twin sons of Joseph, Manasseh and Ephraim; the first to be "a Great People", but Ephraim to be "a company of nations"; accordingly these, too, we find in evidence in these latter days. But, to continue the Regnal Genealogy, let us go to:

THE HOUSE OF JUDAH.

"A" Judah × Tamar—Pharez, "a Breach"; (and Zerah, "a Branch," marked with "a scarlet thread" before he was born!): but Pharez begat—Hezron, × Abiah, and × a daughter of Machir — Ram — Amminadab, (father of Elishebah, × Aaron) — Nashon the Prince at the Exodus—Salmon × Rahab, the Innkeeper—Boaz, × Ruth (widow of Chillon, son of Eli melech; and Naomi), a descendant of Mesha, of Moab; of Lot × his eldest daughter)—Obed — Jesse × Nahash—David × Bathsheba (etc., vide Concordance).

THE HOUSE OF JUDAH.

"B" Judah × Tamar — Zerah — Ethan (Calcol, Darda) — Mahol, (Farsa, or Azariah)—Heman, (Calcol, Dara) or "Agenon, (Nial, and Dardanus,"") "Fenesia Farsa, (Cecrops, and Danaus"), et cet., founders of Phoenicia, Greece and Troy, &c.)—Gadhol Glas × Scota, (d. of Achoris or Khu-a-ten) — Easru — Sru —
Heber Scot, (Cadmus, who gave the Alphabet to Greece, and of Searu, the father of Parthalon, and grandfather of Adhea, both of whom settled in Ireland), — Boainhaim — Aghalmhain — Tait — Aghennoin, (and Heber, father of Cing, and Calcer the Prophet — Lamb Flon, (and Elloid, and Lamb Glas) — Heber — Adhnoin — Feablo Glas — Neannail — Nuaghadh — Alloid — Earchada — Deagfatha — Bratha — Breogan (and Tailte) — Bill — Milesius (or Gollham) × Scotia (d. of Pharaoh Necho)— Eochaidh the Heremon, (Heber, and Amergis the Druid) × Tea Tephi (d. of Zedekiah!) Vide House of David "C."

In this connection we quote the following endorsement of our position from the pen of a fellow Genealogist, and who is one of the best known Anglo-Israelitic editors and publishers, to wit: Rev. W. M. H. Milner, M. A., F. R. G. S., A V I; who, in the July number of "The Covenant People," p. 9, publishes the following:

"THE ROYAL HOUSE OF BRITAIN."

"The much-asked-for Third Revised Edition of this pamphlet is now ready. The list of authorities will be missed from the inner page of the cover, but these are fully given in their several places in the text, where they will be of greater service. The Pedigree sheet, which at first showed only some of the chief descents from Judah now names practically all. In the Pedigree Sheet the various descents from Judah are now plainly shown, including that of Odin from Darius or Dardanus, 'son of Jupiter,' as recorded by Sharon Turner. Curiously enough the now to me obvious identification of this forefather of the Trojan princes with the Dara or Darda of Chronicles was not noticed in time—it was indeed just a day too late—to be included in the Pedigree itself. The identification is however sufficiently indicated in the accompanying

"DEDICATION."

"Dear Professor Totten,

"This Third Revised Edition of 'The Royal House of Britain,' I venture to dedicate to you.

"Some years ago you kindly sent me autograph-inscribed copies of some of your valuable Studies of 'Our Race.' One
particular page of one of them I have had in my mind’s eye ever since—the page giving the descent of the Irish HEREMON, who married our Princess Royal of Judah, from Zerah son of Judah.

“Having been permitted last year to establish (in ‘TARA VINDICATTA) the identity of the original ‘Cretan’ Zeus or JUPITER with the Scriptural patriarch JUDAH, which I had only seen hinted at in Mr. Feilden’s writings and your own, I have to-day been finally led to see that your identification of the Dardanus, or Darius, of the old Trojan genealogies with the Darda or Dara, son of Zerah, named in 1 Chron. ii. 6, is unmistakably correct. Thus, by both his sons, Judah is the great ancestor of our many converging Royal Lines, in token of the fulfilment to him of the promise of

"PERPETUAL SOVEREIGNTY.

“With brotherly greetings and good wishes,

“I am yours sincerely,

“OXONIAN.

“LUGANO, June 14th, 1904.”

HOUSE OF DAVID “A.”

(According to Matthew.)

of the law," and adopted by Joseph, the son of Heli (× Mary) as his first born Son and Heir, he having been born in his house (Gen. xv. 23), and even the "Code Napoleon" recognizing that: "of the child of a wife, the husband is the father"—all other things being fulfilled in justice and righteousness (Matt. i. 19). So Joseph knew not Mary, as his wife, until she had brought forth this her first born son. But such children as were born unto them afterwards, were by double descent and according to the flesh descended from Solomon and Nathan, the sons of David.

HOUSE OF DAVID "B."
(According to Luke.)


Now Joseph and Mary had other sons and daughters who were thus children of both Solomon and Nathan, and the lines of some of them, and of their connections, may yet be traced.

HOUSE "C."

The foregoing is but one of dozens of methods of spanning both the Irish and Scotch, and also the English lines, many of which spans will be given later on.

---

**HOUSE OF AARON (High Priests).**

riah the High Priest — Seraiah (slain by Nebuchadnezzar)—Josedech (H. P. at the Captivity)—Joshua, (High Priest at the Return from Babylon); and so on in Aaron's family down to Joida the father of Anna and Elizabeth, the first of whom (Anna) married Joseph, the father of the Virgin Mary, and the second of whom (Elizabeth) married Zachariah, the father of "John the Baptist."

HOUSE OF JEREMIAH.

From Aaron to Shallum inclusive, 19 generations inclusive: Shallum — Hilkiah — JEREMIAH — Hamutal × K. Joslas — Zedekiah—TEA TEPHI, (one of "the King's daughters"), × EOCHAIDH, the "Heremon" of Ireland, King of the Milesians, and Son of Milesius, the descendant of Zerah.

HOUSE OF ANATHOTH.

The title to Libnah, and Anathoth traced: Shallum, the High Priest, owns Libnah and Anathoth; He and Hilkiah retain Libnah and thus Jeremiah, the son of Hilkiah, is known as "of Libnah," and Anathoth is deeded to Shallum, the brother of Hilkiah. But for reasons, lack of posterity, or others, Hanameel, the son of Shallum, son of Shallum, gives a quit-claim of Anathoth to Jeremiah, who purchases it with great ceremony; and places the title deeds in the hands of Baruch, to conceal (bury) in "an earthen vessel" (the Meregech, or Mausoleum, of Tea Tephi, eventually!) against the need thereof in latter days.

Jeremiah's heirs, therefore, must recover title in due time, (not yet expired 1906 A. D.); and, when these deeds are discovered. The heirship went to Jeremiah—Hamutal—Zedekiah—Tea Tephi, and thence to her own heirs, the royal line of Ireland, Scotland, and England; i. e., they inhere now to Edward VII; thus to his son George, Prince of Wales next; and to his grandson, Prince David!

THE HOUSE OF SOLOMON (Via Matthew I); Vide David "A."

THE HOUSE OF NATHAN, (Via Luke III); Vide David "B,"
THE HOUSE OF TEA TEPHI (Via Erin); Vide David "C."

HOUSE OF THE MACCABEES.

A BLOCK OF IRISH DATES.
(See diagram, page 82.)
Harmonized with General Chronology.
And covering the Times (497 years), from Parthalon's Exodus from Asia, to the Milesian conquest of Ireland. Parthalonians 150 plus 150, or 300 years; Neimhedians 50 years; Formorians 17 years; Fir Bolgs 37 years; Danaans 93 years: Vide besides dates as given in Our Race Series for additional synchronisms, O'Halloran, Vallency, etc.

TABLE.

<table>
<thead>
<tr>
<th>Event</th>
<th>Year 1</th>
<th>Year 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saul annointed King in Israel</td>
<td>2909 A.M.</td>
<td>1090 B.C.</td>
</tr>
<tr>
<td>Saul, 25th y. Parthalonians leave &quot;Asia&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>via Greece, and along Mediterranean,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Africa, Spain, etc.</td>
<td>2934</td>
<td>1065</td>
</tr>
<tr>
<td>Omri, 9th y. Parthalonians enter Ireland</td>
<td>3084</td>
<td>1015</td>
</tr>
<tr>
<td>Uzziah, 32 y. Neimhedians enter Ireland</td>
<td>3234</td>
<td>765</td>
</tr>
<tr>
<td>Hez. 6, Hos. 9th y. Fir Bolgians enter Ireland</td>
<td>3284</td>
<td>715</td>
</tr>
<tr>
<td>K. Breas, 7 y.</td>
<td>3309</td>
<td>690</td>
</tr>
<tr>
<td>K. Nuadh, 20 y.</td>
<td>3316</td>
<td>683</td>
</tr>
<tr>
<td>Man., 14 y. Danaan Influence,</td>
<td>3321</td>
<td>678</td>
</tr>
<tr>
<td>Luigha, 40 y.</td>
<td>3336</td>
<td>663</td>
</tr>
<tr>
<td>Nabopolassar's Era and Access,</td>
<td>3374</td>
<td>625</td>
</tr>
<tr>
<td>Eochaidh, 80 y. old. R. 1 y.</td>
<td>3376</td>
<td>623</td>
</tr>
<tr>
<td>Carmada, 3 y.</td>
<td>3377</td>
<td>622</td>
</tr>
<tr>
<td>Pharaoh Necho, 16 y.</td>
<td>3384</td>
<td>615</td>
</tr>
<tr>
<td>Melesius Slays Ethbaal</td>
<td>3386</td>
<td>613</td>
</tr>
</tbody>
</table>
ROYAL GENEALOGIES.

Milesius marries Scotia in Egypt, 3388 A. M. 611 B. C.
Heber born in Egypt, 3389 " 610 "
Amhergin born in Egypt (Flacha K.) 3390 " 609 "
Milesius returns to Spain, 3394 " 605 "
Milesian Conquests Carmada ally, 3395 " 604 "
Milesius visits Ireland, marries Miriam, 3396 " 603 "
Eochaidh born, 3397 " 602 "
Pharaoh Pseimnis, 6 years, 3399 " 600 "
Bille dies in Spain. K. McGream, 3400 " 599 "
Pharaoh Hophra, 25 years, 3405 " 594 "
Muriam returns to Ireland, 3412 " 587 "
Tea Tephi born, 3412 " 587 "
Mileso-Spanish Inf. in Erin, 17 y., 3414 " 585 "
Heber joint K. with Milesius, 3416 " 583 "
Heremon goes to Orient, 3417 " 582 "
Siege of Tyre, Jer. to Egypt, 3418 " 581 "
Heber and Eochaidh assoc. Kgs., 3422 " 577 "
Milesius invades Ireland, Jer. to Spain, 3430 " 569 "
Ezekiel's last Vision (xl. 1), 25th y. of Captivity, 3430 " 569 "
McGream defeated. Milesian Conquest, 3431 " 568 "
Jeremiah and party to Belgium, 3431 " 568 "
Rivalry of Heber and Eochaidh, 3432 " 567 "
War. Death of Heber. Jer. arrives, 3433 " 566 "
Marriage of Tea Tephi and Eochaidh, 3434 " 565 "
Irial born, 'God is on Guard,'" 3434 " 565 "
Tara at height of Glory, 3440 " 559 "
Death of Tea Tephi, 3448 " 551 "
Death of Eochaidh; Iriadh K., 3450 " 549 "

(TO BE CONTINUED IN MAY, D. V.)
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CONTENTS:
ROYAL GENEALOGIES.

"The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet; until He cometh to Shiloh;—and unto Him shall the gathering of the People be." Gen. xlix 10.

THE GENEALOGY OF JESUS CHRIST.
—(Matthew i, 1-17, and Luke iii, 23-38, Harmonized.)—
To which is added, as collateral matter, the Pedigrees of
KING EDWARD VII:
and of
GOVERNOR GURDON SALTONSTALL,
(through Grace de Kaye and Muriel Gurdon.)
(To be continued D. V. in June 1907.)
DIAGRAM

THE POSTERITY OF THE SIX SONS OF ODIN AND FREA;

Followed Consecutively, and in Parallel Paragraphs, down far enough for Collateral Comparison; and for Junction with the Lists given elsewhere; q. v.


ROYAL GENEALOGIES.

(Topic Continued from April.)

HOUSE OF ODIN.

These are the generations of Odin, from Sceaf and his ancestors:

Judah × Tamar — (Pharez, and Zerah, his twin brother of "the Scarlet Thread," to wit:) Zerah—Ethan—Mahol—Darda, or Dardanus—Erichthonus—Tros—Illus—Laomedon — Priam, (and Tithonius, the father of Memnon)—(Hector, the father of Polydore, progenitor of the Charlemangians, q. v.) and a Daughter × Memnon, her cousin — Thor — Hlortha — Einridi — Vingerthor — Vinges — Moda — Magi — Sceaf, (whom some say was born in the Ark, and others confuse with Seth; but he was far later than the Exodus of Israel), his son, Bedwig—Hwala—Hadra—Hermon (Itermon)—Heremad — Scealdna — Beaw — Taetwa —GEAT—Flocwal (Godwolf)—Flokwal (Flonwolf) — Folcwaldus (Frithawolf) — Flym (Frialef) — Fredulfe (Frithowald)—Odin × Frea, (or Wodin and Friga)—They had six sons, to wit: Waegdaeg, Bældaeg, Yngvi, Sexanot, Wecta, and Skiiold; from whom descend all of the most prominent Royal lines in present Sceptal activity in Europe, q. v., jointly and severally, as herein-after collimated towards Prince David, Son of George, Son of K. Edward VII of England, who also derives his "Divine Right" by direct descent from David and Zerah and from each one of the six sons of Odin × Frea, descendants of Judah, whose scepter is practically universal, as we shall see anon.

HOUSE OF IRELAND.

Milesius × Scotia, daughter of Pharaoh Necho (2) × d. of MacGreme, s. of Carmada—Eochaidh × Tea Tephi, (daughter of Zedikiah, and Granddaughter of Josiah × Hamutal (daughter of Jeremiah of Libnah) Heber, and Amergin, the Druid, the Milesian High Priest of Baal,—The son of Heremon (× Tea Tephi;) was Iriadh Faidh—Elthriial—et cetera, vide House of David "C."
HOUSE OF FIÁCHIA, (to Dorn Adilla).

K. Aongus the Prolific — Fiáchla — Oíollá — Fergusard — Forgo (Fergus I) — Maine — Dorn Adilla — Raghein (and Reuda anon.)

HOUSE OF DORN ADILLA "A" (to Cadalanus).

Dorn Adilla—Raghein—There—Rosin (Suire) — Sin — Deaga — Jair—Eogan—Idersceol—Cadalanus × Europa (q. v. below).

HOUSE OF DORN ADILLA "B" (to Europa).


HOUSE OF DORN ADILLA "C."

"C." Dorn Adilla — Reude, or Ruthrus — Rosin — Sin, or Finan — Durtus — Dotham — Cormac Mor × Crithe — Europa × Cadalanus — Corbed I — Dair Dorn Mor — Corbe Con, or Corbed II — Luctacus — Daughter (n. n.)—Son (n. n.)—Morgaldus, or Morga Lambra × Cilhne — Conarius More × Sarld (d. of Con of the Hundred Battles)—Ethodius I (Ralda)—Ethodius II — Athirico — Cormac — Fin Cormac—Romaich—Angus—Ethodius III—Erch × Rocha (d. of Eogan, and sister of Conal, q. v.)—Fergus II More—Dongard—Conran—Aidan—Eugene, or Ethodius IV—Donald IV—Dongard—Eugene, Ethach or Ethodius V—Findan—Eugene VI, or EthAf—Ethasfind or Ethfin—Achalis, or Ethas—Alpin—Mac Alpin or Kenneth I. K. of Scotland, et cetera.

HOUSE OF CRITHE.

Rosin (son of Reuda, son of Dorn Adilla—n. n. (brother of Finan)—Evenus—Gillus—Crithe × Cormac More—Europa × Cadanlanus, and others, vide Chart)—Corbed I (Fin Corbe) see above.

HOUSE OF CON (of the Hundred Battles).

K. Aongus the Prolific (Tuirimheach)—Eanda, (and Flachia elsewhere); But K. Eanda Aighmach—Labhra Luire (or Suire)
ROYAL GENEALOGIES.


HOUSE OF ART AONFHIR (to Rocha, &c.).
K. Con of the Hundred Battles—Art Aonfhir—Cormac Ulfhada—Lairbre Lif—Flachadh StREAT—Muireadhach Tireacle—Eochaidh Mordh'hain—Nial of the Nine Hostages—Eogan—Rocha (Conal, Ercha, and Muireadhach; anon)×Eric (son of Ethodius)—(Loarne, anon) and Fergus the Great II—Dongard, &c.

HOUSE OF MORG'A LAMBA (by Line).

HOUSE OF MORG'A LAMBA (by Kings).

HOUSE OF CORMAC (by Line).
Cormac—Fin Cormacus—Feidlitimeth Rammath—Eangusa Einlin—Feidlimeth Aslingreth—Eangusa Fear—Eocha Muin (Remair)—Eric, (Erch or Erth)—Fergus II More—et cet.

HOUSE OF CORMAC (by Kings).

HOUSES OF SCOTLAND.
HOUSE OF CONAL (Son of Eogan) Columba "A."
Eogan (Son of Nial of the Nine)—Conal—Muireadhach—Mirtough—Fergus×Earcha (d. of Loarne)—Fedlinid×Ethne—St. Columba.

HOUSE OF ST. COLUMBA "B."

HOUSE OF LOARNE (Son of Erc) Columba "C."
Erc×Rocha—Loarne—Earcha×Fergus (son of Conal)—Fedlimid—St. Columba.

HOUSE OF MUIREADHACH (Son of Eogan).
Eogan (son of Nial of the Nine)—Conal—Muireadhach×Earcha (daughter of Loarn)—Conal—Fergus (not to be mistaken for Fergus More, any more than Fergus, son of Mirtough, is to be so taken). The fact is the numerous Fergus-es have misled many previous Genealogists quite as much as the Zerubabels of the Bible have confused the right division or harmonization of the words of truth.

HOUSE OF BEATRIX.
Alpin—Kenneth MacAlpin—Constantine—Donald VI—Malcolm I—(Morgallus, q. v. elsewhere) and Kenneth III—Malcolm II—Beatrix×Albanach, q. v.

HOUSE OF ALBANACH (Thane of Scotland).
Malcolm II—Beatrix×Albanach, Thane of Scotts Islands—Duncan I—Malcolm Canmore×St. Margaret (vide Egbert’s line, Wessex)—David I, [his sister Mathilda×Henry I]—Prince Henry, son of David I,—Earl David—Isabel×Robert Bruce III, q. v.

HOUSE OF BRUCE.
Robert de Bruce—Robert de Bruce—Robert Bruce I—Robert
ROYAL GENEALOGIES.


HOUSE OF MORGALLUS (Father of All the Stewarts).


HOUSE OF FLEANCE.

Alpin—Kenneth MacAlpin—Ethus—Constantine III—Constantin—Constantin IV—Kenneth IV—A Daughter who x A Son of Grimus—Banquo—FLEANCE x NESTA or Mary (daughter of Gruffydh, son of Anghared x Llewellyn, q. v.)—Walter—Alan—Alexander—Walter II—Alexander II—John—Walter Stewart II x Mabel—Robert II, etc.

HOUSE OF MATTHEW STEWART I.

James, Lord John Hamilton x Mary Stewart (d. of K. James Stewart II)—Elizabeth Hamilton x Matthew Stewart I—John Stewart II x Mabel—Matthew Stewart II x Margaret Douglas—Lord Darnley (Henry Stewart) x Q. Mary, (d. of James Stewart V)—K. James Stewart (VI) I—Elizabeth Stewart, Q. of Bohemia—Sophia x Ernest Augustus—George I, &c.

HOUSE OF STEWART, OR STUART.

Malcolm I—Mogalus—Grimes—n. n.—Banquo — Fleance x Nesta or Mary, q. v.—Walter I—Alan—Alexander—Walter II—
Alexander II—John Stewart—Walter III, × Margory Bruce, q. v.,—K. Robert Stewart II—K. Robert Stewart III—K. James Stewart × Joanna Beaufort, q. v.—K. James Stewart II—K. James Stewart III, × Margaret of Denmark, q. v.—K. James Stewart IV, × Margaret (Tudor), q. v.—K. James Stewart V, × Mary of Lorraine, q. v.—Queen Mary of Scotland, × Henry Lord Darnley (Stewart), q. v.

HOUSE OF DARNLEY, (Stewart) “A.”


HOUSE OF WALTER (Stewart II) “B.”


HOUSE OF HAMILTON.

ROYAL GENEALOGIES.

HOUSE OF DOUGLAS.

HOUSES OF WALES.
The HOUSE OF LUD (Lear, Penardim, Bran, Caradoc, et cæt.)

THE HOUSE OF HOWEL THE GOOD.
Odin×Frea—Waegdaeg—Siggegar—Saebald—Siggoth—Saebald—Saefugel—Suartha—Seomel—Wester—Wilgils—Wyscfrea—Yffe—Ella—Acca×Cadwan (of Bell or Hell, q. v.)—Cadwallon—CADWALLADER, the Blessed—Edval, King of Wales—Roderick (and Elidare, anon)—Conan—Esiith×MERFY [son of Gwyriad, son of Elidare, above]—RODERICK, d. 877—CADELT—I (and Amarawd anon)—HOWEL the Good×Elen (vide House of Lud)—Owen—EINEON (and Meredith, anon)—Tewdor (the earliest Tudor!)—RHYS×GUALADIG (vide, House of Conan)—Gruffyédh—Rhys—Gwenllian—Gronw—Tudor—GRONW×GWERFILL (descendant of Conan, and of Meredith, and of Amarawd, as follows:
HOUSE OF CONAN "A."

Owen, above, had Meredith—Anghared×Conan—Rhywalon—Gualadig (above), with posterity as given down to GRONW.

HOUSE OF BLETHYN, OR CONAN "B."

Conan and Anghared also had—Blethyn—Meredith—Gruffydh—OWEN who×GWENLHIAN descended from Amarawd, as follows:

HOUSE OF AMARAWD, (Uncle of Howel the Good).

Amarawd, son of Roderick, above—Edwal, (and Elis anon)—Meyric—Edwal—Jago—Conan—Gruffydh—Owen—GWENLHIAN×OWEN, as above: (but Owen, the father of this Gwenlaln, also had a son, named Idrwerth, of whom later). So Owen×Gwenlhian, as above, had—Gruffydh—Llewellyn—Eva—Gwerfill, the one above referred to as × to Gronw, whom we have now reached by four lines; they therefore had—Tudor×Margaret, descendant of Idrwerth, son of Owen, above; to wit:

HOUSE OF IDRWERTH.

Idrwerth—Llewellyn—Gruffydh—Llewellyn—Caterin—Ellnor—Margaret × Tudor, as above—Meredith—OWEN TUDOR × Margaret—Edmund—Henry VII × ELIZABETH—Margaret × Archibald Douglas—Margaret × James IV—James V—Mary, Queen of Scotland; but Margaret had, by × with Archibald Douglas, a daughter Margaret, who was mother of Henry, Lord Darnley, who × Mary, (his cousin), Queen of Scots—James (VI) I—Elizabeth, Q. of Bohemia—Sophia × Ernest Augustus—George I—George II—Frederick—George III—Ernest Augustus—Adolphus, Duke of Cambridge—Mary Adelaide × Francis, Duke of Teck—Victoria Mary, Princess of Wales × George, P. of W.—Prince David.

HOUSE OF AMARAWD (continued, via Elis).

Elis—Trawst—Llewellyn, also × Anghared—Gruffydh—NESTÁ, or Mary × FLEANCE, whence—Walter—Alan—Alexander—Walter II—Alexander II—John—Walter Stewart × Marjory Bruce, q. v., on other lines.
ROYAL GENEALOGIES.

HOUSE OF ANNA, (Consobrina of MARY, the Mother of the LORD).


HOUSE OF ANNA Consobina of the Virgin). “B.”

This alternate descent is given on account of the High Authority of its adherents, and because in effect it does not alter the descent of the Welsh line save as to the paternity of Joseph, the father of Anna—i. e., as to whether he was Joseph of Arimathea, or Joseph, whose other daughter was Elizabeth (×Zacharias).

Rev. William H. Milner, “Oxonian,” who has carefully verified many original MSS. in England, favors it as of primary value. The first authority given is that of Professor Rhys, (Celtic Professor of Oxford University), and Mr. D. Brynmor Jones, LL.B., in their “Welsh People.” Dealing with the history of Bran the Blessed, father of Caradoc, or Caractacus, the grandfather of Linus and Claudia, named by St. Paul, and related to him, they admit they were a royal Christian British family, taken captive to Rome, and that the granddaughter, Claudia, married the Roman Centurian Pudens, in charge, and eventually their home giving shelter to St. Paul during his parole in Rome.

Bran’s mother was the sister of Bell or Heil, the Son of Anna. The genealogy of Owen, King of South Wales, the son of the celebrated Hewel Dda, the famous law-giver of Cambria,” is traced back through 34 generations to the above Bell or Heil, Son of Anna. Owen’s mother was Elen. In the same Section she is traced through 30 generations to Constantine, the Son of Helena, who is shown by the late Mr. Morgan, “Paul in Britain,” to have been 8th in descent from Bran.

Now two ancient authorities, one an MS. in the library of
Jesus College, 13th century, and the other incorporated into the official "Annales Cambriae," 10th century, describe this Anna, mother of Bell, as being the cousin of the Blessed Virgin. Mr. Morgan quotes an early, and well known Eastern tradition to the effect that Joseph of Arimathea, who founded the first British Church at Glastonbury, was the uncle of the Virgin, or at least the younger brother of Hell—then and still generally regarded as the father of the Virgin.

Now all this evidence, based upon the misunderstanding of Mary’s own and actual pedigree, requires rectification without essential variation, and it is of small consequence whether Joseph of Arimathea (near Nazareth), was the son of Matthat, (as is very possible!) or Anna was the sister of Mary. That they were of very close kinship all tradition maintains, and whether the descent is from Nathan or Solomon, it is certainly from David.

Taking the vital fact that by record “Joseph of Arimathea was the brother of Hell and the son of Matthat,” he was certainly the uncle of that Joseph who married the Virgin, and thus her uncle by marriage, and the converging lines of tradition voice the argument that Joseph of Arimathea, Lazarus, his sisters, Mary and Martha, Mary Magdalene, Simon Zelotes, and others found refuge in Cambria, via Marseilles, immediately after the first persecution of the Church, (by St. Paul).

William of Malmesbury says that Joseph of Arimathea had a grandson born in Britain, named Hellas, that is Hell, the founder of a dynasty of princes. This is manifestly the same as that Hell, also called Bell, son of Anna, and this Anna, “cousin” of the Virgin, whether by marriage or direct descent, was thus at any rate the ancestress of the Welsh and Tudor princes, whose dynasty succeeded to the English throne in the person of Henry VII, from whom all the Georges, and Queen Victoria, and Edward VII, and Victoria Mary, and Prince George, both of Wales, and little Prince David derive their descent. Also by a careful comparison of Anderson’s "Royal Genealogies," we find this same descent made out, to wit:

Joseph—Janna—Melchi—Levi—Matthat, (Luke iii. 24)—(Hell), and Joseph of Arimathea (two MS. Jesus College; “Annales Cambriae;” Morgan; Professor Rhys, and Mr. D. Brynmor Jones; William of Malmesbury; Anderson, etc.)—Anna—Penar-
dim and Beli or Heli—from each and both of whom, the descent is clear and direct by several lines to Prince David. Vide Houses of Lud, Lear, Penardim, Beli, Gladys, etc., all of which is outlined in the following Harmony:

HOUSE OF ANNA, "B."

(Luke III.) (Matt. I.)
Matthat. Jacob.

Joseph of Arimathea; and Heli. Joseph.
Anna. Mary.

"Adopts"

Penardim; and Bell, (Heli, etc.)

Gladys.

Cadwan.

Elen. Howel.

Tudor.

Prince David.

HOUSE OF GLADYS.

Lud or Baran—(Lear×Penardim) and TENUANTIUS — Cymbeline — Arviragus — Marius — Eurgen — GLADYS × LUCIUS, (son of Coel, son of Cyllinus, son of Caradoc, son of Bran the Blessed (Morgan, and Rhys) son of Lear, (who was the son of Lud), and of Penadim, the Daughter of Anna, "Consobrina" of Mary, the Mother of the Lord). Now Lucius and Gladys begat the following generations—Gladys—Strada—Helena—Constantine—Constans, etc., to Elen×Howel the Good (q. v., elsewhere).

HOUSE OF ST. PAUL.

Paul, "A Son of Benjamin;" (but nominally a "Jew," as were all Benjaminites Geographically, and per alligence, so long as they remained attached to that Kingdom, to wit: from the death of Solomon, to the defeat of Cestius, 65 A. D.: as
prophecied by Nathan, Jeremiah, and Jesus, and recorded by Josephus, vide Study No. 16, p.p. 240-244).

Paul was the son of a Jewish lady of Tarsus, who seems to have married Pudentius, a Roman Knight, (who may also have been a "Jew;") his brother was Rufus, the son of Pudentius, the Centurian, who brought Caractacus and his family to Rome.

Among these royal British prisoners was Gladys, daughter of Caractacus, and Linus, whom subsequently Paul made a Bishop, and sent back to England (Wales). In the meantime the Emperor Claudius adopted Gladys and named her Claudia, and it was this Claudia Raffina, celebrated in the verse of Martial, who married Rufus, or Pudens, Paul's brother.

In their palace, the Titulus, the first Church of Rome was established. Four children, St. Timotheus and three others, all martyrs, were the result of this marriage. (Vide Study 16, p.p. 147-8, etc.)

That Paul was a Jew he testifies himself (Acts xxi. 39; xxii. 3), and 'a Pharisee, the son of A Pharisee" (Acts xxiii. 4;) nevertheless a free-born Roman (Acts xxii. 25-26!) and withal an "Israelite"—of the Tribe of Benjamin (Rom. xi. 1).

In this connection the following article comes to me by foreign mail just in time to supplement our treatment of this topic: It can be indefinitely amplified, as one will find by reading Study No. 16, but of itself is quite enough to show The Continuity of the English Church—that of Our Race!

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THE CHURCH (or Bethel) OF ISRAEL.

[Reprinted from the “Bath Chronicle,” June 28, 1906.]

By Louis E. De Ridder.

"The Earliest British Church was a Christian Israelitish Church, founded within about five years after the Crucifixion of our Lord, by some of His personal friends who ministered to Him whilst upon earth, and upon one of whom He performed one of His most notable miracles. Baronius states that Lazarus, Mary Magdalene, Martha, with her handmaiden Marcella, Maximus, another disciple, and Joseph of Arimathea, migrated to these islands and died here, and we know that the Church at Glastonbury claims to be the first English Church, and founded by Joseph of Arimathea. The claim of the English Church to be the premier Church of Christendom has been well authenticated and upheld.
Some authorities state that St. Paul visited this country during his voyages and ministry. We also know that many of the then Royal family of Britain were his close friends whilst he was in Rome, and he mentions some of them in his second Epistle to Timothy, ver. 21, Elibulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Now the question arises, Would these beloved of the Lord have come to these islands if they were not "Divinely led" to join members of their own race and to found the first Church amongst them, we might say the first Established Christian Israelitish Church?

We know now from the researches of hundreds of learned men, that the inhabitants of these islands were undoubtedly Hebrew. Especially was this so in the West and North, and Ireland.

Taliesen, the great Welsh poet, was Hebrew, and stated that he received his lays in the Hebrew tongue, and wrote them in Hebrew, so that they should be understood by the people.

Then we have the late Canon Lyson, of Gloucester Cathedral, stating in 'Our British Ancestors, Who and What were they?' that the whole foundation of the English language as we now use it is either Hebrew or Chaldee. Other clergymen have stated that the Welsh is the nearest approach to Hebrew of any language. To sum up the whole bearing of recent scientific research, we can only come to this conclusion, that the first early Church in this country was an Israelitish Christian Church established in the midst of an Israelitish nation.

To-day that same Israelitish Christian Church is working amongst us blindly as the Established Church of the land, using an Israelitish Ritual, and professing to be God's Chosen People, praising and praying God as Israel, and the reader has only to take and read carefully the English Book of Common Prayer as used in our churches to-day to see that this is the case. I will just take a few points to illustrate this. In the 'Te Deum' we have—"We therefore pray Thee, help Thy servants, whom Thou has redeemed with Thy precious blood.

Make them to be numbered with Thy Saints; in glory ever-lasting.

O Lord, save Thy people: and bless Thine heritage."
This last in another part of the Service is proclaimed twice or thrice every Sabbath thus:

Priest: Endue Thy ministers with righteousness.
Answer: And make Thy chosen people joyful.
Priest: O Lord save Thy people.
Answer: And bless Thine inheritance.

If you search the whole Bible through you will find there are no other chosen people of God, or God’s inheritance, than His People Israel, who are called His Saints.

Deut. vii. 6 says: For thou (Israel) art an holy people unto the Lord thy God: the Lord hath chosen thee to be a special one unto Himself, above all people that are upon the face of the earth.

Deut. iv. 20: But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance as ye are this day.

In II. Samuel xxvi. 3, Israel is called ‘the inheritance of the Lord.’

In Solomon’s prayer, 1. Kings, viii. 51, he claims God’s mercy upon Israel. ‘For they be Thy people, and Thine inheritance.’

In ‘The Litany’ the first prayer is ‘Remember not, Lord, our offences, nor the offences of our forefathers: neither take Thou vengeance of our sins: spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy precious blood, and be not angry with us for ever.’

And at the end of the prayer commencing ‘O God, merciful Father,’ the people respond ‘O Lord arise, help us, and deliver us for Thy Name’s sake.’

Then the Minister says—‘O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.’

People respond—‘O Lord arise, help us, and deliver us for Thine honour.’

Then further on they say—‘Mercifully forgive the sins of Thy people.’ If this is not Israel praying to the God of Israel, what is it? No people other than Israel have the Godgiven right to use this language or to call God’s Name or Honour in question but Israel.

Let any reasonable man or woman take this Prayer Book and test it with God’s inspired Word, ‘The Bible,’ and they will come to this conclusion, That the British Race (or Covenant
Race) are indeed God's people Israel and the Established Church of our Lord is an Israelitish Church and in continuity of the Christian Israelitish Church established in this country by the personal friends and disciples of our Blessed Lord, the Redeemer of Israel.

There was no other people but Israel who had need of Redemption or who were promised Redemption. But salvation was given to all the world by Christ through His Redeemed nation Israel as his Ministers. Judah in the land would not accept their Redeemer, and therefore were not Redeemed.

It is simply this, that in the ages which have gone we have lost the knowledge of our Race being Israel, and now by long research that knowledge is being restored. In 1723 Dean Abbadie, D. D., wrote that the Ten Gothic Tribes were the Ten Tribes of Israel. And many clergymen since have written that the Scotch, Irish and Saxons were descended from Israel.

The light of this great Truth is breaking brighter day by day, and the time will soon be here when people will be compelled by the mass of evidence to accept this truth, that the great British, or Anglo-Saxon Race, are indeed God's Israel and His inheritance."

### HOUSE OF TUDOR (A)

Owen Tudor x Catherine of France, d. Chas. VI, q. v.—Richmond x Margaret Beaufort, q. v.—Henry VII, 1509 x Elizabeth of York, q. v.—Margaret, 1539 x K. James IV of Scotland, next x Archibald Douglass, 1557.

### HOUSE OF TUDOR (B)

The fullest line. Teudos, (son of Regin, in the line of Lear x Penadim, to wit, Welsh line from Brutus, (Pantlywidd MSS. of Llanasannor), and collateral Welsh, Old British, from Anna, consobrina of the Virgin Mary.

TEUDOS—Margetuit—Ovei—Tancoyst—Hymeyt—Loumerc—Elen x Howel the Good—Owen—Elcon—TEWDOR—Rhys x Gualadig—Groffydh—Rhys—Gwenlhian—Gronw—TUDOR—Gronw x Gweffil—TUDOR x Margaret (daughter of Elinor and descendant of Cadwallader)—Meredith—OWEN TUDOR—Edmund—Henry VII—Margaret x Archibald Douglas—Margaret—Henry, Lord Darnley x Queen Mary—James (VI) I—Elizabeth,

HOUSES OF ENGLAND.

THE HOUSE OF WESSEX.


(TO BE CONTINUED IN JUNE, D. V.)
Closing Nineteenth Set.

THE OUR RACE

NEWS-LEAFLET

"The King's business requires haste."

Nineteenth Set. 13.
June, 1907.

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the General Press by the Author, and constitute a Monthly Letter to such as are interested in the Signs of the Times.

CONTENTS:

ROYAL GENEALOGIES.
"The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet; until He cometh to Shiloh;—and unto Him shall the gathering of the People be." Gen. xl ix 10.

THE GENEALOGY OF JESUS CHRIST.
( Matthew i. 1-17, and Luke iii. 23-38, Harmonized.)—
To which is added, as collateral matter, the Pedigrees of
KING EDWARD VII:
and of
GOVERNOR GURDON SALTONSTALL,
(through Grace de Kaye and Muriel Gurdon.)
(To be continued D. V. in July 1907.)
Mr. Totten is preparing for publication the genealogical record of all of the descendants (both in the male and the female lines) of Anthony Thacher, 1st, of Yarmouth, Mass., and of his nephew, Rev. Thomas Thacher of Weymouth, Mass., and Boston, Mass. The manuscript of the work has at this date attained voluminous dimensions, and at present Mr. Totten is engaged in compiling the records of the recent and present generations of this prolific family. He desires to communicate with all direct or collateral descendants of these two progenitors, and also all those interested in the subject matter; and will gladly, upon application, furnish blanks prepared for individual records, which records will be embodied in his work.


Notice.—My brother (above named) will be glad to learn of the names and addresses of any Thatchers in any part of the world; so if my own constituents scattered throad so widely will make a transcript of the Directory of their locality and forward it to him; or put the same, with his address, into the hands of some Thatcher whom they know or hear about, they will confer a favor upon all concerned.

C. A. L. TOTTEN.
ROYAL GENEALOGIES.
(Topic Continued from May.)

HOUSE OF WILLIAM "THE CONQUEROR".

Branch A. From Jacob. Hypothetical; Line intermarries by female line far adown the direct descent from Odin and Frea.

Benjamin, a wolf,—in the morning he devours the prey (1066 A.D.); in the evening he divides the spoil, in the Dooms-day book! See Blessings of Benjamin, by Jacob, and Moses; and note that the name of one of Benjamins sons, on entrance into Egypt was—Naamah, taken to be the patronymic of Norman.

This Tribe went into Captivity with the Jews, (Tribe of Judah), to Babylon, and returned with them; spreading out thereafter over all Gilead, the territory of Northern Palestine, according to prophecy (Obadiah 19).

Here it was, in Galilee, and among them, that the Lord obtained all of his Apostles, and the main body of his disciples, for they were left there for a Light unto Israel, as intended at the separation of the two Kingdoms into "Israel" and "Judah," Samarla and "Jerusalem," (I Kgs. xi. 26-36-40).

So Benjamin, for David's sake, was left out, as the 1-10th (I Kgs. xi. 30-36), and fraternized with Judah after the division. And Benjamin accepted Christianity, and became its most ardent promulgator (Paul, Rom. xi, 1, and others). They, like Paul, were only nominally, or by allegiance, 'Jews," but were not so by blood: for even the Capital City, Jerusalem, was in the land of Benjamin.

So Benjamin shared the fortunes of the Jews right down to the scenes preceding the fall of the city before Titus in 69 A. D.—But "not" the fate of the Jews!

For Benjamin was doubly warned as to when to desert the city of their own tribe, in that Jerusalem was in the land of Benjamin, and not in the Tribal Section of Judah, or "Jewry" proper.

This position of theCapitol and Capital, the one within the other, and both within the land of "Israel," (in that Benjamin
was in reality a temporary loan from that Kingdom), is significant of the exactness with which God keeps his contracts! He had a double promise to fulfil: first, to Judah—that the Sceptre should not depart from that tribe until the Age of Rest, or Millennial rule of the Messiah,—and second to David,—that he should never want a man to sit upon his throne judging the Tribes of Israel.

Therefore, contemplating the separation of the two Houses or Kingdoms, it was necessary to leave at least a single tribe with "Judah" as a representative of "Israel." So he selected that of Benjamin, (so closely related to Joseph, Ephraim, and Manasseh!), and left it with "Judah"—having already seen to it that the Temple, King's House, and Capital was in the land of Benjamin—or "ISRAEL"!

Thus both contracts were in force, as to Sceptre, and Line; and so remained until the sudden siege of Jerusalem by Cestius was even more suddenly raised, and Benjamin fled, Vespasian and Titus came, the city fell, and Judah was scattered—unto this day!

Meantime, with Dan and Simon in the Van; the Saxon tribes as the main body, moving like young lions westward across Europe, parting the nations amongst them, and crushing even the legions of Rome out of their way; and with Benjamin now in the wake, and blindly led towards its fellow tribes, vast History was at work, and the Mills of God were grinding slowly—but exceedingly sure!

Flesh and Blood does not reveal the beauty of such consummate action towards its intended end, but happy are those unto whom the Spirit of the Father listeth to whisper such facts to the hearts of his followers to justify their faith! Yea, and sad indeed is the dilemma of such as find no consolation in the contemplation of the Philosophy of Israel's history and progress towards Empire!

In the first place Jeremiah was explicit as to when and why they were to desert from Jerusalem (Jer. vi. 1); and the Saviour, too, added impress to this prophecy in his own anxious solicitude for his followers (Matt. xxiv. 15-22).

Hence, acting under impulse from "both" standing warnings, and about as much later, or "after" the fall of the city, as the entire period of the Separation of the two Kingdoms to the fall of Samaria occupied before it, and indeed during all
this latter period, 457 to 1066 A.D., being of increasing evidence in Europe, we find these “Naamans” (under one who obtained control over them without divining the divine purpose for which it was allowed), we find these Norman-Benjaminites swarming into the West, and at last making short conquest and speedy division of the place set apart for Israel of old. (Vide the Blessings of Benjamin, by Jacob and Moses; and God’s message to David, at the mouth of the Prophet Nathan, as to the “place” where Israel and Judah should be gathered and established—no more to be pulled up!)

These Benjaminites, therefore, we take to be the Norsemen or Normans, Normans, who with wolves on the prows of their ships, came later but not least into England. Since when, and they more rapidly than any of the other tribes, all of them have become absorbed into one conglomerate people, and have dwelt in comparative peace, for all of their civil wars and rebellions looked towards greater rights and freedom (Magna Charta, the Commonwealth, the Revolution, 1776, etc.) re-“taxation” as at the first (1 Kgs. xi. 26-43; xii. 1-23), and above them floats the Lion of the Tribe of Judah, and the Unicorn of Israel, with Benjamin’s motto in between. Yea, and the very shadow of their Aegis protects the ancient Stone-throne, of their perpetual Empire, in a land of Covenanted safety—(Britham, a Covenant!) (They dwell alone, separated.)

NAAMAN, NORMAN, BRANCHES, LIGHTBEARERS!

It is remarkable, to say the least, to note how persistently the name of Norman, (Naaman) clings to Benjamin’s posterity. It means, primarily, “a shoot,” (perhaps Greek, “Neeman, Namas, pleasant”). We find the name used by no other tribe of Israel, but by Benjamin, first as a son (Gen. xlv. 21), second by Bela, his son, for a grandson of Benjamin (Num. xxvi. 40); and as a family name (Num. xxvi. 40). Again in 1 Chron. viii. 4; and still later as a great-grandson of Benjamin (the son of Ehud, or Abihud, 1 Chron. viii. 7).

Its use was as clearly patronymic to Benjaminites, as was that of “Dan” to the Tribe of Dan, who made such constant use thereof. Hence it is easily conceived that this particular family of “Naamites” became of distinctive prominence in due time, and came, as “Normans,” to be designative of the entire
tribe, even as that of Ephraim, from its leadership came to be the general name for all the Tribes comprised in the Ten-Tribed (in reality nine-tribed, while Benjamin tarried with Judah) Israel! or Samaritan Kingdom.

Benjamin, in whose territory even the City of Jerusalem lay, was left with Judah for a purpose; until Messiah came; then he was found spread far to the North, even all over Gilead (Obadiah 19!) not only Perea, but upon both sides of the Jordan, even all of both halves of Manasseh's vacant territory did he occupy in the Saviour's day; In those localities the Apostles and Disciples were selected in particular, and became light-bearers to the other tribes at the start; and conquerors at the end; until finally they themselves were absorbed and amalgamated with their brethren.

So there is always more and more to say about this peculiarly elected tribe—only lent awhile, for David's sake, to Judah. Thus we may reasonably identify them with the progenitors of the Normans of 1066, who followed William like wolves, ravening the prey and dividing the spoil (Gen. xliv. 27; Deut. xxxiii. 13) That they were ever a harbor of refuge, covered by the Lord all the day; and now sit safely, as it were, between the shoulders or supporters of the Lion and the Unicorn, or the emblems of the Remnant of Judah and the Ephraim of Israel, is sufficiently made out to make its demonstration sure. For a full discussion of all of these essential points and identities vide The Our Race Library.


From Odin and Frea:—

But, as to the direct descent of William, the Captain of this remarkable invasion, acquisition, partition, and final absorption, we are not confined to general terms, nor collateral faith and conviction as to the integrity of God's methods; see we them or not; for his descent from Odin and Frea, is "quite" as good as that of any other Sceptre-holder in the world, and all of the rights of all of the Lines and Houses are, in a most tremendously significant manner, led right down to Edward VII, and particularly to Prince David, his grandson, in a phenomenally remarkable manner, as we are discovering during this excursion down along them to their youngest heir apparent.
ROYAL GENEALOGIES.

So let us now resort to William's own descent from Odin and Frea, and thus from all above them.

But in passing note that the final moulding of the English tongue dates from this final invasion, for the incoming of the Normans completed the number of Ten Lost Tribes—found again!

Percentage of Anglo-Saxon words in the English Bible, 97; Swift, 89; Shakespeare, and Thompson, 85; Addison, 83; Spencer and Milton, 81; Locke, 80; Young, 79; Pope, 76; Johnson, 75; Robertson, 68; Hume, 65; Gibbon, 58. Marsh.

Of 100,000 English words, 60,000 are of Teutonic origin; 30,000 Greek and Latin; 10,000 from other sources.


Odin × Frea — Yngvi — Fiolner — Svegdir — Vanlandi — Vishur — Domaldr — Domar — Dyggvi — Dagr — Agni—Alrek — Yngvi—Jorund—Aun the Aged (note this Aun or On used in Seaxnots line vide House of Edicon)—Egil—Ottar—Adils of Upsala (a land famous for its earliest Bible)—Eystein—Yngvar—Brunt Onund—Ingrald the Cunning—Olaf the Woodcutter—Halfdan the Whitefoot—Eystein—Halfdan the Meek—Gudrod the Magnanimous—Halfdan the Black—HARALD FAIRHAIR—Rognwald—ROLLO—William—Richard — Richard — Robert—WILLIAM, the Conqueror—Henry IX×Matilda (daughter of Malcolm Canmore and St. Margaret), thus uniting the Old English, and more Ancient Scotch lines at once, and later on absorbing all the rest that are of any vital value, and uniting all Europe, as it were, through the influence of the Queens its rulers give and accept.

HOUSE OF NORMANDY "C."

THE HOUSE OF WILLIAM THE CONQUEROR. "D."

Here it is well to anticipate a little, and give a list of the actual line of succession from the days of William I (1066), to that of Edward VII (1906). It will be seen that the succession does not—and it never does in such premises, except along certain of the pedigrees—given in the Bible—follow the direct order of primo-geniture descent. Nevertheless, save in cases of usurpation, the rulers who succeeded to the Sceptre have the general pedigree behind their contentions, and the real line of direction is generally resumed further down the generations.

LINE OF REIGNS.

From William I to Edward VII: those *'d are in genealogical relation on the Chart. Their Queens indicate Collateral Houses, q. v.: Those o'd are collateral to Chart.

ROYAL GENEALOGIES.


The foregoing list, purely Regnal, shows the actual divisions of time or full punctuations in the period (840 years) between the time of William the Conquerer and the current year of Edward VII, (1066-1906). The years given are those of actual accession; and of the 49 subordinate periods but 17 were occupied by rulers found in lineal descent upon the Chart: these are all marked with an asterix (*).

Of the remaining periods, 26 are occupied by rulers having direct collateral connection with the lineal list, and all of their posterity inherit the resultant pedigree: and the rest (6), are harmonious breaks, bridged in the long line. The Houses of their wives bequeath to all the subsequent descendants the right to go back of such ancestors along these new lines to their own remotest progenitors.

As there are 49 regnal subdivisions in this period of 840 years it is manifest that the average length of each is about 17½ years, which we have (Canon of History), already found to be about the resultant rule from 1321 B. C. down to Victoria's
Jubilee, 1896. 17½ plus or minus: i. e., 17-18 years per regnal punctuation is the border-land of a reign.

HOUSE OF PLANTAGENET.


HOUSE OF YORK (White Rose).


HOUSE OF LANCASTER (Red Rose). “A.”


“B.” Returning to John of Gaunt—Henry IV × Catherine of France, who (2) × Owen Tudor—Edmund Tudor × Margaret Beaufort, as above—Henry VII × Elizabeth of York (uniting Roses)—Margaret of York × James IV (Stuart), et cet.

N. B.—John I, 1385, of Portugal × Philippa, d. of John of Gaunt, Duke of Lancaster, whose descendants, therefore, have benefit of this General Pedigree.

HOUSE OF DENMARK “A.” Native line from Oldest Times.

ROYAL GENEALOGIES.


DENMARK, LINE OF KINGS. (From Eric the Good).

HOUSE OF (DAN) DENMARK "B."


HOUSE OF (DAN) DENMARK "C."

"C." Consequently, returning now to Christian III, and coming down by the line of John, the brother of Frederick II, we have: Christian III — John — Alexander — Augustus — Frederick — Peter Augustus — Charles — Charles — Frederick William — William — Louisa — her son, Charles IX, who × Queen Louise, descendant of Frederick II, son of Christian III, and, as above, whose daughter was Q. ALEXANDRA.

HOUSE OF WITTEKIND (Descendant of Odin-Wecta).

Witekind the Great — Witekind II — Dietgrim — Ditmarus — Diedrick — Dedo — Diedrich II — Timo — CONRAD THE GREAT — Otho — Diedrich × Judith the Welf, whence as before to Q. Victoria, and to P. Albert, her consort, and by both to K. Edward VII, and Prince George of Wales, and Prince David.

HOUSE OF WETTIN (Odin-Wecta line, q. v.) "A."

Conrad I, 1157 — Otto Dives, 1190 — Dietrich, 1221 × Judith the Welf — Henry Illustris, 1288 — Albert the Degenerate, 1314 — Fred—
ROYAL GENEALOGIES.

erick Admorsus, 1324—Frederick Severus, 1349—Frederick Stren-
nus, 1381—Frederick I, 1428—Frederick II, 1464—Ernest, 1486—
John the Constant—John Frederick, 1554—John William, 1573—
John, D. of Weimar, 1605—Ernest the Pious, House of Saxe-
Coburg Gotha—John Ernest, 1720—Francis Josias, 1764—Ernest
Frederick, 1800—FRANCIS Frederick Anthony, 1806—Ernest
Frederick I, 1844—PRINCE ALBERT, 1861, consort of QUEEN
VICTORIA—Albert Edward VII, b. 1841 [N. B.—Above: FRAN-
CIS Frederick Anthony, 1806—VICTORIA × Duke of Kent—Q.
VICTORIA, etc.]

GOTHA BRANCH OF WETTIN.

"B." Ernest the Pious, 1675—Bernard, 1706—Anton Ulrich,
1763—George Fred. Charles, 1803—Adelaide, Dowager Q. of Gt.
Britain.

HOUSE OF EDECON (or Edeem).

Odin × Frea—Sexanot—JUDITH—*—Edecon — (Odoacer, and)
Aun, or On the Welf—Olfrigaud, W.—Ullagus, W.—Cadwin, W.—
Cathicus, W.—Ruthard, W. (and Adelbert, to whom we return
anon)—Guelph, Count of Altorf—(Edico, and) JUDITH × Louis
—Charles the Bald—Louis III—Charles the Simple—Louis IV
—Charles—Louis—Louis—Louis—Luis — Herman — JUDITH ×
Dietrich—Henry — Albert—Frederick—Frederick the Grave
—Frederick the Valiant—Frederick I—Frederick II—ERNEST
—John the Constant—John Frederick—John William—John, Duke
of Weimar—Ernest the Pious—John Ernest—Francis Josias
—Ernest Frederick—Francis Frederick Anthony, Duke of Saxe-
Coburg, Saalfeld (Belgium, Portugal, and English lines)—Mary
Louise Victoria × Edward, Duke of Kent—Q. Victoria—Edward
VII—George, Prince of Wales—Prince David.

HOUSE OF ADELBERT, (Son of Cathicus, see under Edecon).

Adelbert—Wolfhard—Boniface—Adelbert — Boniface × n. n.,
daughter of Hugo, line of Roger the Saracen, q. v.)—Azo I—Al-
bert Azo I—Hugo—Othbert—Azo II—Albert Azo II, Marquis of
Este, who × Cunegunda (of House of EDICO; of Guelf, son of
Ruthard, son of Cathicus. Return we therefore to Edico.
HOUSE OF EDICO (Son of Guelf, son of Cathlcus).


HOUSE OF ROGER THE SARACEN,
(From David, and Saladin, and Troy.)


HOUSE OF SKIOLD.


HOUSE OF OLDENBERG Since 1448.

Christian I, 1487 (see above)—Frederick I—Christian III—(two sons, Frederick II, and John; first by), Frederick II—Christian IV—Frederick III—Christian V—Frederick IV—Christian VI—Frederick V—Frederick—Charlotte-Louise×William of Hessa, 1867—Queen Louise×Christian IX (of John, son of Christian III, return therefore to John as above).

Branch II. Christian III—John, 1622—Alexander, 1627—Augustus, 1675—Frederick, 1728—Peter Augustus—Charles Anthon, 1759—Charles Augustus—Frederick William, 1816—William,
ROYAL GENEALOGIES.

1831—Louisa—Christian IX, 1818, in whom by his X with Queen Louise the two lines of Christian III unite, hence continuing—Queen Alexandra X K. Edward VII—George, Prince of Wales X Victoria Mary—Prince David.

THE HOUSE OF CAPET (Caperinglans, Capetians).


Back to Charles V, above—Orleans X Valentine (d. of Isabella, sister of Charles V)—Angouleme—Charles—Francis I, 1547—Henry II, 1559—Francis II X Mary Stewart (d. of James V, of Scotland, their children connecting with main stem).

Returning now to John, 1364, his daughter Isabella X Gian Gelenzzo, whose descent is as follows: Uberto (Vice Comes)—Obizzo—Theobald, 1276—Matthew, Imperial Vicar, 1322—Stephen—Goleazzo—Gian Galeazzo, 1st Duke of Milan in 1395 X Isabella, as above.


OLDER HOUSE OF CARPETIANS "A."


"B."

Philip III, 1285—Charles of Valois, 1325—Philip VI, 1350—John, 1364—Charles V, 1380—Charles VI, 1422—Catharina X Henry V of England—Henry VI, 1471, etc.

HOUSE OF LORRAINE.

Gerhardt of Alsace, 1050—Gerhardt, 1070—Thiery, 1115—Sigmund I, 1141—Matthew I, 1176—Frederick I, 1206—Frederick II,

HOUSE OF CASTILE "A."


HOUSE OF CASTILE "B."


HOUSE OF ARAGON. Castile "C."


HOUSE OF CASTILE "D." (Into House of Bavaria.)

ROYAL GENEALOGIES.

HOUSE OF BAVARIA.


HOUSE OF BURGUNDY.


HOUSE OF HAPSBURG.


HOUSE OF BOHEMIA AND HUNGARY.

Wenceslaus, 1253—Ottocar, 1278—Wenceslaus II, 1305—Elisabeth ×John, "Ich dien," 1346—Emp. Charles IV, 1378 (Luxembourg)—John Sigismund (Emp. Luxembourg)—Elisabeth×Emper-
or Albert II (V), 1439—Anne×Casimir IV of Poland, 1492—
Wendislaus II of Hungary, 1516—Anne×Emperor Ferdinand I,
1564—Vide Hapsburg "B."

—

HOUSE OF LUXEMBURG.

Henry of Luxemburg, 1281—Henry II, 1288—Emperor Henry
VII, 1313—John "Ich dien," 1346×Elizabeth (d. of Wencheslaus
II, of Bohemia), see Hapsburg "A."

—

THE HOUSE OF PALATINE,

(From Louis II, Duke of Bavaria, and Count Palatine.)

Louis II, 1194—Rudolf, 1319—Adolphus, 1327—Rupert, 1338—
K. Rupert, 1410—Stephen, 1459—Frederick, 1480—John, 1509—
John II, 1557—Frederick III, 1576—Louis VI, 1583—Frederick IV,
1610—K. FREDERICK V, 1632, × ELIZABETH Stewart—
SOPHIA Wittlesbach, × ERNEST AUGUSTUS, Lunberg, (the
Guelph line, q. v.) George I, 1727—George II, 1760—Frederick,
1751—George III, 1820—Duke of Kent×Victoria (of Saxe-Coburg,
q. v.)—Queen and Empress VICTORIA×ALBERT (Wettlin, q. v.)—EDWARD VII, ×Q. ALEXANDRA, q. v.—GEORGE, Prince
of Wales, ×VICTORIA Mary, Princess of Wales—Prince (Ed-
ward, Albert, Christian, George, Andrew, Patrick), David.

(TO BE CONTINUED IN JULY, D. V.)
Prof. Totten and His Ingenious Theory of The Lost Tribes.

New Haven Palladium,
February, 21, 1903.

Professor C. A. L. Totten is a soldier, author, inventor, publisher and hierophant. Hierophant is set down by Webster as "one who teaches the mysteries and duties of religion." He is especially hierophant. He resigned from the army to devote himself to the study of the Bible, its chronology and science. He believes that the Anglo Saxon race is identical with the lost tribes of Israel. His effort to prove this has earned him among thoughtless people the reputation of being a crank. He has brought an amount of erudition to the subject that staggers belief. He has written a series of biblio-historical books, called "The Our Race Series," to prove his position and get others to admit it. He has as many followers scattered over the world as Elijah Dowie has centered in Zion. He is a man that for real ability can give Dowie cards and spades and have some left over.

The critic and the fool may say what he pleases about Totten's lost tribes theory. If he has not established his case he has built up a monument of human ingenuity in the effort to establish it that is more intricate, more ingenious and more wonderful than the Baconian cypher of Ignatius Donnelly was ever conceived to be.

Totten is a soldier, who comes of a family of soldiers, whose son is now a soldier. He was graduated from West Point in 1873 and after rendering distinguished military service from that time to 1890, he became professor of military tactics in Yale. In 1893 he resigned his position to devote himself to his theory of the lost tribes. In West Point he was distinguished in mathematics and dialectics. It was here he became grounded in astronomy and laid the foundation for his future researches. His full name is Charles Adiel Lewis Totten. He was reared in the Episcopal Church, and had his taste for Scriptural study imparted to him by a rector who preached from the Old as much as from the New Testament. For some time he was a disciple of Swedenborg. At the same time he made a study of modern spiritism with other students at West Point, and held seances. He was in danger of complete infidelity when his attention was attracted to a pamphlet entitled "1882, Coming Troubles On the Face of the Earth. The English Speaking People Daniel's Fifth Empire." He has since devoted himself to showing that this is indeed true. All that he has possessed has gone to his work. He has tons of plates, tons of books and charts waiting purchasers and several manuscripts of unprinted books waiting means of publication. He is a wonderful man. If he has made a mistake it is a wonderful mistake.

Professor Totten has been fortunate in his family life. A photograph of which he is especially fond, shows him with three of his children on his lap, Jim, Tephi, and Eda. The picture was taken in 1884 and the children are grown up now. The boy is in the army and may have as distinguished a career as his father has had. Personally Totten is a most earnest and lovable man. He talks with a simple force and directness and is democratic in habit and speech. His friends sometimes call him a rolling stone. He comes at it from the other side and says: "I do not intend to gather any moss, it is the truth I am after." (LYNN W. WILSON).

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A GREAT WORK JUST COMPLETED BY PROFESSOR TOTTEN.

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HARMONIZED WITH ITSELF AND WITH HISTORY, AND DEDICATED TO DANIEL'S PEOPLE, BY ONE OF THEM."

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This is undoubtedly the simplest and withal the most wonderful exposition of what Daniel saw and foresaw, of what was to be, and has been, down to date, that has ever been published. It is written plainly on a tablet, the whole book of Daniel, with ample notes and self-evident arrangement against the historical facts themselves. It is beautifully illustrated and illuminated, and its being issued in several styles puts its possession within the reach of all. It has been published at great expense, on fine bond paper, and Style A is literally worth its weight in gold. The other styles merely add to the finish of the work.

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[February Supplement, 1907.]

OUR RACE NEWS-LEAFLET

CONTENTS:

SPECIFIC PRESS NOTICES ON GENEALOGICAL CHART. MEMORANDA AS TO CORRESPONDENCE WITH CONSTITUENTS. WHAT A "SUBSCRIPTION" TO THE NEWS LEAFLET COVERS. N. B. NINETEEN SETS OF THE NEWS LEAFLETS IN FOURTEEN YEARS IS MORE THAN ONE SET PER YEAR, VIDE COVER TITLE, PAGE AS TO SETS, ETC. MISCELLANIES. THE LUCIFER MATCH; THE FORBIDDEN FRUIT. FIRST ANNUAL REPORT ON SCHOOL OF THE PROPHETS.

Press Notices Genealogical Chart.
[From Editorial Columns New Haven Leader, Dec. 30, 1906.]

"THE GENEALOGY OF JESUS CHRIST"
KING EDWARD VII, and of GOVERNOR GURDON SALTONSTALL

"From this parent stem of Judah innumerable British colonial and American families may derive their several independent descents."

The chart accompanying this work is the most remarkable piece of Universal Genealogy ever conceived of or published. It literally outlines the world's history, as if from father to son, from Adam down to date. It is 54 by 20 inches; has over 100 illustrations; 166 consecutive generations; enumerates over 800 names; with several times that number enumerated in the work itself by scores and scores of houses, pedigrees, royal lines, etc.

Such is the gist of the announcement by the Our Race Publishing Co. (New Haven, Conn.) of a piece of work by Professor Totten which will impress all who see it (Pease-Lewis' window) as stupendous in its scope and research.
He has taken some 30 years to collect and harmonize the material involved and yet its codification into manuscript and type was only started so late as August 20, 1906!

This chart and its accompanying explanatory brochures are to issue in the professor's own monthly magazine, and its perusal and possession ought certainly to interest no end of classes of students, theologians, historians, genealogists and innumerable families who trace their descent across the sea.

The professor, himself a descendant of Governor Saltonstall, says there are thousands right here in New Haven whose pedigrees connect with this chart, and so mount up to the most remote past. For instance, all of Governor Saltonstall's descendants, etc.

[From the New Haven Register, Dec. 30, 1906.]

**Prof. Totten's Chart Traces Back to Adam**

**Genealogy from Father to Son Down to Governor Saltonstall**

A recent piece of work by Professor Totten, is, to say the least, phenomenal in its class. It purports to consist of no less than a direct pedigree from Adam, and at any rate the earliest Biblical generations, down to Jesus Christ, along one or two lines, and along collateral ones down through the Milesian, Irish, Scotch and English royal lines to King Edward VII; and, in so far as America is concerned, to such families as those of Governor Saltonstall of Connecticut, the Washingtons, Fitz Hughs, Lees, etc., in Virginia. It has been the result of some thirty years of study in collecting notes, etc., but was only put into actual manuscript so late as August, 1906. It and some nine of his monthly publications, extending way down to August, 1907, are now printed. The magnitude of his work and the rapidity of its realization when once undertaken is no small part of this phenomenal piece of literary work.

It was undertaken by the professor as a part of his demonstration that the Anglo-Saxons are the direct descendants of the Ten Lost Tribes of Israel. The professor's labors in chronology and geography in this contention are broadly known; he now completes the demonstration by genealogy—maintaining that chronology, geography and genealogy are the three essentials to establish any historical fact or sequence of facts. As it appears he has about exhausted the three lines.
His own descent from Governor Saltonstall is merely incidentally shown forth in a supplementary key, to show how thousands of others—he estimates thousands in New Haven and tens of thousands in New England—are similarly connected and have their pedigrees set forth on the chart. The Saltonstall genealogy in so far as America is concerned has already been published in a very large volume and is of personal relation to innumerable descendants back to Henry III; but by means of this chart and its collateral brochures they can literally mount to Adam—i.e., “not going behind the returns.”

It will certainly be of interest to all genealogists, for its scope is such that anyone who can trace his descent to any name (some 800) upon the chart can likewise find thereon his pedigree.

[From the New Haven Union, Dec. 30, 1906.]

**GENEALOGY GALORE**

**ALL THE IRISH KINGS IN LINE**

**TOTTEN TELLS TALE OF TIME, AS IF FROM FATHER TO SON**

**FROM ADAM TO DATE**

Saltonstalls, Fitz Hughes, Lees, and Washingtons

In the pursuit of his contention that the English speaking peoples are the lineal and blood descendants of Lost-Israel, Professor Totten closes his argument by an appeal to genealogy in general, and threads its mazes with a scarlet thread whose tension is spectacularly phenomenal, whose conception is grand, whose elaboration seems to be little short of Herculean, whose wealth of data seems to be inexhaustible, and in whose realization all manner of men may become somewhat interested.

**THIRTY YEARS OF STUDY**

The Our Race Publishing Co. announces, for 1907, in the several monthly numbers of the Professor's News-Leaflet, the issue of material, accompanied by a chart of magnitude, relating to universal genealogy. This work is the culmination of some 30 years of study and from examination must be the most far reaching piece of pedigree ever produced to the finish. The chart alone enumerates 166 generations from Adam to Prince David, the grandson of King Edward VII. These come down through the main lines found in the Bible with the express purpose of reaching the generation of Jesus Christ and thus harmonizing Matthew's and Luke's lists, and
the outcome is surprising; for, as a genealogist, he not only takes them literally, but eliminates from the discussion all of the Levitical cross-marriages that are usually appealed to for explanation. Then along the main secular line of this same Biblical pedigree and parallel to them the professor proceeds to pick up the Milesian thread, and via the royal lines of Ireland, Scotland and England coming into absolutely unimpeachable regions he sweeps the pedigree down to date.

**CHART HISTORY ITSELF**

The chart is a veritable outline of history, loaded with illustrations, data, places and notes. It is impossible to present to our readers any conception of the magnitude and scope of this piece of, well historical, work. It is a natural conclusion to the outline of the professor's previous position. Any historical event to be positively fixed must have these witnesses, place, time and people. These are called the three great lights of history. Having tremendously labored upon the first two lines, this third and last one is brought into court as a consummation, and his case submitted.

At any rate, these are the data, upon which accurate history does stand whether the professor has harmonized and codified them aright or not. His work appeals directly to all who are interested in the current controversy as to the pedigree of Jesus Christ, which bids fair to wax sharper since the Crapsey trial. And it will broadly interest all classes of genealogists, for it affords them a scheme to which, if they can attach themselves by any single name, makes its pedigrees their own.

**TOTTEN A SALTONSTALL**

Take for instance the Saltonstalls of Connecticut. Professor Totten is himself a descendant of Sarah, one of the governor's daughters, and as a key to show others how to reach the main stem of the chart he submits his own line up to this Sarah. Now the Saltonstall descendants are already innumerable, and thus all can enjoy the same privilege.

But the professor goes further than this; he maintains that most all of the descendants of the early settlers of America are similarly by innumerable cross-marriages thus endowed; and moreover that by judicious selection a strenuous posterity may be raised by the children of any of us whether we be of ourselves in line as it were or not. The fact is, a lofty pedigree bequeaths grave responsibilities, and to possess one, and dishonor it, or merely boast of one without being worthy of it is a shame unto a descendant of any great name.
Genealogy from Adam Down to Date

Professor Totten Has Published A Wonderful Chart.

Ancestry of King Edward Elucidated for a Few Thousand Years Back—"Matters of Current Controversy."

Professor Totten devotes the 1907 editions of his monthly publication to genealogy, one of the three great pillars of history and has supplemented the same with a chart that is in every respect remarkable. Taking the pedigrees given in the Bible without question he reaches Jesus Christ along the line of Pharez, and King Edward VII along that of Zerah. His pedigrees even cross the sea with our early settlers and pick up the pedigrees of Governor Saltonstall, the Fitz Hughs, Lees and Washingtons, and literally furnish the data by means of which thousands now living have their lines adjusted.

The chart is on exhibition in the window of Pease-Lewis and a glance thereat is sufficient to demonstrate the immense amount of research it must have taken. The professor says some thirty years preparation, thirty days to block out, thirty days to set up the type and thirty more to print so as to arrive at completion by the end of this year. So rapidly in fact has this realization resulted from the previous evolution of its accumulated notes that it is now complete in the monthly numbers of his Our Race News, leaflets all printed and filed away for serial issue down to August, 1907.

The chart covers 166 generations, enumerates some 800 names, the explanation and pedigrees many times that number and, in fact, is a compendium of universal genealogy: in the hands of any practical genealogist it ought to prove invaluable. Moreover, it essays to solve the genealogy of the Lord in a manner that throws a brand new light upon that knotty point, a matter now of current controversy.

Universal Genealogy

Professor Totten's Wonderful Chart

Professor C. A. L. Totten knows more about some things than anybody else in the world, and he has put some of his
unique knowledge into a chart of universal genealogy, which is so complete and so learned as to make the reader wonder how he could ever do it. In it is the world's history, and thousands of families all over the world will have a personal interest in it. It is another monument of Professor Totten's learning, industry and skill.

The main object of the chart is to harmonize the pedigrees given by Luke and Matthew as to the Saviour, to harmonize them, and so to anticipate the aftermath of controversy sure to follow such an event as the Crapsey trial. But incidentally the professor aims to add new matter to his own arguments concerning the general pedigree of the English-speaking people—his contention being that they are literal, lineal and blood descendants of the Lost Ten Tribes of Israel, kindred to, but not of the tribe of Judah. And collateral to this, he shows that the forbears of our people, the early colonists, were men of high degree, whose descent in prominent cases is as well made out to be of old as that of King Edward VII. Cromwell, Hampden, Calvin, Washington, Fitz Hugh, Lee, and innumerable names like these belong upon the chart quite as much as Saltonstall.

It is a parent stem to which innumerable American, English and Colonial surnames are related. The chart itself is some 54x20 inches, has over 100 appropriate illustrations, covers 166 generations from the Biblical Adam, contains 800 names, and is self-explanatory to anyone who will cast all fear behind him, and just sit down to read it down from the top, or up from the bottom.

But aside from the chart are the monthly issues of the professor's own magazine, which down to August are already in print and awaiting their proper dates of issue. These brochures contain in condensed but intelligible system all the pedigrees of prominence in history, the which are shown to be but offshoots of the main line. So in these brochures one obtains several times as many names as from the chart itself. For instance, the chart shows the descent of King Edward VII, by one line from Odin, via Egbert; but Odin had six sons, and the brochures show his descent from each. And so on for no end of royal houses, pedigrees and lines.

We can well imagine what an inestimable convenience such a chart will be to all who are especially interested in genealogy, either as a profession, or from personal predilections; and that, together with the brochures, which supplement it, it will afford as complete a working library to all concerned as the Books of Chronicles did to the scribes of Israel.
FROM ADAM AND EVE DOWN
COL. TOTTEN TRACES THE DECENT OF GOV. SALTONSTALL FROM THE VERY FIRST

The public has been wondering for some time as to what the prolific Professor Totten was about; it now turns out that he has been tracing Governor Saltonstall's descent back to no less a distinguished origin than Adam himself! But this, although it involves the pedigree of perhaps a thousand thousand New Englanders through other collateral lines that he enumerates and traces, was by no means the main purpose of his prodigious undertaking, which was in reality to harmonize the genealogical lists of Matthew and Luke as to the actual pedigree of Jesus Christ, as intended by them; and to forestall the current controversy brought into acute prominence by the late Crapsey heresy trial.

Nor was this, either, the sole object in view. The fact is the professor is still at work along the lines of identifying the English-speaking people with the Lost Ten Tribes, and having about exhausted two of its lines of support, chronology and geography, now adds the final one of genealogy—in that time, place and actors are the three essentials to fix and enlighten all historical data.

It is fruitless to attempt, even, to give a conception of the work now accomplished; the chart alone is a sweeping survey of the past; told as it were from father to son all adown the ages. After all of these years of his specialist attention to chronology, its dates and data ought to be reckoned with as about correct; its geographical emplacements likewise; and its several pedigrees are now set in order for examination, dispute and correction, as the case may be. It shows that our generation is about the one hundred and sixty-sixth from Adam, at about thirty-six years per.

It is copiously illustrated and easily understood by the reader who has only to begin to read it from the top down to catch its simplicity of action, and recall, now codified, a mine of information really our own from long ages ago. There are some 800 names enumerated on the chart which comes down to little Prince David, the grandson of King Edward VII, and in so far as this country is concerned, to Governor Gurdon Saltonstall and all of his descendants—so numerous in Connecticut.

But besides the chart, the professor discusses its collateral lines, houses and pedigrees exhaustively in his own monthly,
The Our Race Leaflet, following the method of Chronicles in the Bible. The simplicity of the Biblical method is at once apparent and enables the professor to condense the outlines of most every royal line that now has the sway over any of the several nations. They show more than this and contend that the stock and sinew of the early settlers of these colonies, north and south, were of the very best blood upon earth.

The discussion was begun in his November, 1906, issue, and continues down to include August, 1907, and all of these issues have been actually put into MS. type and print, and baled away against their regular dates of issue, not a line of them having been written previous to last August. But this phenomenal speed of realization does not voice haste at all, in that the previous study has been arduous, and its note taking, and concentrated study extends back for the previous thirty years.

The chart has been on exhibition in the Pease-Lewis window, but is not to issue until March. Its value to genealogists, both private and professional, is unquestionable, as it will enable them, once tangent to any name thereon, to mount into the past as if guided by a scarlet thread throughout its labyrinth.

The professor calculates that there are thousands of people here in Connecticut that reach the chart via Governor Saltonstall; but he finds that the Fitz Hughs, Lees and Washingtons of Virginia, and hosts of other surnames famous in colonial days find pedigrees of note thereby. It is in fact a rod out of the stem-root of Jesse—there were at least two—and thus by this one, Pharez, the son of Judah, he brings Matthew and Luke in harmony down to Jesus Christ; while, via the fraternal line of Zerah, he traces the descent via Milesian, Irish, Scotch, Welsh and English lines, to Edward VII and across the ocean to our own forefathers. Here is matter of historical, and mayhap, personal interest.

WHAT BECOMES OF YOUR CORRESPONDENCE

Being without any clerical help in my undertaking, and thus superburdened, over and above the study research and literary part thereof, by the nagging details of its purely business end, I have had to systematize the entire concern down to the very limits of simplicity. My method with a letter is as follows: It is opened by me, its contents, cash or what not, noted thereon, with such memoranda as the following: "Cash —," "Ledger," "List," "Card," "Send," "Answer," "File," "School—" etc. The money is taken out and that memorandum ("Cash —") is checked. And so on through
this day's mail. The Ledger is then opened and all regular remittances entered, and each letter similarly checked as to the Ledger entry. The Subscription lists are then taken out and the entire mail studied so as to forward new subscriptions, or renewals to the current one; at the same time the Ledger is charged therewith, and if any back numbers are already due this envelope is addressed and the leaflets inserted, stamped and thrown into the mail. If orders for books not on hand, or unobtainable, are involved, the credit of course stands and the party is notified, "O.P." "Out of print," etc., but if within a known radius of reach, they are ordered for cash to be sent direct from the publishers or billed to me as the case may be. The letter is checked, as to each memorandum, at the time of attending to it, and stands "alive," as it were, until all that is necessary has been accomplished. When all has thus been done it is filed where it belongs, to wit, with the ordinary letters for the year; with those pertaining to the school in particular, and by themselves; with "Notes and Queries" for future use, and so on. But until completely satisfied, every such letter is held in an "Alive File" for special reference. For instance, a direct order without cash, as from publishers, etc., is filled, billed and filed alive until paid, when it is checked and removed to the "dead file," whether of bills or other correspondence. Meantime all "over-payments," "help," etc., particularly from regular subscribers, etc., will always be found, should they happen here, en route, at any moment, upon the Ledger or on file, if only current, in the Live File. That is about all I can do with a letter and have any time left to do anything at all with the literary and arduous study end of the work in hand. Acknowledgments, as a rule, are out of the question. The receipt of the goods is an acknowledgment! Most of our regulars always send personal checks whose due return through the banks to them is proof positive; others send money orders, and save their receipts equally as good. Stamps, bills, and coin are ledgered all the same, and the goods alone reply, or if sent to close an account it does close it, and, wheresoever any special case demands a reply, it is made.

But our necessities here must be leniently tolerated, for flesh and blood can do little more in the face of the odds that concentrate around this work at its head center. The proof of the pudding is in the eating, which we rejoice to leave to you. Take, for instance, the current Leaflets on Genealogy, beginning with November and December, 1906, and running at least to June, 1907, with which, chart included, the nineteenth set of News Leaflets ends, and exhausts its $1.00
subscription. Well, upon August 20, 1906, I had the September and October numbers of the eighteenth set already printed and ready for issue when due, so I decided to take up the genealogy of the Lord, and collaterally that of Edward VII, and certain prominent American pedigrees. The matter had been in mind and its very voluminous notes at hand for thirty years, growing all the time, and was formulating in my mind, but practically nothing that you are now receiving had been mapped out. I sat down at it devoting a month to chart and leaflets, another month to getting it into type, proof-reading, corrections, etc., and another to printing, standing over these latter all day long day by day. November, December, 1906, and January, February, 1907, you have and the rest D.V. will follow in due order.

Meantime the regular mail, billing for renewals and unpaid matter, inventory matter at end of year and eighteenth set are going on at the same time. I consider myself fortunate to have the new lists up to date; the Ledger posted; the money for publication receipted for away up to August 1st, 1907, and a period ahead of me for further study ad interim upon future topics if any such are to devolve upon me—and to devote some time to the “School” matter upon which to report, and on which so much depends.

Under such circumstances we deem it unreasonable to expect any too much attention to personal correspondence, the direct answering of queries, or the entering into special argument on matters actually upon deck. A circular is about all the hint we can give to any sudden matter of this kind, and a check mark thereon ought to give the required information or where to get it. We trust that all, we know that our friends will take due notice hereon and govern themselves accordingly. We daily do all that we can—for one who is publishing his own works single-handed—and it must be taken for granted by our correspondents that their monies come safely and are ledgered and listed correctly—the goods tell, etc.

At the close of this current nineteenth set all of the subscriptions that expire with it, their mailing cards, etc., will be taken out and put into a “waiting” (for renewal) List for which a bill in advance will be sent, as in the case of eighteenth set. The Ledger will be marked “out,” and so on. But the cards of all who have a surplus on the Ledger from any cause—“help,” “over-payment,” “unsatisfied orders,” etc., where appropriate will be continued in the mailing list until such credit is exhausted. When you receive such a notice, rectify it if wrong; otherwise renew, for we depend upon the
“wings of the mail,” not only for ammunition, but for similar ability to stand and wait. Give us due credit for good intentions for the work’s sake of which you certainly have ample evidence as to its value and “present-truth” importance.

WHAT A SUBSCRIPTION COVERS

In spite of the fact that the subscription to the News Leaflet is by “Set” instead of at $1.00 per year, as plainly printed on the front cover since it was started in 1893, there are always those who are confused and complain when two subscriptions are called for in a year. Now if you examine your sets of Leaflets, or the Catalogue, you will see from the dates and number of separate leaflets in each set that there have rarely been thirteen actual booklets, because some of them have been counted as more than one number on account of size (several times as large as one) or expensive charts which counted as several News Leaflets. Thus the fourteenth set has but four booklets in it, September to December inclusive, and only—but examine its bulk, and the costly illustrations therein and you will see why this had to be.

So, too, with this nineteenth set. It ends with the June number 13, because the chart counts as seven numbers by itself; the fact is few publishers on earth would rate the chart at less than $1.00 extra; so we of necessity have to work by “Sets” to eke out the cost, for there is small reward in the job anyway, save the natural satisfaction we all have in its mutual support upon the side of demonstrative truth. Finally, as the first set of News Leaflets began with No. 1 in October, 1893, not fourteen years ago, and June, 1907, will end the nineteenth set, it is clear that there have been five or six extra sets issued in these years, and 99 per cent of our correspondents have always understood the necessity and reason thereof. We hope to hear no more therefore as to this matter, as the cover tells the story and nineteen sets in thirteen years is the proof thereof.

MISCELLANEOUS NOTES

“LET THERE BE LIGHT”

This was God’s first specific creation, and is primary to all subordinate creations and human efforts at progress. For instance, it is often queried what is the greatest invention of modern times; and at once the minds of many weigh the steam engine, sewing machine and various electric appliances, etc. But we fancy that a little historical thought as to pri-
riority, utility, and incalculable convenience in all the walks of
modern affairs will yield the palm at once, and at discretion,
to the common Lucifer match. It started the phosphores-
cence of all subsequent invention, and to this day lights the
fires of the power-house itself.

"THE FORBIDDEN FRUIT"

The public press is now full of surmises as to whether the
apple was or was not the Forbidden Fruit of Eden. To a
large extent, all surmises therein are probably vain; but we
may be sure the fruit was not the apple of discord of early
Greek mythology and history—all relatively so late compared
with Hebrew history and tradition. By the Concordance one
will see that the apple and its tree are mentioned but three
times each in the Bible, and in no case with any shadow of
Edenic association, and the original word means quince quite
as readily.

Nor can the fig—of the leaves of whose tree they made
themselves aprons,—have been the fruit in question, just
because, as they were forbidden even to touch the tree, the
wearing of the leaf would have effectually betrayed them!

The Tree of Life, of course, was left behind, well guarded,
in the Garden; at least, during the "World that Was;" and we
do not hesitate to believe that its presence there may have
sanctified and preserved that enclosure still at the North Pole
(as was demonstrated by President Warren in his "Lost-Eden
Found") during the Flood and unto this day; and we opine
that Peary, though he reached its gate, would stand there
quite disconsolate for easy entrance! But there is no reason
for doubting that the "tree" which caused so much trouble to
the human race, in its seeds, came out of Eden with Adam
himself—who probably only got "the core" of the fruit that
Eve plucked.

Of course we do not understand the details of the story and
mere Jewish tradition thereon is to as little purpose as more
modern conjecture. However, we have come to a decided
opinion, for what it is worth, as elsewhere hinted, that the
Grape Vine and its luscious fruit was the causus lapsi. At
any rate, it is remarkable what a prominent place it plays in
human history.

Noah's first lapse was through over-indulgence in the fruit
of the grape. Melchizedek offered bread and wine to Abra-
ham after that first recorded Battle of the Plains: Lot begot
confusion from being plied therewith; the making of it, at its
best, was the beginning of the Lord's miracles; it constituted
the key to some of his most powerful parables and sayings;
it is the emblem of his blood and poured-out life in the perpetual communion service instituted by him; and it not only will be a prominent feature in the anti-typical Wedding Supper, but, when Ezekiel's Temple is built, and its ritual realized, its noble walls throughout their miles of circuit (3.1416 miles), will be densely clothed with the Grape Vine hanging heavy with the fruit thereof.

Look over the Concordant references to the Vine, and its bunches of fruit, as the blood of the grape and its significance as to life and light and knowledge, and methinks, that if we are to select among the fruits best known to man for both good and evil, that of the vine "when it is red within the cup," will vie with any and every other fruit as to its probable origin in Eden as the Tree of Knowledge—and per contrary of dense drunken ignorance—in that all things are double, the one over against the other! The vine, the grape, the juice thereof, old wine, which every one prefers to new, "because it is better!" we may well fancy that it may have been the weapon which wrought then, and ever since, the fall of man and the loss of innocence! They knew they were naked. Noah was too drunk to know it, and Lot also. Verily, wine is a mockery and strong drink is raging! Had she and Adam resisted that primary temptation we have little doubt but that free access thereto would at once have been vouchsafed to them, under full instructions as to continence; for the knowledge of good and evil is essential to a moral and intellectual being, man, but it was forbidden (temporarily, we presume, though Adam knew not that, nor Eve), and the sin was chiefly deliberate disobedience for his wife's sake, at least upon the part of Adam; though the fruit was ripe and tempting, luscious, the time was not; nor was Satan in such authority in Paradise to even dare to contravene the direct commands of God.

Think about the grape as possibly the forbidden fruit, and at any rate let us hear no more about apples or lemons in the forum, for, after all, so far as the returns go, and we have no desire to go behind them with the higher critic, the kind of fruit is not mentioned, nor even the location of Eden on the face of a world that was swept by the Deluge into its present and relatively new geographical outlines.

All arguments upon such topics are based on premises that are foreign to the physical geography of the firmer cosmos. They are like unto the foolish controversy based on the false statement, as if it were in the Bible, that Cain had no wife until he reached the land of Nod—whereas he simply took his wife down there with him! And the gist of
this forbidden fruit controversy, as treated in the current press, and before the recent modern Language Convention, here in New Haven, is founded on the error that the apple as such is specified in Genesis, whereas no specific fruit at all is mentioned.

After all it reminds one of the "gag" that went the rounds the other day as to "Why didn't Moses take cheese into the ark?" Of course the thoughtless attempt to give a reason, and the better posted answer "Because he was not in it!"—and nevertheless he was in the ark and drank milk, being too young for cheese! (Exod. II, 3.)

First Annual Report as to the Prospective "School of the Prophets"

NEW HAVEN, CONN.
January 1st. 1907.

FELLOW GIDEONITES AND BEREANS:

I have the honor to submit this first annual report as to the status of our funds, and encouragement, looking towards the installment of "The School of the Prophets," a plant greatly to be desired in these days, and as to whose general plans and prospectus you are already well informed through circulars, letters and supplements that have been issued from these headquarters of "Our Race" interests during the past year. The matter was first broached at the Easter season of 1906; and, besides the circulars issued at that time, was repeated officially in the Supplement to the May News Leaflet, 1906, and subsequently summed up in the Preliminary Report thereon, as to response, etc., in the June and July Supplements of 1906. (Vide eighteenth Set, numbers 5, 6 and 8, June, July, 1906.

It is now incumbent upon us to review the first year's work in these premises both for the encouragement of all who have thus far put their hands to the plow, and to excite the rest of "Gideon's Band" to let their light shine at once, and come to our support, so that by the end of another year at least, and mayhap sooner, the undertaking may be fully consummated.

In all human probabilities this can be very easily accomplished, for we have now heard from 138 of our subscribers, 91 of whom have already pledged $3,717.50, while 47 are in thorough sympathy with the effort, but are among God's poor, or else at present unable to decide as to their ability. Of these pledges $1,606.50 (or nearly half) have been paid, and
most of the rest is either on demand or coming in more or less regularly, as per agreements.

Now our list has always averaged at about 600 names, of whom a central body of some 300 have always actually carried all of the financial burden of our already large and expensive library of publications, Studies, Leaflets, Charts, etc. The balance, 300 more or less, have done the best they could, but at the merely nominal subscription prices have in reality been benefited by the burden-bearers more than they perhaps will ever realize. We may confidently expect many of them also to come to the front even if with but "mites" in their pitchers, for this is our common cause, and of its harvest all will richly benefit.

But of the actual working body of 300, we have received replies from only the above mentioned 91, leaving some 300, minus 91, equals 209, yet to be heard from!

We hesitate to estimate what this goodly number of hard and ever faithful fellow workers may yet put on record to their own credit; but it is probably that if 91 have pledged $3,717.50, and already paid up $1,606.50, 209 can certainly swell the necessary fund to its required strength, and no doubt have a surplus fund for taxes and general expenses which are of course some of the necessary futurities hereafter to be considered and provided for.

We therefore strenuously urge all who have not yet replied to the original proposition to do so at once, and as generously as their means allow; the cause is unique; its aims desirable, and God only knows the magnitude of its future. We need the necessary funds for the original purchase and establishment just as soon as possible, so as both to save time and be enabled to begin operations in a simple, reasonable and expandible way. The lines of truth along which we have been working, are, as you all know, astronomical, chronological, arithmographic, geographical, genealogical and historicoprophetic, interpretive of the ancient oracles of Our Race along rigid premises, and involve principles, discoveries, methods, tools and material (measures, rules, demonstrations, etc.) not at the side, and in familiar use anywhere else. It is not only to establish a school where these matters may be studied, at first hand, in a Berean manner, that we are planning, but to secure a "safe deposit," where the accumulated plates, stock, and invaluable Ms. and correspondence, Library, and so forth, may be stored, arranged and inventoried for such future use as certainly must be in store for it; and, while in such premises, the principle of "Slow and Sure" is fundamental to an ultimate offenso-defensive propaganda of these well estab-
lished tenets, it is essential to speed this phase of the King's business with the utmost expedition. You will therefore perceive the supreme necessity of securing the financial foundation at once—so that we can be free to act thereon at a reasonably careful rate in the logical subsequent plans and specifications as to the plant itself so as to insure its permanency.

I cannot but regard our success as phenomenal already, and, as the work did not begin to materialize until between Easter and July of last year, I see no reason why by the period of anniversaries this year we cannot have secured the foundation so greatly to be desired. Let all, therefore, who have not as yet replied, many of whom no doubt are merely awaiting some substantial report such as this, come over into Macedonia at once and give us the remaining "help" necessary to make our prospects secure.

I have the honor and pleasure to report that the property in view has already been purchased by a friend of the cause, so as to pre-empt it for us at the purchase price so soon as the funds are secured. This, while it relieves us of any immediate concern and anxiety in that direction, by no means consummates the matter, nor gives us the property which is most valuable, per se, but it does enable us to conserve the funds themselves until they accumulate sufficiently to warrant the direct purchase and assumption of the succeeding responsibilities of expansion and arrangement.

In a future report, at least so soon as we are near enough to the goal to make the prospect sure, we hope to be more specific as to the location and advantages now within our ready reach, and to furnish you with plans and specifications, half-tone views of the site, etc. In the meantime it devolves upon all who are already interested, and the rest of their companions, to make an immediate effort to help us realize this worthy object.

We now submit an itemized financial statement of replies, pledges, payments and dues already made and dating down to January 1st, 1907. Those whose initials appear therein will kindly scrutinize their status thereon, and in case of any errors or omissions, at once acquaint us with the facts. The stars (*) indicate hopeful intentions; all correspondence is in a special file; the funds are duly safe-deposited, and the property safe for our possession, when our funds are equal to the undertaking. It is to be hoped that by next January our report may show no pledges due, all the initials of our 300, and of our aggregate 600 companions, and a substantial multiplication of our financial position.
### ALPHABETICALLY ITEMIZED STATEMENT

The School of the Prophets

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| Total | $1034.50 | $776.50 | $258.00 |
### GENERAL SUMMARY

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### RECAPITULATION

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<td>Minimum needed</td>
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### Outstandings

- Fund necessary: $6,000.00
- Subscribed *Cash*: $1,606.50
- Outstanding: $4,393.50
- Pledges due: $2,111.00
- Balance necessary: $2,282.50
NEW MATTER AND FURTHERMORE
CONCERNING
The Proposed School of the Prophets.

A gentleman of both national and international reputation, and a Gideonite from the start of our little enterprise, a lawyer of standing, and a man of general affairs, has written in reply to our May Supplement relative to an effort to establish in these late days "A School of The Prophets" along the natural lines of interpretation upon solid premises and with no isms to maintain, as follows:—(It is an early letter, one of only several so far, as we do not expect a full line of replies until the date specified, the last week of May and the first of June—Pentecost. In the meantime this letter canvasses the ground in such a way that I shall adopt it at once as the basis of the work to be or not to be undertaken as Providence may favor. To continue, therefore, the letter is as follows:—

April 18, 1906.

"C. A. L. Totten, Esq.,
New Haven, Conn.
My dear Mr. Totten:—
I thoroughly approve of the plan to found "A School of the Prophets". Let me make a suggestion with reference to raising the money for this.

Doubtless you will find many of your constituents who are not able to pay in a lump sum the aggregate of the amount which they would be willing to contribute towards this. I think if you would prepare a subscription blank in which the subscriber obligates himself to pay a definite amount, payable monthly, you will be surprised at the results. I have had a good deal of experience in raising funds for religious, educational and charitable enterprises. I find that the raising of needed sums is not difficult when conditions are made easy. For example: Doubtless you have a number of friends on your list who would be staggered with a proposal to contribute $100.00 towards the School but yet would gladly contribute $5.00 a month for twenty months. Again, there may be those on your list whom you consider quite well-to-do who owing to temporary conditions would come into a plan of this kind and who would otherwise not be heard from.

I would suggest a subscription blank something like the following:"

---
(The form suggested is accepted as probably the most reasonable and well tried method to secure the end in view conveniently to all, and should replies warrant its prosecution to the end, I may state that I have been placed in such a position as to incur at once the entire ownership concurrent upon a fair estimate through pledges, that in due time the liquidation will be forthcoming. Our friend’s form of pledge now follows, and will be sent upon a separate sheet to all of our subscribers in duplicate, so that they can keep a retained copy of their pledge, and we trust that each and all of them will assist—us all—to some degree—no matter how small the “mite”, in that there is might in a nickel to make a muckle, when we all take “A long pull, and a strong pull, and a pull all together! At any rate let us see what we can do—if only on paper! so as to give us a basis of estimate and a guarantee upon which we can undertake the matter at once, contingent upon your own due time remittances, to wit:)

Proposed and Accepted Plan of Subscription Blank.

"'THE SCHOOL OF THE PROPHETS.'

The undersigned is in thorough sympathy with the movement to found ‘A School of the Prophets’, as suggested in the Supplement to the May ‘News-Leaflet’, 1906, and hereby agrees to pay to C. A. L. Totten, Trustee, for the purchase of property, improvements, etc., the sum of

Dollars,

payable in

equal installments of

Dollars per month.


N. B.—For convenience in filing:

(Subscribers to this Very Desirable Installment Plan will kindly retain this letter, and use the blank furnished here-with instead of the letter itself.)

It is also suggested that we may make “Bequests” towards the further assistance of so grand a cause.

He goes on in his letter: “In this way I think you will not only be able to get enough to pay for the property but there will probably be enough in addition to form a nucleus for a fund for extension work.

At all events send out a Subscription Blank. A blank is often signed and forwarded when a letter would be forgotten.

Yours very truly,

(We omit the place and name—which would be known all over the earth,—because we wish this effort to be as genuine from you as from him.)
The foregoing letter with its enclosed blank is adopted as our form of subscription, and is submitted to the earnest consideration and for the signature and consummation of such as feel moved towards installing upon a solid foundation, such an effort as has been suggested and whose realization is certainly devoutly to be desired, whether we can effect it or not. We are independent, in all our lines of work, of any trammels that would bind us to anything save the truth of the fulfillment of Prophetic facts as predicated in the Bible, and already we have clientele, and ability within our own ranks sufficient to carry on such an enterprise and organize it for perpetuation. We therefore commend it to your earnest consideration and—leave the matter in the hands of Providence.

Trusting that, if unable to help us at all, yourself, you may find in your neighborhood others whose aid may be enlisted upon so broad a foundation. Kindly put your hand to this; and let us hear from you, in reply, at any rate, be it for but 10 cents per month, to recover postage, and with any suggestions you may be led and advised to offer. In the meantime kindly remember that at present we are asking for no advances, nor do we want them, until by summing up the situation, after all of our replies are in, we again address you and state that the backing has been promised sufficiently to warrant its undertaking.

There is nothing idle about this scheme; nor aught that is unequal to man's ability: as we contemplate upon earth, that there should be one, and that its origin should be absolutely independent of any "bias", "sect", or "ism". If such an effort shall come to fruition it will be based upon that sort of liberalism and independence, that sort of search for truth as has, for the past 18 years, been set forth in the Our Race movement as represented in its printed Quarterly Studies, and Monthly News-Leaflets.

April 25th, 1906
New Haven, Conn.
YOUR OWN MEMORANDUM OF YOUR PLEDGE.

(RETAINED COPY.)

"THE SCHOOL OF THE PROPHETS."

The undersigned is in thorough sympathy with the movement to found 'A School of the Prophets', as suggested in the Supplement to the May 'News-Leaflet', 1906, and hereby agrees to pay to C. A. L. Totten, Trustee, for the purchase of property improvements, etc., the sum of .................... Dollars, payable in ................ equal installments of ..................

Dollars per month.

..........................................................

..........................................................

..........................................................

..........................................................

..........................................................

N. B.—For convenience in filing:—

(Subscribe to this Very Desirable Installment Plan will kindly retain this letter, and use the blank furnished here- with instead of the letter itself.)
As a matter of interest we reproduce the original proposition.

The May Supplement With an Important Addition.

LET US FOUND

"A SCHOOL OF THE PROPHETS?"

New Haven, Conn.,
Easter Season, 1906.

To My Gideonite Companions:

Greeting—I have the honor to submit an Important Proposition for your careful and immediate consideration; and to suggest that you give the same a constant place in your daily thoughts until June 3rd to 10th, 1906; and then, or before them, advise me distinctly what your own ideas may be in the premises.

To begin the matter I would state; that ever since I commenced the work along Our Race lines, and resigned from the Army to prosecute it single handed I have been handicapped both by the growth of the mere publishing and mechanical details, to the increasing daily detriment of the literary and exposition part thereof; and also by the opposition we have encountered from every side.

Nevertheless we have had daily bread, even at untold sacrifice upon your part, and Providence has been a "Jehovah Jireh"—a provider of oil and meal from year to year, yea even daily from the evening to the morning thereof.

But it now strikes me that the time has fully come (Acts 11:1) to place our efforts on a firmer basis—a substantial and more lasting one—and, to devise some way to accomplish this sums up the situation and its needs if we can meet them.

During these preliminary years, 1889-1906, of Installation, as it were, I have been approached innumerable times to call a general Convention of Gideonites, Bereans, and earnest "upper chamber" Bible Students—students of the Highest School of Faith and Criterion whose aim is "to build and to plant" and to preserve the "ancient Land marks of the Bible and Interpretation, as such. Now the great body of our group are, so to speak, jot and tittle—arithmographic—students of the Word: it is safe to say that we have collected more "Evidence" than any other body of Christians, as to the integrity and surety of Inspiration; we have demonstrated it step by step, and at vast relative expense to all concerned, and something must be done to make this knowledge "permanent." But I have refrained from calling a convention for very many reasons. 1st. I did not want the effort to be abortive. 2nd. The time had not come for such action. 3rd. Our Group was, and is too much scattered. 4th. We were all too poor; and had no Goulds or Carnegies amongst us. 5th. I had already quite enough to carry, upon my shoulders, to dare to undertake yet more; and of course the details and occupation of such a Session would naturally devolve upon me as to Lectures, Explanations Plans,
&c. 6th. It did not seem to me that our ideas, advanced as they are back to the root of things, had been sufficiently crys-
tallized to enable us to formulate even an initial programme,
with a view to any sort of satisfactory yearly continuance.
7th and finally, it did seem that previously to any such effort
at providing funds for a brand new enterprise, no matter how
desirable, a general expression of opinion ought to be obtained
from our own group before we offered any such opportunity to
such other outsiders, as would surely come, to meet and perhaps
interfere with us; or at least disturb our preliminary gather-
ing.

But in process of time we have formulated Biblical Chronol-
yogy upon a pedestal as solid as Astronomy, have put Daniel in
his lot, and verified his wonderful book; and have now been
let into the Apocalypse sufficiently to feel confident that God
has been with us for a purpose—a purpose that now seems
plain and which we ought to make stable upon our own part if
we can!

Now it has been a great burden upon me not to accord with
these numerous propositions to get together and assist each
other face to face but we had quite enough to do and it was
manifest that there was being provided only daily bread, and
funds sufficient to go along as we have; and I do not doubt
that the burden upon all of my companions, (almost all aged
and poor), has been strenuous and at the very limit!

But at this juncture it falls upon me heavily to feel that th:
time has come to at least feel the pulse of Gideon's Band as to
establishing a permanent foundation: and the way is now
clearly opened by an opportune opportunity. I personally can-
not hope to be much longer with you; but if God allows I can
assist at providing means and ways to further our undertaking
—and I am Pauline enough to be anxious so to do with your
help.

Had I the ear and heart of one able to invest towards such
an end, what after all is but a modest sum, I should appeal to
him, without any further general effort such as this; and if
any of you have the means to shoulder the whole enterprise—
if even as a personal investment only—I am satisfied that in
the world's way of looking at investments it could not fail to be
a remunerative one as a pure piece of property bound to in-
crease in value speedily; and in the meantime to be of actual
value to us as a temporary loan for the purposes to be speci-
fied, to wit:

There is within my own horizon a very desirable piece of
property not far from the centre of New Haven County,
equipped with buildings and accessories, ample acreage (three
at least) and a large mansion of purchased and put into quite good
condition. If I had sufficient means to take it up, and occupy it in due time
and order, and still float our work (which must be
the Oracles is to be perpetuated), I should do so; and even
my own part of this effort as generously as I can.

But the main purpose of this letter is to find out from you, individually, what
amount, if any, you can tythe,
pledge, or set apart against this sum, none of it to be called
in or sent in until it is entirely in sight.

If we can secure $6,000.00 I can obtain this very desirable es-
tate, and put it into thorough repair and with that as a founda-
tion we shall be able to advance our line of demonstration in a
most desirable way all over the world!

The possession of this property would give us a splendid an-
nual meeting place, where for 7 to 14 days in the summer or
early Fall, vacation period, those who could, and felt inclined,
might gather for Lectures, Study, Instruction, mutual inter-
course, "retreat," et cet., and feel "at home." I should thor-
oughly equip it with my own working library, the full stock
of Our Race works, in a convenient salesroom, for ready ex-
amination, and to my mind it might, and eventually would,
expand into a permanent "School of the Prophets"—a school
set up for honest and careful investigation and interpretation
of what the Oracles are intended to convey at their face value—
a school to prove and approve and not to search for errors so
as to disprove if possible!

We as Bereans and Gideonites, sitting at it were at their
feet, those of the Prophets, and in mutual liberality endeavor-
ing to substantiate the Faith once for all delivered to the
Saints, are in a seriously responsible situation, and a sacrifice
from each one is now in order.

The tares about us are now so thickly coming to a head, that
the Harvest cannot be far away, and I think it is fair to say
that we alone, as a group, have established ourselves upon the
main premises impregnably; small details waived, grand pro-
portions solved, a solution clearly in our pitchers!

As for myself I have very many Lectures, Slides, Diagrams,
Lantern, MS., Rare Works, &c., from which to cull enough
to do my own part at any such annual gathering; and if fel-
low Gideonites came to such a station for a rest, an outing,
or a temporary retreat, or in due time scholars came to study
along our lines I am confident we could soon formulate the very
best sort of a curriculum preparatory to work that must soon
be done in the "by ways and hedges."

Now my friends this is only an off hand family letter: it is
addressed to "upper chamber" people and is submitted in all
good faith. What then can and shall we do to install it as
soon as possible?

My idea is to secure the option upon this property, if we can
at all see our way to raise (no mortgage) $6,000.00, in spot
cash, or guaranteed promise. If so the rest will take care of
itself for practical purposes at reasonably short notice.

But I do not want this effort, if it be practicable to under-
take it, to cut into the support you have so generously and
annually accorded to the regular Our Race work during the
past 15 years. This support has accomplished too much of vital
demonstration to stop; so that if we cannot see our way clear
to float the new proposition; we must go on as we have been
going.

I merely desire, therefore, to have from each and all of you
an individual and early expression of opinion as to whether we
can by any means expect to realize the effort.
If you are as convinced as I am that Providence has led us all to this work for a purpose, and has supported it, wonderfully, why then you will be able to advise me as the Spirit moves.

There is time enough to formulate the plans and details of the enterprise anon, and I think by Pentecost a return should be on file from each of you so I can report back as to our prospects.

That such a venture is in order, and bids fair to promise multiplied returns is manifest. There is no place upon earth where Chronology Genealogy, Prophecy, History, Biblical Geography, Arithmography, Interpretation, and Scriptural truth is taught: All of the plants are sectarian, biased, and illiberal, dealing only in close corporation theology, and shutting out every sort of broad investigation. It may be in our power to provide the world itself with an Institution—to what may it not grow?—where such lines as we have followed in the Studies and News-Leaflets may be thoroughly taught—and who shall tell but that for this very purpose we have been banded together (Eser- ther iv. 14).

Finally and to recapitulate: If consummated, we shall have a permanent foundation; a place of occasional refuge and rest; an annual meeting place; a School, without any "isms" attached, where any one can pursue a long or short course in any department of the Our Race outlines; an Iona as it were, like that founded in 565 A. D. by Columbkill or even like that older place set apart by Jeremiah at Tara as many years before Christ, 583 B. C.; and I cannot see but that, such a plant, after due and judicious planning and realization should redound to the benefit of truth—the cause of the Bible, as written and for the purpose written.

It has taken us a long time to arrive at such a proposition; but it should now take as inversely as short a one to consummate it. It is merely a question now of "What should we do?" and "Can we do?" and "How quickly?" To find out that is the object of this letter and its composite answer will make the matter plain.

Let every Gideonite therefore address himself at once to this matter and tell me what he or she can and will "do" in the premises; and if the consolidated result warrants the effort I shall do my own diligence to acquaint you with the situation at an early date.

Easter Season, 1906.
Reply by Pentecost, 1906.

C. A. L. TOTTEN.
New Haven, Conn., August 1st, 1906.

DEAR FRIENDS:—

I shall itemize the entire response, at the proper time, into a consolidated statement, with initials and amounts as to donors, etc.; at present, we are, as it were, “betwixt and between”, and the summer months are always dull ones. It is therefore now sufficient merely to note the increment in pledges, since June 3rd, and to July 17th inclusive, to wit:

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<tr>
<td>Already noted 72, of whom 45 pledged</td>
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</table>

Total 128 pledges $3388.50

Of which 316.50 has already been sent in, as cash with pledge, and is now deposited in a trust fund by itself in the New Haven City Bank.

Remaining to be heard from 172 names (i.e. more than half of our “working helpers”), and some 300 faithful Gideonites “of the ranks” so to speak who can be counted upon to do something, in the long run, to lubricate the effort if it is successfully launched.

It now seems reasonable therefore to hope that after the autumnal equinox, and between the “harvest” and the “hunter’s” moons of this year we shall be able to know definitely whether we can safely undertake the responsibility of laying the foundation of a “School of the Prophets” along the lines already outlined.

We now have half the funds in sight and in that they will be safe for return, in case of any lapse upon the part of those who yet remain to be heard from, we now take the responsibility of CALLING IN THE CASH PLEDGED, as per instalments severally recorded thereon; for it will take a year to realize the bulk thereof—and, in the meantime we urge the immediate attention of our remaining friends to their own part with diligence in the matter at issue. Nothing like our undertaking has been attempted in modern times. It is 2520 years since any such institution was in existence within the precincts of OUR RACE—and no other race had prophets whose oracles were of authority enough to be worthy of the attention of a Gideonite.

Yours faithfully,

C. A. L. TOTTEN.
Fill out and send back.

SIGN AND RETURN.

SUBSCRIPTION BLANK.

('THE SCHOOL OF THE PROPHETS.'

Place. ........................................... ...........................................

Date. ........................................... ...........................................

The undersigned is in thorough sympathy with the movement to found 'A School of the Prophets', as suggested in the Supplement to the May 'News-Leaflet', 1906, and hereby agrees to pay to C. A. L. Totten, Trustee, for the purchase of property, improvements, etc., the sum of .................................. Dollars, payable in .................... equal installments of ...................... Dollars per month for .................... months, dating from June 1st, 1906 to .................... inclusive.

I am deeply impressed with the conviction that we can accomplish this undertaking, and secure assistance thereunto from others; and that such an Institution will eventually become the most valuable adjunct to the honest study and verification of the Oracles that men have ever installed. Let us honor God with the effort there unto, and have faith that He will see to it that this effort towards His Honor does not come to naught. In guarantee of my own faith in the matter I start the list with [signature in memory of my mother], and yet without any idea of honoring the name of any man or woman upon earth in this connection.

Let the School be a School of the Prophets! That is sufficient.

May 1st, 1906.

N. (over) B.