

THE HAND OF MIGHT.

A NEW YEAR'S GREETING TO OUR RACE.—"NO WEAPON
FASHIONED AGAINST THEE SHALL PROSPER."

To Those Whom It May Concern:

We saw upon New Year's night a vision as it were, and we told the sum of the matter even as it unfolded. Now the thing was this, it being a very graphic re-symposium so to speak, and even much to our surprise of Nebuchadnezzar's five-fold famous dream of Gentile effort to control the world. As we gazed abroad, behold a great hand arose out of the sea and reached aloft for the sceptre of empire; the clouds were riven with the strife, the very continent reeled, and the Mediterranean waves ran lashing East, as if to threaten Palestine itself. We watched the hand with interest—the process of its enfolding grasp and noticed how the several fingers closed successively about the potent wand that lay towards the West.

The little finger, which seemed to bear a Golden signet, closed first upon the hilt; but it soon failed to retain much control, and so the second finger with a Silver ring, closed down around it; yet it in due time also faltered at the task. Then the third finger garnished with a Brazen coil, made a much longer and far better effort, although at last likewise in vain. So the fourth finger came to their assistance, for the rest, although exhausted always made a show of holding on. Now this fourth or forefinger was the index of a mighty strength and was banded with an Iron ring, and it held on until the ring itself was rusted with nigh 20 centuries of ruthless rule; so the ring of the Fisherman yielded to the strain and at last snapped off and fell into the gulf.

Then indeed the Sceptre itself tottered as if about to fall, and there were Voices and Earthquakes, Lightning and Thunder and an universal Cyclone in the air. But the diverse and prehensile Thumb with the might of the very mountains, Diamond sparkling, now shut down upon them all. And behold the Sceptre shook and changed into a Battle Axe, and there was direful

war the world around, the seas and the waves thereof roaring.

Then Israel's name became the synonyme for Rule. The clouds passed off, and there was no more sea; Calm settled o'er the scene and there was no more dread. All total darkness sped away. Millennia's Thousand Years kept Sabbath day by day. The Phoenix—our own ancient Race soared up to th'empyrean blue, and round her ranged the very constellations grouped anew. Stripes Gules, and Bars of White, and several Crosses intermixed, made mid day soft, and human destiny stood fixed—for peace. O that the Vision, come to this indeed, were antitype than still a type and seed.

The sight receded and reality returned, over the century's end a blazing Anchor burned! Hope gave new courage to her ancient minute-men, for possibilities thus well within their ken! Nerved for new effort, that we may not shirk, surely the wheels of preparation may no longer lurk. With blazing torches let the chariots run, till all the work by vallant men is done.

The vision is a thing of fact, and of eventual world-wide peace it is the living pact. Hail then Britannia and Columbia Rule, till all the nations in Europa's School, with mottoes also mixed and interchanged, shall 'neath Messiah's rule be ranged.

C. A. L. Totten.

New Year's, 1899.

THE LATE SPANISH-AMERICAN WAR.

*** The chronological punctuations that attended the Spanish-American war were of the usual phenomenal or remarkable character. Time and again have we pointed out the indisputable fact that the "times and seasons" which measure human history are governed by a rigid law of adjustment that keeps time so notably with the phases of "the greater and the lesser light," and with "the stars also," that to attribute such tangencies to "mere coincidence" is to stultify one's common sense. It may be "folly" but we decline to do it, and shall continue to find cause and effect and a reason in all things that occur, for in human history there can be no such thing as "accident."

The Spanish war was one of the most remarkable in the annals of civilization. It terminates the rule of Spain over the new world, that once was held by right of re-discovery, and over which, once, she held an actual sway so supreme that had her scepter been wielded for beneficence and human betterment there can be no doubt it would have survived and spread. But this scepter has fallen from her hand; her history in her colonies is one of blood and

tyranny from its inception to its close, a veritable nightmare of misrule, and so came justly to its disastrous end when her times and seasons reached their full.

We do not feel called upon to reiterate our notes as to the importance of our own era upon the general scale of time. As to the year 3452 A. M. see Study No. 11, pages 145-180, and suffice it to point out here, that 3377.5 A. M. plus 75 equals 3452.5; add this to 2445 Solar (that is, to 2520 Lunar) years, and we have 5897.5 A. M., equal to 1899½ A. D. Thus we are at a year and at a date where in many world-wide issues, that have been awaiting adjustment since the commencement of the times of the Gentiles, are in active operation looking towards their final solution. Now a sixth of the above Lunar term, 2445 Solar, equal to 2520 Lunar years, is 407.5 years, and 1491 plus 407.5 equals 1898.5 A. D. In 1491 A. D. the plans of Columbus failed, having been rejected by the committee, and he was driven to appeal to Ferdinand and Isabella—to his own ultimate personal disaster: and now in 1898 A. D. his doubtful bones are returning in dishonor to the land of their original disaster. The fact is, this land had already been discovered by the descendants of Dan—the Norsemen abiding in their ships as in the days of yore—and its coasts are left again with them forever more. But it is not of these long periods that we are now chiefly thinking. We wish to point out at least a few of the so-called coincidences of this terminal year (1898 A. D.) of Spanish rule in America.

It was on March 8th or true Nisan 14th, 1898, that the House of Representatives appropriated \$50,000,000 as a contingency fund, by a unanimous vote; on March 9th or Nisan 15th, the Senate passed this bill unanimously, and it was signed by the President upon the 10th of March, the 16th of Nisan, and on the 17th was put to work. These are significant dates. This vast sum of money was then placed in the hands of the representative of Manasseh, for executive expenditure, as Commander in Chief of our forces. But still the nation paused. At last, upon another notable punctuation of the Solar year (and in 1898 of the Lunar year as well), to wit, March 20th, the Court of Inquiry as to the *Maine* completed its labors at Key West, and upon March 21st and 22nd drew up, signed and dated its proceedings and forwarded them to Washington “approved.” These, too, are significant dates, equinoctial ones. Upon March 28th, Zif 4th, the findings of the court were made public: events followed rapidly, and upon April 28th, the war was on “*de jure*” and the very moon was *new*! A limit, April 23rd, was set for Spain’s withdrawal from Cuba, this was Sivan 1st: so Pentacost drew on, to be reckoned 50 days from Saturday, March 12th. Accordingly, upon Sunday, May 1st, when Pentacost was “fully come,” Admiral Dewey won at Manila the most notable naval victory of modern times. In the meantime, upon April 22nd, the *Nashville* fired the first gun of the war, which thus began “*de facto*.” It lasted until the fall of Manila at noon upon August 13th, or 113 days, which is in “*pi*”-ratio with 355 days, or the measure of a Lunar year. 113:355::1:3. 14159.

And so we might go on with the different scales kept by the different peoples involved in the outcome of these affairs,—those of Rome, those of Spain, and those of all other peoples which are of general interest to History in its relation to regularity and to Prophecy—and prove to the echo that their unison is quite as unique on each. For instance, it so happened that the Peace Commissioners returned from Spain just in time to present the fruits of their labors to the President upon “Christmas eve,” December 24th, and also in due course evacuation day fell upon New Year’s day, Jan. 1st, 1899, and its anniversary will henceforth be famous in Havana. Now for well nigh nine years the world has called us “fools” for searching out such things and for expecting and finding them, and therefore for confirming ourselves in the conviction that human history follows a positive law which was anticipated in Moses and the Prophets: for believing that all things are weighed, numbered and measured, and that affairs which concern the general progress of humanity cannot escape these significant punctuations. Verily, before the number of judgment, nine (9), which is now caught in the mesh of years, is eliminated from their measure, do we expect that the charge of “Folly” will “come home to roost” upon those who raised it when it appeared in 1889, and when we began to call attention to the fact that the world had entered into the ordained era of *Judgment*!

We are now advanced but 11 years into the block of 111 years that compasses the period dominated by the figure nine (9), to wit: from 1889 to 1999 A. D. It (9) has advanced to the second place, now shows double, and in a year will advance to the third place, and so continue until in 1999 it returns to the first place and has triple force.

It was upon Christmas eve, 1889, that as we sat revising the proof of our first study, our mind sped on to days then “still future, when not only as Christians but as become acknowledged Hebrews, too, we shall have read our titles clear and shall have made that grand return unto the land of lofty origin which is foreordained.” (See Study No. 1, p. 54.) Verily, the events of 1898 and of its Christmas tide, but nine years forward ($1889+9=1898$ A. M.), are sufficiently punctuated, with “straws in the wind” of history still making, to show the way the winds are still blowing. Yes, we are confirmed in our faith, and the world is welcome to denominate it “folly,” for thereby, even by its own declaration, do we perceive the fulfilment of additional prophecy.

Anglo-Americanism has been born and it is a healthy male child; Zionism has taken root; Irredentalism is on foot; and queerly, first of all, Spain, the deadliest foe of mediæval Judah, has been taught to set the pace—to walk Spanish—by returning homeward. All nations will soon be rounded up; those that are to survive, into the confines set for them of old—to make room for “Israel”!—for Israel is the measuring rod of Jacob’s heritage.

Meantime, even Assyria has been spying out the land, although her own modern German soil is the hotbed of anti-Semitism. Germany

must clear her skirts of that sin before she can inherit lasting possessions in Palestine; the curse against those nations that lend themselves to afflict Judah never fails. Does the Kaiser fancy to himself that the God of Zion does not now *know* His own people, whom we are told He did, once, *foreknow*? The Gentiles, and Edom, have had a long lease over the downtrodden land, but it is written that "the land is mine" and that it "shall not be sold forever." It has been leased for 2520 years but not forever, and the Gentile lease is up. It was never intended that we (Our Race) should be more than temporary exiles from the land, and as the times of the Gentiles fill the purposes of the God of Israel to usward as a Race become too plain to be misunderstood.

MANASSEH—THE ELDER.

****** To compare accurately the relative ages, as such, of modern civilized governments one need merely appeal to the actual dates at which their present Constitutions and Regal "Insignia" were formally adopted, in evidence of birth. These dates are the final criteria as to precedence, or rank in age; and upon them Manasseh, or the United States of America, is not only older than Ephraim, or Great Britain, and very much older than the Empire thereof, but in the council of civilized peoples is, in every human respect and so to speak, the veritable "ancient of days."

Old Glory, for instance, is not a sentimental phrase but the statement of an indisputable fact, for it *is* the oldest flag that floats—at least among the first-class powers of the earth. Our Great Seal likewise ante-dates those of the other Primary Powers, and our written Constitution also bears the evidence of primogeniture by signatures and seals upon its own parchment.

All this may seem strange to us who have been wont even to consider ourselves the youngest of nations and to submit to the appellation and to all the implied disadvantages of youth as familiarly accorded us by the Continental nations,—nations, by the way, that have altered their own forms of government almost once a generation since we took our seat as the presiding nation at the head of the international council table of civilization.

Previous to 1776 the Anglo Saxons were somewhat in the dual state of the first man Adam before Eve was taken from his side, in that two distinct peoples were struggling for their prophesied separation in the womb of Joseph's dynastic commonwealth. And since that date not only have both nations remodeled their fundamental forms of government, but, of the twain, this western section first permanently crystalized its own present code and has preserved it and its present national insignia intact for the longest time, even dating them constructively from July 4th, 1776, the very date of Independence itself, and that at which the Flag and Seal committees were actually appointed.

In another sense and upon July 4th, 1776, these two nations, the United States and the United Kingdom, stood before the great

Creator of nationalities in much the same attitude that the sons of Joseph, Manasseh and Ephraim, from whom we derive them, stood before their grandfather Jacob at the time of their adoption as his own sons, and of their elevation to a temporary dual tribeship in Israel.

In both cases they were adopted together and so became "twins," by that adoption, upon the same date. But in the earlier case Manasseh was still the elder, "*de facto*," while in the more recent one these United States are likewise the elder *de jure* as well as *de facto*—by virtue of direct appeal to our credentials of independence and self-government in long subsequent days.

Moreover, the roots of these two peoples, if one must mount up beyond 1776, run parallel into the past, and so continue together away back to 1682 B. C., the date of their transfer by Joseph and adoption by Jacob. For while they were united there is no priority for the one (Ephraim) over the rest of Israel that is not equally and also shared by the other (Manasseh). The birthright was Joseph's while they were thus together, and the age of each is merged into the ancestors of both, so that whatsoever an Englishman may claim superior to 1776, Manasseh also may enjoy. For instance, my own ancestors numbered Lord Mayors of London, and Kings of England and Scotland, yea, and via Tea Tephi, Kings of Ireland and Israel way back to David and beyond.

Indeed, whatever thousands of English families remaining in the Island can claim, as to an age for their people and themselves prior to 1776, at least hundreds of American families whose ancestors did come over the Atlantic, either before or after 1776, can also claim. Now, it stands contended, if not admitted, that beyond that date we all share and share alike in all the emoluments of that common existence. In 1776-1783 the two nations were adopted simultaneously by Providence; the house of Joseph was thus separated into its double portions, and the question now is merely as to which has the oldest form of government in its current condition.

If England and America be Ephraim and Manasseh, the signs of the eldership of the latter preceded their simultaneous adoption by Jacob, and must be found succeeding the acts that affected their separation by the hand of Providence in a similar order. Accordingly the American government first thereafter took its permanent form and has the precedence of age.

The fact is, both of these governments, for a while thereafter, were in a transitory condition, setting their houses in order, as though to begin apart, and so most naturally Manasseh was born first and retains the proof thereof.

Now all this is not to be regarded as farfetched, nor as merely evolved to support our otherwise well-fortified contention that this western half of greater Anglo-Saxondom is indeed Manasseh—the elder. The arguments usually cited to distinguish this difference between us and so to assign its part to each in the problems now before Our Race have been duly set forth and well supported throughout our

own Series of publications, and the distinction as between them we have arrived at is widely recognized all over the Zodiac of Isaac's settlements.

But this dynastic argument is a new one upon our pages, moreover the evidence thereof and its savor of strength comes to us from independent and wholly unbiased quarters. For instance, we quote the following from the *Globe Democrat* of Sunday, July 2, 1898. As the argument originated beyond the pale of all discussion as to our Israelitish origin and destiny (for we presume that the *Globe Democrat* is innocent of any intention to stand with us at so high an altitude) and is uncolored by any show of prejudice in the premises that concern this interior dispute between some English and American Anglo-Israelites as to which is which, it will be perceived that its weight is augmented and thrown entirely upon the side which contends that America is "*Manasseh*," because it is actually the oldest of the twain, if not the very oldest of all the modern civilized nations properly so called. Here is the way the *Globe Democrat* puts it:—

THE WORLD'S OLDEST GOVERNMENT.

"Some of the investigators into American history have been making interesting discoveries of late. For example, Hugh Hastings, the State historian of New York, has found out by his researches that the American flag, whose anniversary was observed recently, is the oldest national emblem in the world. This flag, which was adopted in 1777, antedates the oldest of the other flags, the Spanish, by more than half a dozen years. Spain's flag was created in 1785, France's tri-color in 1794, the United Kingdom's in 1801, Portugal's in 1830, Italy's in 1848, and Germany's in 1870. The first part of the appellation "*Old Glory*," as applied to the stars and stripes, is thus seen to have a reason for being which the average American did not know. The emblem is aged as well as glorious.

"But if the investigators push their researches a little farther they will find that the United States has a precedence over the rest of the nations in other directions which are also unsuspected. The United States governmental system is older than that of any other civilized nation. The American Constitution antedates that of any other national charter in the world. When it was framed in 1787 and went into operation in 1789 it had no forerunner anywhere. In 1579 the United Netherlands adopted what has been called a constitution, but it did not cover all the functions of government. Switzerland was a republic long before the United States came into being, but Switzerland's first formal written charter dates from 1798, a dozen years after Hamilton, Madison, Washington, and the other members of that body had done their work in the Philadelphia convention. Switzerland has had several constitutions since that of 1798, the present one having been adopted as recently as 1874. The written constitutions of the other European nations (except Russia, which has no constitution) were all—the old and discarded as well as the existent—creations of the present century.

"Moreover, the American charter has priority in age over Britain's unwritten constitution of the present day. An editorial recently in the *London Spectator*, a paper which has always been especially friendly to this country, referred to the United States Government as being young and somewhat inexperienced. In reality its constitutional framework is much older than Great Britain's. The three great franchise acts of 1832, 1867 and 1884—the first of which added 500,000 to the electorate, the second 1,100,000, and the third 3,000,000—made a sweeping alteration of Great Britain's governmental system. Prior to the passage of the act of 1832 only one person in fifty in Great Britain was permitted to vote for members of Parliament. Since 1884 one person in six has that right. The basis of the franchise in Great Britain for the past fourteen years is almost as broad as it is in the United States. Between the days of William IV. and the latter part of the reign of his immediate successor, Victoria, the British Government has been transformed from an oligarchy into a democracy. The French publicist who said the United States is a monarchy with an elective King, and Great Britain a republic with a hereditary President, made an accurate characterization of the latter country, but its change came at a comparatively recent date. The alteration in the framework of the American system wrought by the constitutional amendments, even by the three which came as a consequence of the war of the secession, have been trivial compared with the transformation which has resulted from the three British franchise acts which have been mentioned. That aspect of vulgar newness which all Europeans and nearly all Americans see in the United States is entirely imaginary. America is not only the freest, but it is, in the essential features of the governmental scheme, the oldest of the world's nations."

Yes, America is undoubtedly Manasseh and is elder than Ephraim in these modern days as well as elder in the days of old, and Israel, of whom both inherit equal precedence, is the eldest nation on the earth. Moreover and particularly both parts of greater Anglo-Saxondom have the age of Egypt in their loins through Joseph and Asenath, who were both royal and rulers on the Nile before even Israel himself came down thither to buy corn.

By the marriage of our father Joseph with the daughter of the Prince of On we mount genealogically up to the very confines of Mizraim. Our origin is thus without peer even among the Gentiles within their own precincts, while we have an unbroken line to Adam through the sacred genealogies in which the Gentiles have no part at all, that is, no records. Our own evidence is unbroken, and has been in hand since the dawn of time—for we only have preserved the Oracles of God! So, after all, we prefer to discuss our subject in its general aspect, and having settled the question of Manasseh and Ephraim, to argue, with all outside comers, as to Our Race itself upon the basis of unity in Israel.

In its integrity ours is certainly "the most favored race" upon the earth. The very jealousy, constantly growing, with which all other

racess regard us, their evident desire to isolate us, and to combine against us, is a sufficient proof of this. But there are some special proofs that are novel, though they may be perhaps effects rather than causes of our greatness. At any rate they have come up with us as we climbed the mountain of the height of Israel. Take for instance a remarkable fact that results from our possessions as a race of such vast colonies all along the temperate coasts of the very earth itself. The sun never sets upon our lands, and our ports are never closed. This is the result of the promise uttered as to Israel in the oracles themselves; so as two bodies cannot occupy the same place at the same time, we who do occupy this condition are Israel. Note this, therefore: Our Race never sleeps all at once, but a part thereof is always standing guard while another part is working: yet the half of us rest all the time. We live in the light the year around, yea, and work all day long and, as it were, every day in the year. We have the treasures of all the seasons always at our command, and literally compass all the blessings within the bestowal of nature. We sit in her lap as the most favored nation, and the very Gentiles recognize the facts of "Anglo-Saxon superiority" in a huge library of evidence.

Now we have always had more sunlight, with all the advantages that this implies, than other nations; because, as a migratory race, we have come ever westward with the sun. The scepter has not come to us so much as come with us: and into our hands the scepter of a temporary but parallel line, that of the Gentiles, is now about to fall. If a race keeps moving west, that is, its center of population, each of its individual days is of course longer than those of a stationary people or of one moving east. This is our case, for by continually following the sun, which relatively is also moving west, we have had such days of maximum duration ever since Samaria fell and ever since our ancestors escaped through the gates of Caucasus.

This is but one of the many very wonderful elements that go to strengthen our present well-recognized precedence among men, and to insure our destiny as written in Moses and the Prophets; and there is yet another way to look at it: the earth is a tread mill, as it were, continually turning east and with its normal state for work represented by the sun at meridian or high noon. Now it is written, if one will not work neither shall he eat, and the English-speaking people, in their constant western activity, have climbed, as it were, to the very summit of the terrestrial wheel and always occupy its vantage of daylight as the sun moves from colony to colony and noon to noon in its diurnal western change. It is far too late now in the order of the ages for the seed of Isaac to be displaced; they hold the edge on all the stored-up surplus of the earth. Indeed, by their own right arm has this been won,—we speak after the manner of men—and if we be "Israel," as we successfully maintain, then we have the express promise that "Israel shall possess her possessions" and that "No arm fashioned against her shall prosper"—the Race is "on top" and is there to stay. We satisfy the "Oracles," therefore we must be "Israel"—the fact is, we are still living in "Bible times!"

THE REAPER OVERTAKING THE SOWER.

*** We expect that from now on the growth of Anglo-Israelism will be accelerated by the prominence that the more popular idea of Anglo-Americanism as a vital issue before Our Race has gained during 1898. It is not conceivable that interest in this grand movement can ever retrograde hereafter, or that the end in view will ever fail of fruition or beg for able advocates in the public foyer of the Press, the Pulpit, and the Public way. The day of small things seems to be near its end, but we must always be thankful that the sowers have been faithful to the real facts at issue, to those upon which the vitality of a cause subsists. The public mind has been made ready for the advance into this new field of thought by the standard work of innumerable laborers in the past: dating from its establishment, and its promulgation as a matter within the permanent purview of the word of God, by John Wilson as far back as 1837 this movement has been put before the world upon the unpopular foundation of prophecy fulfilled in current fact, and has duly met the fate always accorded to a truth at the hands of an unwilling and unruly generation. Nevertheless, it has prospered greatly, has been shorn of its early crudities, and, under the careful pruning of a long line of earnest men and women, its lines are now laid to the measure, weight and number of its innumerable arguments, and its friends need have no fear as to its ultimate success.

But it will not win the world by popular acclamation—not yet. The light is too dazzling to be let in all at once. It must be gradually done. A transition age, probably one of more practical evolution, is now in order. A new idea has taken hold upon the race; it is in reality an old one, for surely it is rooted down into the stratified ages of the past in that blood is thicker than water, and now is merely springing up with youth renewed. It is the second fermentation, so the new wine becomes rich with age—it is of the same vintage and the ancient vat; yea, and the secret process is the same. In our opinion it is destined—Anglo-Americanism—to grow with the utmost luxuriance, and henceforth (upon both sides of the Atlantic, in fact, along the coasts of all waters wheresoever the race is sown) great minds, statesmen, historians, philosophers and divines, will vie with each other to indorse and magnify the theme, and to further its more obvious end. Unwittingly will they thus bring prophecy to pass, and so awake to its consummation more surprised than ever. The racial sentiment has found favor, and the alliance of the race is now a moral certainty. We do not necessarily mean a written contract, but a tacit one, and thus perhaps a stronger one, because one born in the heart is actually now in order and is recognized. As a matter of fact this, the unwritten form, is always the basis of any outward and visible one that is truly fraternal; and the latter is merely the outward sign of a condition. Fraternal feeling is the only true basis of peace, and even a compact of safety is in vain without an inward grace.

If such does not exist in Anglo-Saxondom then human institutions are indeed in vain and chance and accident have come up to reign !

But what absurdity is this : *our* institutions have brought hope to savage men, smoothed nature's roughest roads, forced all sorts of mountains to become a plain ; and *we*—why, we have scarcely yet begun to Rule. Four great ideas have held the helm and failed—there is a fifth phase—ours—one by Prophets hailed, and ere Our Race can admit defeat it must make effort new demands to meet.

UNISON OF INTERESTS.

** Mutual interests and customs, similar aims and racial tastes, a common protestantism, the same origin, be it what it may, and a similar destiny based upon a commonality of language, laws, and ideas of justice—what stronger bonds of essential unison are there, indeed, than these ? Add to these elements the growth of gigantic colonies that now draw near to actual tangency the world around, their populations interlaced, and their centers already bonded by every facility of modern trade commerce and intercourse, yea, already intermarried and intermarrying in all directions (fortunes united, honors divided, courtesies exchanged in good will unto all men, difficulties avoided, obnoxious treaties abrogated, open disagreements arbitrated, wars averted, mutual safety almost guaranteed) ; at any rate the cordiality so natural and so apparent, so openly expressed that all the other nations are naturally awed into an unwillingness to stir up either party to the Anglo-Saxon pact, surely we are justified in deeming ourselves to be at the very dawn of events that will make for the future permanence and alliance of Our Race. Its dominance is the *physical* basis of the Millennium ; its superiority, however, is not intended to be exerted save for general human weal. It is literally impossible to enumerate all the elements that swell the concert of this racial cordiality now at last becoming so apparent, so greatly to be desired, and whose outcome is so certain.

There are some things that are no sooner said from the heart than done, and the interfriendship of the race has become an overt fact. Woe, then, to those who take issue with it, or attempt to disturb its concert, be they within or without ; and woe unto any that have the temerity to test its calibre in arms ! The good will of England in 1898, her patent, official, and *de facto* friendship, yea, the downright good will of her people, as such, wheresoever colonized, and their unconcealed satisfaction at the situations as they recently arose, the good offices fraternally that they actually performed, did more to sweep the imaginary barriers away than reams of treaties could have brought about. Treaties ? words are but words !—why, war abrogates a treaty by mere declaration, or suspends it just when it is most needed. Let but the commune France suppressed some four-score years ago, break loose 'neath some renewed Napoleonic star, and what would "Laws of War" avail ? Verily, by a mere tacit Anglo-Saxon pact of friendship is the Millennium ushered in more lastingly

than by all the promises the Czar of Russia could extort to temporize with force!

"IF GOD WILLS."

HOW WE SHALL OCCUPY 1899.

*** A correspondent asks us, "what is our programme for 1899?"

Our reply in brief is, "Work!" that is, occupation at the special task that has devolved upon us. But, rather more in particularization, we may explain as follows: With 1898 the ninth year of our active work in publishing the facts as to the Origin and Destiny of OUR RACE ends, and we deem it to be our duty, in this *tenth* year 1899, to *tithe* the whole of it to the Cause itself and this in an especial sense, to wit, to devote it entirely to careful literary work here, in our library, with a view to completing the Study upon which we have been more or less engaged during the past two years, but found ourselves unable to make satisfactory progress, owing to the business interruptions attending the other phases of our broader undertaking.

The Study to which we refer has lately become magnified in importance, and we have taken occasion recently to submit its outline and manuscript so far as now completed to several of our (yours and mine) mutual friends and helpers, and they have all agreed that its realization in print promises to be a matter of such supreme importance to all concerned that we are, as it were, under special obligation henceforth to devote our time wholly to its completion in lieu of devoting it primarily to any other stated occupation, and should not suffer other things to interfere with its careful evolution.

We had almost decided to spend the year (1899) in lecturing, but the response to our intimation in that direction has shown us plainly that little now would be gained thereby, and that the real end in view (to wit, the obtaining of funds for the completion of this particular and prospective Study), thereby would be but a vague possibility, after all. The time required for the revision and completion of what we have in hand would be merely put off still further into the future, should we stop work simply to "star" about retailing the facts we have discovered and already published, and what we feel in duty bound to set our hand at sooner or later would have to be delayed still further if we stopped to lecture. What now is chiefly necessary is a period of persistent literary work, and we shall devote ourselves mainly to it from this date, January 1, 1899, unto the close of the year, and shall need at least all this length of time to consummate our undertaking.

We do *not*, however, intend to bring the issue of these News Leaflets to a pause, as these in particular are a means of keeping our little band of friends in touch with each other and with the kaleidoscopic changes of the days in which we live. They are simply current letters—and will not interfere with our greater task! But we refer to the OUR RACE SERIES of Studies. That library now consists of Six Series, or twenty-one Volumes, and at that mature number it will

rest until the manuscript of the Study now in Evolution is completed, and its result published. Our friends will therefore understand that the work here will go on more actively than ever, but upon another and more pertinent basis, and without the loss of time and the worry incident to an overload of publication.

Had we, during the past nine years, been able to pursue an author's distinctive occupation and been released from the additional labor of superintending without assistance the making, editing, publishing and selling of the results, we are satisfied that the library would now be double its present size and we have finished the manuscript of several Studies that only lack of means, *time* as much as money, has delayed. We have been more handicapped, however,—thanks to your financial assistance—for time to devote to the preparation of advance work than for anything else, and the cares of the business end of the undertaking have at last become so onerous that we must take some such decisive step as the one contemplated or give up all hope of ever completing what we chiefly have in heart and hand, and what plain intimations point out to be the next step necessary. We therefore leave the issue to God, and to such friends as he has raised up for this phase of the increase of knowledge, and from now on shall devote ourselves to what we deem to be the most important piece of work we have ever undertaken.

It is unwise at present to divulge the exact character of this Study. It is sufficient to say that all to whom we have disclosed its plan and finished pages have seen its importance at once, and agreed at sight that to place such a volume in your hands would be truly to consummate our labors. It is a piece of work that is wholly new in all of its aims, material and methods, and its realization promises to furnish our friends with the most valuable book we could offer.

Were we equipped with a princely fortune, and had we the facilities of the very best equipped publishing house in the whole world, we would unhesitatingly devote the entire strength to the realization of this particular Study. Now we guarantee all this to you—who now alone have the best proof of the character of our former work in your own hands—and halt not to say that could we exchange, at this minute, all that you possess of the Our Race Literature, yea, and all the knowledge also that you have gained from it up to date, for a copy apiece of the work under consideration, issued as it is ideally mapped out before us, we would “touch the button” and be satisfied that you would appreciate the exchange and be gainers thereby.

The work, God willing, will establish all of the main contentions we have defended, and effect the harmonization of their complete array in the most practical manner. Its ideal realization when the manuscript is finished will further involve us in the actual construction of a novel outfit for the mere printing purposes, which will be based upon several inventions that have formed a part of its own evolution.

The fact is, the undertaking, as it is mapped out to eventuate, is more ambitious than any of the expensive ones we have heretofore been mutually engaged in, and doubtless the means to realize this

also will be provided in due time. But in the meanwhile the matter which is now most exigent is to finish the manuscript itself in the shortest possible time compatible with every care as to the exercise of the utmost human accuracy in its preparation.

We shall work at this, therefore, throughout 1899, keeping up the News Leaflets, and re-editing only such Studies as may in the interim become out of stock. Upon your help, in the prosecution of this undertaking, we shall count—we must count—in so far as you may be able and be prompted to assist. We shall need continued help in 1899, and at the end of the year hope to have saved an accrued "Working fund" of no inconsiderable amount. Not a few have already intimated their willingness to assist us with such tithings as they can command.

We trust that you, our friends, will remember, also, that the back numbers of the Studies and of the News Leaflets are always in, or to be kept in stock, and that such of you as are "short" thereon, by gift or failure to secure them, will *make* opportunity, this year in particular, to fill up your own sets, and so to enjoy "the old corn of the land" until it becomes proper for us all to sow again, and for a better harvest.

We are not tithing this year for rest, but rather for work, and for more work than ever, and for your own interests (in that you outnumber us 500!) rather than for our own. We ourselves love literary work and dislike the publishing phase of this undertaking. We elected the burden of both simply because no publisher would assume the latter. You, whom we regard as our own peculiar "constituency," and as the only fearless friends of "truth at all costs" that in these nine years we have been able to reach, will readily appreciate our personal and most anxious desire to place in your hands a work so important as here represented, and what is more, we are satisfied that had each one of you spent an evening with us and seen what is promised, you would all agree that the work must be immediately undertaken.

Well, we have undertaken it, and you must undertake several things in our assistance. 1st. You must be patient. 2nd. You must have faith in us, for we give you our word, and we mean all we say. 3d. You must help us, that is, this cause, all you can, for we as one are working 500 times more for you than for ourselves, and we all, as 500, are working together ten thousand fold more than 500 times for all the rest of Our Race who still sit in so much darkness and are so near unto the very shadow of death itself.

Personally, I *need* not add here, but, nonetheless, I do add from my individual heart, my own thanks upon this New Year's day, to you whom God alone has raised up, from first to last, to see this enterprise forced "by hand," and by such peculiar sacrifice, to its present vantage of success. I feel that my own part in the matter has been very small beside yours and His. Without you, so far as I can see (in that God always employs only willing agents in his own peculiar affairs, and nonetheless employs all who are willing), what

we have mutually accomplished had been left undone, had you, as individuals, not come to His bidding. But the time for publishing these vital present-day truths had come, and He must have raised you up for that end quite as much as He raises up any one to fetch about the things that are *due* in His counsels;—*and you were due* (Esther iv, 14), and I for one devoutly thank God for it at this present time. I am very thankful for what we have thus far accomplished, and I am zealous both for you and for myself that we may all continue to do our best to add to the record.

We have two full years before the 19th century ends. If you will now continue your support, and mayhap can find yourselves able to build up for us all the "Working fund" requisite to realize what in another year's deliberate work we hope to have ready for the press, we ourselves feel safe in assuring you that we shall have mutually accomplished much more than all that has gone before to our general credit. We leave this, then, with you, and this in the very same spirit that we must leave it with God, for He has left it with us all, and thus the work is *mutual* (Phil. ii, 13) in so far as we all accept it; and for ourselves we do accept it, and do hereby devote 1899 to the preparatory work.

Finally; and to guarantee the position as we represent it, we now submit two letters from gentlemen and scholars fully equipped for estimating the importance of our prospective undertaking, and familiar with the details. We could produce much similar evidence. It was not our intention to print even these letters, but as we consider the little band of people to whom they are sent to be a part of our own family, as it were, we commit no trespass. The letters were written to us merely to hold up our hands and sustain our decision, and do not commit the writers in any degree to whatsoever failure we may meet in realizing the ideal set before us.

This first letter is from one too well known all over Anglo-Israeldom to need introduction.

EMMANUEL CHURCH.

ANACOSTIA, D. C., Nov. 28, '98.

PROF. C. A. L. TOTTEN,

NEW HAVEN, CONN.,

My Dear Brother :—

Since my conversation with you some weeks ago I have been thinking about the special work in connection with * * * * * which you mentioned to me, and the conviction grows upon me that you ought to undertake it. I am anxious to see it carried out. It would be of vast benefit to the world, second only to your chronological discoveries. You are the best fitted and equipped of any living man to produce it.

Of course it would require time, which you may not know how to spare in the midst of other labors; but my own opinion is that you would be fully justified in laying aside everything else, if necessary, for a year or two, in order to accomplish it. If it were known that you were engaged upon another and important work requiring your whole time and energies, your friends and constituents would surely not complain. We ought to make a little sacrifice in the interest of a further elucidation of truth, especially since you have sacrificed and done so much to enable us to read our Bibles understandingly. I hope, therefore, you will see your way clear to going on and carrying out your plan.

I enjoyed my two interviews with you very much, and shall long remember them with pleasure.

Very sincerely and fraternally yours,

W. G. DAVENPORT,
Rector of Emmanuel Church.

The following letter is from one to whom I owe much advice and encouragement; and who, though not yet necessarily an "Anglo-Israelite," is our own Pastor and both candid and open to new light, while upon the special line herein referred to is an enthusiastic assistant.

ST. PETER'S RECTORY.

MILFORD, CONN., Jan., 2, 1899.

PROF. C. A. L. TOTTEN,
NEW HAVEN, CONN.,

My Dear Professor:—

I have just heard that you contemplate devoting this year as far as possible to your * * * * work, and I hasten to write you that your decision gives me the greatest possible pleasure. I know your ideas in this direction, perhaps, as well as any one in America, and you, at least, understand how thoroughly I appreciate and value them. It seems to me that your subscribers should felicitate themselves on this, your New Year's, devotion to a great work, for I do not know another living man with the same remarkable capacity for labor, and with the same inexhaustible enthusiasm to bring such labor to its perfect conclusion.

Congratulating you and the world on your resolution in this matter,
Believe me, always

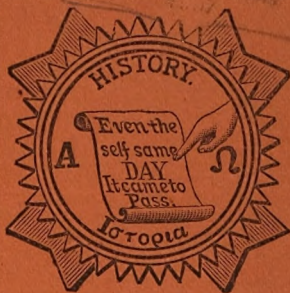
Sincerely and affectionately yours,

W. HERBERT HUTCHINGSOHN,
Rector of St. Peter's Parish, Milford, Conn.

20 Apr. 07
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NEWS-LEAFLET



"The King's business requires haste."

No. CI.

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