

DREAMS, INSIGNIA, SIGNS:

MATTER FOR THE MAGI AS TO CONFIGURATIONS.

WHEN DOES THE 20th CENTURY BEGIN ?

A REMARKABLE VISION.

*** "DEAR BROTHER.—I dreamed last night as follows, and as the matter made a deep impression upon me, and furthermore as *you* figured personally in the cast, I take the liberty to come for further explanation if you have any to offer.

"It seemed that I was much concerned about the text, 'As in Adam all die, so in Christ shall all be made alive,' and it came to pass that as I pondered over the matter I saw a huge tombstone with numbers and square geometrical figures above a line and under the word 'Adam'; and other numbers and circular geometrical figures below the line and under the name Christ. Just then *you* appeared, and I told you of my quandary and showed you the tombstone. You at once said to me, 'Why, it is the square and the circle.' This seemed to satisfy me at once, but when I awoke I was, and am still, much mystified, for I do not see the interpretation that in sleep was so apparent; can you help me?" E. N. G.

Comments: I am sorry to say that Joseph's mantle has not descended upon me, and I do not desire to gain a reputation even as an adept guesser at the interpretation of dreams and visions of the night, but your experience was unique, and had I really been with you and seen the things you describe, I can imagine that my own intended interpretation was, that the second part of the vision was the answer to your own original quandary and that I merely pointed out to you that the numbers were in circummetric ratio, or that the Adamic Square was equalized by the Messianic Circle.

The Saviour life, as you have seen in these writings, bore a direct π -relation to the fundamental circle whose diameter is 10., to wit, $10\pi=31.416$ years, and its area was 78.54. The side of the equal square of area is 8.86, and the area of that of equal Perimeter is $7.854 \times 7.854=61.68$. You probably remember, too, as I have shown it, that the Saviour spent only a year of months, $365\frac{1}{2}$, in Palestine—also a perfect circle. I could almost imagine that you saw the diagrams I published many years ago in, "An Important Question," and which I there denominated "The Universal Problem," and be this a sufficient interpretation or not, as the case may be, what you record exactly illustrates my own idea of the eventual resurrection of all, by the Second Adam, who have died in the first—to at least the original Adamic measure, unit for unit. The further benefits to accrue to such as also die in the Second unto life eternal, or come into and continue in him upon resurrection to judgment and thus a life of righteousness in their second life, being, if God

so intend, a further immunity from the Second death itself. At any rate, your experience suggests a very pregnant thought, and affords an apt illustration thereof, and I would like to believe that if you could only have remembered the numbers you saw, they might have turned out to be plainly circumnietric equivalents, and almost expressive of the census of the whole human race, eventually redeemed from the first death.

OUR NATIONAL INSIGNIA.

*** We take no interest, save that of positive dislike, in any of the numerous and constantly recurring propositions to re-select this or that flower for a national one, and to amend the Flag or Seal of Our Country. Our national flower is settled by the Olive Branch upon our Coat of Arms just as much as that of England is fixed by the rose she bears heraldically. People who lend themselves to the useless task of urging another flower do thereby simply advertise their own malappreciation of the heraldic origin, fitness and authority of the emblem under discussion. Similar remarks are in order as to the Flag. That of Manasseh is fixed, we both hope and believe, forever. An ensign is a thing born of a popular movement, and one that has floated so long as "Old Glory" indicates that the movement typified is still in actual and vital operation. It is an utter waste of time even to examine the relative demerits of the numerous propositions of alteration that have lately become the "fad" in too many quarters. The safest prediction that we could make is that the Star Spangled Banner will never be altered save by the addition of new stars to its constellation. It is the emblem of Joseph's dream, and is firmly grasped in the hand of at least his own peculiar heir and eldest son—Manasseh. Why cannot our own people recognize all this, seeing that they at least know who Manasseh is; and how is it that some will not leave our ancient landmarks quiet and alone? Are those who continually voice this plea for change even soundly instructed in the premises that establish our identity? We will warrant that they are not; that is, that they have some fundamental disagreement with the main contentions of Anglo-Israelism and its distinctions. These are seated in the general consensus of the majority of those who *have* been instructed upon too solid arguments (not sentiments) to be disturbed by a desire to reverse the things that are; yea, and which are the ancient things that verify inheritance.

SOME SPECIFIC SIGNS.

*** "Give me a simple and specific 'sign' that demonstrates everywhere the nearness of the Advent." X. A.

(1) Well, take Nahum ii., 3, "The shield of his mighty men is made RED, the valiant men are SCARLET: the chariots shall be with flaming torches in the DAY of his PREPARATION, and the fir trees shall be terribly shaken"—read the entire context. Now note

that during this century the uniforms of modern Israel have successfully stretched "the thin red line" of her valiant men upon battle-fields not only all over the earth, but have lined them up particularly against France and Spain, the feet of Gentile Empire, in a phenomenal list of battles won. The Flags of the United Kingdom and of the United States are tinctured red in major, and we may not confuse our shields, as they float where victory perches, with those of any other peoples, tongues or languages on earth.

As to our chariots of modern current travel, they are distinctively identified by this particular prophecy, from those of all other ages. We have head-lights on our railroad engines, our municipal cabs are required by law to display them, our trolley cars not only have such head-lights, but electricity flashes from their arms and from their wheels; the bicycle carries a bull's-eye by law, and the very ocean greyhounds, yea, and the terrible leviathans of war, scan the horizon with their search lights as they plough the highways of the sea! What age but this has signified such things as these? And are not the fir trees (compare Hos. xiv., 8, and Zech. xi., 2, and Nahum ii., 3) terribly shaken at the prospect and responsibility of Anglo-Saxon superiority? Let Monsieur Demoulins sum up the evidence of a long line of centurial witnesses voicing the fact that all the other *trees* of the *field* or nations of the earth are also in commotion at the prospect now before them.

(2) Another universal "sign" is Judah—always the "fig-tree" of the Scriptures. The Jews were under condemnation to bear no fruit during the Gospel age. We are, however, charged to consider her, for when new life becomes apparent in her withered trunk we are advised that summer is at hand.

(3) And, as to "Israel," is our identity, now at last made clear in the revelation of the sons of Isaac as the Saxons, of so small an import as to bear no evidence that Gentile times are running out? Why, the signs are written on the very firmament of heaven, and are reflected by the continent of current history. Humanity is already aroused, and there is no excuse for those who fail to understand, and fail to adjust their convictions to the verity of the oracles entrusted to Our Race.

Finally, we need not re-enunciate the host of separate signs—who are the Gaels, Waels, and Angaels, but the Scotch and Irish, the Welsh and the English remnants of the ancient 10-tribed Galileans? and what mean these names Gael, Wael, and Angael but "Sons of God"? Verily, in the land where we were called "not my people" is Our Race awakening to its modern name, so long ago foreseen (Hos. i., 10), and even there, i.e., here in the midst of us, events prepare to consummate our claim, and challenge all who answer facts with ignorant scorn and inane disavowal.

MATTER FOR THE MAGI.

*** From an astronomical standpoint the year 1899 will be of remarkable interest for many reasons, and as physical astronomy is the indisputable basis of several important sciences, we are safe in expecting the year to be a notable one upon each of them. The Sun and the Moon are the greater and lesser timekeepers, the hands of the dial of the ages, and the stars also—by which we mean the planets and the planetary stations, or Signs of the Zodiac in particular, and their chief constellations or the decans of the firmament—play their parts in the minor combinations. All of these have special influences to exert upon the economy of general life and its varying records: the fact is, these elements of the universal clock regulate each other—they are the independent “Governors” of the same machine and the latter obeys every change in the general equation of each, and runs upon the resultant of all.

That the conjunctions and other interrelations of the heavenly bodies affect affairs upon our globe, yea, and directly govern them, is a positive fact, and this is the basis of the universal science of Etiology—that of normal Health via Light and its correlations. Its subordinate sciences comprehend those of Biology in its broadest sense, and terrestrial Physics in every sense: all are branches or subdivisions of the one science, or of the science of the ONE, to wit: universal Life. It is too well-known to be disputed that the tides ebb and flow primarily with the phases of the Moon, but the rotation of the Earth upon its own axis makes the first indication thereof a dual one each day. The revolution of the Moon adds another dual equation to the matter each month, while the yearly revolution of the Earth and of the Moon, in their complex motion about the Sun, brings another dual equation into the matter every lunar year. Besides all these interrelated *causes* of variation, there are numerous lesser ones that conspire to swell and diminish the concert all the time, and particularly at stated times that may be calculated to the dot.

But the tides are merely the more apparent indices of these influences; the same things affect the atmosphere just as regularly, yea, and the very life currents of individuals, and of nations also. We lose sight of all this in the hurry of affairs; but it and its functions never lose sight of us; and the very name we have given to insanity, to wit: “Lunacy,” is an admission of the fact that Luna, the Moon, is a measure of those so termed erratic times—but really very regular ones!—that dominate over diseased minds.

When one realizes that the universe, as a machine, is made up of an endless number of eccentric wheels or orbits, all electric and each one punctuated by an orb that is itself a magnet, it dawns upon him at once that the combinations brought about by their infinite motions must result in periods of greater and lesser excitement here and there along the ages. “Scientific astrology” results from all this, and all “weather lore” depends thereon: the mental and physical exhilara-

tion or depression of humanity itself keeps time with it ; in fact, it governs life as such—by modifying its expression, and drawing upon its stored up surplus.

Now we have already discussed this matter at some length in the Frank Leslie Articles (reprinted in our Study No. 7) and refer to it again because this year, 1899, is to be one of such very notable astronomical punctuations, and because consequently we are justified in expecting that its history will be filled with corresponding records. Were we skilled in the rules of the Weather Department, or had we what were far better, the tabulated statistics of cause and effect evolved from former similar occasions, we hesitate not to say that we could predict scientifically the general probabilities of the year as to each and all the sub-topics involved: Seismic, Cyclonic, Etc, *et al.* But "predict," in this sense, would be a misleading word, for we would then know the times in advance, and the way the universal clock would strike, in the same manner as one reasons from faith in the mechanism of a good chronometer. We do, however, know even now, that is, in advance, that the causes are at hand—this is what our almanacs are for—and without localizing or presuming to specify *what* the effect will be, we are all safe in expecting phenomenal results.

For instance, the year is to be marked *with an unusual number of planetary conjunctions*, particularly toward its end, and this combination will coincide with the long-expected tri-centennial passage through the Leonids, or November meteors. Besides this, Temple's and Tuttle's comets are due, upon their regular periods, this year, and both about the same time. As to the meteors, common admission tells us, "If the shower at all approaches that of 1833 it will form one of the grandest sights that is likely to greet mortal vision," and it is this meteoric shower that just precedes and ushers in the compound conjunction above referred to. The World Almanac for 1899 (p. 26-27) gives a partial list of the planetary configurations for the year, and the most interesting period extends from November 13th to December 18th, while the sun passes from its conjunction with Jupiter (γ) to its conjunction with Saturn (γ_2). This section of the list, with some additions, is as follows :

DATES.	HOURS.	CONFIGURATIONS.
November 12th, { In mean time {		24th Sunday after Trinity. Moon in Perigee at noon. Sun on noon mark 11:37 A. M. Phenomenal Tides.
" 13th,	12 a.m.	Leonids. i. e. METEORITES. Watch Leo from midnight. There may be earlier forerunners.
	3 a.m.	(γ ☿ ☿) Jupiter in conjunction with the Sun.
	4 a.m.	(☿ ☿ H, ☿ S. 38') Mars conj. with Uranus, Mars south 38 minutes.
" 14th,	12 a.m.	Leonids. METEORITES, terminus of Passage.
	12 p.m.	(☿ ☿ H, ☿ S. 24') Venus in conj. with Uranus; Venus South 24 minutes.

November 16th,	7 a.m.	(♀ ♀ ♂, ♀ N. 11°) Venus conj. with Mars; Venus north 11 minutes.
" 19th,	9 a.m.	(♂) Mercury gr. elong. E. 22° 5. 25th Sunday after Trinity. Moon occults Neptune. Afternoon.
" 26th,		26th Sunday after Trinity. Andromedes, or METEORITES, another group. Early eve.
	6 a.m.	(♂ ♀ ♀, ♂ S. 43°) Mercury in conj. with Venus; Mercury south 23 minutes. Stationary.
" 27th,		First day of the Nativity-fast O.S. Greek. Andromedes, meteors.
	4 p.m.	(♀ ♀ ♀, ♀ S. 1° 9) Venus in conj. with Saturn; Venus south 1° 9
" 29th,		(♀ ♂ ♀) Venus in opposition to Neptune. St. Andrew's Day. Thanksgiving day.
" 30th,	4 p.m.	(♂ ♀ ♂, ♀ N. 23°. ♂ ♀ H) Mercury in conj. with Mars; Mercury north 23 minutes. Sun in conj. with Uranus.
December 1st,		Venus rises 8:40 a.m., Mars 8 a.m., Saturn 8:15 a.m. (New Haven.)
	5 p.m.	(♂ ♀ ♀) Jupiter in conj. with Moon, <i>again</i> on 29th.
" 2nd,	7:48 p.m.	(♂ ♀ ♀) Sun in conj. with Moon, i.e. New Moon, (Antarctic eclipse) also conj. with Uranus. Moon with latter <i>again</i> on 30th.
" 3rd,		Advent Sunday; Tebeth 1st, true, and modern Jewish calendar.
	8 a.m.	(♂ ♀ ♀) Mercury 'in conj. with Moon, <i>again</i> on 30th.
	4:3 p.m.	(♂ ♀ ♀) Mars in conj. with Moon; Sun on the meridian, 11 h. 50 m. 2 s.
	7:8 p.m.	(♂ ♀ ♀, ♂ ♀) Saturn in conj. with Moon; <i>again</i> on 31st. Neptune in opposition.
" 4th,	9:01 a.m.	(♀ ♀ ♀) Venus in conj. with Moon.
" 6th,		"Shababan" Mohanmedan month begins.
	12 a.m.	(♂ ♀ ♀) Mercury in conj. with the Sun, inferior.
	7 p.m.	(♂ ♀ ♀, ♂ S. 1° 8) Mars in conj. with Saturn; Mars south 1° 8.
" 7th,	1 a.m.	Moon in Perigee.
" 10th,	9 a.m.	(♂ ♀ H) Mercury in conj. with Uranus.
" 15th,		Venus in Aphelion.
" 16th,	8:31 p.m.	Mercury stationary. Full Moon: Eclipsed 6:45 to 10 p.m. New England.
" 17th,	3:36 a.m.	Moon occults Neptune.
" 18th,	12 a.m.	(♂ ♀ ♀) Saturn in conj. with Sun.
" 20th,		Dec. 8, O.S: Conception of Theokotos, Greek.
" 21st,		Sun enters Capricorn; winter begins and Sun turns north. Sun's greatest declination 20° 27' 9". St. Thomas's Day.
" 22nd,	10:56	Moon in Apogee.
" 25th,		♂ Mercury greatest elong. W. 22° 11. Christmas day. Sun on Meridian.

Now, "according to oriental tradition, that part of the human body which corresponds with the 'sign' of the Zodiac (as indicated in the usual almanac cuts) is governed by the Moon when it

appears in the corresponding Sign." At present the 8th sign, Sagittarius (π), corresponds with the "Constellation" Scorpio: and it is a remarkable and significant fact, that 98 p. c. of these configurations fall in the Sign of Sagittarius, *and include all the bodies from which our week-day names are derived.* For instance, upon Dec. 3rd, 1899, the longitudes of the planets involved are as follows: In degrees ($^{\circ}$) of Sagittarius: Mercury 17° ; Venus 30° ; that is just leaving the Winter Colure; Mars 22° ; Saturn $24\frac{1}{2}^{\circ}$; Uranus $8\frac{1}{2}^{\circ}$; Moon 11° ; Sun 11° ; even Jupiter, close by, is in 25° of Scorpio. In other terms the Right Ascension of these several "ruling bodies" upon December 2-3, 1899,—the day of the New Moon and Eclipse,—are all, except Jupiter, about 17 to 18 hours R. A.: Jupiter, being $15\frac{1}{2}$ hours, and Neptune alone being in direct Opposition at $5\frac{1}{2}$ R. A.: i.e., the latter is near the Creation "point" of the Zodiac (about $82^{\circ} 11' 12''$ R. A.) and will be the only planet visible at midnight.

Taking it all in all, these configurations, which unfortunately occur in the day time, being near the Sun and about opposite to Orion's Belt and the tips of Taurus, are as remarkable as any we have ever passed through, and the Leonidic, or Meteoric Perigee, occurs in the same block of 30 days (which is the measure of a "house," or of a zodiacal Sign) and opens the matter, which thus extends over an entire month. The meteors of Andromeda fall in the same section—but to our surprise even "Zadkiel" overlooks all this!

Now were we adepts in or devoted to "Judicial Astrology," as such, and we are not, we should certainly delight in studying these "aspects" from this ancient point of view, and would do so as naturally as Joseph divined with a cup, or Daniel presided over the Chaldeans, for legitimate purposes. Kepler, Bacon, Newton, Usher, Nostradamus, &c., were skilled in this almost "lost art,"—but not quite lost, as our own acquaintance demonstrates. Sagittarius, the Centaur, is configured as follows: the lower half like a horse, the upper part like the head of a warrior with bow and arrows; it is Dan's sign in the Zodiac, and has always indicated the thighs; it consorts with plains, battle fields, camping grounds, chariots, horses, armories, sacrificial places, and manufactures of all weapons—not a Peaceful Sign! by any means—Scorpio having correlative association. Sol, Luna, and the Planets are all in these places among the constellations at the end of the year, while the Earth is in the Signs of Taurus and Gemini, (Constellations Aries and Taurus), the significant of Manasseh and Ephraim, or of the United States, and Great Britain, whose day or age has certainly begun and is the measure of the indefinite future. If we were astrologists we should certainly look for swift arrows in so Sagittarian a day as this, at any rate for the hum of armories at work as never before in modern times, *and from loftier points of view we do look for all this!*

It is likewise to be noticed that the "Decans" of the Constellation Sagittarius (north of the celestial equator, at the moment of this horoscope in the Sign of Sagittarius, so loaded with such august

occupants) are Lyra, and Aquila, American constellations in a special sense, while Hercules and Ophiuchus—both agonists;—preceded it and are found lying north of the Sign thereof. The pole of the Ecliptic itself is upon the first meridian of the Constellation of Sagittarius, and the very seasons turn about that point. Now we are not “Chaldeans,” but among our correspondents and constituents we number some who are Astrologists indeed, men to whom we would listen, in their own lore, as we would to the Magi, their predecessors—we are not referring here to any of the merely hankey pankey people yclept “Astrologists” in odd advertisements, but to men who are more than Mechanical and Physical Astronomers,—and we should very much like to hear from them about these things viewed from the Magian standpoint pure and simple. Astronomers like Flammarion, Dr. Buchannan, Professor De Kalb, and others, have already had much to say about these configurations even from the standpoint of Physical Astronomy, and will no doubt have much more to add ere they materialize: and the *Yellow Journals* will “have it all pat,” well in time to fix attention to the things we shall not see—but may be called upon to endure. It is sufficient for us to point out that the constellations in which these events occur (vide Study 18 p. 286) dominated America and the Orient at the Dawn of Adamic time, *5897 years ago, and that the heavens still declare the glory of God and the firmament showeth his handiwork: so that we believe events upon terra firma will agree with the signs that we have been officially directed to look for in the stars—the most unusual will follow “laws,” and the most significant may have been arranged merely for discovery by calculation.

Already a great many have perhaps confused this coming galaxy of conjunctions with the celebrated Magian oracle as to the final conflagration. We think, however, they are mistaken, as the combinations now due take place neither in Cancer nor in Capricorn, but in Sagittarius, i. e., the Sign, and thus the predicted one is still future. The fact, however, remains that the coming concert in the heavens is a part of one tremendous whole, and of one that in its entirety does not recur in thousands of years. The ordinary astrologers, so called, are therefore safe in predicting that “this conjunction will mark an epoch—the beginning of a new cycle.” Their prognostications coincide with the Prophets and with Chronology, yea, and with the legitimate expectations of physical astronomy. It is certainly a remarkable thing for seven planets to be found in one Sign at once, as, for instance, upon December 2nd, while Jupiter the 8th is within 5 degrees of the same Sign. In the meantime, here is the ancient fragment referred to, and preserved for us by Seneca:

“AN ANCIENT PROPHECY.”

“Berossus, who thus interprets the Babylonian traditions, says that these events (Cataclysms) take place according to the course of the stars; and affirms it so positively as to assign the times for the Con-

flagration and the Deluge. He maintains that all terrestrial things will be consumed when the Planets, which are now traversing their different courses, shall all coincide in the sign of Cancer, and be so placed that a straight line could pass directly through their orbs. But the inundation will take place when the same conjunction of the planets shall occur in Capricorn. In the first is the summer,* in the last is the winter† of the year."‡ Seneca Nat. 29 Vide Cory's Fragments, p. 522.

A critical examination of the foregoing oracle will show that the coming November-December, configuration does not strictly agree therewith. The planets are not to be in a physical line so that their orbs may be strung, as it were, thereon; nor is it the Inundation that is to be expected, seeing that the Flood was that; yet there is a Conflagration in our future; though, as we interpret the greater oracles, it will not occur until after the Millennium. But the situation now in our future is of itself an approximation to the one contemplated by Berossus, of which we may have more to say anon.

Is it possible, however, or even probable, that the ancients mixed up Capricorn with Sagittarius, the very next sign to Capricorn? Hardly. Or, that the attrition of the ages and the inaccuracy of transmission has confused the "Sign" of Capricorn with the "Constellation" of Sagittarius, the two now being coincident? This, too, is unlikely. But the situation is, to say the least, an interesting one, as the parts of the heavens now covered by these very Signs and Constellations are, after all, the ones within the possible purview of the whole matter, and, at any rate, are to be the scene of the coming spectacle. For though we shall not see it, we certainly will feel its effects. The Sign of Capricorn has now fallen back upon the Constellation of Sagittarius, the Sign of the latter upon Scorpio, and it is in the Sign of Sagittarius, that is, the modern Constellation of Scorpio, that the Conjunctions referred to are to take place.

The fact is, if the "Signs" under consideration in the oracle itself are to be understood as those known at the time of the Flood, as their double use therein would seem to imply, then our present Sign of Sagittarius is actually the Flood-Sign of Capricorn! because all the Signs of those times would have slipped back nearly 60 degrees, or double the displacement of our modern Signs and Constellations in the 4241 years that have elapsed. Whereas, if they date from the Creation of Adam, which is far more likely, we presume, that is, from the date "when Taurus carried the Vernal Equinox in his horns," why, Aquarius, or the Flood-Sign itself, would now fall just about where our "Sign" of Sagittarius rests, and such a coincidence or conjunction of the Signs themselves (with the several planets in their house) would become all the more surprising and confusing. It is our opinion, however, that this ancient oracle refers to events that

* June-July, when the Sun is in Cancer.

† December-January, when the Sun is in Capricorn.

‡ The year here referred to is the Annus Magnus, or great year, not our terrestrial one.

are to take place in the original constellations themselves rather than in the shifting signs of *modern* astronomy. So, after all, Chronology is the key to the whole matter, for by its rates alone can we reverse the precession of the signs and determine their ancient places. If the very Gospel is written in the stars, and the latter were the alphabet of Magian lore, surely when its combinations are so complex as those of 1899, we have cause to regard them in advance, and to watch their aftermath with interest. Meantime, although the heavens fell, *we* have evidence wherein to trust they will be renewed!

END OF NINETEENTH CENTURY.

Prof. Totten, as a Chronologist, Proves the Exact Time.

MATHEMATICS SOLVES PROBLEM.

THE TOPIC IS ONE BASED UPON FACTS, AND HIS RESULTS ARE
DETERMINED WITHOUT REFERENCE TO THEORY—QUESTION
OF FROM WHICH DAY TO WHICH DAY.

To the Editor of The Register, Sir:

The question as to the proper end of the nineteenth and the beginning of the twentieth centuries, like the Eastern Question, seems only to be settled upon paper so as to bob up again serenely. I am therefore persuaded to enter the Vallallian arena myself, merely to see if a few hard facts (the real criteria of proof, few of any of which have been cited by any of the contestants) will not settle it for good. It is not a matter that can be settled by theory, nor does the solution depend upon any one's opinion. It is purely a question of fact, and there may be no more ground for dispute in the premises than there can be as to the date at which the nineteen hundredth year or nineteenth century of American

Independence ends—the latter, to wit: at noon upon July 4, 3,676 A. D. We calculate this latter date easily, chiefly because we all know when its year 1 began (upon a scale that was current at that time, and is still current, to wit: at noon July 4, 1776) 1776 plus 1900 is 3676 A. D. to noon July 4, that is all there is to it. With similar premises the matter of the end of the nineteenth century A. D. is just as easily settled. It all depends upon the knowledge of the actual date at which the count begins upon some other scale; the rest is mathematics.

Now to a chronologist the emplacement of the first day of 1 A. D., to wit., January 1, is just as simple a matter as the emplacement of Independence Day in the above illustration, and the terminus of the nineteenth century A. D., or the nineteen hundredth year of the Christian century Gregorian now current, follows just as inevitably. Let me point out a few of the tangencies of its origin upon other scales, so that of termination may become apparent. It is not a matter of what might have been, or of what was intended, or of what would have been better, but of what was and is upon each of several scales that are still current as we use them.

(1.) Our Christian Era called "A. D. years" had its reversed origin upon January 1, of the year 1 A. D. in 753 A. U. C. (*Anno Urbis Conditae*), "year of the building of the city" (of Rome). The 1900th year, therefore, ends on December 31 in the 753 plus 1900 equal to 2653d year A. U. C., but the year 2653 A. U. C. does not even begin until April 21, 1900 A. D. In which year, therefore, and upon its December 31, to wit: December 31, 1900 A. D., the 1900 years or "19 centuries" under consideration end. Q. E. D.

(2.) Julius Caesar reformed the calendar, and his first, or the first Julian year, began upon January 1, 45 B. C.; therefore, 1 A. D. began on January 1 of the 46th Julian year, and ran with it throughout. But, if the first year A. D.

was the 46th Julian year, the 1900th year A. D. will be the 1945th Julian year, which is 1900 A. D. from January 1 to December 31, inclusive. Q. E. D. Vide Nautical Almanac.

(3.) The year 45 Julian was the last B. C. year, that is, 1 B. C., from start to finish; therefore, as 45 plus 1 equals 46 Julian, and is the first year A. D., 45 plus 1900 equals 1945 Julian, and will be the 1900th year A. D. throughout; consequently the 19th century, or 19th 100-years are not over until midnight, December 31, 1900 A. D., at Rome. Q. E. D.

(4.) The first Julian year, to wit, 45 B. C., began in 708 A. U. C. and ended in 709 A. U. C.; consequently, the 1945th Julian year begins in 2652 A. U. C. and ends in 2653 A. U. C., but the "December 31" which falls in 2653 A. U. C. is the December 31 of 1900 A. D., at which date consequently the 1900 A. D. years end; that is, not a moment before midnight at the City of Rome, where the Julian count itself began. Q. E. D.

(5.) In 1900 Mean Solar Years there are exactly 693,960.285659 days of 24 hours each, and in 1900 Gregorian years there are 1,440 common and 640 leap years; 1,440 times 365 equals 525,600 days, and 640 times 366 equals 168,360 days. The sum of which is 693,960 days. These run out (from January 1, 1 A. D. counted as day 1,) upon December 31, 1900 A. D., found to be day 693,960. Q. E. D.

(6.) One A. D. was 4714 J. P. (that is, the 4714th year of the Julian period); 1900 A. D. will be 6613 J. P. to its end. See any almanac, as for instance, the Greenwich and American Ephemerides. January 1, 4714 J. P., was the 1,721,426th day of the period, and January 1, 1901 A. D., will be the 2,415,386th day of the period. But 2,415,386 minus 1,721,426 equals 693,960, or 1900 Gregorian years, and very nearly 1900 Mean Solar Years, as intended. Consequently this century, or the 19th century, ends on December 31, 1900 A. D., at midnight upon the meridian of Rome. Q. E. D.

(7.) If it were a case of money that

was under consideration few men would err as to the record; there is as little need of error in years. A dollar equals 100 cents, a year equals 365 or 366 days; 1900 dollars equals 190,000 cents, and 1900 Gregorian years equal 693,960 days. The last, or 1900th dollar, ends with the last or 190,000th cent, and the last year ends with the last, or 693,960th day; the last day of an era of 1900 years, reckoning from January 1, 4714 J. P. as day 1, ends at midnight for the meridian of Rome on December 31, 1900 A. D., because that day, to its own end, is the 693,960th day of the era. Q. E. D.

(8.) The same result is obtained from the Nabonassan scale, although the process is rather more complicated and its rationale is not generally understood. The scale, however, is one of the very best for chronologists. Its outline for this purpose is as follows: The Christian era began on the 130th day of the 748th Nabonassan year, each year of which scale consisted of exactly 365 days; therefore, 365 minus 130 left us 235 days in that year, 748 Nab., and they take us to noon of August 23, 1 A. D. o. s. This was Thoth 1 of 749 Nab., and from that day to Thoth 1 of 2649 Nab. there are 1900 more Nabonassan years inclusive. Nineteenth hundred times 365 equals 693,500 days. Thoth 1 of 2649 Nab. falls at noon of May 18, 1900 A. D. n. s., to wit, the 138th day of the year. There are thus 366 minus 138 equal to 228 days necessary of this 2649th Nabonassan year to bring us to the noon of January 1, 1901 A. D. n. s. The sum of these several values is as follows:

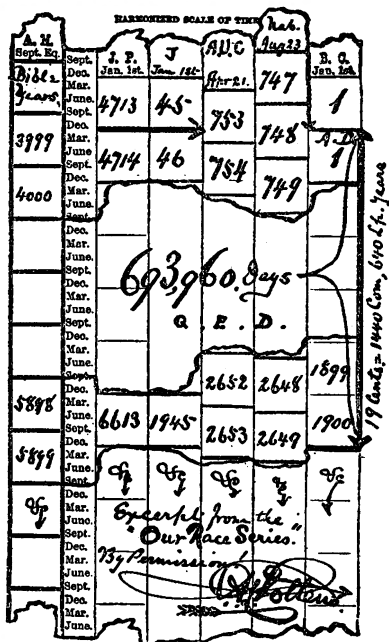
Left in 748 Nab.....	235 days
Included in 749,2648 Nab....	693,500 days
Used in 2649 Nab.....	228 days

Total	693,963 days
Deduct for Gregory's error	
12-10 equal to	2 days
Result	693,961 days

which is January 1st, 1901 A. D. n. s. or the 1901st "January 1st," from January 1st, 748 Nab., to Jan. 1st, 2649 Nab. inclusive. Q. E. D.

(9) Finally, this whole matter can be shown in skeleton upon the Scale of Time itself, and any one who can understand the measure of a metre in inches, or of a second's pendulum in feet, can understand it. In both cases we have several parallel scales and it is a *sine qua non* of comprehension that those who pretend to discuss the correlations in either case shall be conversant with the things involved, both in general and in each and all of their particulars. Those who undertake to argue as to how many inches there are in 1900 metres and at the same time disclose their ignorance of the principles involved, and of the methods of applying them, dismiss themselves from the controversy. It is the same thing in the premises of chronology. The first Christian century upon the revised Gregorian scale, as reversed from 1582 A. D., and now current among us, has a certain definitely fixed origin upon the already current scale of years reckoned from the Foundation of Rome, and of the Julian years as established by Julius Caesar, etc., etc. There can be no legitimate discussion as to where the count of the 1900 A. D. years begins, nor therefore, can there be any as to where they terminate—seeing that the measure is definite and its determination must be settled by rigid mathematics. We must have the conditions, all the conditions, and nothing but the conditions, and then no one can get any answer but the right one, unless his own work is erroneous. Thus the 46th Julian year was the 4714th of the Julian period, and both of these years ran unit by unit with 1 A. D. Upon which scale still current among us next year will be the 1900th year to its own end, a century is 100 years complete and 19 centuries are 1900 years to their last moment, therefore the 20th century must begin with Jan. 1st, 1901

A. D. (Q. E. D.) The scale itself reveals the whole matter as follows:



The foregoing diagram gives a section of the Harmonized Scale of Time employed in all of my own calculations, and expresses the exact situation of the A. D. Scale as related to others then and now in use.

C. A. L. TOTTEN.
New Haven, Conn., Jan. 15, 1899.

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that has already been done in the premises he simply renders himself open to the charge of presumption, or at least of negligence, if not worse. Suppose, for instance, one sat down to invent a thing without first informing himself whether his ideas were new or old, his time and patent fees would be wasted inevitably at least 9 times in 10. But it is our duty to notify you of this work, and to admit that it has much merit, yet none the less, as to its demerits to warn you who have culled for truth with us far more generously and with successful anxiety in divers places, not to be unbalanced in your now well fortified knowledge by any of the lapses you should detect in this volume. We understand it is having a phenomenal sale. Well, it is for the cause of Truth in a sense, and not against it by any means; its errors will be pruned out by all who subsequently follow on to know the whole matter *by many books*. Surely the collateral library that we have advertised quite as freely as we do our own works, and as we now do this new one, will hardly be shaken by one who has admittedly gone out of his way on purpose and thus needlessly rendered himself doubly liable to stumble. There is a military principle that necessitates a reconnaissance in advance of battles, and a broader one that counsels a counting of the cost in advance of war itself. The War of Israel for Identification is not put into the hands of any one man for conduct, and least of all into those of one who will not even take an inventory of the resources of Our Race before he undertakes to set its array in order. However, all things work together for good to them that love the Lord, and so this work will set many new minds at work for eventual good.

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