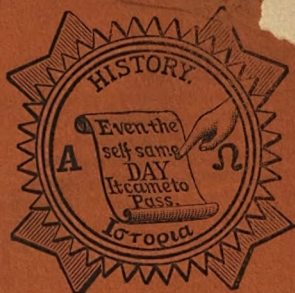




3 3433 11498 9860

Van Ness Library
THE NEW YORK
PUBLIC LIBRARY
RACE

NEWS-LEAFLET



"The King's business requires haste."

No. CV.

Ninth Set. 1.

JUNE, 1899.

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

Entered at the Post Office, New Haven, Conn., as second-class matter.

Copyrighted 1899, by C. A. L. Totten, to secure accuracy, and prevent misrepresentations. Those who desire to secure advance sheets of these Leaflets in time for CONTEMPORARY PUBLICATION in the columns of the Secular and Religious Press are referred to the Our Race Publishing Company, New Haven, Conn., with whom all future articles will be syndicated.

Published by the Our Race Publishing Company, New Haven, Conn. Price, \$1.00 for XIII. Numbers, Ten cents each, except in specified cases.

For Personal, Direct and Mutual Service. Subscribe at Once!

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:

THE NEW TESTAMENT.

TRANSLATIONS COMPARED; SAMPLES ONLY.

The Hour of the Crucifixion. The Twenty-four Hours of John and the Synoptics Harmonized. The "Russian Bear" and the "English Lion."

4 PYD

Preliminary Reply. Recent Letters.

We are not yet quite ready to select among the pro and con replies as to our announcement in Leaflet CIV. Suffice it to say that in due time we shall devote an entire leaflet to letters received from Gideon's Band, and from those who are not yet able to "lap" (Judges vii. 4-8), so as to inform all concerned as to the status of our entire plan. Meantime (D. V.) we intend to print this work in some style or other and to prepare it in the best possible style before printing. As a matter of fact our mere index is chronological, geographical, and historical, and in it the four or five witnesses, Matthew, Mark, Luke and John, get together, we think, in a satisfactory way. Should we print this index even it would be the key to the whole topic and for others, our opponents chiefly, of all else that we had to submit. Now we consider you, our literal subscribers, to be all right, but should we cast pearls before swine, those who have never helped us and only cared to use our knowledge? Why should we — you and I — work in solitary sacrifice for years and years, and having failed to beget assistance, give away our key in a mere index to those who would use it against us? That is not military, and I am militant. I was not built nor educated to give away an index for the mere satisfaction of the enemy, particularly when they are to use it as a plan of battle against ourselves. My own aim has been to discover the truth and establish its condition as to the truth, and the aim of our enemies, some of whom are actually enlisted in our own ranks (in that they merely train with us in order to get onto the details quickly and never give credit) is to get our secret and interpret it. It is not to your interest, it is not to that of the truth, that this should come to pass except in our own way. If they secure it legitimately they are welcome to it. Meantime all of you who are of Gideon's Band are also welcome thereto. We intend to issue, for private circulation only, and when the time is fitting, a special circular to such of our subscribers as have shown themselves to be of genuine stock, upon receipt from them of epistolary evidence that they, we and they, are at one. This translation is unique in every sense. It will surprise all concerned, and we believe will convince those who are wise, with a desire to know, much more than to proselyte. You yourselves will know from our former work that we have no personal theories to advance or demonstrate, our aim is at the facts themselves to be set forth in all their orders. We are never sure of anything until all the evidence and nothing but the evidence is in and has been duly harmonized. You may be confident that we shall not issue this work until it is ready and satisfactory here.

JUNE 30, 1899.

C. A. L. TOTTEN.

THE HOUR OF THE CRUCIFIXION.

"WILL you kindly clear up the confusion between Mark xv, 25, and John xix, 14. The former places the crucifixion at 'the third hour,' and the latter at 'the sixth.' Which is right, and at what time of the day in modern language or by the clock did the event occur? I never knew of this discrepancy before. Is it the result of an error of transcription or what? D."

Reply. There is no necessary confusion. Both of the Evangelists refer to the same sequence, but really not to the same event. The Saviour was led out between 8 and 9 A. M. and was crucified during that hour according to the synoptic Gospels—two or more witnesses. John refers to an entirely different matter,—the final, hasty, and unexpected sentence which long preceded what Mark refers to. It ought not to confuse you if a Russian Ambassador wrote an official report upon and of our "4th of July" celebration, 1899, and dated his document June 22nd. He would mean the same day that we keep. We merely designate it by a different system. We use the new-style, Gregorian, on which Independence anniversary is July 4th. The Russians follow old-style Julian, and on that it falls upon June 22nd. It is the same chronological day differently designated because on different systems of definition. You have got to understand the system to avoid confusion—and where there are two—You must understand *each*!

Now the Synoptic Gospels (Matthew, Mark and Luke), employ the Hebrew system upon which the "day" is divided into 12 hours between sunset and sunrise called the "evening," and 12 hours between sunrise and sunset called the "morning," while John measures the day upon the Roman system, just as we do, from midnight to midnight, 24 hours.

To solve this problem I have treated the evidence exactly as I have endeavored to treat that of all similar chronological questions that have yielded up their secrets to a fair effort at harmonizing the witnesses, rather than at disputing them—or assuming them to be in error or mistranscribed.

In the first place I have consulted and consolidated the "authorities" themselves, and as a rule have found the seeming confusion in every case either to be magnified—or left for us to solve always with sufficient data if one *searches*! The next step has been to collect the evidence, all the evidence and nothing but the evidence for myself, and to go to work at its harmonization in perfect confidence

that every element thereof would fit the true solution, and conversely that such a fitting together thereof of all the elements involved would establish some one solution as true.

Now perhaps the exposition of this solution before your very eyes will do as much as anything else towards establishing your confidence in the principles in the true chronology, so we shall submit it forthwith.

I. There are 24 references in the Gospel to specific hours of the day, 11 in Matthew, 5 in Mark, 2 in Luke, (that is 18 in the Synoptics) and 6 in John.

II. In the Synoptics all three Evangelists specify, severally, that there was darkness during the crucifixion, between the 6th and 9th hours. This common reference is a "key" and enables us to unite *their* testimony upon all other hours, and to discover that their double 12-hour system runs from sunset to sunrise and from sunrise to sunset. The first hour of the morning being 6 to 7 A. M., etc. But John does not mention this darkness, so we cannot bring *his* system into line *thereby*. There is no point of absolute tangency between John and the Synoptics—but there is an intimate antecedent thereof and this we proceed to specify.

III. We find the key in Mark, who says: "And it was the third hour and they crucified him." xv, 25. Now the third hour ran upon that Synoptic system from 8 to 9 o'clock. Matthew elsewhere mentions "the third hour" in connection with the parable of the laborers in the vineyard, but does not specify the hour of the crucifixion, nor does Luke. Yet their system agreeth thereunto through Mark's reference.

IV. Now the only event where John seems to be at least nearly in common reference with any one of the Synoptics, and at the same time seems to intimate "about" the hour of the day at which, but really considerably *after which*, the crucifixion occurred, is found in John xix, 14 to 18. He places the final sentence (Pilate's sentence) of Jesus at "about the sixth hour." This necessarily we have taken as meaning somewhat before what resulted from that sentence, so that the subsequent, and of course, as quickly following events as possible, took place as much later as was necessary. The crucifixion of Jesus must have been unforeseen by the *Romans*: No preparation whatsoever *could* have been anticipated and made therefor; there had been preparation made for the crucifixion of the two thieves; but the introduction of this third prisoner, sentenced only at sunrise, at the instance of a Jewish mob, necessitated a complete sequence of *additional* preparations, and accounts for the delay, between sunrise, where John puts his sentence, and 8 to 9 o'clock, where the Synoptic Gospels locate the resultant event.

V. Summation. There were not two crucifixions—but one! In the mouth of the three Synoptic witnesses, and in view of a harmony of their 18 specific horological references that event fell between 8 and 9 A. M. We presume it was consummated at 9 o'clock as

you and I understand it. In the mouth of another equally accurate and credible witness, a necessarily preceding event is implied to have fallen in the 6th hour. Synoptic circumstances imply that *it* was thus early which was sunrise. It therefore follows that John, editing his Gospel later at Ephesus, that is, publishing long after Jerusalem had fallen and really publishing for different people than the Jews alone, employed the then current, well-known "Civil" or "Roman" subdivision of the day from midnight to midnight.

We now submit three tables to show the Synoptic references, a fourth to show John's. They can be consolidated upon one by yourselves, and if each and all of the references are carefully examined according to the texts, they will solve all the points not only in this controversy but in collateral ones. For instance, the nobleman at Capernaum, learning that Jesus had come up out of Judea, starts for him, when his son is sick and arrives at Cana at about 6-7 P. M. (John iv, 52). It takes him the same length of time, whatever it was, to return to Capernaum. The fact of the matter is he had faith enough in Jesus to remain at Cana all that night, starting back for Capernaum at the same hour he left it the previous A. M. ! and so perhaps meeting with the messengers just out of Capernaum itself. By this means he learned that the "times" under consideration were identical, hour for hour, and like Nathaniel was convinced. Any time after "low twelve," or midnight of the day of the interview, upon John's scale, as on our own which is the same, was of course duly noted as "yesterday." The fact is, the whole record fits all the cases and when it fits them it is to be understood as intended to stand ! We are not bent on argument, nor are we beating the air with theories. We are harmonizing facts faithfully set forth by honest witnesses.

Our readers desire harmony, will take naught else. The common-sense position is the only safe one. Take then another example: two disciples lodged with Jesus (John i, 35-42) on a Hebrew Sabbath this is the key. Chronology discovers it. It was a *day of rest*. They met him about 10-11 A. M.; rare privilege, and no wonder Andrew first sought Simon ! Would they had recorded all the converse ! Now my dear friends Chronology is the foundation of History, and the latter is the Proof of all that foreran it, as of purported prophetic origin: it is the mere "fad" of modern "fools" to dispute the potency of argument here, "The proof of the pudding,"—a homely adage we willingly admit,—"*is the eating.*" Thus chronology the hardest—the last—of all sciences becomes the criterion of "the first"—inspiration. If adjusted history fails to balance carefully interpreted prophecy so much the worse for the latter ! Where else are you to go ? But we are in line to show the two agree, walk together, thus they are good company. So great is choronology, and vital to the victory we aim to win, and greater is astronomy that was set at the start as the test of argument.

THE HEBREW SYSTEM.

(Synoptic Gospels.)

HOURS OF THE DAY ACCORDING TO MATTHEW.

ONE DAY.	"EVENING."	1st Hour.	Sunset,	6- 7 P. M.	Eleven References.
		2d "	"	7- 8 "	
		3d "	"	8- 9 "	
		4th "	"	9-10 "	
		5th "	"	10-11 "	
		6th "	"	11-12 "	
		7th "	Midnight,	12- 1 A. M.	
		8th "	"	1- 2 "	
		9th "	"	2- 3 "	
		10th "	"	3- 4 "	
		11th "	"	4- 5 "	
		12th "	"	5- 6 "	
	"MORNING."	1st "	Sunrise,	6- 7 "	Matt. xx. 1, 12.
		2d "	"	7- 8 "	
		3d "	"	8- 9 "	Matt. xx. 3.
		4th "	"	9-10 "	
		5th "	"	10-11 "	<i>See Mark</i> Matt. xx. 5. Matt. xxvii. 45, <i>and Luke.</i> Matt. xx. 5: xxvii. 45; xxiii. 46. Matt. xx. 6, 9. Matt. xx. 12.
		6th "	KEY.	11-12 "	
		7th "	Noon,	12- 1 P. M.	
		8th "	"	1- 2 "	
		9th "	"	2- 3 "	
		10th "	"	3- 4 "	
		11th "	"	4- 5 "	
		12th "	Sunset,	5- 6 "	

THE HEBREW SYSTEM.

(Synoptic Gospels.)

HOURS OF THE DAY ACCORDING TO MARK.

ONE DAY.	"EVENING."	1st Hour.	Sunset,	6- 7 P. M.	
		2d "	NIGHT.	7- 8 "	
		3d "		8- 9 "	
		4th "		9-10 "	
		5th "		10-11 "	Five Explicit References.
		6th "		11-12 "	
		7th "	Midnight,	12- 1 A. M.	
		8th "	NIGHT.	1- 2 "	
		9th "		2- 3 "	
		10th "		3- 4 "	
		11th "		4- 5 "	
		12th "		5- 6 "	
	"MORNING."	1st "	Sunrise,	6- 7 "	Mark xvi. 2.
		2d "	DAY.	7- 8 "	
		3d "		8- 9 "	Mark xv. 25.
		4th "		9-10 "	
		5th "		10-11 "	} <i>See Matt.</i> Mark xv. 33. <i>and Luke.</i>
		6th "	KEY.	11-12 "	
		7th "	Noon,	12- 1 P. M.	
		8th "	DAY.	1- 2 "	
		9th "		2- 3 "	} Mark xv. 33. Mark xv. 34.
		10th "		3- 4 "	
		11th "		4- 5 "	
		12th "	Sunset,	5- 6 "	

THE HEBREW SYSTEM.

(Synoptic Gospels.)

HOURS OF THE DAY ACCORDING TO LUKE.

ONE DAY.	"EVENING."	1st Hour.	Sunset,	6- 7 P. M.	Two Explicit References.
		2d "	NIGHT.	7- 8 "	
		3d "		8- 9 "	
		4th "		9-10 "	
		5th "		10-11 "	
		6th "		11-12 "	
		7th "	Midnight,	12- 1 A. M.	
		8th "	NIGHT.	1- 2 "	
		9th "		2- 3 "	
		10th "		3- 4 "	
		11th "		4- 5 "	
		12th "		5- 6 "	
	"MORNING."	1st "	Sunrise,	6- 7 "	<i>See Matt.</i> <i>Luke xxiii. 44.</i> <i>and Mark.</i> <i>Luke xxiii. 44.</i>
		2d "	DAY.	7- 8 "	
		3d "		8- 9 "	
		4th "		9-10 "	
		5th "		10-11 "	
		6th "	KEY.	11-12 "	
		7th "	Noon,	12- 1 P. M.	
		8th "	DAY.	1- 2 "	
		9th "		2- 3 "	
		10th "		3- 4 "	
		11th "		4- 5 "	
		12th "	Sunset,	5- 6 "	

THE ROMAN SYSTEM.

(Ephesus.)

HOURS OF THE DAY ACCORDING TO JOHN.

ONE DAY.		1st Hour. Midnight,		12- 1 A. M.	
		NIGHT.		1- 2 "	1st Cock Crow.
A. M.	2d "			2- 3 "	2d " "
	3d "			3- 4 "	These were
	4th "			4- 5 "	" Bugle Calls!"
	5th "			5- 6 "	John xix. 14.
	6th "	Sunrise,		6- 7 "	
	7th "			7- 8 "	
	8th "			8- 9 "	John iv. 6.
	9th "	DAY.		9-10 "	
	10th "			10-11 "	John i. 39.
	11th "			11-12 "	
	12th "	Noon.		12- 1 P. M.	Six Explicit
P. M.	1st "			1- 2 "	References in
	2d "			2- 3 "	all.
	3d "			3- 4 "	
	4th "	DAY.		4- 5 "	
	5th "			5- 6 "	
	6th "			6- 7 "	{ John iv. 52.
	7th "	Sunset,		7- 8 "	{ John iv. 53.
	8th "			8- 9 "	
	9th "			9-10 "	
	10th "	NIGHT.		10-11 "	
	11th "			11-12 "	Midnight.
	12th "				

John xi. 9.

ENGLISH LION, RUSSIAN BEAR.

Origin of These Terms as Applied to England and Russia.

PROF. C. A. L. TOTTEN'S EXPLANATION.

CORRESPONDENT IN PHILADELPHIA, AFTER VAIN SEARCH TO
ASCERTAIN WHERE THESE TERMS ORIGINATED, ASKS

PROF. TOTTEN—CONCLUSIVE REASONING
IN THE REPLY.*

Professor C. A. L. Totten has received the following letter regarding the origin of the terms "English lion" and "Russian bear," both the letter and his reply, which are of interest to statisticians in general, being printed in full:

"Professor C. A. L. Totten, New Haven, Conn.:

"Dear Sir—For several years I have unsuccessfully endeavored to obtain a satisfactory answer to the following: What is the origin of the terms 'English lion' and 'Russian bear,' as applied to England and Russia?

"I have published this query in many periodicals, of which the Sun, the Boston Transcript (Saturday evening edition) and the Literary Digest are types, and as yet I have not received any fundamental information. The failure of this method, together with that of my personal investigation, led me to write a personal letter to the editor of the Sun and request his special help in the matter. In a reply signed 'R. G. Butler' he informs me that you can furnish the desired information. I therefore present this matter for your kind

* New Haven Register, June 18, 1899.

consideration, and beg to thank you in advance for the courtesy of your reply. Appreciating the obligations under which I shall be placed by the favor, I am, very truly yours,

"G. G. FAUGHT."

"New Haven, Conn., June 14, 1899.

"G. G. Faught, M. D., 861 North Broad Street, Philadelphia, Pa.:

"Dear Sir—Excuse me for delaying reply. Questions like this are rarely to be answered superficially, and perhaps you may not agree with mine.

"I do not like to be considered as dogmatic, but in reply to your query will submit that Leo is that sign of the Zodiac which of old typified Judah—the Jews—who was (were) a lion's whelp. Christ is the lion of Judah, but the insignia is Judah's sceptrally. This Leo can be traced back in Israel's history and in ancient eastern lore to the very origin of the gospel as it was once written in the stars and in the alphabet, and in all the mysteries. They were set there for signs and for seasons, and only the adepts at deeper knowledge ever get the hem of its garment in their touch. Now the unicorn is without doubt the insignia of Israel, and particularly of Joseph, in that Ephraim is his elected son and represents him, or the Ten Tribes. You should know that at the death of Solomon the unicorn separated from the lion, and the war between the lion and the unicorn began. It is not yet over, but the bloody part is finished. Samaria was Israel, and Jerusalem was Judah, and these are the two houses or folds of sheep who have the controversy of Zion before them. Not until they are united, and the one chained, very much as you see it on the arms of Great Britain, will the new, or Golden Age, return, which my studies indicate is now at hand.

"The origin of all these terms is much deeper than the mere superficial records, as our neighbors size them up. It has never been lost to man that Judah

was the Guelph (whelp) Victoria's family, for she is a lineal descendant of the Scottish and thus of the Irish kings, and thus of Tea Tephi who brought the lion and the coronation stone, and as some of us believe the ark of the covenant, to Ireland. It was Fergus, her descendant, who carried the red lion on the field of gold over to Scotland, and James the First, his descendant, brought it down to England. Thus uniting it again with the throne of David, which is Jacob's stone, and now rests in Westminster Abbey in the coronation chair. The lion of the tribe of Judah and the unicorn of Israel, and the motto of Benjamin on the banner of Great Britain, float over London's Keep, and there is no hand of might among the nations that can take it. Undoubtedly the British lion of common parlance comes from association with the arms of England, just as we speak of the American Eagle, springing from our own arms and crest. Anent this idea, let me point out as generic, that the national flower of America about which there is often so much controversy, is a matter of fact and by no means one of selection as florists ignorantly think, all efforts to adopt a national flower for this country are futile and foolish, because we have one. Look at England she has the rose, because it is on her arms, so the thistle is on Scotland's arms, the shamrock upon those of Ireland. No one thinks of France florally without thinking of the fleur de lys; examine our coat of arms, take any coin from your pocket. There is our national flower—the olive branch. There is nothing more national, nothing can supplant it. It is the mission of America. America is the "Novus Ordo Seclorum"—the new order of the ages—quite as much as Noah's realm was after the flood, and the olive branch of promised peace was on the arms of each.

"But to return, the lion tribe and the Guelph—Judah—rules the fifth and final empire, Daniel's fifth. It is that of Our Race. The Anglo-Saxon conglom-

erate, the northern hive of nations is out of Abraham's loins, and Ephraim, or England, is its present phase. Judah's remnant that was to take root downwards and bear fruit upward escaped via Egypt with Jeremiah, who sighed for a lodge in a vast wilderness, who was ordained to tear down, to hew down, to destroy, and to pull down, and to build and to plant. Now he built wiser than he knew, and he solved Ezekiel's riddle of the great Eagle that took a tender twig from the topmost branches of the royal cedar and planted it in a land of traffic and set it in a city of merchants, where, behold, it has already, through the prophecy become a vine of low stature but of tremendous prehensile strength and covered the face of the whole earth. There is no earthly power that can withstand Our Race. There is no weapon fashioned against it that can prosper. It is literally the battle axe of the man of war, and it is the same man that led the tribes up out of Egypt that leads them back tomorrow down out of the north country. Woe unto the gathered nations that essay to withstand Israel when she crusades home not long hence, with Judah in the modern Zionistic phase in the ranks. This remnant escaped to Ireland about 587 to 580 B. C. and via Ireland and Scotland, there being three overturnings, according to prophecy, got to Westminster with the coronation stone. The former with Edward, and the latter with James. The whole technically, for the unicorn or ten tribes came overland. Heptarchy and Octarchy, seven or eight tribes for then we Americans, Manasseh, were still with them. Now two tribes had already reached the islands; Dan who abode in ships was already in Ireland before Jeremiah got there while Simeon, his fraternal shipping tribe, was in Wales, they are the Khumree. Later on little Benjamin, that is, the Normans, Sons of Naaman with wolves on the prows of their ships came over with William the Conqueror, ravening like wolves in morning, di-

vided the spoil in the Doomsday Book, and so all the tribes of Our Race were representatively in the isles afar off as had been predicted from of old. In due time a branch of Joseph seated by that western wall in the isles ran over the wall, took root here further west, and was severed from the main trunk and became independent, hence brothers John and Jonathan are none other mythically than Ephraim and Manesseh, whose obelisks, once outside of the temple of On their mother's, father's temple now decorate their modern sites in London and New York. Now most of this sounds even more than mysterious and foolish to the Greeks. The truth is always foolish to a Greek, but if you will investigate these matters further for yourself, you will find them true and wonderful.

"The history of England from this point of view is a struggle between the lion and the unicorn, and, as the sceptre is Judah's as much as the birth-right is Joseph's, the union is the end ordained. Victoria is a lineal descendant of David and of Judah, for Milesius was a son of Zerah quite as much as Tea Tephi was a daughter of Pharez, and Judah's two lines united in the marriage of Heremon and Tea, from whom Victoria is a descendant.

"I trust that this brief outline of many deep things will set you on the track. Briefly the Lion is in the arms of Great Britain, and the young Lions and so is the Unicorn. The modern soubriquet has arisen incidentally (i. e., as it were, by accident), but there are no accidents. Accidents are inconceivable, the very background of a picture is as much a necessity, and a finish, as the focal point, and all of this is fraught with moment unto us. I have studied the whole matter broadly for a score or years or more, and wish you had by inoculation or telepathy what I know; and if by any means I shall have interested you at all, I would suggest that my only means of conveying

more to you is to enclose circulars and earnestly ask you to follow up the facts by procuring such of my works as may be suggestive from the publishers.

"Finally Solomon's throne was supported by lions on its steps, and even Balaam foresaw 'Israel' as a 'Great Lion,' and exclaimed: 'Who shall rouse him up?' And away back, too, of all this comes one of the most ancient forms of India's insignia, to-wit, the 'lion and the unicorn and the Shield of Britannia.' India was ancient Brahma, and had its dominant settlement from the Sons of Keturah, and Abraham—whence Bramah, Bramins, etc., as some of the best informed Indians themselves admit. The fact is 'East India' and 'West India,' and Tarshish, 'East' and 'West,' 'the merchants of Tarshish, and the young lions thereof, (Ezek xxxviii, 13) are all contemplated in the Oracles as the ultimate facts of Israel, ruled by Judah, or Leo, and the outcome of the 'irrepressible conflict' is not left in doubt.

"I find inadvertently I have omitted reply to that part of your query as to the Russian Bear.

"Shakespeare says:

What man dare, I dare:
Approach then like the rugged Russian
Bear,
The arm'd rhinoceros, or the Hyrcan
tiger;
Take any shape but that, and my firm
nerves
Shall never tremble.

Macbeth A. iii, 54.

"The above is the earliest use of the mere term 'Russian Bear' I know of, and our current and colloquial term may quite easily have come into use therefrom. But its steadfastness in our parlance subsists on its fitness.

"The term originated colloquially quite after the manner of the others, but the internal origin is likewise much older and deeper. It also came from the stars. The great bear, or 'dipper,' is the domi-

nant of Russia, who inhabits 'the roof of the earth,' and is the great ultimate opponent of Israel, or Leo and the Unicorn united. Every one must see the modern trend of the eastern question is toward a final settlement between these two, and upon the principle of enlightenment vs. barbarism, England must eventually succeed. So if they will read Ezekiel xxxviii, and xxxix, they will see that the whole of this was contemplated at the origin. The Siberian bear is destined to come down upon Israel restored. You will find all this detailed in my leaflet upon Peter the Great's will, circulars, etc., enclosed. Now, the bear is not only the denizen of Russia, and so the natural soubriquet of the nation, but, as a ruling sign or constellation, has come to be recognized as Russian per se. There is a broad telepathy in fundamental knowledge. The human race gets on to its principles by intuition, inborn instinct ready to recognize it breaks out on occasion, and when so broken out fits the case, and that is all there is to it to most people. But the consensus cannot be broken when once it has come into expression, thus Adam-Zad fits the case, and the world hereafter must think with Kipling, in fact it thought with him long ago. Kipling merely gave us a new form of expression. In this same sense God is the inventor of all things, for nothing can be invented to fit our necessities as recognized by the mind that can have surprised the constitution of the mind itself, wound up to accept the fitness. Therefore, the inventor of the human mind is the father of all that fits into its gray matter for keeps.

"Very sincerely yours,

"C. A. L. TOTTEN."

Authorized Version.
King James.

Emphatic Diaglott.
Wilson.

Revised Version.
Anglo-American.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Since many have undertaken to prepare a History of those FACTS, which have been FULLY ESTABLISHED among us,

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us,

Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

even as THOSE, who WERE from the Beginning Eye-witnesses and Dispensers of the word, delivered them to us;

even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word,

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

it seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, Most excellent Theophilus,

it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus;

That thou mightest know the certainty of those things, wherein thou hast been instructed.

that thou mayest know the CERTAINTY of the Words, concerning which thou hast been taught.

that thou mightest know the certainty concerning the things wherein thou wast instructed.

Critically Emphas'd.
Rotherham.

Current English.
Fenton.

Interlinear.
Hinds.

Seeing, indeed,
that many took in
hand to rearrange
for themselves a
narrative concern-
ing the facts which
have been fully con-
firmed among us,

according as ^o they
who originally
were made eye-
witnesses and at-
tendants of the
word delivered
[them] to us,—

it seemed good
even to me, having
closely-traced from
the beginning all
things accurately,
to write to thee in
order, most excel-
lent Theophilus,

that thou might-
est gain full-knowl-
edge concerning
the certainty of
those matters
which thou wast
taught by word of
mouth.

Since several
have taken in hand
to re-arrange a
narrative concern-
ing the events
which have occur-
red among us,

exactly as those
who were eye-wit-
nesses and assist-
ants of the message
from the first have
delivered them to
us;

I myself also de-
cided, having criti-
cally examined all
the above, to write
it chronological-
ly for you, most
noble Theophilus,

so that you might
ascertain the cer-
tainty contained in
the doctrines about
which you have
been instructed.

Forasmuch as
many have taken
in hand to set forth
in order a declara-
tion of those things
which are most
surely believed
among us,

even as they de-
livered them unto
us, which from the
beginning were
eye-witnesses, and
ministers of the
word;

it seemed good
to me also, having
had perfect under-
standing of all
things from the
very first, to write
unto thee in order,
most excellent
Theophilus,

that thou might-
est know the cer-
tainty of those
things, wherein
thou hast been in-
structed.

Sample of "Style A."

Word for Word.

Totten.

INASMUCH-AS
many have-taken-
it-into-their-own-
hands-to-draw-up-
in-order a-recen-
sion of those things
now-fully-estab-
lished among us,

so,-precisely-as
those having-be-
come ministers of-
the word and eye-
witnesses from the
-beginning repre-
sented to-us,

hath-it-seemed-
good unto-me-my-
self,having-traced-
out all-things accu-
rately from-the-
first, to-write sys-
tematically unto-
thee, MOST-EXCEL-
LENT THEOPHILUS,

in-order-that
thou-mightest-as-
certain-for-thyself
the absolute-relia-
bility of-the-data,
concerning which
thou-hast-been-
orally-instructed.

REMARKS.

This particular page will show a mere sample of what we are at. It indicates that we shall hyphen together all words that arise out of any single Greek one; that we aim at making each group represent a Greek word—for instance: Eleven Greek words are found in Luke i. 1, and eleven hyphenated English words are their translated equivalent. Moreover, as to punctuation: this prologue of Luke is one sentence; notice the difference of suggestion caused by the various ways the modern versions punctuate it. Luke's object was like unto our own. He sought out the evidence and did his best—in *truth*. His sections are valuable, his general view of events is subordinate to the evidence of better witnesses. As a rule Luke's prologue itself is an elegant piece of high style Greek, and his Gospel the best piece of human work extant. He had (see his own records) no order from on High to write a Gospel, nor have we had one; but he and we have seen the need of a harmony of all the evidence. We have far more Astronomy at hand than Luke could have had, and Matthew and John and next Mark are surely better witnesses than those Luke interviewed as to the order of events. Finally, all Truth is inspired. Luke was inspired. So are you to seek out, Berean-like, the facts in consecutive order. Now, in this *New Testament Translation* we aim at *harmonizing* all things—History, Geography, Chronology, and the data as received in variation by each one of the four or five witnesses concerned. We are by no means yet letting you into our secrets. But if you are of Gideon's Band and can keep a secret, send us your written "*pledge*" of secrecy so to do, and if, perchance, we issue a special revelation (for private circulation only) of some of the mysteries we purpose (D.V.) to reveal, then, when the time comes, we will remember all that are in Gideon.

RARE WORKS.

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

- No. 1. THE ROMANCE OF HISTORY; Lost Israel Found in the Anglo Saxons.
- No. 2. THE VOICE OF HISTORY; Joshua's Long Day and the Dial of Ahaz.
- No. 3. THE PHILOSOPHY OF HISTORY; Tea Tephi, Jeremiah's Ward.
- No. 4. THE SECRET OF HISTORY; The King's Daughters—Flight of David's Line.

On Hand: Series II. 1892.

- No. 5. THE RENEWAL OF HISTORY; Eochaidh the Heremonn—The "Scarlet Thread."
- No. 6. THE FACT OF HISTORY; The Deluge and the Advent—Proof and Guarantee.
- No. 7. THE HOPE OF HISTORY; The Crisis, and the Millennium—At Hand!
- No. 8. THE RIDDLE OF HISTORY; Saint Paul and Daniel Interpreted.

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

On Hand: Series IV. 1894.

- No. 13. THE KEY OF HISTORY. Facts of Copper. The Times and Seasons of Greece.
- No. 14. THE FOCUS OF HISTORY. Facts of Iron. The Times and Seasons of Rome.
- No. 15. THE MAN OF HISTORY. Facts of Stone. The Times of Christ.
- No. 16. THE CONFIRMATION OF HISTORY; The Sign of the Prophet Jonah. Hist. 1st Cent. A.D.

On Hand: Series V. 1896.

- No. 17. THE CANON OF HISTORY. The Times of the Gentiles.
- No. 18. THE SEAL OF HISTORY; OR THE GREAT SEAL OF THE UNITED STATES. Vol. I.
- No. 19. Vol. II. ITS SIGNIFICANCE UNTO US.
- No. 20. THE COMING CRUSADE. Relation of Our Race to Israel's Restoration.

On Hand: Series VI. 1898.

- Nos. 21-24. Consolidated. "Bethel," the Stone Kingdom, Colored Lithographic Chart and Explanatory Study.

SINGLE COPIES (breaking sets),	\$.75
REGULAR SUBSCRIPTION per Series,	2.00
PER DOZEN STUDIES,	5.00
ALL OF THESE STUDIES,	10.00

These are STUDIES; average 365 pages each. Study one of them for yourself. Studies need Students; we have them all over the earth, think with them for yourself.

These works have been written and edited by Professor Totten himself, and contain all of the essential data he has given to the PRESS during the entire course of his latter day testimony. Events themselves are rapidly verifying his deductions.

THE DANIEL CHART, 4 Sheets, 10 Colors, containing the full text of the Book of Daniel, 12 Chapters, Harmonized with each other and with History, \$1.50.

No Christian can afford to ignore these works. They have demonstrated their value. Not to have examined them FOR YOURSELF, is to assume a responsibility which in these days is, to say the least, UNWISE. Taste, and you will surely eat.