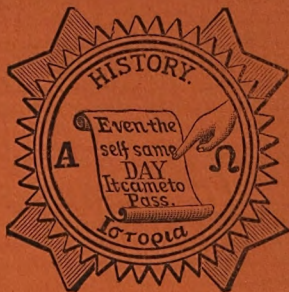


THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

No. CVII.

Ninth Set. 3.

AUGUST, 1899.

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We have **GUM LABELS** like the following on hand.
Divide them diagonally and so multiply them by two.
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Cut on lines

Professor 

*EDITOR of The Our Race Library, and
PUBLISHER and IMPORTER of
Anglo-American Literature.*

**NEW HAVEN,
CONN.**



**Our Race Publishing Co.,
NEW HAVEN, CONN.**

Supplement to Our Race News-Leaflet,

No. CVII. August, 1899.

FOR PRIVATE CIRCULATION ONLY.

Gideonites will understand and lap.

In the following memorandum I desire to submit for the consideration of my friends—particularly for such as are at all familiar with Greek, and are both skilled in analysis and open to revision—a very important matter.

I am personally convinced that the twenty-third verse of Luke iii. is a key-text, and that its proper *interpretation* (super-added in a sense to its literal translation) will clear up many controversies, or sectarian points of divergence. I am also satisfied that the verse itself *has never been understood*, and has, unto this date, always been *misinterpreted*. It is a most important text, and its Greek is as follows (*we* punctuating);

(23) *Και αὐτὸς ἦν ὁ Ἰησοῦς ὥσπερ ἐτῶν τριακοντα Ἀρχομένου ὧν, ἐνομίζετο υἱὸς, Ἰωβηφ, τοῦ Ἡλίου.*

The KING JAMES Version is: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph which was *the* son of Heli,"

Wilson's DIAGLORI renders it: "And he, JESUS, was about thirty years old when he began [His work], being, as was allowed, a son of JOSEPH, the son of Eli,"

The REVISED Version is: "And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli,"

Fenton's Current English renders it: "Now Jesus Himself was about thirty years of age on beginning [His work], being (as He was regarded) a son of Joseph, of Heli,"

Rotherham puts it: "And Jesus HIMSELF was—when beginning—about thirty years of age, being son, as was supposed, —of Joseph, of Heli,"

Others, with slight variations, follow the same general gist of interpretation, and *we believe that all of them have lost the intent and spirit of the original text!*

DR. BLOOMFIELD'S IDEA.

Before explaining further let us quote Dr. Bloomfield's remarks upon the text: "23. *αυτος ην ο Ιησους—αρχομενος.*"] These words have occasioned much perplexity, not only to modern Commentators, but (as appears from the Varr. Lectt.) to the ancient Interpreters. The phraseology is rugged; yet the harshness must not be removed by cancelling any word (for the consent of MSS. will not permit that); nor even by *silencing* it. Some seek to remove the difficulty by connecting *ων* with *ακχ*. But this is doing violence to the construction, and yields a feeble sense.* Upon the whole, no interpretation involves so little difficulty as that of the ancient and best modern Commentators, by which *ην* is construed with *αρχ.* and *ειναι* understood after *αρχ.* The sense, then, is: 'Jesus was beginning to be of about 30 years,' *i. e.*, he had nearly completed his 30th year. I grant that this is somewhat anomalous phraseology; but it is not more so than some other modes of expression found in Scripture; and was probably formed on the *popular* mode of speaking."

OUR OWN IDEA.

Now we take Bloomfield's admissions, and the general unsatisfactoriness of the usual rendering, as the basis of our issue, and, rejecting all former translations *in toto*, proceed to a brief exegesis of our own.

We hold *αυτος*, *Ιησους* and *αρχομενος ων*, to be in several and explanatory apposition, to wit, "he" (or this one), "Jesus," "being the Governor" (or Ruler, Chief, etc.), and render the verse freely as follows: "And he, to-wit, Jesus,³ was¹ about⁴ thirty⁶ years [*old*⁵:] being⁸ the representative⁷ (as was supposed a-son) of-Joseph, a-son^{τ^{ου}} of Heli," etc.

And now, first, as to *αρχομενος* (*Archomenos*=a Ruler, Governor, Leader, Successor, Heir, similar to *Strategos*, a Leader. The word is a noun, and explains *αυτος*. It is from *αρχω* (from when we obtain numerous derivations) and which means "to lead, rule govern, command, *be leader* or *commander*," etc. Its primary use is in point of time early, first, archaic, primary; its secondary use is in point of place or office, *οι αρχομενοι*=subjects, soldiers of the Governor (Anab. 2, 6, 19, etc., Xen.) *αρχομενου ωω*=being subjects, *αρχομενος ων*=being the ruler (heir, etc.) of Joseph('s house!)

The literal interlineated interpretation, then, is as follows:

23. *Και αυτος πν, ο Ιησους, ωβει ετων τριακοντα,*
 And He was, to-wit, Jesus, about years thirty,

* Not so; it is *αυτος—ο Ιησους—Αρχομενος ων.*—C. A. L. T.

Αρχομενος ὡν (ὡς ἐπομίζετο υἱός), *Ἰωσήφ*, [—]
 The-Successor being (as was-supposed a-son), of-Joseph, a-son
 τοῦ Ἡλίου,
 of Heli,

The word *αρχομενος*, here employed, is directly related to (and may perhaps be taken as intended for) *ερχομενος*—the term so often and so distinctively used for the Saviour—to wit: *ερχομενος* or *αρχομενος*=the *Coming-one* (compare John I. 15): hence “the successor or heir of Joseph though reputed to be his son!” and at any rate by Luke, as by John, specified as the then expected One and the one yet to come. So take we *αρχομενος* as written (to wit: as Ruler, Heir, Governor, Successor, etc.) or as a variant of *ερχομενος* the usual Messianic significant (to wit, the Coming-One) it stands in co-relation with ὁ Ἰησοῦς, and αὐτός, yes and with υἱός also: it must be treated as a correlative noun and so rendered.

Upon the whole then, and subject to such advice as those who with me seek the Light and may be able to let in hereupon more thereof than I now possess, my own present mood is to accept the following as perhaps the intended meaning and interpretation of this much confused text, to wit:

“23. And He, to wit, Jesus, was about thirty years, being
 The-same
 Administrator
 the Coming-One’ (as was supposed the-son) of-Joseph, [—]
 Successor a-son
 of Heli.”

What then, is the gist of all this ?

Well, it may be one of either two solutions—but certainly a solution different from the generally accepted one.

1st Solution: *Archomenos* may mean “Governor” (Matt. ii. 6) as oftentimes it has meant. If so, it fulfils (in Luke’s use) the ancient prophecies, for Christ was anticipated in the prophets by the name of “*Governor*.”

2d Solution: *Archomenos* may mean “The Coming One” whom John the Baptist expected himself, and whom he predicted and eventually recognized.

3d. And there is a third case—it may mean both—a phase of both. It may, in Luke’s mind, have solved each phase of the oracle—John had predicted a successor (^{his own} heir), and saw and testified thereof, and Luke may have seen him merely as the heir of Joseph, or of both John and Joseph (reputed as a son), while the sense means each, John’s Heir, and Joseph, and also the coming one or Second Adam. The Gospel leaves the dual matter or triple matter open to you, and to us. We are of the

opinion that both and all are to be heard. What think you? This is new matter, give us a reply.

* * * Observers of "the times and seasons" will do well to note the upsetness of the times. Earthquakes are becoming prevalent, the recent one at Rome—sometime doomed to sink in one forever—caused dire dismay from "Pope to pot-boy." Mauna Loa's present unprecedented eruption is ominous, and all the craters of the world, many of which are already waking up, may soon be giving startling evidence of our little orb's unrest as it whirls on towards the great, and still greater conjunctions and astronomical combinations that are before us. There is every reason to expect that Seismic, and all other collateral disturbances, will increase during the present year, and not long ahead of this one, in significant coincidence with the focussing of all the radii of the true chronology upon the end of the age (*circa* 1901-2 A.D.), there is due, on the clock-work of the Heavens, an array of united planets, the like of which has not been known of since the Flood itself. That is the one we hinted at as "still future," in a recent Leaflet (Eighth Set, No. 10, page 168). Of it we hope to have somewhat to say anon; in the meantime its magnitude of possible influence is recognized in widely varied scientific circles, and of course among "astrologists" of every degree its elements are being fairly studied, and written about with increasing interest and direfulness. Kindly send in to us all the clippings you meet with upon this topic, particularly concerning the greatest of all predicted conjunctions due *circa* December 9th to 26th, 1901 A.D., with its inevitable consequences extending over into 1902 A.D.



MEDICINE.

FAITH WITH, VERSUS FAITH WITHOUT IT.

"Those That are Well Need Not a Physician,
but Those That are Sick"—"Faith
Without Works is Dead."—The
Biblical Aspect one of
Common Sense.*

BY PROF. C. A. L. TOTTEN.

As to medicine and its use, and the employment of doctors there are, in these days, various sorts of non-believers and non-practitioners, such as the Christian Alliance people, the Christian Scientists and in general the followers of Faith and Mind Curists of every conceivable ilk and degree of abstinence. Some of them are teetotalers. All of them claim to effect cures and they all cure some in much the same psychological way, that is, chiefly by means of some sort of mental suggestion. The fact is, they leave the matter to the subject, and, if he is "patient" enough, he gets well. But without exception each and all of these classes of people have wrought dreadful failures in their treatment, or rather through their lack thereof, and it is this common element of failure that ranges all of them upon the same plain of fallibility to which they are wont to relegate each other in their talk. The world expects a doctor, a physician or a surgeon to fail once in a while, and when a man's time has come, always to fail. Now the world has charity for a regular practitioner who has

* New Haven Register, August 5, 1899.

done his best according to the most approved methods in the premises, but it has no charity for those who have done nothing along common sense lines, and who with but small per cent. of success, have depended chiefly (by their own admissions) upon the faith of the patient himself. I fear me they are all blind guides, the whole lot of them and should prefer to put myself in the hands of skilled practitioners in all cases of necessity.

Now to set the simple minded thinking for themselves, we are going to talk out in meeting, and without much reservation through a column or so. Our own family of fellow believers is somewhat small in Manesseh as Gideon's was, but like Gideon himself we do want evidence as to truth, the best available, and we want to see it from both sides as he did, and we desire to associate only with such as "lap" what they drink, that is, with such as scoop it up in their own hands, scrutinize it for bacteria and only drink what passes muster. If a method will not bear the light of day it is a dangerous one to follow.

We have occasional correspondents who do not belong to Gideon's band; most of them we never heard of before their letters come to us. They send us all sorts of questions, for instance, one of them asks as follows: "Where do you stand on the use of medicine, and as to the employment of physicians?" We replied: "Not upon our head, but on our feet, and upon the common sense of the age."

And now that this question is becoming such a public one we take occasion to go into it at length, and to answer this and similar questions by our general formula, which is based upon "Common Sense." One of Christ's plainest truisms was, "They that are whole, need not a physician, but they that are sick"—do. And I believe that such sick ones will need one, and will have them, throughout even the millennium, come when it may and how-

soever long it lasts. Luke was a physician, he was a beloved one, must have been a successful one, and undoubtedly used drugs, the most approved ones of the day for we know he was learned, his Greek shows that, and it is written that he was a good one. Paul prescribed for Timothy. "A little wine for the stomach's sake"—no doubt much to Timothy's benefit: that was medicine. Jesus made a paste with his own spittle out of the dust upon the floor of the Temple and annointed a man's eyes therewith. The latter went, as directed, and this was his element of faith, and washed, and lo! he came back seeing. What on earth was that with which he was annointed but an eye salve, what but a means towards an end, a medicine in fact, and who shall say it was not necessary in that case? At times, of course, Jesus merely used a word. That was all that was necessary—he must have known; yes and in other cases he employed more literal means and sometimes he prescribed, that is what it means, a mutual means towards the end in view. For he knew all men and all women and needed not to commit himself to any of them, or to any single of specific method of treating any man or woman, or every man and woman, but employed various methods always suitable to circumstances.

There is too much nonsense praught nowadays about, that is against medicine as such, and against method as an art, by some whose method is a mad one. Why, to believe some, one might as well decline to have a severed artery tied up, albeit the very life blood spilt away, or a broken or disjointed limb taken quickly in hand by one skilled in the art, as to place his faith in a mere prayer and then coolly neglect the proper kind of practice. In sickness more than in all else, and what is written of sin save that it is a sickness unto death?) faith without works is dead, and those who refuse to employ

proper means the best known professional means, run their own risk, and are welcome to their small chances—the fool and his life are soon parted, and I, for one, will have none of this foolish antagonism to medicine and surgery, neither on the battlefield nor in the sick chamber.

Jesus endorsed the use of all proper medical usages means towards every proper end, when he related the parable of the good Samaritan, who bound up the man's wounds (surgery) pouring on him oil and wine (two prime healers, medicines in fact) else why were they put on, and for what good was their addition? Then instead of insulting the unfortunate one by telling him to get up and walk (the good Samaritan having no such powers, and daring not, presumptuously, to make believe he had) he set him upon his own ass and took him to the nearest Caravarsary.

What on earth but medicine, as men understand it, will be the Leaves of the Tree of Life, the which will be employed for the healing of the nations in the ages to come?

But is not faith and prayer, I hear some one say, to be of some avail in all of these premises? Of course they are, who even has implied that they are not? One has to have faith in anything to succeed therein; therefore have faith in your physician, or get a new one, help him all you can. Faith is one of the best means to endorse his treatment, and, of course, if you are so disposed you can call in the elders—if you have faith in them—and be anointed with oil; therefore it is written that the prayer of faith will save the sick, but mind you there is nothing here implied against the very naturally implied collateral employment of all the other common sense methods of the day in which you live. It is taken for granted that you are employing the best ordinary assistance you can procure, and all these things being done

the prayer of faith, of course, will do much to compose your mind into obedience to the treatment and to induce sleep and rest and whatsoever else is necessary, and so faith will do the rest.

And all this reminds us of two or three reliable prescriptions, for they are to be known like all other true things by their usual fruit. When Edward Hine (the second in rank only to John Wilson, who introduced Anglo-Israelism to the world—called Anglo-Americanism now and becoming popular!) visited us in 1887, he called our attention to a remedy for the smallpox, a preventative even of which he had known the effacacy. Since then we have often seen this remedy referred to in the press and we would not hesitate to use, and to advocate its use, in times of an epidemic of that disease, as we believe it is a specific. The remedy is this: Take one ounce of cream of tartar to one pint or pound of water, a "pint's a pound the world around"; dissolve it and mix it freely with your drink, and nature will do the rest. N. B. Put a little faith in it, get the elders if you need them, but don't leave out the cream of tartar. The point is this: the cream of tartar is a specific, just as onions and lemons are in a case of scurvy. Suppose you have been forced to eat too much fat, does not a craving common sense tell you to cut the sequence with pickles as soon as you can? and if perchance you have been without salt for a long time and your system hankers after it, do you not do what instinct tells an animal to do, to wit, to go to a "lick" and get your system salted? Your trouble is, you have lost your savor, and are quite as sick for lack of salt as if, drifting at sea, you had been drinking too much salt water, in which case, of course, you would need fresh water and much of it, much more than faith in a request for a violation of nature's law for a merely personal benefit.

God, who is the Creator of natural

law expects you to become familiar therewith, and has given you little instinct but much opportunity. He is not a respecter of persons. All of the widows of Israel were not visited by Elijah, but one only and that one for a purpose.

Furthermore, carbolic acid, two or three per cent in pure distilled water hypodermically injected has been proved to be the very best antidote for tetanus or lock jaw. The dose is a daily injection of a half to three quarters of a grain of the solution, according to condition, and on emergency as high as five and a half grains of the solution have been administered with safety and eventual relief, and with but one per cent of deadly failure. These things must be remedies. Again, the old adage that the hair of a dog cures its bite, means that when a serpent distills poison for its fang, it distills the antidote for its gall. Bitten by a serpent, kill the thing, get at its gall-bag, open and apply it to the wound—the two will tend to cancel each other.

Take dentistry, for instance, it is merely a branch of surgery. We warrant that 90 per cent. of those who are loudest in their contention for faith alone as a remedy for all the ills that the flesh is heir to, have, and will continue to have, their teeth filled and pulled out and false ones put in without question. Nature does supply three sets of teeth, Adam probably had several sets or else his grinders had to last for 930 years. Why, then, should they expect an injured bone to be set without skilled mechanics and the knowledge of anatomy, or a bleeding artery to close itself or a fevered patient to be healed, without in addition to faith the agency of man and his best means. Shall one put his watch into the hands of the blacksmith for repair? Why even the smithy himself knoweth better. The Bible endorses medicines as such. Speaking of Israel

in his justly incurred sickness of rebellion, it uses the type of a physician and says: "Thy bruise is incurable, thy wound is grievous * * * * * thou hast no healing medicine." Solomon says that "A merry heart doeth one good like a medicine." In fact, nature has given even a cat an instinct to eat catnip, and the cattle upon a thousand hills seek out many herbs to rectify and cure their ills. And shall a man lack wisdom and neglect example?

Jesús never failed to effect a cure. He certainly practiced "Christ-ian" science, but surely it was not the mere faith of the patient that compassed it, it was the in-resident power of God and His own knowledge as to its proper application, case by case. One does not have to believe that Jesus violated the known laws of nature and cured by faith alone, not a whit of it. But rather that he overruled these laws by means of higher ones, with which, of course, he was perfectly familiar. It was not the faith alone of those who went down daily into the pool of Siloam that healed them, but the stirring thereof up by the messenger that brought their healing qualities out. The first one got healed: no, no amount of faith healed any of the rest, as that man knew until the great messenger stirred up the man himself with faith enough to prosecute his cure—who knows but that the angel preceded him into the pool? He went and washed and came back seeing.

Let any one read Ezekiel's description of the trees along the banks of the healing waters that are to flow out of Jerusalem after the restoration (Ezek., xlvii, 12), and he can have no idea but that the Bible endorses the proper use of medicine "the fruit thereof shall be for meat, and the leaf thereof for medicine." If faith alone can cure nowadays in all cases, as some vainly pretend to believe, bamboozling as many

as they can, surely there need be no collateral thereto in so blessed an age, and yet here we do have this very adjunct referred to as even in that day, a matter of fact means towards the end in view which is the recovery of health. Therefore as in that day the employment of medicine will be lawful much more is it lawful in this one, and woe unto those who neglect it out of a mistaken faith in any phase of any so-called faith cure.

That wonderful cures have been wrought occasionally by virtue of what (for want of better understanding) has been attributed to a direct intervention of Providence we grant. We have seen them with our own eyes, quick as a flash, and had no explanation to offer. There are a few such cases. But so far as we have studied the evidence of ourselves, produced by all classes of cures, we find that the honors have been easy all along the line. Some cures, hundred and hundreds of failures. For instance Rome has her record of authenticated cures wrought at a thousand shrines. Yes, but she has her collateral percentage of more manifold failures, for the multitudes went away just as they came—sick—yea, even more than ever hopeless. As a matter of fact only a few subjectives are ever cured anywhere by these unusual methods. And the medical term for the whole class of cures is mental suggestion, it belongs to the patient. But if Rome has failed much oftener than she has succeeded in these promises, so have Dr. Simpson and his group of followers, the Christian Alliance people; and so have Mrs. Eddy and hers, and so have Dr. Dowie and his, and so have a host of lesser latter day healers, whether they have worshipped Baal in the groves with the spiritualists, or wrought themselves into frenzy in any one of the bethels under the oaks, and at the miscellaneous camp meetings that in these latter days do their part to dissect the church and draw it from its original

and closed door upper chamber at Jerusalem. The fact is, there is a divine law, (a natural one if you prefer the term) by which the "will" of man helps him back to health, and it was wound up to do so. He can cure himself, no matter what he believes in, if you can vitalize his will power, unless his time has come. This "will" may be excited or set in normal operation anywhere if you can work upon it. And without knowing how, for these higher laws have not yet been codified, all of these people touch the button once in a while; for every one of these antagonistic groups have made some record upon such subjectives. If we knew the law all might become "subjective," for the law must cover everyone.

I presume that I am judged to be (from hearsay argument, and argued to be from merely snap judgment) "a crank" by more men and women of my own generation than anyone else, and while this makes me smile I flatter myself that I have therefore a right to catch my neighbor if I can by virtue of the old adage, "Set a thief to catch a thief." As a rolling stone, I have investigated many things in search of light, and have found it to be quite as easy to roll out of a thing as into one. Whenever a matter has failed to hold me by the force of any real conviction (and I must confess that I cannot subscribe to the truth of any known code of universal curists) I roll out of it and let the moss stay where I got it. It is appointed unto all men once to die, so it is written, and so experience has wrought its myriad of epitaphs. Now who shall escape, this, death, shall this method or that, without any show of adequate means pretend to prevent it? Yet many methods may and have staved it off, but that is all and it is an open question whether it was the method or the awakened mental determination of the patient that effected (helped) the cure in that similar cures have been wrought by the most diverse groups of curists. Individually I would

not accept a handkerchief that had been blessed by Schlatter; nor accept the "red rose" from a Pope! nay, nor bow down to "Koresh;" nor submit my own individuality to any other latter day and self-elected spiritual boss, male or female. I don't care who he is or who she is, yet do I mean to be amenable to reason. So if I must have faith I have a written right to demand a reason for my faith. It is reasonable to me, and I fancy it is to you, that there must be a cure in medicine for any and every ill. But it can by no means be a universal nostrum or a quack cureall, but there must be a specific for everything. The whole philosophy of life bears this out. Even Jesus Christ himself did not make faith alone a medicinal means of recovered health, and, unless they lie, they are at least deceived who pretend to interpret him and his own written practice as so teaching. "Those that are sick need a physician," and our advice unto them is to secure the best talent they can. A cheap thing is at the end a dear one. And a good thing bought of a square dealer for spot cash outlasts a cheap-John set of shoddy bargains. Now let us hear the conclusion of the whole matter. Did Jesus Christ cure? Yes, without any failures. Did he ever charge a dime for a cure, or take one? No man, no woman, who was ever cured by him or by the Apostles ever dared to offer money, even in the remotest Gehazi-an way to him. In cases of sickness consult your physician, just as you would your lawyer when summoned into court. The general rule in all cases of medicine is the old woman's rule: "Git plenty while you're a git-tin'"—and get the right kind anyway whether you take it in homeopathic or allopathic doses; and, no matter how you supply the colateral, which is always faith or confidence, or hope, or obedience to the prescribed method, fail not to add prayer unto Him who is the conclusion of the whole matter, and this too, with the proper degree of faith.

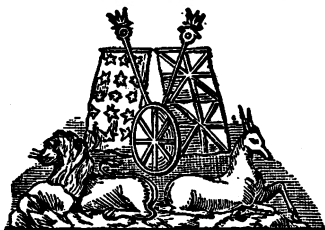
QUERIES.

* * "Why is it that 'twins' are always upset in the Bible? Who is responsible for them and why this scriptural antagonism?"—TWIN.

Reply. The first set of *twins*, ever born, were Cain and Abel, and Cain was the eldest. Now Cain became a murderer, so that sort of generation became rare forever after, and a lesson is set thereby for you to learn. This is not an opinion but a fact (see *Notes and Queries*, p. 187, June, 1883), recorded in Gen. iv. 1, 2, that these two were *twins*. The verb "*bare*" in King James' version is the past tense of the verb "to bear," or "beget"—"brought forth." The literal rendering of v. 2 is: "and she continued to bring forth [the] his brother the (man) Abel." As to this the earliest (1st or 2d century A. D.) Jewish commentary says: "She continued in bringing forth, and not in becoming again pregnant" (see Gen. Rob., sec. 22). That this is a correct exegesis is evident from Gen. xxxviii. 3, 4, 5, where the separate pregnancies and births of Er and Onan, and the *twin* births, of Onan with Shelah, are clearly stated in different and the same words in the original Hebrew. King James' version puts it: "*conceived and bore*," in verse 5—without authority. This false version, making Onan and Shelah not twins, must have influenced the opinion that Cain and Abel were not twins. They were, and were failures, even the eldest. So the Bible teaches a lesson at the start—that the first shall be last and the last first—for an example. But the lesson is to all, but only in the sense that the falling of the Tower of Siloam was. The point aimed at was the division of men into twin classes, good and bad, and bad first as a warning—for the Bible offers unto all who are first and thus bad—dual, contrary to truth—an universal means of becoming good or last. There is no essential antagonism to twins, but a remembrancer as it were that Cain and Abel were twins, and that the eldest lost his birthright—Christianity provides the remedy, Adam first and Adam second, and the last is first. See ? C. A. L. T.

* * "Please give some proof of the following statement, or if there is no positive proof, then tell me what authority there is for it: 'And away back 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 (A) Brahma, Bramins, etc., as some of the best informed Indians themselves admit.' This is certainly a most interesting suggestion, and I should be delighted to find the proof of it."—Miss H. P.

Reply. We have caught onto this idea during twenty years of skirmishing amid a variety of sharpshooters. Our bins are so full of rubbish that we cannot yet lay hands upon the things we want, but in the meantime here is a starter, which will be readily verified by some of our readers, who we know have the book we refer to. H. Brittain in his scholarly "Origin and Destiny of Britain," gives an illustration which shows that "the banner of union, as the British flag shows it (with the cross of St. George on it), may be seen engraved on the gates of the large tope at *Sachi*, or *Sunchi* [Saac-Suni ?]: The star [spangled] banner is also there. At the feet of Buddah, [who is the lost Brahama=Abraham] "in the rock temple of Ajanta, the prototype of the lion and unicorn may be seen." Here is *his* illustration of that ancient Bramin emblem.



And here is our's of its modern counterpart.



The Our Race envelope gives an Anglo-American view of the very same thing with which you are familiar—not quite an equivalent, but a means towards the same idea, or end. Wait

a bit, we cannot just at present put our hands on what we want, but while we search this will go, even into India, and we presume that we shall have more to say hereon out of Keturah's country. Brittain says finally anent his illustrations: "The Shield of Britannia is a Buddhist Symbol: and the Trident is among the emblems seen on the coins of Buddhist Kings. Unless there is, and has been, an intimate connection between Britain and India, how can we account for these facts? To-day, the present rulers are only standing where their forefathers did thousands of years ago."

* * Now, anent all this, note the following: Another correspondent, one well read in collaterals, but only recently put in touch with Anglo-Israelism, wrote us not long ago about certain ancient correlations of the word Boss-ton—not modern notions, but quaint connections, well sought out—and duly correlating it at once, in our own mind, with Pyramidal and Hebrew terms. So we replied upon his own lines, citing its real meaning as Beth-el. He replied not only in touch, but touched us up with new light as to the relation of India and Britain, who to-day is both East and West India—just as Solomon's empire was! He says:

"I was very much interested in what you wrote me of the 'tangency' of Boston—the Hub' with Bethel. I noticed the other day in reading 'Murray's Manual of Mythology,' that the wife or female personification of Brahma is *Sara-Swati*. Not having noticed that point in reading Our Race Series, I thought I would call it to your attention."

Well, I had not noticed this, but it is a fine fish, and it comes to hand right along with H. P.'s Query, and in line therewith. Surely it is smoke, and smoke proves the existence of the volcano. "There's fire down below" as the old song of my childhood had it. So I believe more and more, and welcome "straws" much more than fear the "pshaws" of our antagonists. Verify what you read, read up what challenges your old foundation. Get solid and stand so till it begins to crack—change your base for cause.

SIGNS IN THE SKY.

A St. Louis Gideonite sends us the following clipping. We shall see greater signs than this, both in the sky and on the earth, yes, and on the sea also. Be surprised at nothing.

MAGNIFICENT CELESTIAL DISPLAY FOLLOWED THE RAIN

LAST EVENING.

Observant St. Louisans witnessed a gorgeously beautiful sunset last evening. It was the richest and most magnificent spectacle that has been seen in the heavens for many days, and

fortunate, indeed, were those who studied the changing panoramic views, the fantastic shapes taken by the clouds. The superstitious may have seen prophecy in the picture drawn for them by nature's giant hand.

Conditions were perfect for a beautiful sunset, just following the storm. Low in the Western sky at 7:30 o'clock, on a gleaming background of gold, appeared two small black, vaporous clouds, which slowly but steadily changed form as they were affected by aerial currents, but when they had once taken definite shape they held it for fully five minutes, and then the next change was remarkable. They first took on the forms of pilgrims in a desert with two bronchos. The figures were as clearly outlined as if drawn on canvas. One broncho was a few feet in advance of the other, his master, with a large hat like those fashionable in Mexico or Cuba, walking by his side. The other broncho appeared to be driven by a smaller man or boy, similarly attired. The background appeared to be a desert, while just before them was a broad stretch of blue, richly shaded and bordered with golden tints, which resembled a large body of water. The picture suggested pilgrims hurrying across the desert to water. They did not arrive, however, for the shifting winds soon made an indistinguishable mass of the clouds.

There was a whirling and a tumbling about for a minute or two, and then the observer could see the clouds gradually assuming shape again. It suddenly dawned upon him then that he was looking upon the American eagle and the British lion. The eagle seemed perched upon an invisible perch, with its wings folded, while the lion was crouched a few feet distant, watching every move made by the national bird. Gradually a third cloud came from the north, and slowly described the outlines of a bear sitting on its haunches. There were the three symbols of three of the greatest nations on the face of the earth. The American eagle was first, with the British lion's watchful eye upon it, and the Russian bear from a distance watching both. The spectator could not help being impressed with the application of the scene to the condition of international affairs. The panorama was soon merged into a solid mass, and the sinking of the sun obliterated the scene from view.—*Globe Democrat*, August 1, 1899.

* * The attitude of certain German-American societies that have recently drawn up resolutions opposing an "Anglo-American Alliance" is perhaps a straw in the wind that indicates the direction it is probably blowing in their own Fatherland, quite as plainly as any purported *Herald* interview with Admiral Dewey or with Captain Coghlan would suggest. It is

reported that the Admiral stated, at Trieste: "Our next war will be with Germany!"

Well, while we doubt the accuracy of the report, save that with modifications he may have had some such conversation with someone, we do not think that the idea itself is without due weight. We have had constant friction of late years with Germany over Samoan and other so-called "*Pacific*" things, and our trade and commercial relations with Germany have been more unsettled than with any other European power; they are never allowed to rest upon a quiet foundation, and the disturbances have always come from Teutonic sources. Germany, which is "Assyria," is our natural trade rival, and we may expect friction with her until she comes to recognize her own place in the great future *tripartite* division of the commerce of the earth. All who believe in the Scriptures, understandingly, expect with certainty that in the near international future a war of gigantic proportions will be waged, and the last thing we look for is to find "Israel" and "Assyria" arrayed upon the same side. The indications are all against it. But we do expect to find Ephraim and Manasseh ranged together and to be found upon the winning side.

When it comes to the scratch, Ireland, in spite of a few non-influential and only self-seeking "walking delegates," will also be with the empire, so we need not view the occasional expression of a "Clan-na-Gael" or a mere "St. Patrick" society, as much of an earnest of the animus of a true Irishman. Ireland must sink or swim with Britain. What a small affair, indeed, she would become under a Tammany-copied system of home rule! But there is no excuse for the German-American attitude. This is not a German country. It is an English one, and its tacit alliance with its own undoubted motherland is most natural and most consistent. Why, then, should any set of our adopted citizens seek to antagonize its best policy. Is it because they are naturally Anglo-phobic? Hardly, for if so, why have they immigrated into an Anglo-Saxon land? Certainly they do not expect to Teutonize us. We long ago came west of Germany, and the world's Empire will never return thither. No, the matter comes up from the much deeper and not altogether sub-conscious convictions of all classes of alien-Americans that there is a real and growing possibility of a threatened if not an open strife between the Continent itself and these United States. So they antagonize by force of blood any tendency that makes towards a broad Anglo-Saxon understanding. Do they love their old countries more than this?

We thank God that Our Race is not given to jealous resolutions against openly declared friendships between their

rivals. Our Monroe Doctrine is as innocent of any guile or jealousy over Continental alliances as it is settled against any sort of European encroachments here on this Western Hemisphere. If all Europe made a mighty compact of offense and defense we doubt if a single representative Anglo-Saxon society would think of giving voice to even one antagonizing resolution. It would be none of our business, any more than was the recent triple alliance made a matter of concern by us. We are quite equal to minding our own business under all circumstances. We know we are "not numbered among the nations"; this very isolation is the guarantee of our confidence that we are "Israel," and that, therefore, "no weapon fashioned against us can prosper." But, after all, it is a pretty small business, these antagonistic resolutions, by those who thus try to remain strangers in our midst and perpetuate conditions they have escaped from, because what is best for America is certainly best for all her *true* citizens. A real interest in this land can brook no half-way patriotism that is forever trying to delay the wheels of its natural policy through a resurrection of transatlantic bye-gone jealousies. It would be better for the children of these very German-Americans, and of their strange allies, the Celts, for this land to be allied with Great Britain against the whole world, than to be found "wanting," because mismated with the world, against her. This nation is as cordial with Germany as she herself permits, and no Anglo-Americans have ever dreamed of protesting against the encouragement of this cordiality to any degree the Germans themselves might desire. So it appears little short of foolish for German-Americans to give special voice against sentiments which, were they leaning in another direction, would but gain their own warm support and find quite as warm a response from us, for we expect the time will come, in spite of any intermediate difficulties, when England, America and Germany will divide the earth (Isaiah xix. 23-25). It would be a glorious thing if these three great Powers could see the whole matter eye to eye at once, and so avoid all further danger of useless strife. At any rate, the solution of the world's balance of power is as simple as that of the Pythagorean triangle, and England and America know full well that the sum of their own two squares is equal to the square of all else that the world can weigh against them. We fancy, too, that the action of a few German-Americans is a mere "Hoch der Kaiser" played for the Home Circle.

A WORD TO NEW READERS.

We Have Circulars Galore.

Our own people know all about our circulars. You probably do not. Why don't you send us a stamp or so for some of our own "stuff"? You have been stuffed for a dozen years about us, as to things we *don't* bank on. Most of the editorials you read about us are pure "rot"—this is plain byway English. Try us and see if this is not so. We desire to get the names of any who seek for truth diligently and for themselves. What are you searching for,—a confirmation of non-independence, or "a reason" for your faith? We have a few reasons for our's that are *reasonable*. Test us and see. Yours for truth against the world, yours for the whole of it, and yours for naught else. We are too poor to have anything to lose, we are too hopeful to have nothing to gain, and N. B. we have got not a little to give away much to the benefit of all who can "lap" as Gideon's Band did! Look at Gideon and his band, and play music with us. Yours faithfully for Anglo-Americanism, yours for the Facts, yours for much more than this, and yours honestly for the Bible, the whole Bible and nothing but the Bible—teachings.

C. A. L. TOTTEN,

OUR RACE PUBLISHING Co , New Haven, Conn.

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