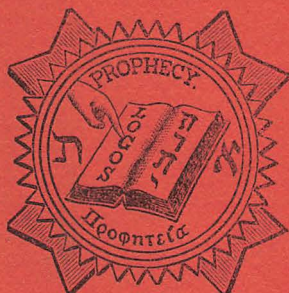


THE OUR RACE

NEWS-LEAFLET



"The King's business requires haste."

No. CXXVI.

Tenth Set. 9.

November, 1900.

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

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N.B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the general Press by the author, and constitute a monthly letter to such as are interested in the Signs of the Times.

CONTENTS:

A General Epistolary Survey of Miscellaneous
Topics Concluded,

AND

LEGAL TRACES OF ISRAEL CONTINUED

A NEW BOOK!

NOW READY.

THE
ANGLO-AMERICAN ALLIANCE
IN PROPHECY,
OR
THE PROMISES TO THE FATHERS.
VOLUME I.

BY M. L. STREATOR, M. A.

"He also shall become a people, and he also shall be great:
Howbeit his younger brother shall be greater than he,
And his race shall become a multitude of nations."
—Decree of Jehovah, the God of the Covenant.

NEW HAVEN, CONN.,
OUR RACE PUBLISHING COMPANY.

1900.

(PRICE \$2.00.)

PROFESSOR TOTTEN'S ENDORSEMENT.

"I welcome it as a brand-new treatment of the same old 'Our Race' story,
by a Gideonite, and brought down to date.

"C. A. L. TOTTEN."

(See 3d page of cover.)

A General Epistolary Survey of Miscellaneous Topics Concluded, and Legal Traces of Israel Continued.

We shall now continue our brief reply to the position taken by the Editor and Constituency of *Present Truth*, whose peculiar challenges we noticed in our last Leaflet, and commenced therein to consider.

If there is one fact plainly set forth in the Scriptures, both Old and New, it is that the Messiah is to rule mankind during a truly Golden Age, and is to restore him to his first estate in an orderly manner. The consensus of the church in all ages has been that six "days," or 6000 years have been both typified and allotted to man's preliminary period of probation, which are to be followed by a *Seventh* day which shall be truly Sabbatic. It is generally known and understood as the Millennium. The chronology that leads up to it along the line of Sacred History is as rigid as the Cycles of the two Lights set for man's Times and Seasons at the start. In his plan God chose Abraham as the Father of the Faithful, and has promised that his mercies shall not fail him for 1000 generations. He elected Isaac as a type of Christ, and Jacob's thirteen sons as his immediate Kingdom. In due time he made a nation out of them, gave them laws with certain chronological entailments. They sinned in due time and incurred the "seven-times" of punishment and banishment exactly as predicted, successively upon Samaria and Jerusalem. *In the meantime*, the Seven Times of the Gentiles, *which are entirely distinct*, began, and are now rapidly waning. Now Jerusalem is to be trodden under foot by the Gentiles, *only during their own seven times*. The preliminaries of the Restoration of Israel as one nation "no more to be plucked up," are already in sight—witness the growth of Zionism year by year! and the promise that Palestine is suddenly assuming before all mankind. Russia, Germany, Great Britain, and the "Jews" all have their eyes upon it, and the Mohammedans will have had in 1904 A.D., the carcass of their misrule laid out upon its sacred precincts for just about 1260 years since the Mosque of Omar was erected.

Finally, a "kingdom" without the elements of a kingdom is a ridiculous misnomer. The Stone Kingdom is to follow the four Gentile ones, and the "*Law* shall then go out from Jerusalem:" The "*Executive Power*" will be vested in the King,

who will certainly "rule the nations with a Rod of Iron," and "they shall bring the glory and honor of the nations unto it," and "*all nations and peoples and languages shall serve him.*" As for "*Penalties,*" Egypt will send her ambassadors thither annually, or her River will run dry! and all nations must go up to worship there—by representation—or they will *lack rain!* Fiddlesticks! the Old and New Testaments are in one grand concert of details as to all the essential elements of that Kingdom vested in any number of people. Christ gets the Kingdom from the Ancient of Days, *after* the Judgment is set, *after* it has been put into the hands of Daniel's people, and *after* Rome has been fully judged at the end of her 1260 years. How on Earth can the editors of *Present Truth* (?) read Daniel II., and IV., and VII., for instance, and continue to retail such nonsense? Verily the vagaries that are bruited abroad in the name of "Adventism" forsooth, are so numerous, so outrageous, and so plainly subversive of every rule of evidence, and law of interpretation, that it is no wonder that the world at large rejects the topic *in toto!* Babel itself was not in such dire confusion as to the language of pure truth rightly divided, weighed, measured, and numbered, as are those who still worship under the oaks and groves at modern camp meetings! Sectarianism is bad enough even at home, and worse in missionary lands, but the dissectarianism prevalent in "Advent" circles is simply phenomenal—they seem to have nothing at all in common!

Nabopolassar, the founder of the Head of Gold, came to Babylon 625 B.C. (3374 A.M.); seven years later, or 618 B.C. (3381 A.M.), he had won his independence from Assyria, and the earliest measure of the "Times of the Gentiles" began, $3381 + 2520 = 5901$ A.M. (1903-4 A.D.). But if they began with Nebuchadnezzar's first vision, they start from his second year, 600 B.C., and run to 1920 A.D., which seems to be hardly possible; whereas, if they commence with the expiration of his typical seven years of insanity, 558 B.C., they do not run out until 1962 A.D.! Upon the whole, my present judgment, founded on the rapidly increasing unrest the world over, is to favor 1903-4 A.D., *at least until those years have passed, as to the probable full expiration of the Treading down of Jerusalem,* and the End of the Times of Gentiles as such. This, it will be noticed, synchronizes with the 1260 years of the Mosque of Omar, above referred to, and reverses to the 30th year of Uzziah. It will be noted that Shallum slew Zachariah, and was in turn smitten by Menahem, in that year. Now, as many place the beginning of "Israel's" 65 years of margin, assigned by Isaiah to reach the "Lo Ammi" or Lost Condition

in this year, we have, by following the astronomic line, 758 B.C. = 3241 A.M.; add 65 = 3306 A.M., Israel lost through the Gates of the Caucasus; add 1260 = 4566 A.M., Israel taking fast hold on the Islands of the West; add 1260 = 5826 A.M., Israel at the full beginning of her might; add 30 = 5856 A.M., Israel defeats Russia; add 45 = 5901 A.M., where all the dates focus. As for Judah's times, they may date from the Captivity of King Manasseh, or that of Jehoahaz, or that of Jehoiakim, or that of Jehoiachin. For instance:

Jehoiachin was led into captivity in 3406 A.M. (593 B.C.) Judah's "times" (if full solar years) extend therefore to 1927 A.D., if short lunar ones, they ran out in 1852 A.D. Since when must be added the 30 + 45 which go to make up the 1290, and the 1335; thus again bringing us to 1927.

But the figures show up most plainly along the Astronomical line of time, thus: Captivity of Jehoiachin, 3406 A.M.; add 1260, = 4666 A.M.; add 1260, = 5926; add 30, = 5956; add 45, = 6001 A.M.; thus punctuating the two halves of the 2520 years, and the 30 and 45 which swell the latter 1260 years to 1290 and 1335.

At any rate, it seems clear to us: that in general terms, Israel's times began to run out about 1799 A.D., for if Samaria fell in 721 B.C. as usually taken, then 2520 - 721 B.C. = 1799 A.D., since when Our Race has certainly been wonderfully blessed: That Gentile Empire began to wane soon after, and has but few more years to run, while the times of Judah may run out quite as rapidly upon a Lunar Scale, is within the bounds of probability. The reader will perceive the complexity of the problem and the uselessness of dogmatic assertions in the premises. We have three separate lines of time that overlap each other, each of which has several notable punctuations: who shall assert that this one or that one is the proper origin? And yet, who now can fail to see that each of them has *begun to end already*, when measured from its earliest origin? Israel's measure commenced first and not earlier than 737 B.C., when Tiglath Pilneser *began* their deportation, nor later than 693 B.C., with *circa* 721 B.C. as one of the most prominent dates.

Babylon's measure began next with 625, 618, 600, and 558 B.C. as punctuations, and 618 at present favored. Judah's began last (unless King Manasseh's captivity, 669 B.C., is the first node) with 622, 604, 593 B.C. as significant dates, but 593 favored.

From the earliest date above given, 737 B.C., when the half tribe of Manasseh was taken away, 2520 years down the stream of time, carry us direct to 1783 A.D., when the whole House of Manasseh obtained its Independence by Treaty with King George the Fourth! We may be confident therefore, that the other two will work out as sharply in their season!

Finally, from 737 to 593 B.C. is about 134 years, which is also the number of years from the Fall of Samaria to that of Jerusalem, $721-134=587$ B.C., and $587-70=517$ B.C.; +2445 (or 2520 *Lunar* years) carries us, as above shown, to 1928 A.D.

It is manifest, therefore, that the 20th Century will see the consummation of all the remaining parts of each of the Unfinished Scales of "Seven Times," and it is more than probable that the most important dates of fulfillment are only just ahead of us, and will be found in its first quarter. There are Rome, Turkey, Russia, and Judah yet to be dealt with, and the battle of Esdrælon to be fought; do not mix it up with Armageddon, which comes centuries later, and only at the close of "the little season" that *succeeds* the millennium. It is manifest that Zionism will pioneer the vanguard of Judah back to Palestine, that Russia will not suffer her to dwell there long in peace, that England and her allies and colonies will resist the invasion of the Holy Land over which she holds the protectorate, and that Gog will meet with his quietus there, amid awful and supernatural circumstances!

NOTICE.—In time for Christmas, and the new century. Send (15cts. silver) for a dozen copies of "Facts in a Nutshell—a Purse Calendar." Direct to Mrs. Fordyce Thompson, The Craigs, Dumfries, Scotland. (N. B. Foreign postage is five cents per letter). This little booklet will be a suitable Christmas card to give to those whom you desire to touch with Our Race Truth.

C. A. L. T.

Under date of October 8th, relative to Mr. Streator's book, we have just learned from the printers, that it is "delayed for the Index, and the publication for International copyright." Subscribers will therefore kindly take note, but may be sure that their copies will be mailed at once on receipt of the books. Human affairs nowadays do not seem to occur even on normal time—but God's chronology goes on just as it was set at the beginning—*vide* Esdras.

America has just floated a big loan for Ephraim. Germany has recently funded \$20,000,000 in the United States, and now Sweden is negotiating a loan of \$10,000,000. Query—Do you suppose they want it in Silver, at 16 to 1? Hardly! If we have money to loan it must be good stuff, "current with the merchant" all over the world. We are now a heavy element in International commerce, our credit must be kept at the best. Surely we do not wish to hedge ourselves in behind a financial wall as crude as that of China. We are a part of Israel, that lends to all and borrows from no one. Borrowers want money on interest, and it is to our interest to have it in stock and of the best quality.

There can be no doubt that even nominal Christianity is

rapidly dwindling down below zero; prominent clergymen admit that one-half of the church membership is worthless; we believe that there is not one per cent of it that is sound at heart, and able to give a proof of the faith that is in it. There were never less than 5000 who had "not bowed the knee to Baal," but even that quantum was but a drop in Israel's bucket. Why should one deceive himself? Facts are facts. What are some 5000 to a census such as modern Israel can muster?

As to your private and personal variations and estimates on what we have put into the Harmonized Translation of the Gospel, do not hesitate to let us know just what you feel. Your ideas may not fit the Greek, neither in translation nor in interpretation, but all the same it will help us to get into the matter more surely, for we are not inerrant—we are wide open to all that Gideonites send in, so break your pitchers, and turn on your lights! And, hurry now, for we must begin to plate by November 1st, and release type.

Our Patent has been issued. It is No. 651,243, June 5, 1900, to F. U. Downing and C. A. L. Totten, for a Logotype. Models sent with original, March 15, 1899. Claim: "A Logotype having a body, and a number, and one or more alphabetical characters or symbols, arranged one above the other, upon the same body, with their faces in the same plane for simultaneous printing, and each forming, when set up, a part of a different transverse line of type."

We quote the following from *Notes and Queries*, September 1900, referring our readers to the Chart of History, found in Study Numbers 21-24, which chart was drawn up in 1887.

"THE TRUE CORNER STONE. This 'Stone which Adam brought with him out of Paradise,' appeared prominently in the ancient degree or R. A. M., under the name of 'Stone of Foundation.' Inscribed with the sacred name, it passed from Adam to Seth and Enoch, which latter buried it in Mount Moriah. Noah unearthed it; it was again buried, and later discovered by Abraham. Jacob erected his altar upon it at Bethel. Moses sat upon it at the battle of Rephidim. Eventually, Solomon used it as the foundation stone of the Temple. This symbolical legend evidently represents divine truth, and is given by Dr. Geo. Oliver on the authority of R. A. Masonry and 'The Mishna.'"

All knowledge is progressive, so is all ignorance. A wise man seeking truth changes his mind as often as he obtains a new condition in the equation; but a foolish one holds on to his "theory" and lets the conditions amplify it. The chronology of the Bible is rigid, and it is that of the stars that were set to keep it. It was to find this system, by closer and closer

approximations, that we have constantly aimed, and we have had no reason to alter our original estimates more than a year or so, throughout our Studies. Let us take, for instance, the date whereat the 6000 years of Adam's generations end. There seem to be as many estimates abroad as there are calculators. They spatter all over the target, and the trouble is that every successive shot spatters into a new place! As an example, during the Rev. Michael Baxter's career as a seer, from 1860 to 1890 (not to mention the numerous variations which since then have been advocated in his journal, *The Prophetic News*, now in its 24th year!), or, in thirty-one years, he changed his entire venue seventeen times. His fundamental date was the "end of the age, or the end of the 6000 years," as if they were one and the same, and the following is a list of his alterations: 1860, 1868; 1861, 1871; 1862, 1872; 1863, 1873; 1864, 1874; 1865, 1875; 1868, 1880; 1873, 1882; 1876, 1887; 1880, 1890; 1881, 1893; 1884, 1895; 1885, 1896; 1886, 1897, 1898, 1900; 1888, 1901,—this list, since 1890, might be doubled; and the whole thing shows that his chronology is a mere hodge-podge of *guess work*!

The true chronology is astronomical in its method and Biblical in its application. Nor have we seen cause, since we began to write, in 1890, to alter our date for the end of the 6000 years more than once. In all of our former works we have placed the end of the 6000 years of Adam in 2002 A.D. (see Study Number Fifteen, page 288, *et al*), we now put it in 2003 A.D., merely because we have learned and accepted, that the 480th year after the Exodus (Solomon's fourth), was a current year and not a past year, so instead of adding 480 to 2513 A.M. (which was that of the Exodus), we add 479 to 2513 A.M., and obtain 2992 A.M. as Solomon's fourth current year of reign instead of 2993 A.M.

Such changes as this are for the benefit of all concerned, and are not made to conserve any theory, but to tighten the bonds for the sake of accuracy. By examining our table of Comparative Chronology, Leaflet LXXVIII., you will see in the margin that we adopted this correction way back in 1897,—and *this* adjustment is what makes the chronology set forth in the Gospel of History so rigid. Those, then, who are skilled in the measure of time will see that after Solomon's fourth year, as at present set forth in the Studies and Leaflets, all A.M. years become Astronomic.

All such corrections are gains to chronology and aids to students, but such as those against which we animadvert are but disasters to the poor dupes who continue to patronize those who make them. Let us stick to the conditions, and welcome

everything that sharpens their accuracy, but let us beware of systems that not only blunder at the start, but are fatally defective as to the lengths of the Servitude in Egypt, the reigns of the kings, the compass of Daniel's seventy shabuas, and the measures of the Lord's Life, Avocation, and Ministry. Systems that err upon any one of these functions (*or upon all of them, as some do*) are but confusions, and although *we* have to examine each of them, we advise our friends to avoid them when they fail to answer the proper test upon any one of these points—save to verify our statement that they *do*!

There is a funny situation that has arisen as to the Great Universities. Their Seals have been trademarked by a Philadelphia whiskey distiller! He now stamps his wares with them, so the students can tell what they are drinking. Well, "Common law" can settle that if the Universities care about contending against this invasion of long corporated rights! The government itself is the thing to sue for even permitting the trespass through its trade-mark clerks. It is common patent law that what has been used in public for two years is free from patent, and a man's seal is like his name, another can be enjoined against using it with obvious mal-intent.

Not an American soldier should be withdrawn from China until what they have fought for has been paid for to the uttermost farthing by the Empress Dowager and her Councillors. All who are on the spot agree that a withdrawal of the allies will abet a renewal of the outbreak. There is only one way to deal with a Tartar—don't try to catch him, and never let go to get a better hold. Remember Adam Zad—"lest you forget!"

Russia is about to adopt a new Chronology, the Gregorian. She will drop thirteen days either upon January 1st, or at Easter, 1901, and thus agree with other civilized peoples. Upon her "Old Style," December 31st is reckoned as December 18th, 1900. She may call the next day January 1st, 1901 A.D., just as we do. This is another proof that Rome's 1260 days of dominance over "the times and seasons" have run out (Dan. vii. 25), because Russia herself is a part of the old two horned subdivision. The Greek church is as full of error as the Roman—in fact, *leaven* is getting into the Anglican through Ritualism, and its long list of collaterals. Conservatism, Republicanism, and Anglo Israelism, are close connections—only have your representatives sound and true men.

If you have kept any record at all, you will have noted that serious punctuations as to events, disasters, signs and portents, congregated chronologically about the late Autumnal Equinox, September 24-25, this year. It was New Moon, and the annual beginning of the Ancient Hebrew Civil Year, Tishri 1st. Now watch mid-winter, and the month of Nisan in 1901 A.D.,

when the Sacred year returns into its own premises. The regions of the quarter days are loaded with events. We always expect notable ones at the Equinoxes and Solstices; but of course one has small basis as a rule, upon which to specify just what ought to be expected to happen—Remember that "It is the unexpected that happens," while at the same time it brings about the expected in an unforeseen way.

Six years ago, Chicago held a World Congress of bogus religions; most of the Sects, and dissectarians attended; a year ago the Hague held a universal Peace Congress; most of the warlike nations sent a delegation to spy out the situation. Still, things have gone our way—*i. e.*, along the way of the Prophets, pretty rapidly since then! So keep cool; get wisdom; go to the Oracles themselves; and get understanding from the Our Race literature, or else correct it at the fountain head. Think for yourselves, and send in your conclusions, but do not omit your references and proof. However, sixteen nations did commit themselves in favor of arbitration. Let me suggest that the day will come when all nations will have to adopt it, and Our Race will be received as the permanent arbitrators. If you wish to quicken your ideas on this point, read "The Final War," by Louis Tracy, which we advertised some time ago; Paper, price 75 cents, and well worth it, for it is not only marvelously interesting as a story, but surprises one at its close anticipation of the Anglo-American Alliance. We are tempted to believe that Louis Tracy dipped deeply into Anglo-Israel data in its preparation.

A leading editor in Great Britain writes to us personally as follows: "We quite agree with you that we should do well to give our full support to America, although many here are doubtful as to full American sympathy, but gladly welcome it. We hope the day is near when we shall go hand in hand and heart to heart."

Dear boy, don't get confused. Manasseh himself is all right; we haven't half as many disturbing elements amidst us as you have right in Parliament. Can't you see through a millstone when there is a hole in it? *Our* disaffected elements are *not* Americans, and your own sons marry too many of the daughters of those who are for you to make believe you do believe in Yellow Journalism. The Eagle can take care of itself, so can the Lion; we do not mind our current race of "walking delegates" because we have sized them up and can "do" them when the time comes. *We* believe in "Our Race." Here is Manasseh's hand on it! Where do you stand?

"Can China be Saved?" See Talcott Williams in the *Review of Reviews* for September, and remember that the "Land of Sinim," spoken of in Isaiah xlix. 12, is regarded by

Commentators and accepted by us as referring to China. So the answer is, yes. But hardly by the dissected Missionaries! We mean them no wrong individually, but we fully understand the confusion that their variegated christianity (?) has displayed before not only the Oriental mind, but has put upon the Occidental governments. China will be gathered in when the King himself establishes his own Kingdom,—but a divided house will have little credit balanced to its severalty account. The Gospel is now preached only for “a witness” just as the Law was,—to convict and convince the age of sin.

Rome has at last come out fair and square; good! She is in politics and admits it; better! She never was in anything else. Best! That is her record. We know it because we are Historians, and Chronological ones—and although not Prophets *are* Interpreters. That is, we have been over the field and “got onto” it. Now note the indications, the ones blazoned on the sky are that the Latin Races are combining in Despair. They meet in congress, in Spain, in November, to devise ways and means, and all the South American nations are bidden to the meeting! and now the Roman Catholic Societies are uniting in Hope. Here are some facts to think about. We quote from reputable sources:

“At the annual meeting of the Catholic Young Men’s National Union in Brooklyn, September 26th, the resolution was adopted to form a great federation of all the societies of the Roman Catholic Church in the United States for political purposes. Last spring Bishop McFaul, of Trenton, N. J., told the Ancient Order of Hibernians that the Roman Catholics of America were fools not to organize in one solid mass and make their power felt in the politics of this country; there were two million Roman Catholic voters, and if they were united for political action, they could make this country a Roman Catholic nation.* This federation has now been formed by the following societies: The Knights of Columbus, The Knights of St. John, The Catholic Benevolent Legion, The Ancient Order of Hibernians, The Irish Catholic Benevolent Union, The Irish-American Societies, The German-American Societies, The Catholic Knights of America, The Catholic Total Abstinence Union of America; and as the Brooklyn *Eagle* of September 26th, 1900 (from which we quote), says: ‘Besides these organizations there are scores of others of less prominence.’

“The federation is formed, says the *Eagle*, ‘for the avowed

* Yes, and there are 8,000,000 Protestant voters in this country, and if united, they can make their own salt and keep its ancestral savor—shall we unite? If we do not, remember there are 6,000,000 infidel voters besides! I believe that Rome would unite with them to win her case. Organization is the thing that wins. Shall two million defeat eight?

purpose of influencing legislation and securing what the Catholics claim are their rights.' The convention which met in the Park Theatre, Brooklyn, was the largest gathering in the history of the Young Men's National Union. This is the most important step ever taken by the Roman Catholics in the United States."

We saw all this coming, and so warned you years ago. It is now here. Why then shouldn't our Native Patriotic Societies, and our numerous and influential Protestant ones, Sons, and Daughters, of the Revolution, etc., Y. M. C. A., Christian Endeavor, *et al.*, form a similar protective union for self preservation? Let us also have a Congress and a Central Council merely to conserve the things that are and always shall be. America shall never be a Roman Catholic country!—not by a long shot!

As we are talking plainly in this epistle, a word is in order upon *frauds*. Let me premise my remarks by a quotation from Thos. A. Edison, lately cited in the *N. Y. Herald*, who declares that our text-books are worthless and loaded with falsehood—and so say I.

"They (the text-books) are mostly misleading. I get mad with myself when I think I have believed what was so learnedly set out in them. There are more frauds in modern science than anywhere else. * * Take a whole pile of them that I can name and you will find uncertainty if not imposition in half of what they state as scientific truth. They have time and again set down experiments as done by them, curious, out-of-the-way experiments that they never did, and upon which they have founded so called scientific truths. I have been thrown off my track often by them, and for months at a time. Try the experiments yourself, and you will find the results altogether different. * * I tell you I'd rather know nothing about a thing in science, nine times out of ten, than what the books would tell me; for practical purposes, for applied science, the best science, the only science, I'd rather take the thing up and go through with it myself. I'd find out more about it than any one could tell me, and I'd be sure of what I knew. That's the thing. Professor this or that will controvert you out of the books that it can't be so, though you have it right in the hollow of your hand all the time, and could break his spectacles with it!"

Now, as one who has spent some eight years at private and common school, four at boarding school, two at college, four at West Point, one at the artillery school, and some nine subsequently as a professor at various colleges and institutions, I must endorse all that Edison says. Our practical knowledge is increased, its theoretical exploitation in the text-books is a

conglomeration of discord. The man who understands a thing can explain it, but what sort of an explanation do you get, to suit your own sense, from a text-book scholar?—unless he be an adept in some fixed science? And even then, how often he is dogmatic and choleric if you quiz him to the limit!

But if all this is so in science, how dreadfully worse is it in the regions of Theology, Sociology, and Civilization. Why, the very ants would consider us as fools.

You, yourselves, know quite enough of our well established premises and conclusions, upon Anglo Israelism, and Chronology (all at variance with the “wise” world’s data!), to see that the Church also is set to sea without a rudder, and with a cargo that is only worthless ballast. The very Adventists reject the Bible’s prophetic foundations, and like the modern Jews, have taken to their own ideas. Their systems will all perish together, but the Truth, as put, as plainly set upon those pages, never!—that is if one harmonizes it, the whole of it, and nothing else. One may listen to a theory, but the facts must fit the truth. Yet, in ten years we have had more contention with the pure coddlers of religious fads than with even the followers of text-book error. The point is this, when one sees error along any line, let him not begin to beat it by formulating another mere theory of his own. It is better to set forth a line of facts than to attempt to establish a set of conclusions! Give but the facts to the world, and the conclusions are inevitable; and, mark not my words so much as your own heart-beats, belief will follow unto righteousness. Finally, get truth, all the truth, and nothing but the truth—then think! Why, if we could get the few chronological *facts* that we have discovered and proved, before the world, jointly and severally, and let all else alone, all men would conclude as we do, separately, and jointly would march in line, and follow Gideon’s Band! Well, never fear; the facts will win out against the faults—because the 1260 years are now just about up, and there will be more gleaners than there were men with Manasseh in battle with the Midianites.

In further evidence of Russia’s determination to secure Palestine as the Seat of Empire, and the goal of her own form of ecclesiastical ambition, we select the following from a recent edition of the London *Morning Herald*:

“What I would point out is the extraordinary, incessant, but secret and gradual conversion of the Holy Land into a Russian province. My opportunities of intercourse with intelligent Russians, both in their own country and in other lands where I have met many of them, have convinced me that the most impassioned determination of the average Muscovite mind is to secure possession of the Holy Places at Jerusalem.

Russia is par excellence the land where to-day the State Church theory survives in its integrity. The Church is truly the nation. Russia is the home of the most colossal bigotry now ascendant anywhere on this broad earth. One object of the Russian government is to prevent the quiet transfer of Palestine to Germany. That transfer is the most cherished dream of the German Kaiser. Germany now covets Syria as France at one time did; but no Russian government will ever permit Germany to make the acquisition, and the latter country will never risk a war for the sake of this object. Since the conclusion of the French alliance, Russia has immensely strengthened the claims of the Orthodox Church in the Holy Land, through her consuls, schools and monasteries. Russian pilgrims are everywhere, and show a reverence and desire for the Holy Places far more intense than any other people. And the people who fanatically covet things, and are fiercely determined that they shall pass to no others, usually succeed in securing them at last. Jerusalem, then, is certainly the goal of popular ambition in Russia, which is a religious country, moved by the springs of religious rather than political aspiration. There is no such thing as public opinion in Russia in the political sense. This is the one thing that the Russians want."

And now good friends, farewell for the present; we have been far behind hand through over-pressure here, and we always have to count upon your continued patience; the fact is, we cannot do without your patronage, for, do our best, this little Band of Gideonites will not grow. I desire nothing out of the work save its final success; there is but little more to do, but it will be sharp work. That you will do your part as of old I am satisfied; that I will stick to mine at the front, you have had proof!



LEGAL TRACES OF ISRAEL.

ARTICLE IV.

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Every law, whether complex or simple, just or unjust, wise or unwise, is a rule of action. Considered merely with reference to the source from which it emanates, all law is either divine or human; and it may be resolved into three composite factors, as indicated by the following:

ORIGIN.

Divine—Personal liberty, private liberty, personal security.

Human—International, public, private, municipal, substantive, adjective.

As above factored, the divine law may be summed up as constituting the "natural liberties of mankind." And, with equal propriety, all human laws, even when taken at their best, may be summed up as being merely so many "feeble earthly contrivances, whereby the law of man seeks to approach, and conform to, the law of God." All matters touching the intercourse between two sovereignties, (France and Germany, for example), involve questions of "public" international law; because they affect, or may affect, all mankind. But the relations of Germany towards French citizens, while on German territory, or those of France towards German subjects, while on French territory, are matters of merely "private" international law.

By the term "municipal" law is meant merely the right of the primitive man to gather fig leaves for his covering, or shell-fish for his sustenance. It is a natural, inalienable, indefeasible right, to govern the action of its own people, in their intercourse with each other, and in all their relations to that common sovereignty. For all practical purposes of this serial discussion, the municipal law of Anglo-Saxondom may be resolved into six composite factors, as follows:

MUNICIPAL LAW.

Substantive—The law of rights: Contracts, torts, crimes.

Adjective—The law of remedies: Pleading, evidence, practice.

As a rule, legal "remedies" are the mere creature of legislative authority; hence, they change from generation to generation, and from year to year. But all substantial legal "rights" are founded on the divine law; and it is the paramount duty, and the principal function of the judicial authority, to guard and protect those rights against all wrongful invasion. The right of

contract, for example, is older than the Pentateuch, and as sacred as the Decalogue. That right has not materially changed, since Abraham bought the field, from the sons of Heth, paying therefor the contract price, four hundred silver shekels, "current money with the merchant." In this closing year of the nineteenth century, the right of every man to plant and build, to buy on a rising and sell on a falling market, is merely the right of Crusoe to dig his own bait and catch his own fish, or, at his option, to employ Friday to do those things for him; the rule prescribed by each sovereign-existing independent of constitutions, congresses, parliaments, or courts.

Every conceivable business transaction either begins with or ends in a contract. Moreover, all litigation in civil cases, whatever may be the form of action, terminates in the contractual relation of debtor and creditor.

In civil cases, every judgment is what the law terms a "contract of record." And every judgment by "confession" is a contract of the highest possible dignity and grade, involving, as it does, the mental assent of the judgment debtor. Most of the "torts" known to the early common law were also clearly recognized by the Mosaic code; and they can be readily located by a careful reading of the Pentateuch.

Contractual relations, and those "quasi" contractual, relate either to the family, or to business matters. In order to more clearly understand such of them as are derived from the municipal law of Israel, let us take the following:

CONTRACT RELATIONS.

Domestic—Husband and wife, parent and child, guardian and ward, master and servant.

Business—Agency, bailment, carriers, commercial paper, contracts, constitutional law, corporations, partnership, personal property, real property, sales.

At least nine of the contractual, and quasi contractual, relations above enumerated were as clearly and distinctly recognized by the municipal law

of Israel as they are at the present time. The inter-marriage of Isaac and Rebekah was in final and full consummation of a pre-existing contract; a contract involving an "offer," followed by an "acceptance"; and such has been Anglo-Israel's law of marriage, from thence hitherto; also, from thence hitherto, every valid contract has contained those two essentials, an offer followed by an acceptance.

The mutual and reciprocal obligations of parents towards children, and of children towards parents, all contractual in their nature, have not altered in substance since the birth of Joseph. The common law relation of guardian and ward became substantially a contractual one, whenever the latter attained the age of fourteen years; because, from and after that time, his mental assent was involved, and he was a factor to be reckoned with.

Strictly speaking, the common law relation of master and servant might continue so long as the parties were mutually agreed; but if the party employed was something more than a mere common laborer, if he ~~was~~ to be taught a trade, if the relation was really that of master and apprentice, the contractual relation continued but seven years; and while it subsisted it was substantially the same as the relation of master and bondman, or bondmaid, under the Mosaic law.

The law of Israel used the terms bondman and servant, very much as the common law used the terms apprentice and servant. Strictly speaking, the term servant, whether under the law of Israel or that of England, applied to common hired help, and they were to be paid daily, according to the requirements of the Mosaic code. English apprentices were persons indentured, ("bound out") for a term of seven years. Israelitish bondmen, or bondmaids, were persons under contract to render labor or service until the year

of release, unless sooner redeemed by act of parties. The relation of principal and agent was perfect, as between Abraham and the trusted servant commissioned to select a wife for Isaac; and that legal relation has existed without any material alteration from then until now.

Bailment may be either of the person, or of property. Bailment of the person was perfect, when Benjamin was delivered to Judah, to be taken before Joseph. Bailment of property exists whenever the legal title of personal property is in one person, and the actual possession of that property is in a different person. Bailment of the latter sort was perfect, when Joseph's cup was discovered in Benjamin's sack; and just so long as the latter retained actual possession of that cup the contractual relation between the two sons of Rachel was that of bailment. In all bailments for the mutual benefit of the parties, the contractual relation was as clearly defined and the rights and liabilities of the respective parties were as clearly prescribed, under the Mosaic code as they are today.

Under the municipal law of Israel, as administered by the synedrion when exercising its civil jurisdiction, damages were either actual or exemplary, liquidated or unliquidated, precisely as under the early Saxon dominion in England, as the next article will undertake to show.

When resolved into their prime factors, the law of crimes and that of torts will show, beyond all reasonable doubt, that the substantive law of Anglo-Saxdom is of Mosaic origin. Such a factoring will show that the distinction between burglary and larceny, between murder and manslaughter, between rape and seduction, is the same today that it was in the time of Joshua. And the same is true as to the distinction between an unintentional trespass and an actual willful conversion.

(To be Continued.)

BRIEF MEMORANDA.

Parties interested in Anglo-Saxon Weights and Measures, should look up the "In-id-ik-il" System. It is based upon the decimal order, and beats the "Metric" upon lines suggested long ago in our own Pyramid work, "The Important Question." The Inidikil System is a decimal one in English terms, by A. Lincoln Hyde, Cleveland, Ohio. The way he does it is his own, and excellent, for it deals in terms, and saves our ancient units.

Don't fail to get a copy of M. L. Streater's work, "The Anglo-American Alliance." It is an able review of a topic that is soon to assume gigantic proportions. Every Gideonite should post himself upon the matter, and notify his neighbor of the work. You may open his eyes also by getting him to read Louis Tracy's "Final War," in the same connection!



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