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★Miss Alma R. Van Hoeverberg

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A LECTURE
By Prof. C. A. L. Totten.

Genealogy, Geography and Chronology, THE THREE GREAT LIGHTS IN THE TEMPLE OF HISTORY.*

Ladies and Gentlemen of the New York Genealogical Society:

Your good officers have followed me up so persistently to come here and say somewhat about a science that is parallel to your own, that I feel I owe you small apology for accepting, but rather should congratulate myself upon the honor you have conferred upon my own self-chosen craft, and this I do.

The world regards two or three things as "dry, dryer and driest," to wit: Geography, Genealogy and Chronology. Well, so they are: and so is a skeleton; but how would you get along without one?

I am going to begin at the stem root of history—Var—and talk principally about the superlative degree of "the dry-as-dust" Chronology.

In the meantime you will bear me out that "I" have *not* sought this interview, and I will bear you out that you will

* Written for and delivered by invitation before the New York Genealogical Society upon March 9th, 1900 A.D., and now printed (June 20th, 1901 A.D.) for the purpose of disseminating *knowledge* upon a topic (Chronology in particular) that is at once the most essential and most interesting, and yet the most neglected and misunderstood element of History.

ARGUMENT.

The truth of Inspiration was left by God himself to be tested by the fulfillment of Prophecy: this fulfillment must be verified by History shown to fit the case in all its complexity: now the key to the latter is Chronology; for, though the combination is a triple one, its Chronology of course, must dominate wherever "measure, weight and number" are concerned: finally, Pure Astronomy is the foundation of the one and only system of time whose Science is Chronology.

Pure Astronomy then underlies True Chronology: there can be but one system of the latter, and upon it alone can History be set into accurate order: It is by Accurate History only that we can test the fulfillment of Prophecy and this fulfillment or demonstrated coincidence, is God's own self-established foundation of faith in this inspiration of His Word—the end in view of which is the Gospel of Jesus Christ.

hardly seek another. However, "I too am of Arcadia," I love these three fundamental elements of history quite as much as you do who represent Genealogy as the principal one.

And in a sense *you* must, you do love us—Chronologists—in that your own science would but limp without our crutch: it is fundamental to Genealogy, for it deals in Precedence, which is quite as essential to History as Place and Paternity,

Now we have been told that "There are two eyes to History, Geography and Chronology." This is a fact; but the exploitation does not quite satisfy me, for it omits your own craft—Genealogy—and so it ought not to satisfy you.

Let us then improve the concept, and say that: In the Temple of History there are Three Great Lights, and that they are Genealogy, Geography and Chronology; and let us admit that the three are at One, that they *do* form a real triad, and that they must unite upon every finished page of History.

Genealogy adjusts the contemporaries and prepares the plan; Geography locates the place, and so limits the adjustment; finally, Chronology fixes the date, and thus delimitates the matter altogether. When these three focus upon an event its history is fixed, for they are "the three dimensions" thereof.

Now I am not here to talk about Genealogy, nor Geography, for I do not wish to bring coal to Newcastle—but of Chronology in particular, one of your fellow sciences, and to set forth some of its own collateral beauties.

As a rule people consider Chronology to be the most dismal of sciences: "vain Genealogies," as St. Paul dubbed them, are certainly dry enough, but Chronology is the superlative of all that is completely desiccated. Is it possible that I can interest you in such premises? Let us try.

But the fact is both of our professions are unpopular because they are special. You know that. Their *clientèles* are limited. But art is art, and science science, among those who serve at special altars. I take it then that so dry-as-dust a thing as Chronology may be of some present, or passing interest among those whose cult is also cited as a dry one, and so I shall not hesitate to exchange thoughts.

It is a remarkable fact that we possess, intact, the Chronological Systems of all the great nations of antiquity, and that they are severally tangent to each other at numerous points whose Astronomical accuracy cannot be impugned. I mean by this that we know to the day, and to the hour, their several points of origin, and their points of joint-and-several junction with each other, so that, upon the True Harmonized System of Time we can pass from the one to the other without error, or, as it were, transmute, say Egyptian, into Julian Time, via any and all of the intermediates, and each and all the rest into the

years of the Genealogy of Adam, that is, into the Biblical system, as I hope to show in brief and sufficient outline.

And it is also remarkable (and this is an element of verification not to be underestimated) that each of these methods of keeping time is unique—is *sui generis*—or works upon a system peculiar to itself. Let us examine the matter, beginning with the oldest system known, and the one least understood—the most wonderful and beautiful, and perfect of all. Why should it surprise you if the first turns out to be the last in order of appreciation, and thus becomes the first in the order of importance?

Biblical Time is kept upon several scales, all different and each accurate. The primary system should be of special interest to the members of this Society, for it is a purely Genealogical System, and extends for 3416 years without a break, from the Creation of Adam down to Nebuchadnezzar's Destruction of Jerusalem in the eleventh Regnal year of Zedekiah, 583 B.C., the 33d year of his life.

This record begins in the Fifth Chapter of Genesis, whose aim—that of the entire Book—is Genealogical, as its very name—Genesis—implies. There is little, if any, dispute among Chronologists upon this point, and ninety-nine *per cent.* of them agree as to the sum total of years squared off by that chapter. Those who disagree cannot count.

All the most ancient nations (I mean the Patriarchal and Primeval ones), kept time by years, dating from the Autumnal Equinox. I need not argue on what the signs of the Zodiac, the constellations, and the traditions, temples and the fragments unite to prove. The Biblical method, being the eldest, follows this method also. Everything Solar runs from evening to morning, the day began at sundown, so did the year at the greater sundown to its course south of the Equator. Everything Lunar begins in the morning and runs into the evening where the moon rules, therefore Spring instead of Autumn is the natural origin of Lunar time. The Genealogies of Genesis V. follow this Autumnal course from Eden, and the Book pursues it down to Abraham and the Exodus.

To explain its method: Adam was 130 when Seth was begotten, and Seth was 105 when he begat Enos; so Adam must have been 130 plus 105, equal to 235 years old, or "in his 236th year" of life at the birth of this particular grandson. This system was carried on in that chapter down to the birth of Japheth (the eldest son of Noah, begotten when the latter was 500 years old), and it sums up to 1556 years of past time, or in-to the then current 1557th year of the Genealogy. Now the Deluge is dated by Moses as concurrent with Noah's 600th year, and so fell in the 1657th year of the Genealogy, or, as we

compute chiefly by past time, in 1656 A. M.: for, had Adam been alive in the Ark he would, by the method, have been 1656 years "old" or in his 1657th year of life.

From thence, the Bible (in Gen. xi.), takes up the next 427 years, which fetch us down to the death of Terah, at the end of the 2083d year. It was at this time that Abraham (then 75 years old, and so in his 76th, left Haran), having *previously* been "Called out of Ur" upon his own birthday, Nisan 1st, in the 2083d year of Adam. The date of his departure from Ur was that of Nisan 15th; and, upon the very selfsame day, 431 years later, or 430 years from the Patriarch's own subsequent Exodus from Egypt, Abraham's posterity came up out of Egypt at the greater Exodus in 2513 A. M., or in the 2514th year of Adam.

Now you will remember it was at this time, that of the Exodus, that Moses instituted a brand new scale of time (the so called Sacred Scale), which runs from the Nisan 1st of that 2514th year, or from Spring to Spring by the Moon instead of from Fall to Fall by the Sun. Thus, exactly 2513½ years of the "Genealogies" had expired down to the institution of the Era of the Exodus which is the origin of Sacred time.

Note now that, while both of these systems run on from this date together, so as to act as a constant check upon each other, there are numerous long spans introduced here and there as broader checks upon the whole sequence. For instance, we read, "In the 480th year" of the Exodus, which was "the fourth year of Solomon" (and therefore both were current), that the latter founded the Temple, to wit: upon the second day of the second Sacred month (not the Civil month, for the month Zif, which is the second Sacred Month, is expressly specified). This event, therefore, took place in the 2993d year of the Genealogies, 2992 A. M., and we can measure to the day the number of days compassed between the Nisan 1st of the Exodus, and that Zif 2d of Solomon's fourth year, or along the Genealogies to both dates. We shall not go behind the returns, and they must stand or fall with their own justification.

A word or so is now in order as to the accuracy of this system. You know that "the proof of a pudding is in the eating." It is so with a *system* of Chronology, it must be eaten and digested to be criticised. But we must not forget to apply to all this Charles Lamb's fundamental requisite for mutton stew—"First get your mutton," nor to season it with the old woman's advice as to all sorts of acquisition—"Git a plenty while you're a gittin'", *i. e.*, secure and harmonize all that there is! There are two sides to a watch—the outside for all, and the inside for some; those who invent, improve, manufacture,

and use them to watch the stars, need more than ordinary craftsmen do from a chronometer.

There can be but one straight line of time, and it must be plainly evident to all concerned that "*if it is Inspired,*" Biblical Chronology cannot be elastic at all, but must coincide with it. So it must stand or fall as harmonized—for not a single reference may be slighted in such a test. Now if the result is absolutely consistent with itself, and if it agrees jointly and severally with the orderly sequence of astronomical motion, as welded along its course to contemporaneous streams of profane Chronology, then it is demonstrated to be the truth, the whole truth and nothing but the truth—because it comprehends the conditions, all the conditions and nothing but the conditions. Nothing can supplant it, for no other system can effect more than the superlative.

Biblical Chronology certainly begins Genealogically with the second chapter of Genesis and runs by great spans as follows: 1656 years to the year of the Deluge; 1 year for that; 426 years more to Abraham's 76th year; 430 more to the Exodus; 479 more to Solomon's 4th year; 7 to the Dedication of The Temple; 416 to Nebuchadnezzar's destruction of Jerusalem; 70 years to the end of its Desolation; 50 years to the first post-exilic Jubilee in the 4th year of Darius Hystaspes; 490 to the Baptism of Christ (Jan. 8th, 28 A. D.) and (per Daniel) 62 weeks, or 434 days more to his Crucifixion upon Thursday, March 17th, 29 A.D.; then 40 years to the fall of Jerusalem in August, 69 A.D.; and 1831 to this (March 9th, 1900) date. That is, according to the Bible we are now living in the current 5898th year of the Genealogies, and Adam is 5897 years "old"—for God is a God of the living not the dead, in that all in some sense or other live unto Him, whether they do unto themselves or not. Now, of course, all this has nothing whatsoever to do with the Astronomical Age of Our Solar System, which is to be measured only by "Cycles"; nor with the Geological age of our Globe, which is to be measured only by "Eons"; nor even with the possible pre-Adamite races, lasting mayhap for "ages." It deals only with the 154 generations of the posterity of "the first man Adam" that were selected as custodians of the Oracles of God, and four of whose generations, from Queen Victoria to her great grandson David, are now* alive. ($150 \times 39\frac{1}{2} = 5900$ years.)

Last year, as some of you will recall, I published a detailed genealogy of Queen Victoria, tracing her descent from Adam with all the necessary chronological data. The corresponding Geographical essentials could have been supplied as easily.

* At date of Lecture.

The Queen is the 151st on the list, and little prince David, the great-grandson is the 154th. Of course the line comes down through the Irish, Scotch and English kings, via Malcolm III., from whom, as you also know, Henry III. was also descended.

Now (in Vol. xxv, No. 2, p. 76, of the New York Genealogical Record, April, 1894,) your own Society has published the descent of Grace de Kaye from the same King Henry III. But Grace de Kaye was the mother of the American Saltonstalls, from whom many of us in Connecticut, and no doubt some of you here present are descended. Thus the Saltonstall genealogy runs back to Adam.

So does that of George Washington; and there are thousands of other families in England and America that, by junction with this main Genealogical stem, can mount likewise without lapse, under the Three Great Lights of History, to the very ancestor of Our Race—the dominant branch of the human race. These are interesting facts, and should excite more interest than they do, because the chain has been preserved for a Providential purpose, and assists us in establishing the Identity of Our Race with "Ten-Tribed Israel."

And right here I wish to say that, a scrutinizing analysis of this wonderful genealogical system of keeping time has convinced me that every one of the births recorded in this long line of Worthies, down to and including the Life of Terah, must have fallen upon Tishri 1st, *i.e.*, upon the Autumnal New Moon. Their years appear to have been severally full, and whole to the very day upon the Luni-Solar Scale.

But the Abrahamic Genealogy began with Nisan 1st, which has a similarly interesting sequence, while that of Christ takes the Winter Solstice as an origin, etc., etc.; for instance, the Annunciation, taking the Spring Equinox, and John's line of time going to the Summer Solstice for some of its peculiarities. Early Biblical Chronology is a matter of birthdays. I cannot go into this at very great length, but as an instance may refer you to the story of Joseph.

Study that and you will find it to be a perfect galaxy of specified birthdays. His coat of many colors was a birthday gift; he was just seventeen years old when he was sold into Egypt; he was exactly thirty years old when he stood before Pharaoh; his father, Jacob, was just 130 years old, when he in turn stood likewise before the same Pharaoh (whose own birthday, for aught I know, and indeed I do know, had a close relation to that of Joseph himself). The fact is Joseph interpreted the dreams of the Baker and the Butler upon his own birthday, and the Butler was released upon Pharaoh's birthday, which, as specified, fell that year just three days later.

You will also note that "two full years" then elapsed, as specified, to the release of Joseph, then just thirty years old. The summons was so sudden that Joseph literally had to "hustle" in his preparation to go before Pharaoh in order to reach this peculiar birthday date on time—as his summons was so unexpected.

Now, my friends, I am only scanning over the merest outline in this matter with of course no time to give my reasons. But I have demonstrated all of them in a published library that is well within your reach and leisure; but you will perceive that, by its very complexity, Moses must have tied himself to a system which can have but one solution; and that his solution to stand must fit Astronomical time accurately, for it assumes to be both Solar and Lunar—or else, by failing to agree therewith he must reduce himself to the confusion of inconsistency, both with Time as such, and with his Biblical System in particular.

And furthermore, Moses added to all this beauty of complexity yet another and even more peculiar system. I refer to the Jubilo-Sabbatic Scale, which is entirely independent of the two main ones, was anticipated in its origin, and from thence kept up in its Sabbath years and Jubilees; the which, particularly in the latter days, were utilized by the Prophets, notably by Daniel, Zachariah and Haggai,—and consummated in the fulfillments, as at a center and at last, in the Ministries of John the Baptist and of Jesus Christ.

Now most nations keep a quadrinary scale of time. The Julian for instance, is founded upon three common years and then a leap year. The Greek system also ran three years and then an Olympic one—even the Nabonassan System was quadrinary in that its 1st of Thoth fell back 1 day in four years. But the Mosaic system is unique and solitary in its septenary sequence of the days of the week, the week of weeks, the seven months of the Feasts; in its flow of six years, and then a Sabbatic year, and in its complement of seven Sabbatic cycles, so as to reach the Jubilee or seventh Sabbatic year at its proper astronomic date of punctuation, and in its promised Seventh Millennium, or Sabbatic 1000 years—certainly yet to come.

You will also be surprised when I tell you that all of this superadded chronological machinery is so delicately adjusted to the two other main lines of Hebrew time-keeping that they severally focus, to the very hour, upon Jesus Christ, and make the solitary Luni-Solar-year of his earthly Ministry, known as the "Acceptable Year," not only a Sabbatic and a Jubilee year, but demonstrably to have been the very end for which the entire Septenary Mosaic system was inspired—by no one short of God Almighty!

Now I fully realize the strength of this conclusion, and stand by it fearless of any reasonable refutation. I have stood in examination before the Academic Board at West Point scores, perhaps hundreds of times and I have the satisfaction of knowing that I never feared the ordeal, and never failed to pass it, as my record itself will show. That West Point education was not only mathematical but always analytical to the finish, and a full and sufficient reason, and an unequivocal proof was forever in demand at that exacting bar. Upon the evidence then of that sort of necessity when one assumes to speak scientifically, I assert, and upon the honor of a scholar and gentleman I declare, in the full possession of my faculties, that I have discovered the key to the Mosaic system of time, and have harmonized its inter-relations; that it is demonstrably accurate, astronomically so; and loaded down with an endless array of inexhaustible mathematical beauties—and that, as such, it comes down to date, to our own date, without a lapse—for we still live in Bible times by its own testimony!

Its mechanism is as complex as the Solar System itself, and keeps time with it. For instance, there are just 365 Sabbatic years, *i. e.*, a year of weeks (or 365 weeks) of years, to the Battle of Beth-horon—on that anomalous double day when the Sun and Moon obeyed Joshua. Then one Sabbatic year, or seven years to the full Possession of Palestine; from that time there ran 122 Sabbatic years of tenure, to the destruction of Jerusalem by the Babylonians; and from thence, to a day just ahead of *us* (and over the border into the new century), there are exactly 355 Sabbatic years to reach one of the most significant foci of time contemplated in Prophecy. The fact is, upon the Mosaic Septenary system we are now in a Crucial week of years. You will note that these are Solar (365) and Lunar (355) units, split by a peculiar (123) mathematical number: $365 + 123 + 355$ weeks of years upon the Genealogies bring us down to 1902 A.D.

Now it is a strange fact that the Bible does not record a solitary eclipse. This is often referred to as a negative proof that its chronology and history must have been loosely fabricated—that it is an *ex post facto* effort, a fudge, written backward, by a quasi, quandam, nominal Moses, and thus full of error. The all-sufficient answer to this gasp of ignorance is that the Biblical system of time is so perfect that not a single eclipse can by any possibility escape its mesh; for as it is strictly Soli-Lunar, every new moon is strung upon it like a row of beads along a thread, each one in its proper place. Therefore, the solitary eclipse which *is* mentioned, in at least Jewish secular history (I refer to the one mentioned by Josephus in relation to the death of Herod), being properly emplaced necessitates the location of every other one that was ever ticked off by the

eternal chronometer in the skies. If that one is right, all the others are, and if that is wrong the entire system collapses. But it is absolutely located on the everlasting line of "all past time" and under the glare of the Three Great-Lights of History.

But better than this: a single astronomically emplaced conjunction of the sun and moon, upon such a rigid system as that, is far better than an eclipse, for it also conditions everything else.

Now the Bible itself, to wit, sacred history, furnishes us with such a one. Let me refer to it. Its elements are laid down better than those of any eclipse to be found in the entire library of profane history, that is, secular and outside Hebrew Sacred Records. I refer to the conjunction of the Sun and Moon (not necessarily eclipsed, for it was not), which occurred at the Battle of Beth-horon.

In Joshua's record, the Sun is placed directly over Gibeon, and the Moon as squarely over Ajalon: only a few seconds of Arc and Time apart, for these towns are but ten miles from each other. Now Joshua was at Beth-horon, which is midway between them in longitude. Here then is your Geography more tightly fixed to Astronomy than anywhere, even upon the pages of secular history. It was mid-day, for it is explicitly stated that the Sun and Moon were in the mid heavens, that is, overhead. It was, therefore, high noon, and Joshua had fought from morn till noon before the incident occurred, as he went up all night and began the fight at dawn. It was the 2555th year of the Genealogies, and here then are the other elements, Genealogy and Chronology.

So the Three Great Lights of the Temple of History are focused upon that particular conjunction, whether the record is right or wrong,—and I stand by the record, for I have investigated it.

Yes, and a shaft of special light also pierces that very emplacement; for 2555 equals 365 times 7, so the mysterious Septenary system of time threads it accurately, a Sabbatic year to a day. That particular "Long Day," this interpolated period of astronomical "silence," or absence of celestial motion, which alone is time, for about a whole day—a 24-hour period without a sunrise or sunset (of which astronomy can give no evidence—neither for nor against—but of which Sacred History speaks in pure mathematical language—for the scale of time, days of the week, compared with years of the calendar will not come out unless one week-day "designation" is added to fetch them through to our current days of the week)—is not a mere piece of Hebrew poetry, but a fact; and it divides time in two, Solar and Lunar, like a knife! Solar from the time of Adam via the Genealogies down to it, and Lunar by the pecu-

liar Sacred measure down to us, exactly 6000 Soli-Lunar years in all,—about as close to this particular date, to-night, as it is convenient to measure!

Now we could go on thus all night, simply scanning the outlines of this wonderful Mosaic system. I can assure you it is without an error, and I beg you to investigate it along the published lines of a School of Chronology that knows what it is about, and is in the solitary possession of a set of tools so sharp, and so new, that it need not err in its conclusions. We only have invented them, patented some of them, copyrighted all of them, use them constantly; and we submit them to the scientific world fearless of being convicted of inaccuracy.

Let me now digress a moment, in mere off hand converse, and pick up some of these tools to demonstrate their value.

[At this point Professor Totten digressed to pick up and explain some of his own works, and working tools, to wit:

1. His work upon the Deluge. Illustrating the Soli-Lunar Cycle.
2. His study of Joshua's Long Day. Illustrating the accuracy of the record.
3. His consolidation of the 14 Principal Text-Book Systems of Time. To set forth their confusion and inconsistency.
4. The Victorian Canon. His extension of Ptolemy's down to date.
5. His Harmonized Scale of Time. Adjusting all ancient systems to each other.
6. The Calendar Almanac. His perpetual method of determining dates and week days.
7. The Daniel Chart. His exposition of that Prophet's fiducial Accuracy.]

But let us resume.

THE PTOLEMAIC SYSTEM.

The Nabonassan or the Ptolemaic System of time is one of the most accurate and simple within the reach of chronologists, where the mere enumeration of days and dates is sought. It depends upon a constant year of 365 days, so it has no leap year; as a result, its own New Year day, or first of Thoth (called "Tot," "Thoth 1st," or "the Thoth") slips back one Julian date for every four years, as it comes down the scale of time. Thus, in 1460 Julian years it compasses 1461 of its own annual circuits, and its Thoth 1st returns to its original starting point, to wit: to February 26th, having passed back, at the rate of a day in four years, over every Julian date that it has lost.

Its dates always change at high noon, that is, the new 1st of Thoth comes in with the P. M. mark. Now in the days of

Julius Caesar's adoption of the O. S. System, and for 475 years previously, or back to the first year of Darius I. (520 B. C. per the Ptolemaic Canon), this change always fell in a Roman Leap Year, as it did down to 941 A. D.

This period of 1460 years covers the most important section of prophetic time, and with it we can measure its days, from noon absolute to noon absolute, by all their several names, and interpret them on any other scale. It holds to the week days, and the days of the month (and even measures the mean lunations and eclipses, transits, equinoxes, solsticials and all other astronomical events) without any error.

Ptolemy began that 907-year section of the Nabonassan era, which is compassed by his own Canon, upon Wednesday, February 26th, 747 B. C., at high or absolute astronomic noon, but (by means of the statements of Theon of Alexandria) we have carried this system in the Victorian Canon, back inerrantly to July 20th, 1322 B. C., which was the first year of Menophres, the very "best fixed date in ancient Egyptian history"—for with it the XIX. th Dynasty began, and the Canicular Era began, or at least returned into itself. Now *our* school of Chronology possesses this system worked out, day by day, from 4000 B. C. to 2002 A. D., and not a date, on whatsoever system of adjusted enumeration, can escape its detection, nor can any system but our own even justify its authority to say it does so!

THE GREEK SYSTEM.

And now a word or so as to the Greek system of chronology—as I wish to scan a few other systems, and must do so, so as to put you in touch with all of them, and with our method. This Grecian reckoning is by the Olympiads, which also always fell in the summer of a Roman leap year.

Dating from the July moon of 777 B. C., their original leap year, this Greek system extends as an active one to its expiration in July 396 A. D., that is, the Olympiads ran for 1172 years, as Censorinus shows; thus it also covers the most important period of ancient history. N. B.—Recovering it!

It ran with the July new moons, never lost them, and is easily adjusted to the Nabonassan and Julian counts by any one skilled in the astronomic art. No novice need apply, and no wise man need listen to the theory of fools that time is unimportant in the fulfillment of prophecy.

THE ROMAN SYSTEM.

Down to the day—new moon Friday, January 1st, 45 B. C., another leap year, by the way—of Julius Caesar's renovation of the Calendar, the Romans kept time according to the years of

the City of Rome (which was founded on April 21, 753 B. C., also a leap year).

This scale has easily been adjusted to the former one by us alone (we mean, by the day), and by its own accurate conjunction with Caesar's Julian O. S. Calendar (in the 708th year of Rome), designates days as we still name them, and detects them for the week day, and day of month down to date—for we, upon this March 9th, 1900 A. D., are living in the 2652d year A. U. C. *Anno Urbis Conditæ* (that is, year of the foundation of the City of Rome), and in the 1945th Julian or O. S. year, which the Russians keep to this day and have but just decided to adhere to it into the 20th century—they are welcome to it.

THE GREGORIAN SYSTEM.

In the meantime, the Gregorian change to New Style, which is now current among all other civilized nations, took place in 1582 A. D.; October 5th being changed forward to October 15th, so as to adjust the Easter record to the Council of Nice. We live in the 319th year of the Gregorian correction,* which however, has been proleptically calculated back over the full span of years compassed by what is known as the Julian period—another thing altogether.

THE JULIAN PERIOD.

It, the latter, was invented by Scaliger, and introduced contemporaneously with the New or Gregorian system in 1582 A. D. We live (1900 A. D.) in its 6613th year, *vide* any almanac, and this year runs, date for date, with 1900 A. D. It is built up by the multiplication of 15 (the Roman Indiction) by 28 (the Solar Cycle), and by 19 (the Lunar Cycle), and so covers 7980 years.

THE MODERN JEWISH SYSTEM.

The modern Jews have a system of their own. It is Luni-Solar, and we, at this minute live in its 5660 year, which ends at sunset September 23d, 1900 A. D.†

THE B. C. AND A. D. ORIGIN.

Finally, as we must bring this outline to an end somewhere, our current A. D. and B. C. years, commonly known as the Christian years, date forward and backward from the midnight beginning (or the A. M. beginning of January 1st) of the 46th Julian year, which was our 1 A. D. throughout;—the astronomical measure of the same cycle began at high noon of that

* And of course bear its error if any.

† Month March 9th, 1900 A. D.

same date; so that the close justification of this dual scale, to each and to all of the others, has been easily effected, as you may see from the Nautical Almanacs of Washington and Greenwich, which our school of Chronologists does not presume to question.

OTHER SYSTEMS.

The same might be shown of the Mohamedan system, which measures on from the Hejira, Friday, July 16th, 622 A.D., old style. And so on through the list.

RECAPITULATION.

Let us then go to the beginning of some of the most important corridors in the Temple of History. There is an altar at the head of each one, and they are all illuminated by the Three Great Lights—Chronology, Geography and Genealogy.

GENEALOGY.		GEOGRAPHY.	CHRONOLOGY.	
NAMES OR FOUNDERS.	BIRTH PLACE.	DATE OF ORIGIN OR BIRTHDAY.	CURRENT YEARS OF ADAM.	
1 Julian Period.	Alexandria.	M. noon, Jan. 1, 4713 B.C.	Archale	
2 Anc. Heb. Civil.	Eden.	Aut'nal new moon, 3999 B.C.	1st year	
3 Modern Jewish.	Tiberias.	" " " 3760 "	"	239th
4 Anc. Heb. Sacred.	Rameses.	Vernal " " 1485 "	"	2514th
5 Anc. Heb. Sabet.	Shechem.	Aut'nal " " 1445 "	"	2554th
6 Victorian Canon.	Memphis.	Tu. noon, July 20, 1822 "	"	2677th
7 Olympiads.	Olympia.	July new moon, 777 "	"	3222d
8 Roman A. U. C.	Rome.	M. April 21, 753 "	"	3246th
9 Nabonassan.	Alexandria.	Wd. noon, Feb. 26, 747 "	"	3252d
10 Julian Era.	Rome.	Fri. midn't, Jan. 1, 45 "	"	3954th
11 Christian Era.	Jerusalem.	Sun. midn't, Jan. 1, 1 A.D.	"	3999th
12 Mohamedan.	Medina.	Friday, July 16, 622 "	"	4620th
13 Gregorian N. S.	Nice.	Friday, Oct. 15, 1582 "	"	5580th
Date of Delivery.	New York.	Friday, Mar. 9, 1900 "	"	5898th
Date of Publication	New Haven.	Thurs-day, June 20, 1901 "	"	5899th

Here then, not to enumerate any more, we have a baker's dozen of scales, all the elements of which (and innumerable events upon which, historically recorded as they occurred, and dated by their own contemporaries, each upon their own several scales), are jointly and severally known. Their origin, their laws of change, and rates of annual enumeration are scientific facts. They have all been accurately adjusted to each other, and to the current sequence of the Solar and Lunar Cycles as now actually running in our modern almanacs.

In the terms of the very best astronomical chronometers, they extend from 4713 B.C. (where the Julian period began, at high noon, Monday, January 1st, calculated for Alexandria, Egypt) down to the current year (1900 A. D.) or 6613 current years in all: and to compass the entire Julian Period in which we live, this scale must cover 7980 years in all, or go on and

down to the high noon of Saturday, January 1st, which is to be the astronomical noon of the year 3267 A. D. inclusive.

THE IDEAL SYSTEM.

And now let us theorize a bit and harmonize these systems to the one that includes all the rest, the Julian Period. The method is not hard to understand, for our elements are fixed. Astronomers cannot budge them. Imagine a blank book, containing its number of pages, 7980—one page per year. The 6613th page would correspond with 1900 A. D. Gregorian, with which, at the midnight ending of December 31st, of this current year, the present waning 19th century positively ends. Conceive this 6613th page to be ruled into thirteen columns, one for each of the scales above enumerated, and all their several days, and dates, and astronomical events, to be accurately located, line by line across the page; from the first to the 365th line thereof, with ample space for historical remarks and the current contemporaneous data as to the affairs of men. Furthermore, consider this process rigidly reversed, page by page, and line by line, according to the independent law of each concurrent cycle, until all the chronological data of every scale involved have been worked back, Astronomically at least, to Monday noon at the Egyptian meridian of Alexandria, on January 1st, 4713 B. C., whose calendar was G F, that is, also a leap year. It is strange that all these things best punctuate about a form of year containing that odd day upon which so few are born. Upon such a system every new moon would appear in its proper place, every eclipse, every transit, every equinox, every solstice, every change of week day, month day, yearly count, or cycle, all things in fact with which time has to do. That is, we would have a simply perfect astronomical skeleton upon which to adjust universal history as written by its own contemporary actors under the full glare of the Three Great Lights of History.

And now as to the filling in, the Plain-Table work so to speak, of all this chronological triangulation. To emplace modern history thereon would be a matter of comparative ease. It is all dated in its several orders and degrees upon their numerous scales. Medieval history in all of its essential dates would fall quite as easily into place; and Ancient history also: for in fact down from July 20th, 1322 B. C., the Regnal outline of all secular history, from the 19th Dynasty of Egypt to our own day, has already been punctuated upon the Victorian Canon. But between Friday-Saturday, Nisan 1st (March 19-20th, 1485 B. C., O. S.), for the origin of the cycle of the Exodus, and the Nisan 14th, of 69 A. D., O. S., when Titus closed his

lines of doom about Jerusalem, there are 1000 or more intimate tangencies, chronological points of union, between Sacred and Secular history; and so backwards, through all the previous years of the Genealogies, mounting up beyond them, we could reach Adam and Eden without lapse.

Now I am not romancing, my friends, but talking facts in solid earnest, and I assert that this work in its practical outline has been already done, and may be found printed, if you search for truth, in *The Our Race Series*.

Had the chronological discoveries which are therein enumerated, and have been set in order during the past baker's dozen of years, met with any sort of adequate response from my own generation, I verily believe that this work, in its best conception, as I have detailed it, would now have also been an accomplished fact.

You have invited me here to speak of my own work upon some topic that interests me as a Chronologist, and I fully appreciate the privilege, knowing that no one else can speak for me in so new a field, and that your own invitation is my all sufficient excuse for what otherwise, had I come at my own instance, would appear to be unnecessary egotism.

Yet, I am not here to exploit my own discoveries so much as to excite your interest in their application to a science which is of fundamental importance to History. I feel that as Genealogists you can have a fellow feeling in these premises. But you are to be congratulated, for your own Light is now burning brightly, as the innumerable patriotic societies that are now interested in Genealogy as a science and as a means of membership demonstrate. The Geographical Society, to which some of you also belong, has its Light glowing in the same Temple, so I congratulate it also. Thus, two great lights are burning brightly. Shall we not place the Third one at its altar?

A STRANGE FACT.

I hope to see an American Chronological Society established some day, with both ample government patronage and the most generous sort of aid from the rich patrons of art and science who abound here in America. It is an astonishing thing that there is not a Chair of Chronology at a single institution in our land, and for aught I know, there is not one known exclusively as such at any university upon the earth!

This is indeed most passing strange, for permit me (as I naturally love my own craft best) to say that Chronology is by far the most important lamp of these three great ones. It stands behind the altar, the others are on the right and left, they are merely its supporters.

Yet, its light has been suffered to go out; and why? Because when the "times and seasons" were suffered to fall into ruthless hands (as they did according to both prophecy and fact in the seventh Christian century), the employment of official chronologists, skilled in the art, was allowed to lapse.

The cycle of silence is now closing. With the new 20th century it will be time to begin again, and to recover all the lines of time with absolute accuracy. One reason why Chronology is now held in such disrepute is because a race of foolish theorists, of absolutely ignorant and unreliable cranks, have forged so much bogus chronology in its name and in its premises, that there is no recognized criterion left.

In the meantime, men look up dates and find that the text-books either disagree or ignore the matter as of small concern. and worse than this, when they look up the ancient and original authorities, they find that not one of the text-books actually agrees with them, or attempts to harmonize all their references. Thus the whole science has fallen into ruin. The doctors disagree and the quacks are in possession.

CURRENT RADICAL ERRORS.

For instance, all of your recognized authorities place the death of Julius Caesar at the Ides of March 44 B.C., whereas it fell incontrovertibly at those of 45 B.C. All of your text-books place the origin of the Olympiads at 776 B.C., which was not a leap year, whereas they must have fallen in 777 B.C., which was. All of your text-books measure the Ptolemaic Canon by a system that involves it in exceptions at which Ptolemy ought to turn in his grave; whereas, the truth admits of none. This I have demonstrated in the Victorian Canon, which brings the Ptolemaic Canon down to our own date, and carries it back to Menophres. Not a minute in the 3223 current years, that end at noon on the 18th of May, this year (1900 A.D.) is lost.

All of your text-books (here come in the theological errors that have brought so much confusion on the Church) estimate the Life of Jesus Christ at about 34 years, and his ministry at about $3\frac{1}{2}$ years, whereas his life was an exact function of the circumnietric-ratio $10\pi = 31.416$ years, while his ministry was but one Soli-Lunar year long! One Baptism, Jan. 8th, 28 A.D.; one Passover, Monday, March 29th, 28 A.D.; one Pentecost, Sunday, May 23d, 28 A.D.; one Feast of Tabernacles, Wednesday, Sept. 22d, 28 A.D.; one Dedication, Tuesday, Nov. 30th, 28 A.D., to an end (on the 14th of Nisan, 29 A.D., Thursday, March 17, O. S., at sundown) in the tomb of Joseph of Arimathea.

We defy science to shake this. We conjure theologians to verify it. And we call upon the laity, both Secular and Sacred,

to see to it that they do one thing or the other without persiflage and ridicule, and scorn and vituperation and dissuasion, such as I have met with for twenty years.

None of your contemporaries, your text-books, have harmonized the Gospel for this very reason, they do not understand Chronology, nor Genealogy, nor Geography. There is no light at all in their Temple of History. All of your text-books misplace the famous eclipse of Josephus that preceded the death of Herod, and, upon the honor of absolute knowledge in these premises, I tell you squarely, that there is hardly one drop of chronological olive oil left in universal history, as it is now popularly recorded and considered to be harmonized.

What then? This: In the first place, we—the School I represent—have recovered the science of Chronology and demonstrated its harmony to the echo. And its truth has not been disqualified; for scorn—and we have had it from both the Press and the Pulpit, who have misled the People,—is not disproof but perversity.

A PATRON NEEDED.

In the second place, there never was a better opportunity for some rich patron of education to found a brand new chair to science, than now exists. Let such an one create a Chair of Chronology, and make it as independent as a United States Judgeship, endow it generously with a sufficient working fund, so as to insure the publication of some such a skeleton as I have mapped out, and let him put the work into the hands of some one who is independent of everything but Truth, and is able to lay the line to the days, and lift up the plummet to the years, and my word for it, he will have conferred upon posterity an everlasting boon, and raised up unto himself a monument of worth.

With such a Scale of Time in our hands, even if issued without a solitary historical memorandum in its column of remarks, any further confusion as to the Universal System of All Past Time would vanish with a flash. It would be literally impossible thereafter to mis-locate events without detection, for they are so interrelated, all along the line, that nothing would harmonize except "the truth, the whole truth, and nothing but the truth." Then would the Temple of History be bright indeed, and all her corridors arrayed with statuary set in perfect order, and therein would Clio proudly sit as Queen.

Prophecy is infinitely accurate, if it is at all what it pretends to be; and we can never test it fairly, its credentials, until we have counterparted it with an absolutely truthful record of the collateral, contemporaneous and anticipated events of History

emplaced just where they occurred, and illuminated by the Three Great Lights in its Temple. As the Spectrum of Prophecy is a triple one, assist me to say, Let there be Light, *where it belongs*—so that all may see whether the things predicted have been coming to pass in the order foreordained of old. If they have been, then it is reasonable to assume that they will continue to do so—this is a strictly scientific deduction, and it is the only safe basis upon which any human knowledge rests. It is by the process of "induction" that men predicate the outcome along every line that is called scientific, and it is by its means alone that we can test the truth of "inspiration." God, whose ways are always equal, fixed that law in the human mind, and has Himself appealed to it as the supreme and final test of His own "Word." To apply it to Prophecy, therefore, we must set History in order, and to effect that, its three Great Lights must be trimmed and filled with oil.



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