

# THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

No. CXLII.

*Eleventh Set. 12.*

November, 1901.

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

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

**Copyrighted 1901, by C. A. L. Totten, to secure accuracy, and prevent misrepresentations. Those who desire to secure advance sheets of these Leaflets in time for CONTEMPORARY PUBLICATION in the columns of the Secular and Religious Press are referred to the Our Race Publishing Company, New Haven, Conn., with whom all future articles will be syndicated.**

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

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

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

## CONTENTS :

**A Thing or Two About Two or Three Things, or So,  
and perhaps a Collapse. With a Supplement.**

PASS THIS CHANCE ON TO YOUR LOCAL

## LIBRARIES.

---

We have only about 25 sets of Prof. Totten's studies, *bound in cloth*, and some few broken sets. The full sets run from Nos. 1 to 25 inclusive, covering 21 volumes. They have sold separately at \$1.25 each and are worth \$20 a set. They will soon be worth more, for when they are gone, we see no hope of new editions. Ought not your local Public Library, at least, to have one of these sets? Will you kindly see if they will take one of them for \$15, post-paid. If so, it will get them off our hands and into the opportunity of your neighbors.

**THE OUR RACE PUBLISHING CO.,  
NEW HAVEN, CONN.**

---

We desire to get rid of all our Collateral Literature, because it is difficult enough to sell our own works, while to import foreign works under a Custom House Duty of one quarter additional, and pay potage here, and then again to purchaser, eats up all there is in it and more also! In due time we hope to print a list of what we have left and unload it at a bargain. We have handled such material, heretofore, merely to *help* our neighbors, *and it has always cost us more* than our expenses. So we hereby announce that we are no longer able to import or order from abroad anything for anybody, and have the honor to refer all those who desire to keep in touch with foreign subscribers and works along our lines to Messrs. Robert Banks & Son, No. 5 Racquet Court, Fleet Street, London, E.C., England, with our compliments.

---

**Do you want a circular?**  
**WE** handle everything Prof. Totten writes.  
**OUR RACE PUB. CO., New Haven, Conn.**

# A THING OR TWO:

ABOUT

## Two or Three Things, or so. AND PERHAPS A COLLAPSE.

---

We do not like to talk about our own affairs, even to the "family", but there must arrive a period when, in such a family as Gideon's, they ought to understand the situation. At last the situation here is about as perilous as it possibly can be. You all know that we have written, electrotyped, and published a tremendous mass of matter during the past 13 years: and you have your own estimate as to its relative value. It has cost us as a group, a very large sum of money; but as far as we gather from your letters it has been well spent, for there is more latter day truth, *interpretative*, stored up in the Our Race literature than anywhere else upon the secular shelves—if we are at all right and if our opponents are mistaken. There is no need of mincing matters when facts are understood. But there is more truth in MS. *unpublished*, on our shelves, than now for sale in our stalls, and at last we have come to a point where, for the life of us, we do not know what to do next—year. We do not sell enough back numbers to pay for their retention, we do not gain additions to our little subscription list fast enough to keep the ranks full. What are we going to do? It costs us \$50.00 to set up, electrotype, print and mail each Leaflet. As there is an equivalent of 13 in a set, this means about \$650.00. Now there are but 500, more or less, upon our books, who stand this expense in any sense of the word, and of them, at least 300 have elected to bear the whole of it, by additional and generous assistance. In the meantime, during these thirteen years (1889 to 1901 inclusive), we have, personally, not only resigned our commission in the Army, but in addition to all outside help, have assumed a mortgage that now amounts to \$2500.00 upon our house, merely *in order to prosecute this effort to the very last*. The world needs this line of truth; you yourselves know this quite as much as we do, but how on earth shall this cause be vindicated and saved? We confess we do not know. But it does seem as if each Gideonite should go out personally and canvass new subscribers for us. We ought to have 5000 instead of 500 on our lists. The time has come when we must *increase* or *stop*! For instance—in faith—and for value, we have held the type of the

*Gospel of History* now for over a year; we had to purchase it so as to save it, and could not even electotype it for lack of means. A new edition of this first volume will have an endless number of valuable corrections, for about a hundred Gideonites have taken special interest in pointing out improvements. But what are we to do? We have some 1200 copies left: in fact, practically not 10 per cent. above our own friends in Camp and of outside Bible students have ever manifested any desire even to examine it. And so it goes, all along the line, with the back numbers of the other Studies and News-Leaflets. Now if these could only be sold, somewhere, to the famished multitudes who, all about us, are purchasing for food what is not even bread, this little effort could go on without specific help. Our exchanges, most of which number unto themselves thousands of subscribers and earnest helpers, are simply loaded with the crudest sort of confusions upon scientific Astronomy and Chronology, Secular and Sacred History, Biblical Genealogy, Geography and Prophecy. Naturally, we secure no help from them, for our own line of demonstrated truth is opposed to their several creeds. For years we did our best to reach their people by articles through their own columns, but all in vain. They have been welcome, for the mere asking or taking, to quote our topics at will, and to answer them, if necessary. And certainly it is necessary to be correct upon each of our topics (whether we are or not) as to the First Advent if the times and seasons of the *Second* one are to be understood at all! But the deliberate omission of all discussion of these essential new discoveries can mean nothing short of an intention to suppress this "meat in due season" even if their own people do starve on "bran." It therefore only remains for our own group to put their shoulders to the work and compel the people in the by-ways and hedges to come in. That parable from the typical and anti-typical standpoint is quite as full of latter-day application as any other, and we cannot but feel that of all who have rejected the invitation to partake of the feast of latter day truth prepared of God in his Word as to Our Race, its Origin and Destiny, and have prevented their constituents from obtaining any knowledge as to its terms, whether it be for or against, the editors of the majority of current Second Advent journals are the most to blame. They have cut at least themselves out of any excuse in the premises, for we have not been able even in such plain challenges as this, to open up their columns to a square discussion of these topics on their merits. The secular press itself has done better for these matters than the religious one at large, and far, far better than the group that pretends to deal specifically in the imminence of things hoped for since the days of Moses and

the Prophets, to say nothing of those *additional ones* predicted by Christ and the Apostles!

The mere battle of Gideon with Midian is over: the camp is filled with confusion, every man's creed therein is against that of his neighbor, and it is high time for Ephraim and the other tribes to come up and glean the vintage. If the message, therefore, is to be carried to Mount Ephraim, who shall go unless some of you (Jud. vii. 24), and we ourselves can take care of the men of Succoth, later on (Jud. viii. 4-22).

### SEND THEM CIRCULARS.

Moreover, there can be no doubt as to the tide of interest that is in motion upon Biblical matters. It is not confined to the poor but is universal. For instance, to-day's dispatches contain the following:

"CHICAGO, Nov. 16.—Well-known women on the North Side, especially along the Lake Shore drive, Bellevue place, Astor street and North State street, are experiencing a revival of religion which has resulted in the establishment of a 'Bible Class for the Elite,' with William R. Newell, assistant superintendent of the Moody Bible Institute, for a teacher. This class meets at 11 A.M. every Saturday for six weeks at the hall of the Lincoln Cycling Club.

"There were present to-day about fifty women, who represented in the aggregate possibly \$50,000,000."—(N. Y. *Sun*, Nov. 17, 1901.)

In view of such things, how is it possible that an effort that has accomplished so much as our own little Band has brought about, shall be suffered to literally starve to death in the streets? Why, our topics have more vitality and foundation, more interest and reward for even an hour's explanation, than any other line of Biblical exposition now before the world; and yet the teachers ignore it, the press libels it, and the very government adds to its burden at the end. Were the situation not so serious, it would be absolutely ridiculous!

As to our suit against the N. Y. *Sun*, we have little to report at present. Our lawyers, under date of Nov. 15th, write as follows; "The only reason why your case has not been tried is that it has not yet been reached on the calendar. We sent up to the Court House today and the Clerk then said that there was no possibility of the case being reached before April." When it is at length reached, the case ought not to require very long to complete it, as it is merely a matter of fact that is in controversy, with the question of damages to be determined by the jury itself. More later.

"How do you tell time with a dummy-watch?"—CHRONOS.

Hold the dummy-watch face-up and flat in front of you. Turn yourself so that the XII-o'clock mark points due south. If the sun is on your left it is A.M., if in your right it is P.M. Now double the hour angle indicated between the sun and XII o'clock, and it will give you the time before or after noon. Of course, if the sun is directly south, it will be "high-twelve" or noon itself. The employment of the Universal Time Teller in a similar manner will greatly facilitate determination. The XII-o'clock mark should be set to your own place before turning south, and then turned towards the sun without moving the lower disk. In other words, to find one-half of the hour-angle, hold the disk so that your own designated locality points due south, and turn the upper disk until XII-o'clock points to the sun. With the foregoing explanation as preliminary, we are at last able to report upon the prize contest as to the determination of the time of day with a dummy watch, referred to in the April News-Leaflet. Master Clifford Carson, of Barstow, Texas, wins the prize, with our congratulations: we print his letter together with two others, as samples of the best answers received. Letter Number 3 misunderstood the little Universal Time Teller for a "dummy watch," but scores an excellent point for its employment as explained. As a matter of fact the little celluloid device makes an excellent Universal Sundial. To set one up, adjust the XII-o'clock mark to your own place on the outer disk, and lay the device flat upon the level top of a post, with the adjusted points due south; the shadow of a needle stuck through the center will then indicate the approximate time of day for your own locality, after which it can be found for all other places in the usual way.

[No. 1.]

"BARSTOW, TEXAS, April 16th, 1901.

"PROF. C. A. L. TOTTEN.

"*Dear Sir* :—We received your enclosure with Souvenir Chronological at 4 o'clock this eve and by 8 o'clock my son Clifford makes this answer to your question: Lay the dummy watch level, face upward; turn the 12 o'clock point exactly south, note the point which is exactly toward the Sun; double the length of time indicated between the sun point and 12 o'clock point and that indicates the amount of time before 12 o'clock in forenoon or after 12 o'clock in the afternoon.

"Enclosed find 10 cents for Souvenir.

"Yours truly,

"W. C. CARSON."

[No. 2.]

"MAUNGAKARAMEA WHANGAREI,  
"AUCKLAND, N. Z., May 27th, 1901.

"MR. TOTTEN.

"*Dear Sir* :—*Re* your offer in leaflet to hand to tell the time by dummy-watch, Arthur Mead, aged thirteen, a scholar in our Sunday school has, I think, solved the problem, altho' I fear being so far away will not be first to reach you. I send you his solution.

"Yours truly,

"E. W. GILLINGHAM."

"In Southern Hemisphere—

"1st. Find the north, using watch as a compass.

"2d. Hold the watch with XII mark pointing north.

"3d. Move the hands until hour hand points to sun, which can be seen by shadow of same being directly underneath.

"4th. Now note the hours and minutes on same side of XII mark as the sun. double and count off on opposite side from XII, which will give correct time.

"In Northern Hemisphere—

"1st. Hold the watch with XII mark pointing south.

"2d. Move the hands until hour hand points to sun.

"3d. Now note the hours and minutes on same side of XII as the sun, and double, which will give correct time."

[No. 3.] "CHESTERVILLE, ONT., CAN., April 18, 1901.

"PROF. C. A. L. TOTTEN, New Haven, Conn.

"*My dear Sir* :—Mother gave me the dummy-watch you sent. I thought it was a miniature sun dial. I set it on a post with a darning needle, *yesterday*, April 17th, and it worked correctly.

"Owing to our distance from the post office this letter could not be sent yesterday. Perhaps as I have never been to school I ought not to compete.

"Yours truly,

"WILLIAM B. A. MOODIE."

To all of our friends who are interested in Biology, its Theory and Outcome, we refer to E. C. Gelsinger, Detroit, Mich., whose reprint from the *Medical Times*, Nov., 1901, we have read with interest. We feel that the best way to review a work is to pass it on to you with our admission of interest, and our recognition of merit. We may not all agree upon all points, but if you labor on these lines, here is new matter as to the origin of things.

"When will Streator's second volume appear? I am very anxious for it. Do not many of your friends ask for it?"—M. S.

We do not know: and are also anxious to see it, but not many buy even the first volume, and we fear that our fellow laborer has encountered the usual opposition to the spread and acceptance of this line of truth. We regret sincerely that we have been unable to sell for him more than about 175 copies and still have two large unopened boxes containing, we suppose, the bulk of his original consignment to us "on sale". You will certainly confer a favor upon him if you can get at least your public library to secure a copy; it is one of the best and most comprehensive volumes upon fulfilled prophecy that we know of, and why thousands of copies have not been sold in England and America surpasses our understanding. In the meantime, we have on file about 30 orders for the second volume, your own among them, all of which will be honored upon issue, or are subject to such conversion, during this delay, as may be directed.

We started to keep a diary of notable happenings throughout the world for November, but the list soon got beyond our ability to print it with comments appropriate to what we said in the October Leaflet. Our space is much too limited to compass all the topics we would like to keep "alive". When we suggest a topic, try and keep track of it for yourselves; it may be our last reminder: don't you see?

The news comes upon November 1st that Tara's Hill is now for sale. This is significant, in that the purchase may lead to very important discoveries. Had the work which it has been our own good fortune (or let it be misfortune, if the world so estimates) to undertake been at all appreciated in this generation, a fund had long ago been realized wherewith to purchase the entire plot and explore it to the limit. Two or three times in our career as the Editor of "Our Race," we have been proffered, not only our own expenses, but sufficient funds to find out what the "mystery" of Tara is; in each case we declined, in that we felt the time had not arrived, and also that our own part in the programme was rather to excite interest than to satisfy it prematurely. One thing is sure, there is a time for everything," and Tara's secret will not be laid bare until its own time coincides with that of all the other times that are correlated thereto.

The briefest notice we have run across compasses all of the facts and includes the general error: it is as follows:

"A farm on Tara's hill is offered for sale which has on it the ruined banqueting hall of the Ard Righ of Tara, the king's chair on which the kings of Erin were crowned, the Croppies' grave, and the Lia Fail, the stone of destiny."

The offer for sale may be a genuine one, but it is not a fact that this hill contains the Lia Fail, for, according to unbroken

tradition, the real stone went to Scotland, and is now to be found in the Coronation Chair of Great Britain. It is too bad that the Study we had planned upon the History of this Ancient Heirloom of Our Race must probably remain in manuscript for the present through lack of means and dearth of general interest in so grand a cause! You can well imagine with what delight we would have tried to time the issue of "The Stone of History" with the Coronation of King Edward and we are satisfied that your disappointment at our present situation is quite as great as our own.

"I have always been exercised and worried over the application made in Matt. i. 22, as a quotation from Isaiah vii. 14; How can a 'sign' that must have been fulfilled in the days of Uzziah, apply to Christ: is not the N. T. reference an interpolation, or a mistake? Do explain."—F. A. S.

We regard the N. T. application as genuine and believe it was written by Matthew; History repeats itself, and so does Prophecy; the original "sign" came to pass, but it typified a far greater antitype, as Matthew appreciated in due time; and ever since Jesus *has* been called Immanuel! The Jews make a great point on this text against the Gospel; and so do certain sects among Christians, so called! But their error is apparent to a fair thinker. We will give you a parallel case, whose application you do not misunderstand, and which was fulfilled in the same way *twice*: type as a preliminary fact, antitype as a final fact. For instance, history and tradition tell us that while Israel wandered in the wilderness, a certain Stone followed them, or rather was carried with them, from camp to camp, and gave them water. This was Jacob's Pillow-Pillar; or at any rate, there must have been some stone or other that followed Israel through the wilderness! Now you might as well object to Paul's application of this type to Christ as an antitype and worry over its application, for fear it was an interpolation, as over Matthew's duplicate application to the real Immanuel. In I. Cor. x. 4, Paul makes Christ the stone that followed Israel; *i. e.*, he applies the teaching of the fact as a text to the thing it signified. An application has no *force* unless it is founded on a fact, in both cases; you must see this in each case, so there need be no essential difficulty in either case. The Virgin, whom the Prophet espoused and married and whose child was a fact, satisfied the preliminary sign to Uzziah, and Matthew applies it far more significantly to a subsequent Virgin whose child is everlastingly Immanuel. Do you not see that such an application is wonderfully natural and appropriate? And in the very same way, Paul, using a fact as a text, draws a broader truth therefrom. There were two Virgins, type and antitype; and two Stones, type and antitype;

there is no real difficulty in either case. Our principle, in all such matters is to be fair and square, and medicate the solution with a dose of common sense. There is not a parallel case in the Bible that cannot be cured by giving your patient the fits—unless he is impatient of both proof and reproof—*i.e.*, by giving him the Proph(f)its. Try this method in your difficulties and I will warrant that they will vanish. "Let us have Peace!" Such matters are not difficulties, there are far greater ones that are real. Let us labor at the greater matters and let the anise, and the cummin, and the mint, go. Now we could illustrate all this by referring to Rama, and Rachel and the Innocents; the matter had two applications, and the first was really the *Last*, as Matthew applied it; for Jeremiah (xxxi. 15) wrote long after Benjamin's original discomfiture, and must have intended what he uttered as a *Prophecy*.

The whole world is "at sixes and sevens": where are you? With the 666's or 777's—and why not prepare for the 888's? Do you believe in the Golden Age, yet to come, for which all men, of all ages, diligently hoped? You must; *you* do! Then do not be deceived by the *doctors*—of Divinity! If they would "doctor" less and cure more, there would be a full house in their meeting-house!

#### THE NEXT ZIONIST CONGRESS.

It is announced that the Zionist Congress will be held at Basle, opening December 26.

The following is a programme of the proceedings:—

The Committee has summoned the Fifth Congress at Basle, December 26 to 29, with the following Orders of the Day:

First Day (Thursday) December 26.

(A) Morning Sitting, 10 A.M.

I.—(1) Opening of the Congress by the President of the Committee.

II.—(2) Election of the Legitimation Committee, the Congress Bureau, and the other Committees.

III.—(3) Business.

IV.—(4) Balance Sheet of the Committee.

(a) General Portion.

(b) Cash Account.

(B)—Afternoon Sitting, 4 P.M.

V.—Discussion of the Balance Sheet.

Second Day (Friday), December 27.

(A) Morning Sitting, 10 A.M.

VI.—Questions of the physical, mental, and domestic advancement of the Jews. Speaker, Dr. Max Nordau.

(a) General Section.

(b) Special Section.

- (1) Physical Advancement.
- (2) Mental Advancement.
  - (a) Jewish History, Literature, and Language.
  - (b) Jewish Art.
  - (c) Jewish Science.
  - (d) Education and Training of the People.
- (3) Domestic Advancement.

The Discussion to follow the Reports will on this day be continued until 3 P.M. without an interval.

Third Day (Saturday), December 28.

Evening Sitting, commencing at 6 P.M.

VII.—Organization, Reports, and Discussion.

Fourth Day (Sunday), December 29.

(A) Morning Sitting, 10 A.M.

VIII.—(1) National Funds.

IX.—(2) The Jewish Colonial Trust.

(B)—Afternoon Sitting, 4 P.M.

X—Report of the Standing Committees.

XI.—Election of the Committee and the Commissions.

XII.—Special motions and ordinary business.

The names of the separate Speakers will be published later.

A CORRESPONDENT WRITES:

"I enjoy your literature very much, especially the answer to the two questions, What think ye of Christ?; and What think ye of the Saxons?; but I have looked your books through for an answer to the third question, and can't find it, to wit, What think ye of the Gentiles, whose sons are they and how do they fulfill the Scriptures? E. DEW."

*Answer.*—Well, as Christ is the Son of God, the Messianic fulfillment of Moses and all the prophets, and as "All Israel" is the great Anglo-Saxon foundation of his millennial model, the Gentiles are all the entire rest of men, to wit: are all the other sons of Noah: Shem, Ham and Japheth, who are not sons of Abram. We sent this correspondent a Chart of History, the Supplement to Studies (21-24), and circulars marked as to Leaflets upon Gog, Magog, etc. The general answer is, the Gentiles are the rest of men, and the end (object) for which Christ came to establish Israel as a model kingdom. The millennium will be the sphere in which the outcome—that grand and universal one that has for its aim the flow of all nations towards Jerusalem, "to follow copy"—will appear. The chosen people of this age are merely means unto the end planned out for all ages! Israel is a model "tool" for use at the engraving of the "name of the Lord" upon all *other* peoples under the Sun. Let Israel, therefore, remember that we are by no means "the end" for which, but

only the intermediate *means* unto the ultimate end—which is Adamic: *i.e.*, the object is as comprehensive as the salvation of the *entire* human race!

Why, there are little sects about us who actually think that they are the "only pebbles on the beach"; that the vast eternal ocean of time has worked at the fragments of the everlasting hills all these eons merely to round them out! They will know better when they are used to fill up some appropriate crack in the vast wall that compasseth the "*Plan of the Ages!*"

We think highly, therefore, of the Gentiles, who are quite as much the Sons of Adam as we are: and in that they are Sons of Adam, they are Sons of God, and must be in his plan—in that grander one that squares all circles! This matter is quite as broad as it is long, for it is square; and it is as much encompassed as it is circumscribed; in that the unique measure is numerically  $2\pi^2 = \pi^2^2$ : *i.e.*,  $4\pi$ , for circumference compasses  $4\pi$  in area. This is "4-square", as well as "round all about." Read Ephesians iii. to obtain at least a faint conception of what is going on. A line has but one dimension, a surface has two dimensions, a solid has but three, but here are four (Eph. iii. 18); hence there is yet another *means* of measuring things so as to understand them to the full; we have not yet attained unto the fullness of the Gentiles; Israel was to run over the wall, but when man (Adam) is restored, and Eden is stored full of all that was ever in Adam, what will there be to overcome that circumference? The River compassed about, and went out four square: it was all in all, and all in it was all there is in type and antitype.

"Do you believe in the "Age to Come"? L. M. K.

Certainly; we (Our Race, and here I mean the entire Human Race) have just about "come to age," so the next thing is the "Age to come". It is about time for every one to believe in what is next in order after one has come to maturity. There are six days for work, and a day, "The Age," wherein to rest. Hence, it is that Sabbath prepared for man, and as the seventh day is a Sabbath, our ancestors in all the ages past have longed for it. It is absurd for the Elders to discourse upon the types and antitypes, and deny the significance of the very first one laid down in the Bible. Six days shalt thou labor, but the seventh is the Sabbath of the Lord,—for, in six days he worked and rested on the Sabbath day; therefore he called it holy.

Now the Sabbath was made for man, and not man for the Sabbath, hence *man* will inherit "that day" which is the antitype—and not the Sabbath inherit him. We believe in the restitution of all things on the ground plane, no matter how many things are *translated* to a higher one. There is to be a

remnant of the nations that will remain in this mortal body during the millennium and form the seed of its ruled class. The end of the sixth day of Creation was not the end of that week, but it held over while the Lord rested during its seventh day, and he hath raised a Son for whom its antitype will be kept.

"It is a foolish thing to make a long prologue, and to be short in the story itself." Thus saith the recorder in I. Macc. ii. 32; and hence we have it, in modern aphorism, "A short text and a long sermon."

There is very little wisdom that is not "as old as the hills," for "there is nothing new under the sun;" what is, was; or will be, for the circles of all things return into themselves. Hence, History repeats because Prophecy does: in that Astronomy must. Chronology keeps track of all these things and leveleth them at their appointed seasons.

If one can entertain angels unawares, it is not at all improbable that he often entertains devils clothed in borrowed light! Is it not, then, wise to test the spirits? And how, pray, shall we test them save by their works, or by what their speech wrought out into acts would inevitably effect? Now Faith without works being dead, it follows that works without faith cannot be *alive*. There is a life that is "psychic", *earthly*, and there is another that is "zoetic", *spiritual*; and there are works that begin and end in each sphere—between which there is an impassable gulf (unless one takes the "narrow gate" that leads unto the way to cross the chasm). Look out for all the spirits; there are two classes, superior and inferior, split at zero by Lucifer once so called, shades of light and shades of darkness. From effulgency down to neutral, and from neutral down to night; from + to 0, and from 0 to —: from  $\times$  to 0, and from 0 to +; from  $\alpha$ , via 0, to  $\alpha$ . Man was made in intermediate regions and it remains for the individual to sink or swim, survive or perish: to be or not to be: to-day "he is," tomorrow is a question; for one thing is sure, he is not *per se* immortal—in that whatsoever God created, God can annihilate. Out of nothing nothing can be made, by man, at least; but God made the things that are, and whether out of himself or not, is beyond our ken. At any rate, if they rise not to his own standard, wherein are they fit to survive as eternal identities? It is good counsel to get wisdom, and, by all means, understanding; between mortal and immortal lieth all that is "*in motion*:" up or down, *pro* or *con*, east or west, north or south, to or from, in or out, for or against, with or without, good or bad. And note this, the bad is always employed to fertilize the good, for out of the waters land arose. It is out of chaos that the world was lifted up,

and it is out of Egyptian darkness that God calleth all his "Sons"—and daughters.

Among other works written by Josiah Priest was one published in 1828 and entitled "A View of the Expected Christian Millennium." Like all of his books, it is most interesting and loaded with that class of odd information that always appeals to a Gideonite or searcher after truth. Even its chronology, which does not at all attempt to descend to particulars is a broad conception of the system as we ourselves understand it. In this connection, he has a quaint conceit as to the River of Time, or the dispensations from Abraham to the beginning of the Sabbatic millennium. He takes Ezekiel's Temple as a representation of Abraham's time, about 2000 years from Adam. Noting that in that day, the covenant was made, and the promise to Eve renewed, and regarding Abraham as the Eastern Gate, at which the river of life or of detailed revelation begins, he follows it 1000 cubits, at a year per cubit, to the dedication of Solomon's Temple, at which place the river was up to the ankles. From thence another 1000 cubits take us to Christ in Herod's Temple, with the waters up to the knee. The next thousand year-cubits take us into the dark mountains of the Middle Ages, filled with papal horrors and through whose ravines the river ran up to the loins. From thence, the final thousand extend to the great deep itself—the millennium, and from whence the prophet lost the river in the deep and shoreless ocean of Truth covering the earth even as the waters cover the sea.

We believe that the conceit is justified because it manifestly applies; and this whether it is the main object of the vision or not. A text may teach a thousand, yea, an inexhaustible number of sermons. Moreover, we have seen the immediate import of a similar conception of Daniel's vision of the angel standing in the midst of this same river of time, *i.e.*, half way from him to us, and swearing 1260 years in each direction from his day up to those and down to these (see Daniel Chart, etc.) And, moreover, we doubt not that Jacob's Ladder, with its traditional three rounds, and its top at heaven, while its foot rests upon an earth, familiar at last to the tread of angels plainly seen, extends, in relation to time, *via* the very same periods, from the millennium to Abraham's bosom—spanning the otherwise impassable gulf, and showing Christ himself at the central round of the ladder. Finally as to the punctuations of time set forth by this division of chronology. Solomon's age was the type of the millennium; Christ was the perfect promise thereof, so that his disciples seem to have hoped for it in those very days. The year 1000 A.D. was noted for its widespread and anxious expectation of its coming, while in our

own day, Manasseh's ideal republic not only re-typifies it, but as this generation progresses, the impending imminence of the august dawn of the better golden age itself dawns more and more upon the conviction of all races of men, and appeals to them as the only solution of their ills. Verily, we are wading in deep waters now-a-days on every side, and the river sweeps into the sea!

# ONE MORE UNFORTUNATE CIRCUMSTANCE.

*"They hedge us on every side."*

In the agitation as to overloading the mail with multitudinous reprints of Scott, Dickens, *et al.*, we find that our own works have been included in the Governmental ban. The following letter explains the situation, and its enforcement will add to our current expenses about \$250.00 a year, and mayhap put an effectual quietus on our work:

NEW HAVEN POST OFFICE,

OFFICE OF THE POSTMASTER.

NEW HAVEN, NEW HAVEN CO., CONN., NOV. 4th, 1901.

PROF. C. A. L. TOTTE<sup>n</sup>, New Haven, Conn.

*Dear Sir* :—Referring to our correspondence and conversation in regard to your publication entitled "Our Race", I am directed to cancel your certificate of entry, and the Department wishes me to advise you that "Hereafter it will be unlawful to print on this publication a statement of entry to the second class; and that when offered for mailing in the future, whether by publisher, news agent, or others, it will be subject to the third class rate of postage, one cent for each two ounces or fraction thereof, prepaid by stamps affixed."

Very truly yours,

Dictated by JAH

JAMES A. HOWARTH. P.M.

Now there is little to say in the premises. It is rather crushing to have works as novel as the "Our Race Series" classified with reprints of old hash, but let all that go; we accept the amendment: as President McKinley said, "It is God's way," and we submit; we have many friends who will suffer with us, for now we shall have to charge the full retail price, 75 cents (or whatever the Study is marked) for each volume. It is unfair to cut us out, if this is the only reason, and the New Haven press voices the recognition of its injustice; for instance, here is what "Trumbull," the editor of the *Register*, says thereon in his weekly letter in the *N. Y. Herald*, Nov. 10, 1901:

"Professor C. A. L. Totten has good cause to protest against the Post Office ruling excluding his periodical as second class matter. His books are original and they are printed in

response to a definite demand. His readers are regular subscribers."

It is an amusing thing to note in this connection, that since its virulent attack upon us, in March, 1901, the N. Y. *Sun* has omitted all reference to us, *until this embargo was enforced*. but then, at once, it gave us a reference, on its editorial page, to the effect that "Totten's Our Race" was shut out: the "publication debarred from the mails as second-class matter." The casual reader would gather from the caption that this action on the part of the Government was based upon other things than trivial ones. Let it rest, we have but little more to say; it is the Press and the Pulpit that has ruined our effort to get at the truth, or rather to get its solution before Our Race. We have never had fair treatment at their hands: we are not surprised, therefore, that the Government misunderstands us, and classifies our work as "old horse."

The matter is hardly worth referring to, but our friends ought to be informed, so we state the circumstances, as they must stand by us as long as they can, or the cause collapses. Nothing will survive much longer—along the lines that this generation follows; let us trust that we may survive—even in the poor-house—until the tide turns. Lord! what a "tide-rip" there will be in the "Race" in those days!—and all too late!

We have small purpose in this age save to give: were we so well off as to be able, we would prove it. All that we can do now is to pass a good thing or two along. No one need follow on to know anything—unless it is in his line. The world is a mere market, the things are on the stalls; buy what you need: certainly you need not purchase what you do not require. It is our duty to tell Gideonites only, a thing or two that we have seen; it may not be in their line to wish to see such things. So you will always understand us if we seem to waste space in calling attention to things that are not worth knowing from your own particular point of view—at present!

Here's another good book. It is a symposium of collected ideas upon Immortality. It cost the author some \$600 to publish and from our experience in the business of publication, he cannot expect to recover even a third of his own outlay. Now the point here is this. You and I, in our confusion, need the help of other minds upon such topics as Immortality. Here is a man (82 years old) that has collected ideas all along the line, and been led to collate them into a symposium. We are reading it. And you can get it by sending \$1.00 direct to J. O. Woodruff, Elizabeth, N. J. A single perusal will probably clarify your ideas as to Immortality, and it will not be amiss in your library.

In reply to numerous intelligent querists as to Horoscopes,

we would state that we ourselves do not make a practice of erecting personal nativities. In due time we hope to discuss the subject of Scientific Astrology in a special article and shall offer matters of interest to all.

"*Dear Friend*.—I was no little surprised to see in the October Leaflet some of my work associated with the factor 1444. You will no doubt appreciate what follows in the same line.

"Ten times 5651 years of Mercury equal  $13610.636 + 3.141592 = 4332.409 = 3 \times 1444 = 365.24 +$  cycles of Jupiter.

"Is there not, therefore, a language in numbers that is just beginning to appear?

"You will understand the following:

$5651 + 3.1416 = 1798 +$ ;  $5651 - 1798 + = 3852$ ;  $3852 + 4 = 963$ ;  $963 = 1565$  of Venus;  $963 \times 1.414 + = 1361 +$ ;  $1361 = 5651$  of Mercury.  $4332.5848 + 3.1416 = 1379$ ;  $4332 - 1379 = 2953$ .

"The numbers 2347 and 708 appear in last Leaflet. Taking them simply as numbers, their sum  $= 3115$ , which divided by  $1.88 + = 1656$  of Mars; and the difference  $= 1459$ , which number approximates the girth measure of the Ark in foot measure.

"If the number 5662 is of any particular importance, it stands out in 4026 and is associated with 3306 in a peculiar way.  $880 + = 3652$  of Mercury.  $2426 = 1290$  of Mars.  $880 + 2426 = 3306 +$  (double  $360 = 720 = 4026$ . So we have  $3652 + 1290 + 720 = 5662$  which in turn  $= 1335$  terrestrial  $+ 1335$  of Mercury  $+ 1260$  of Mars.

"But the above result (4332) obtained from  $10 \times 5651$  of Mercury is 3 times the factor 1444, and if we add to it 1565, we have the important year you reached quite a while ago, viz., 5897.

"The time of Jupiter, as I have it from tables, is 4332.5848, to which adding 1564 would bring us to an important year, and by using the fraction as Luni-Solar, I find that the result compasses the 19-21 of April, 5896. It was on the 19th of April, 1898, that Congress ordered Spain to vacate its premises; on the 21st, Mr. McKinley issued the order. From April 22 to August 13 runs 113 days, and  $355 + 113 = 3.1416$ , et cet.

"As 1444 is such an important factor in sacred [and secular] time, and as 3.1416 bears such an important relation to all things, the following, no doubt, will be of some import:  $1444 + 3.1416 = 460$ : or rather 459.6 which is 100 revolutions of Ceres. Now  $1444 + 460 = 1904$ , and  $3996 + 1904 = 5900$ .

"If neither Schley nor Sampson deserves the glory for the defeat of the Spanish navy, to whom does it belong? Are the nations coming to realize that there is a Providence overruling the affairs of men.

"May the *Sun* shed some of its yellow rays your way.

"This is more than I have written for quite a while, and I will have to close.

"Yours truly,

"G. W. GEISSENHAINER."

"What were the successive accessions of the seven Edwards?"—E. L.

See the Canon of History for such matters, for instance:

Edward I, Nov. 20, 1272; Edward II, July 8, 1307; Edward III, Jan. 25, 1327; Edward IV, March 4, 1460; Edward V, April 9, 1483; Edward VI, Jan. 28, 1547; Edward VII, Jan. 25, 1901.

We have received several letters bearing upon the scape-goat; some of them adhere to the idea that the Lord acted in each capacity; and others make much of the fact that the Scape-goat was a part of the ceremony at Tabernacles instead of that of Passover. In both objections we find lack of force. The Lord fulfilled the entire round of feasts; for instance, he certainly was our "Atonement," although the type of that was celebrated at the Tabernacle season! And he was the morning and evening lamb, although that was celebrated daily! No, it cannot be that the solution arrived at is unsound; nor can one goat in a dual offering stand for both. Why, the idea typified in two individuals—literally, twins at first, is as early as the dawn of time; for instance, it was embodied in the case of Cain and Abel in the Patriarchal Church, and more or less shadowed in all the Bible has to do with twins. Cain was the scape-goat at the first sacrifice, Abel was accepted by and for Jehovah, and Cain, for Azazel, went free, with a mark upon him, into the land of Nod, which we see no reason to regard as inhabited before he reached it, for he seems to have taken his wife thither with him, rather than to have found her there. (Look up the texts!) Furthermore, the Lord himself likened his enemies to the Sons of Cain, and Barabbas, their chosen representative, was a clear fulfillment of the same type, to be found in the churches of *each* and of *all* the Ages, Ancestral, Patriarchal and Mosaic, Christian, *et al.*, into universes yet to come in the ages of the ages—so far as we can gather, though it is quite enough for us to pick out what pertains to our own age while it lasts.

"'Faith is not sufficient in any case:' is not that a bit short of the truth?"—CONFUSED.

Not if you *define* "Faith" according to Paul, and *practice* it according to Christ. The Lord's entire life was one of works *founded on* "faith". He never failed in either, his works with means satisfied his faith; nor can his followers fail if they do both by having each, and vary their means toward varied ends—as he did. We probably agree but do not quite

understand each other. One may not preach that isolated acts of mere faith, alone, avail everywhere and at all times with every one. We will admit what are apparently exceptions—acts of Providence and possibly without Providence violating any law, but you certainly do not think that the Creator of Law and Order, the Founder of the logical use of means towards all ends, is going to jeopardize the very outcome of his entire universe by letting its subjects sit by the sea and, without rhyme or reason, transplant the very forests thither for fun, as it were, to prove their faith? Canute knew more. Surely the world to come will be even more orderly than this that is; the one that was was very *good*, the one that is is comparatively much *better*, for it is the Second Temple; but the one that is to come will be the Best, beyond which there is no (?) superlative known. The kind of faith referred to by Paul in Hebrews xi. was all founded upon facts worked out into constant life; yet all these faithful ones died in spite of their faith, as of necessity all men shall, whether they have faith or not. "Though he slay me, yet will I believe" is the spirit of confidence (or faith) founded upon reasonable premises lived up to aforehand. They believed in God's promises, and followed after righteousness, but none of them expected violation of law in any one's behalf, least of all, their own! Nor do we believe that God has ever broken any one of his own laws—nor gone out of his "set" laws—to do even a miracle. Why, it is a miracle if you are saved, if you are, and it will be a miracle, if you are not, that you do not meet the tempter! If you are unsaved, will faith that you will not meet him prevent his advent and your own defeat? Logic is Logic. If you cannot give a reason for your faith it is not worth having.

A friend writes as follows, voicing the sentiments of numerous others for which we are thankful: "Nos. 10 and 11, 'Leaflets,' at hand and full of interest. From the standpoint of a physician, I wish to commend your teaching on 'the disposal of the dead,' medicine, treatment of sick, and all the allied topics. It is eminently sound and practical, and scriptural too, I believe. I wish everybody could read it. There is as much heresy among people in medicine as in religion.

"I hope you will be able to keep up your publications. They never fail to bring something new and interesting, and serve to hold together your family of readers. I will help as much and as long as I can, though it may not be much more than subscriptions.

"Wishing you His blessing and the material support of your friends, I am, Fraternally yours, J. B. B."

**All Former Price Lists Cancelled.**

## Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the Studies of the

### OUR RACE ITS ORIGIN ITS DESTINY SERIES.

**On Hand: Series I. 1891, \$2.00**

- No. 1. THE ROMANCE OF HISTORY; Lost Israel Found in the Anglo Saxons, 75c.
- No. 2. THE VOICE OF HISTORY; Joshua's Long Day and the Dial of Ahaz, 75c.
- No. 3. THE PHILOSOPHY OF HISTORY; Tea Tephil, Jeremiah's Ward, 75c.
- No. 4. THE SECRET OF HISTORY; The King's Daughters—Flight of David's Line, 75c.

**On Hand: Series II. 1892, \$2.00**

- No. 5. THE RENEWAL OF HISTORY; Eochaidh the Heremonn—The "Scarlet Thread," 75c.
- No. 6. THE FACT OF HISTORY; The Deluge and the Advent—Proof and Guarantee, 75c.
- No. 7. THE HOPE OF HISTORY; The Crisis and the Millennium—At Hand! 75c.
- No. 8. THE RIDDLE OF HISTORY; Saint Paul and Daniel Interpreted, 75c.

**On Hand: Series III. 1893, \$2.00**

- No. 9. THE ANSWER OF HISTORY; Reply to Objections—companion to Study No. 1, 75c.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology, 75c.
- No. 11. THE TRUTH OF HISTORY; Facts of Gold. The Times and Seasons of Babylon, 75c.
- No. 12. THE HEART OF HISTORY; Facts of Silver. Medo-Persian Times and Seasons, 75c.

**On Hand: Series IV. 1894, \$2.00**

- No. 13. THE KEY OF HISTORY; Facts of Copper. The Times and Seasons of Greece, 75c.
- No. 14. THE FOCUS OF HISTORY; Facts of Iron. The Times and Seasons of Rome, 75c.
- No. 15. THE MAN OF HISTORY; Facts of Stone. The Times of Christ, 75c.
- No. 16. THE CONFIRMATION OF HISTORY; The Sign of of the Prophet Jonah. Hist. 1st Cent. A.D. 75c.

**On Hand: Series V. 1896, \$2.00**

- No. 17. THE CANON OF HISTORY; The Times of the Gentiles, 75c.
- No. 18. THE SEAL OF HISTORY; OR THE GREAT SEAL OF THE UNITED STATES. Vol. I., \$1.00
- No. 19. Vol. II. ITS SIGNIFICANCE UNTO US, 1.00
- No. 20. THE COMING CRUSADE: Relation of Our Race to Israel's Restoration, 75c.

**On Hand: Series VI. 1898, \$2.00**

- Nos. 21-24. Consolidated. "Bethel," the Stone Kingdom, Colored Lithographic Chart and Explanatory Study, \$2.00

**On Hand: Series VII. 1900, \$3.00**

- Nos. 25-26. THE GOSPEL OF HISTORY with Supplement, Vol. I. Matt., Mark, Luke, John Interwoven and Harmonized into One Composite Truth, \$2.00

**ALL OF THESE STUDIES, . . . \$12.00**

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

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

These are **STUDIES**; average 365 pages each. Study one of them for yourself. Studies need Students; we have them all over the earth, think with them for yourself. These works have been written and edited by Professor Totten himself, and contain all the essential data he has given to the **PRESS** during the entire course of his latter day testimony. Events themselves are rapidly verifying his deductions.