

ILLUSTRATED.
 * THE APOCALYPSE REVEALED *
 THE OUR RACE
 NEWS-LEAFLET



"The King's business requires haste."

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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.

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VOL. II. — Concluded.

The Closing Strains of the Sixth Trumpet.

PART X ; SECTION II—VII.

To wit : April 11, 12, 13, Easter-Passover, Eclipse 1903 A.D., to June 1, 2, 3, Pentecost 1906 A.D.

Covering its Clearly Indicated Terminal [3.14159 (π or Pi) year] Past Period.

(Up to and Including Revelation xi. 14—with Comments.)

AS TO THE SOLUTION OF THE APOCALYPSE.

We have demonstrated our possession of a "Reed like a Measuring Rod," and Chronology is our principal topic. Prophecy must fit History, or the Prophet is to be taken as a false witness; we have the express authority of the Scripture for this statement, and it is clearly proper that this particular test should be the supreme one selected by Inspiration—in order to convince human beings as to "Super"-human foresight (Deut. xviii. 22, etc.).

Moreover, it is predicated calmly and fearlessly that to the degree that Prophecy, from its essential nature and definition, must precede the facts it pretends to anticipate, to that same degree must it agree thereto; and that, unless it does so, we have God's own word that we need not "fear" a prophet thus shown to be false and presumptuous (Same Reference).

But the test demands of us an accurate Skeleton of History; and an Astronomically correct Standard of Time;—for we cannot convict a prophet, true or false, of error, unless our own data and measuring tools are correct. That we have adjusted Human History sufficiently to rely upon our published data is manifest to those who have examined our work; and that our Metron is Scientific is beyond challenge. But, the reflection of History agrees, along these lines, with Prophecy; therefore the Revelation is Interpreted, and its Inspiration established. Examine this for yourself, to see if it is so!

One man's opinion of our work can have no saving weight with another; nor can his exparte arguments be allowed to influence the judgment of his neighbor; the responsibility rests with one's own self; it cannot be transferred: Adam's excuse that, his Help-mate gave unto him and so he ate, was of no avail under the circumstances:—it was a case of "So much the worse for Adam!" and many a modern divorce was gotten up on much less ground. But, say what you will, Adam was a perfect, gentle man, and certainly stood by his wife; and to the same degree Joseph, the husband of Mary, was written up by Inspiration as "being a righteous man".

Each one, before whom a proposition comes, must judge right judgement or be judged and suffer the full consequences. We make these remarks for the benefit of new or casual readers—Gideonites and veritable searchers after truth will understand all this as self-evident.

SIXTH TRUMPET.
*** HISTORICAL FULFILMENT ***
(CONCLUDED.)

THE TWO WITNESSES SLAIN
In the
FRENCH REVOLUTION.

Its Chronology Continued.

"THE THREE DAYS AND A HALF" BEGIN.

Revelation XI.

From Nov. 29, 1791, A. D.
"Priestly office forbidden"

to
Freedom of worship restored.
May 30, 1795 A. D.

(1791 Concluded.)

Nov. 29. The exercise of all Priestly office forbidden. Bible disappears in Paris!

1792.

Feb. 7. Treaty between Prussia and Austria to quell the disturbances in France.

March. Girondist Ministry (Sans Coulotte).

March 30. Property of emigrants confiscated.

April 20. Declaration of war against Austria.

June 8. Louis vetoes bill providing for military camp at Paris.

REIGN OF TERROR BEGINS.

June 12, 13. Girondin Ministry dismissed.

June 18. Jacobin Club declared its sittings permanent.

June 20. The mob at the Tuilleries.

June 26. First coalition formed against France.

July 11. The country decreed to be in danger.

Aug. 10. The sack of the Tuilleries.

Aug. 11. Louis suspended.

Aug. 13. The Royal family imprisoned in the Temple.

Aug. 19. Revolutionary Tribunal.

Aug. 26. Decree of Assembly against Priest, 40,000 exiled.

Sept. 2-6. Massacres in the prisons at Paris.

Sept. 17. National Convention opened.

Sept. 20. "Cannonade at Valmy."

Sept. 21. End of the Legislative Assembly; opening of the National Convention.

Declaration of the Republic.

- Sept. 22. Beginning of the Republican Calendar.
 Nov. 19. The Convention promises aid to all nations desiring to overthrow their kings.
 Dec. 20. Bourbon family perpetually banished.
 1793.
 Jan. 15-21. Trial and execution of Louis XVI.
 Jan. 21. Committee of Public Safety.
 Feb. 1. The Convention declares war against England and Holland.
 March 7. War declared against Spain.
 March 9. The great Coalition formed against France.
 March 10, 11. Institution of the Revolutionary Tribunal.
 March 11. Rebellion of the Vendee.
 March 25. Institution of the Committee of Public Safety.
 April 1. Defection of Dumouriez.
 May 4. First law of the Maximum.
 May 20, 21. Insurrection of the Faubourgs.

ACUTE TERROR REIGNS.

- May 30, June 2. Downfall of the Girondins.
 June 8. French ports blockaded.
 June 23. Establishment of the Convention.
 July 13. Marat assassinated by Charlotte Corday.
 Aug. 10. Constitution of 1793 accepted (but never enforced).
 Aug. 23. The levy en masse.
 Sept. 17. Law against "Suspects."
 Oct. 5. New Calendar.
 Oct. 10. The government declared Revolutionary till a peace.
 Oct. 16. Execution of Marie Antoinette.
 Oct. 31. Execution of the 20 Girondins.
 Nov. 1. Gobet and Republican priests abjure religion.
 Nov. 10. Institution of the "Worship of Reason."
 Nov. 24. Adoption of New Republican Calendar.
 Dec. 4. Organization of the revolutionary government.
 Dec. 15. Abolition of the Revolutionary Tribunal.
 Dec. 17. Ignominious desecrations, and insults to the Bible.
 3½ years to Camille Jourdan's memorial to Council of 500, granting full freedom to any religious worship.
 Dec. The Noyades of Nantes.
 1794.
 Jan. 21. Terror at its height in Nantes.
 Feb. Grand Fete to Liberty!
 Feb. 4. Slavery abolished in French colonies.
 March 24. Execution of 19 Heberists, Vincent, Rousin, Clootz, &c.
 April 5. Execution of Danton and 13 Dantonists. The supremacy of Robespierre.
 June 8. Festival of the Supreme Being. Law forbidding counsel to persons brought before the Revolutionary Tribunal.
 July 26-28. Fall and execution of Robespierre, Couthon, St. Just, Henriot.

END OF REIGN OF TERROR.

- Aug. 12. The Revolutionary Tribunal reorganized.
 Aug. 24. Powers of the Committee of Public Safety lessened.
 Oct. 12. Clubs forbidden to correspond in their own names.
 Nov. 12. —The Jacobin Club suspended.
 Dec. 2. Amnesty offered the Vendee.
 Dec. 8. Girondins readmitted to the Convention.
 Dec. 24. The Maximum repealed.

1795.

- Jan. 19. Conquest of Holland.
 Feb. 21. Decree looking towards Religious liberty.
 April 5. Treaty of peace with Prussia.
 April 24. "The White Terror." Survivors of Reign of Terror disarmed. National Guard reorganized. Freedom of worship permitted in Churches.
 May 1. The mob attacks the Convention.
 May 15. Gregory convokes the priests at Paris to reorganize the Church.

END OF THE THREE AND A HALF DAYS.

- May 30. The Bible Restored, Religion reinstated.
 June 8. Death of Louis XVII.
 June 17. Fall of the Mountain.
 June 27. Churches of Paris reopened, services with great ceremony.
 July 21. Emigres surrender at Quiberon.
 July 22. Treaty of peace with Spain.
 Aug. 22. The Constitution of the Year III. adopted.
 Oct. 1. All conquered countries on left of the Rhine incorporated in France.
 Oct. 5. Insurrection of Vendemiaire 13.
 Oct. 26. End of the Convention.
 Oct. 28. France again under a Constitution.

COMMENTS.

Thus Were

THE TWO WITNESSES.

Slained, Dead and Unburied, for

THE THREE AND A HALF DAYS.

The foregoing Chronological Synopsis has been compiled from my own Studies, published and unpublished; from the Cyclo-pedia of Chronology by Woodward and Cates; from "The French Revolution," by Professor Shaller Mathews, of Chicago University, and various other sources:—we take it as well digested History, and know that it has been compiled independently of any trace of foresight, for History is adjusted Hindsight. But

it verifies Prophecy—which had foresight! Q. E. D.; “*Quod erat Demonstrandum*”; “which ‘was’ to be proved;” Which “is” proved! What is proved? Why, the Wisdom of the Spirit! Take it, my friends, it bloweth where it wilt, no sound, no noise, no voice. Whence? I know not! Whither? I cannot tell! The Spirit hath a way of its Own. Today, if you will hear its Voice,—it will remain with you, or blow through you, and it will lead you in its way!

We are not writing a complete commentary upon the Book of Revelation, nor attempting to set forth the word for word interpretation of its symbolism. Our purpose is chiefly to explain its structure and the parallel arrangement of Secular History which does fit it, and demonstrate its Inspiration. The broad application of its visions interests us and their minute accuracy of admeasurement must command admiration and assent.

But beyond this neither the book itself nor our own effort at its exposition needs to go:—because those who are interested enough in the matter may and should go to history itself, say of the French Revolution; and, as all who have eone so know, will find far more than enough to satisfy every item alluded to in its brief Apocalypse. In fact, the deeper one reads up the history of Paris, the Broadway of France, which was but the street of a tenth part of all Papal Rome of those days, the more his judgment will accept and wonder at the wisdom with which inspiration scans some only of its salient marks and identifies that vast human “‘earth’-quake”—whose seven-fold shocks overturned one government after another—as the subject plainly contemplated, and located. It witnessed the unprecedented overthrow not only of all religion, but in particular that one founded upon the Two Testaments: and without the necessity of itemizing too explicitly it is clear that during the 1260 years of their sack-cloth testimony their prophecies continued to be realized upon all who opposed them. It is a remarkable fact that during the era from Justinian to Saint Just, the action and reaction of antagonism between the powers of darkness and light was so constant that any man, or body of men (rulers in Church or State) that willed to hurt them “‘must be,” and “‘in like manner” was killed.

Indeed, so strictly was this rule adhered to that it followed their testimony even while they lay dead in France. For behold this very prophecy was a part of their testimony. Accordingly the successive fates of the leaders and principal followers of each phase of that insane Revolutionary Government suffered at the Guillotine. Never was the law of judgment so condignly satisfied: “‘with what judgment ye mete, it shall be meted out to you again.”

Accordingly Vengeance sat upon the helm throughout those days of turmoil, and each new crew put as many of its predecessors as they could beneath the awful knife. Twenty blaspheming Girondists at one time, October, 1793, by Robespierre and the Jacobines; then Orleans, and Madame Roland; next the

Hebertists who had been instrumental in formally proscribing "the religion of Jesus Christ," and "prohibited all Christian worship." Nineteen in all suffered altogether. Thousands had they slain in like manner they were killed.

Chaumette—the former High Priest of Reason, suffered next; then the heads of Danton Desmoulins and thirteen associates dropped into the bloody basket. Finally Robespierre alone "reigned for a brief period in sole and undisputed despotism." On June (5) 1794 he acted as Grand High Priest at the "Festival"—an open mocking blasphemy—"to the Supreme Being," but in July, with Couthon and St. Just—"the Triumvirate"—with Henriot, fell beneath the relentless knife. These facts are sufficient to imply that "all" who were instrumental, "de facto" and "de jure," in the killing process, came to a similar end—either that of literal death or its official and symbolical equivalent.

Such days as these were those of unparalleled affront to religion of every phase; and, as all Christian phases, be they straight or crooked, pretend to be founded upon the One Book, called the Bible; and upon one or the other of the two parts known as the Old and New Testaments—(the two witnesses), it is clear that, so pronounced an interdiction against it and them is well within the recognition of the Spirit of Inspiration.

And furthermore, the calling of the Temples and Churches "Tombs" is significant of deliberate irony upon the part of Inspiration; for unto this day we call the prison a "Tomb"—for instance, "The Tombs" in New York City: and during this period of Red Terror the Churches were actually employed as prisons. Vide record for Aug. 13, 1792, "Royal Family imprisoned in the Temple" "Tombs"—where the possession of a Bible to comfort those about to be beheaded for their faith, was impossible."

Never since has the Bible been so proscribed; nor ever before was either Testament or Witness in such specific attitude of having been "slain" in every applicable sense of the term.

The nearest approach to the death of one of the witnesses—the only one at its date, the Old Testament—was when Antiochus Epiphanes desecrated the Temple by Apollonius in the fall of 169 B. C. Nor was it cleansed until 3 1-4 years later, to-wit: upon Casleu 25th, (i. e., about Dec. 25, 166 B. C.,) and 3 1-2 years still later "The Maccabean Era" begins on Sabbath Adar 13th, 168 B. C., (Vide Daniel Chart and Study No. 13, pp. 63-76, 76-87.)

But during this period of phenomenal desecration the witness was not slain in that the Maccabees fought for its life and Jehovah saved it mightily!

"MI—CAMO—KA—BAELIM—JEHOVAH!"

M. C. K. B. J.

"Who is Like unto Thee,
Among the Gods
O Jehovah!"

* SIXTH TRUMPET *

Concluded.

THE TWO WITNESSES RESURRECTED.

(SECTION VII.)



- 11 But, after Three Days and a Half, the Breath of Life, from God, re-entered into them, and they stood upon their feet: So a great fear fell upon those beholding them.
- 12 And they heard a great Voice from Heaven, saying unto them:
"Come up hither!"
So they went up into Heaven, in a Cloud;—and their enemies beheld them!
- 13 And, that Same Hour, there was a great Earthquake, and the Tenth part of the City fell, and there were slain in the Earthquake seven thousand illustrious men: and the remnants were terrified;—so, they gave Glory unto the God of Heaven!



- 14 "THE Second Woe hath passed away!
Behold, the Third Woe cometh quickly!"

THE SIXTH TRUMPET.

* HISTORICAL FULFILMENT *

(CONCLUDED.)

THE WITNESSES RESURRECTED.

But after the three days and a half even Sodom awoke to the necessity of some sort of religion, so the breath of God returned into the two witnesses and again stronger than ever the Bible stood upon its two Testaments, to the complete confusion of all concerned with its suppression. And a great voice from Heaven, the Apocalyptic region of religious sentiments, and authority, called them up thither. So the Bible was more firmly installed in its proper place than ever before: in fact, it went up in a perfect cloud of witnesses and its enemies beheld it.

Yea, and in that same "hour" even in half a month of days "the Mountain" fell and there was indeed a great earth-quake or overturning of authority back to a constitutional form of government in France: the tenth part, as it were, of the Roman Empire fell. It was a land that had literally gone daft in its effort to "decimalize" and decimate everything, even to the measure of the days.

In that "bouleversement" of disorder everything collapsed, and it is probably a literal fact that throughout the land some 252,000 "titles," names of men, their offices under the old regime of confusion ($7000 \times 360 = 252,000$) were done away with; even as in the course of the Revolution its leaders had done away with all titles of nobility and rank, and for a spell spelt all names simply "Citoyen."

And the remnants of the Mountain, the Jacobins, Cordeliers, Bretons, Girondists, all akin with mutual hate, were literally hunted down!

So France again gave Glory unto the God of Heaven, for a new dawn of relative tranquillity: for at least there then arose some semblance of liberty and law—although all human, and but N'Apoleonic at its best!

But, after all, and in this very connection, we submit that it is entirely unnecessary to confine the Apocalypse in all of its terms to an overstrained specification of interpretation. Much of it must be literal, and taken at its very letter. For instance, it is but natural to seek the exact significance of these 7,000 names of men who perished in the Earth-quake that overturned the Revolution in its turn. It is entirely proper, and we think better to take this as a literal fact! Undoubtedly a complete knowledge of the history of these days might suggest the very census of these names, or men of lustre in their role, and to show how needless it is to seek further into such a matter, we have but to call the reader's attention to a similar

statement in the Scriptures where probably no one had the temerity to demand either of Inspiration or History the literal list!

We refer to the exactly equivalent number "7000 in Israel" whom God had left that had not bowed the knee to Baal in the days of Elijah (1 Kings xix. 18) and the mere mention of which was sufficient to satisfy and comfort the prophet. It is ridiculous to suppose that it even entered the prophet's mind to ask the still, small, "voice" of Inspiration (1 Kings xix. 12-13) for that list of names!

And the apposition of these two "7000ds" is particularly appropriate: for the imagery of this vision of the two witnesses, as to their power to shut Heaven from raining—for three and a half years—and over the waters, and to smite the earth with all manner of plagues, is distinctly drawn from the experience of this very same prophet.

And while clearing up such points another one may be noticed as particularly symbolical and true. There are two witnesses, the Old and New Covenants or Testaments—and yet but One Bible: therefore at their death it is "their dead carcase"—in the singular number—that lies exposed to dishonor in the streets: that is the Bible itself as the one book in particular that was the object of official and statute hate, was signified; it was a code of law proscribed upon the gravest penalties, and might not be left even in the Temples—then as deserted of the living as mere "tombs"!

The vision of the measuring Reed and Temple and Two Witnesses now closes, but does not reach the end of the Sixth Trumpet: in fact, none of its "42 months" fell within, or subsequent to 1453; and even but 338 years of its 1260 found their adjusted place between 1453 and 1791! The main purpose of the Temple Vision appears to have been to afford John, and his successors an example of Chronology applied to sacred things, and to mark in particular that terrible era—3½ years—of catastrophe and tragedy which fell upon France in particular—and had the spirit, had it been possible, to deluge all the world with what man at his best but without any religious criterion, or guide, or synsure, save the inspiration of the Devil incarnate could evolve.

So we find ourselves, at our present date, 1906 A. D., still in the Second Woe, but at its very end; all the scenery shifting in confused and rapid movement even as the Seventh Trumpet-Angel draws near to take the central place. The intermediate time between the restoration of semi-order in France, on Oct. 28, 1795, and the present time is well spanned by the Concordat entered into some years later, July 15, 1801.

All of the world wondered at the French Revolution; and some of it, those who dwell in that Egyptian Sodomistic—Sodom-istic as well as Sodo-Mystic and Anti-typical City—Paris, which was France itself! gloated over the literal assassination which the Cherubim of Evidence as to God's Oracles had certainly met with. They not only saw the evidence of

the Evidence smitten unto literal death, but, by law and statute they were forbidden, upon the direst penalties, to utter any panegyric over their remains—That is, they could not have services in public or private, could not read the Bible, nor even own one!—The very churches and cathedrals—Tombs!—were left empty, they were tombs indeed, forbidden to receive even the corpses of the witnesses, their builders! It was a strange situation. And in the meantime those dwelling on the earth, them in power and swaying the popular will, rejoiced over them in Feasts and Festivals to Liberty, to the Divine Being, to Reason—and made merry in mock eulogy over them, and gave gifts, exchanged all manner of extravagant vituperations and oratory, vying with each other—because these Two Testaments as to the One Word had tormented them, and still did so, for it rained not in those days and the fire fell, though they were dead.

Any fair history of the French Revolution justifies the Apocalypse as to this summary; and all of them take pages to explain what John so simply puts in a seven line evidence.

But the Revolution, the Reign of Terror, the Three days and a half came to their end. Even an insane human race could not stand the situation longer than "three days and a half"!—Any religion was better than none, and all religions were more tolerable than the Babel of Babylon let loose! N'Apoleon himself saw that, and saw to it that, while he insulted the source of such power as the French world had been wont to recognize, none the less tolerated it for want of aught better he could devise. Hence he provided the Concordat—and as this Sixth Trumpet ends the inhabitants of Sodom have at last found even that unnecessary at any rate with Rome!

This Famous Concordat was entered into between Napoleon Bonaparte and Pius VII. Its immediate aim, so far as Napoleon was concerned, was to restore some sort of a national religion to the French people—but Himself practically at its Head! This left the Church free within limits, and insured it \$10,000,000 per year from the State Treasury. In return France became the protector of the Roman Catholic missions throughout the world, and reunited Church and State.

There is no need to trace the history of this union, and its steady failure by decisive degrees (1815, 1870, 1905), it being sufficient to record the dates of its final abrogation. About April, 1903, 27 "Radical" Socialists, and 29 "Ministerial" Socialists signed a paper advocating the complete separation of Church and State. This paper appeared in the Paris "Temps."

Now late in 1905, December, or thereabout, the government of France rescinded the Concordat, and ordered an Inventory to be made of all Roman Catholic Church property thus recovered, and even as I write these memoranda, in January and February, 1906, its taking had begun amid scenes of riot, and bloodshed;—the party of the first part, and the party of the second part face to face, and dismay upon the face of the one doomed!

COMMENTS.

In relation to a sort of common subjective anticipation of a condition of affairs the world over and from now on, such as ours, from a strictly Biblical and Interpretative point of view, I cannot do better than close this Leaflet and the Sixth Trumpet with two excerpts taken from "Exchanges," and setting forth some of this corroborative concern from those who occupy other points of view, and yet obtain similar vistas. To-wit, as Introductory, I take this from "The Prophetic Age:"

"THE THREE PROPHETS OF 1906."

"The year of 1906 was ushered in with the deliverances of three notable prophets.

"A German, who writes under the name of Seestern.

"A French woman—Madame de Thebes.

"An American—Lee Spangler, who calls himself the last of the Prophets.

"Spangler's prophecy was printed in a recent number of The Age, and compared with the German and French woman there is a striking line of harmony between them.

"The German prophet writes his prophecy so that it reads as history. He predicts a general war in Europe in which France and Germany will be principals, and Germany, Turkey and Spain will be chief sufferers and the United States will be raised to mighty prominence.

"Madame Thebes reads her prophecies in the hands of people of the different countries. She finds disquieting signs in the hands of Russians; in the hands of Germans they are greatly increased, and she predicts great changes in the government affairs of Germany. She called 1904 the grey year, 1905 the red year, and 1906 the mad year.

"For the United States she predicts a fearful epidemic in the last half of this year.

"She closes her prophecy in these words, "But what a strange, extravagant, crazy, incomprehensible, and astonishing year this 1906. It appears to be the opening up of great struggles and immense mishaps, in which the interests of all civilized people are mixed and warring with one another, far beyond the limit of reason to conceive.

"The German prophet is a new voice in the prophetic realm. Madame de Thebes is an idol of the French people. She has foretold many events with astonishing preciseness.

"The prophet of this country, Lee Spangler, is the boldest and most positive.

"On several subjects he harmonizes so well with Thebes that they really constitute two witnesses foretelling many striking events."

COMMENTS.

The foregoing is too condensed to afford the reader much information; but we can supply the gist of the forecasts by quoting from another Exchange "The Scrap Book." It came to me

in the process of correspondence with a constituent and Gideonite who writes as follows at the top of the sheet:

"What do you think of this? Please return to A. N. L. * * *
Montpellier, Vt.:

Now, of course, from our own point of view we can take very little "stock" in what preceeds and follows out of our Exchanges, in that "we" recognize only the verified outline of Inspiration itself, as set forth in the Oracles of God, which have always resided in the hands and hearts of Our Race only—as written and for the purpose written. So, therefore, "Gideonites" will not fail to recognize numerous false premises in what may follow; and a beginning of serious errors, in that some of the dates specified, having now gone into the past tense; and, having failed to "make good", a hue of doubt is spread over all that they affirm! Nevertheless, the concern expressed, and the current turmoil, justifies in large part the premonitions outlined; nor could these Seers have "caught onto" the real gist of things if they wrote independently of the Word; for only the study thereof can lead one into the truth as bound to come to pass!

WHAT THE PROPHETS SAY OF 1906.

**Modern Elijahs Forecast Startling Changes in the Political Map
of the World, with Germany, Turkey, and Spain the
Principal Sufferers—A Formidable Epidemic
Threatens the United States—Trouble
Ahead for Royalty.**

Compiled and edited for The Scrap Book.

It matters not how great may be a nation's reputation for a hard-headed, materialistic view of men and things. There is always a large proportion of its people who are willing to lend their ears to the utterances of persons who profess to have communion with the occult world.

Scarcely does an event of national importance occur before some self-styled prophet shoulders his way into the limelight of publicity, and, folding his arms across his breast, he casts on mankind a look of baleful reproach, and says, solemnly: "I told you so."

The close of the year sees each prophet into the foreground. It is then that he dons his canonical cap and cloak and tells what the new year is about to bring.

Among the prophets whose voices mingled with the bells that rang old 1905 out and young 1906 in were three who are generally regarded as the leaders of their brotherhood in Christian nations. Of these, one is a German, one a French woman, and one an American evangelist.

It is rather interesting to note that though each prediction is made from a different view-point of country and national policy, all practically agree in the main prophecy of a world-wide war, in which the United States will refuse to become involved; and after the devastating, disintegrating struggle she

will stand with army and navy unimpaired, the predominating power of the world.

All this is very encouraging to Americans, but it is to be at an enormous cost of life and money to the other nations.

The German prophet has written a book in which his predictions are made in narrative form and in the past tense. He writes under the name of "Seestern," which, if the name be interpreted in English, would seem to be singularly inappropriate for a seer of the future. According to his view, which he claims to have observed in a vision, the world's war will begin in this way:

How Seestern, the German Prophet, Sees It:

"Two white boats fell from the davits of two British cruisers in the harbor of Samoa on the morning of March 17, 1906.* The marines tumbled in and the boats moved away toward the town. As they left the sides of the cruisers the men on the German warship *Moewe* were seen to train the forward rapid-fire guns on the boats.

"At the same moment the guns on the Englishmen were seen to move grimly in their turrets and barbettes until they covered the German. Jets of smoke came from the bow of the *Moewe*. Both boats were sunk, but their fate was hardly observed in the din that followed.

"After ten minutes of firing, the smoke drifted away. The *Moewe* had disappeared, save for the German flag that still waved from the unsubmerged masthead of the sunken cruiser.

"The cable co-veyed the news to the world, and it took France only twenty-four hours to make common cause with England, Great Britain had also counted on the aid of the United States, for the U. S. S. *Wilmington* was in the harbor at the time the threat to land marines was made, and the United States consul had signed the ultimatum to the German commander. But instructions from Washington had ordered the *Wilmington* to leave the waters immediately, and she had steamed away the night before the battle, leaving to the Englishmen the brunt of making good their threat alone."

Pictures of War.

So Mr. Seestern describes the manner in which the United States is to "stand from under" at the opening of the great European war. From this point he tells of Austria joining Germany, while Russia, refusing to take part in the fight, looks on which delight as the other nations deal death and destruction to one another.

The prophetic book, which was largely inspired by the Kaiser, gives a graphic description of a battle between the two allied sea powers, Great Britain and France, and Italy, which has remained neutral until a demand is made upon her to declare herself for or against the alliance, which she does very suc-

*Date March 17, 1906, past and gone. Unfulfilled and so far a false prophet, C. A. L. T., March 27, 1906!

cessfully, according to the German's narrative. Here is his dramatic picture of the battle:

"Little damage had been done on either side when a disarrangement of the steering-gear of the Henri IV caused a collision with the Jena. The entire French line was thrown out of order by this accident.

"In this moment of confusion the Italian squadron appeared under forced draft and opened their attack. Four shells struck the Henri IV as she lay broadside to, disabling her second battery. Another shell, exploding behind the conning-tower, cut off communication with the engine-room.

"The big French ship lay motionless in her dangerous position while the Sardegna bore down on her, driving her ax-shaped ram deep into her starboard quarter. As the Sardegna backed away, leaving a fearful rent in the ship's side, the Henri IV lurched and sank. After an hour's hopeless fighting the British and French ships retreated to Toulon.

German Navy is Destroyed.

The fortunes of war are against the ailed powers, and the entire German navy is sunk in two battles off her own coast. The German army, however, succeeds in investing a large part of France, including Paris.

On the eve of a great battle the German commander sends a flag of truce to the French lines to obtain a little information as to what is going on in the world outside of Germany. The cables having been cut, she is ignorant of the condition of her colonies or the fate of her navy on far-away stations.

It is learned that Germany's African colonies are lost; the British are besieged in South Africa; the French and English are only just holding their own in Northern Africa; and the Mohammedans are making a bitter war on the Christians.

With the world's affairs in this distressful state, a treaty of peace is decided upon after a nine months' war, and the former belligerents set about punishing the common enemies. Meanwhile Russia, Japan, and the United States have taken no part in the war save to look after the welfare of their citizens.

As the naval power of the world, the American Government at the close of the war orders all other powers to remove their garrisons from coaling-stations and other possessions near the American continent, as the Panama Canal, being an international waterway, must have no threatening fortifications near it. Mr. Seestern thus concludes his prophecy:

Rise of the United States.

"With shame and regret, Europe recognized that the United States, with her intact fleet, was the master of the situation. Thus neither England nor Germany nor any of their allies were victors in the terrible war of 1906, but the United States of America, which never struck a blow or lost a ship during the contest, sold food and supplies at outrageous rates."

The Seestern prophecy is confined to the international war; and if it be true that the book voices the Emperor's fears, he must have been having very bad dreams of late.

There is no record available showing any previous predictions of Seestern that have been realized which might add some strength to his tale of the future; but strangely, two other seers of some fame and with a record of prophecies fulfilled also foretell, though not in as great detail, a great world disturbance in 1906.

Madame de Thebes, the French Seeress, Says:

"I foresee in the very immediate future notable and unsuspected changes—changes that must have the most formidable influence upon the respective situations of all the European nations. Very, very near, too, are to be the upheavals and overthrows in the north of Europe.

"Everything points to the continuation of the terrible commotion, the bloody uprisings, the ferocity of slaughter. The consequences of all this feverish unrest and revolution will be the most radical changes of every conceivable kind."

Reads Human Palms.

Madame de Thebes, who is the goddaughter of the elder Dumas and a friend of Brisson, Flammarion, and Daudet, is a palm-reader, and it is in this way she forms her annual prophecies. Her examination of the hands of Slavs shows her, she says, disquieting signs; but she finds these multiplied in the hands of the Germans. In fact, with Seestern and the Kaiser, she finds little encouragement in Germany's near future. She says:

"I predict that from the first quarter of 1906 the German power will be singularly menaced. The days of more than one prince of the realm are already numbered. I do not fear to publish it as my conviction that in little less than a month or so from this first period the world of the Kaiser William will undergo changes violently contrary to all logical supposition, and in its politics will be singularly modified beyond the dreams of the philosophers alive today."

Alluding directly to the subject of war, the seeress says:

"Shall we have war in 1906? At this hour (October, 1905,) everything points to it in the game of men. The omens are alarming."

As indirectly bearing on the situation foretold by Seestern, she warns France that while interestedly at peace with England, she must be watchful and beware of being duped. England, she predicts, will find in the near future a political state less stable and the moral influence of the crown "after the coming changes" materially enfeebled.

Will Be a "Mad Year."

Madame de Thebes, many of whose previous prophecies have been fulfilled, called 1904 a "gray year," 1905 a "red year," and she has designated 1906 as the "mad year." For the women of France she predicts a wonderful development of their influence in coming days of trouble, for she finds in that nation much to be dreaded in the future.

For the United States, in the last half of the year, she foretells an unexpected blow in the shape of a fearful epidemic

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which she says will be experienced by more than one country.

Traveling by land and sea will be dangerous, and a repetition of the Italian disaster of last year, which Madame de Thebes predicted, is foretold.

Artists and men and women of letters are warned not to travel by sea, and during the third quarter of the year, contrary to the laws of nature, the whole artistic world, it is predicted, will suffer many losses. Whether this calamity will take the shape of loss of works of art or the decimation of the ranks of artists by death the seeress does not make clear.

Madame de Thebes closes her prophecy:

"But what a strange, extravagant, crazy, incomprehensible, and astonishing year, this 1906! It appears to be the opening up of a period of great struggles and immense mishaps, in which the interests of all civilized peoples are mixed and warring with one another, far beyond the limit of reason to conceive."

Among the predictions made by Madame de Thebes that have been fulfilled are these:

Fall of the Second Empire, Boer War, Paris charity Bazaar fire, discovery of radium, fall of Khartoum, President Carnot's assassination, President Faure's death, Queen Victoria's death, assassination of King Humbert, Zola's death, and Russian-Japanese war and American intercession.

Spangler Predicts the End of the World.

On the subject of a great war, Lee Spangler, who calls himself "Spangler, the last of the Prophets," makes no direct prediction, but some of his general forewarnings dovetail very neatly with those of Madame de Thebes and Seestern.

For instance, he prophesies that there will be general disturbances all over Europe, and the United States will continue to be a great world power. He also foretells the averting of three wars by the influence of President Roosevelt. This might be considered, perhaps, an elaboration of Seestern's prophecy in which Russia, Japan, and the United States take no part in the general warfare.

Mr. Spangler was formerly a prosperous merchant in York, Pennsylvania, but gave up his business to become a traveling evangelical preacher. Unlike Madame de Thebes, who works out her predictions from the human palm, or Seestern, who gets his inspiration from a worried monarch, Mr. Spangler claims to be endowed with the power of prophecy, and he says that knowledge of events which are to occur is unfolded to him when alone on the street or in the woods.

Of the three modern prophets, Mr. Spangler is the most specific and positive in his prediction of coming events. Here are a few of the unpleasant happenings he foretells for this year:

Overthrow of the Russian Empire, the assassination of the Czar, and the killing of the royal family and nobles. The country divided into small republics and elective monarchies, which will be in a state of war until the end of the world (predicted by Mr. Spangler as to occur in 1908).

Violent death of the Sultan of Turkey.
Uprising in Spain.

Two More Boston Fires.

Two disastrous fires in Boston.
Hot and sultry summer in the temperate zone, with a great increase in the death-rate from disease, accident, murder, suicide, and the force of the elements.

Great religious movement in England and the United States.
Dissolution of Turkey.

Bloody race war in the Southern United States.

Continuation of prosperity in the United States assured.

Earthquakes in all parts of the world, with destructive eruptions of Vesuvius, Pelee, Popocatepetl, and some volcanoes supposed to be extinct.

COMMENTS.

As a patent fact then, matters are taking on a most serious and sombre hue the world around and the watchers upon every high hill are sending forth alarm! according to their light. But God's times swerve not from their order set of old; and bow to no man's personal interpretation and private opinion.

To rightly divine them, they must be measured with the Reed or Calamos like unto a Calendar, submitted by the angel; and the Temple of Time must be the one thronged by Daniel's people, and surrounding its altar. So that we who are built into that Temple not made with hands; and its spiritual altar, and who are the lively stones thereof; and who are called "out from among" the Gentiles (in Isaac's name, in double sense, in among whom we were once at the Assyrian captivity sifted for a purpose now being revealed at least unto us Gideonites" and "Bereans," we who have been let into so much of the "Mystery of God" as to his plan of the ages, should be over studious in the expense of mere earthly "midnight oil," in order to keep our vessels full of that better Oil not compounded of man at all, but supplied of God. (Math. XVI, 13-20.)

To conclude, however: We take very little, if any, "stock" in the predictions of such "prophets"; at best their deductions must be founded upon incomplete data, and disjointed premises, or at any rate they never give their grounds! So there can be no scientific principles, or recognized weight and authority, by virtue of which they can predicate and specify times, places, persons, nations, events and results—nor do they pretend to offer them, so that we, too, can see, as for ourselves! If they had proof would they not advance it? Of course!

Hundreds of times have we read such ex-parte and unfortified "judgments",—and, without fail, each and all have come into the inevitable judgment of condemnation *de facto*—and therefore *de jure*! All sorts of assumed, claimed, or with disjointed semi-apparent-accidental-agreements to the contrary notwithstanding.

But, by the very numerosity of their items, gathering inti-

mations here and there from general interpreters of the Word itself, and from many real causes in active operation, which all of us can see, of course, they make some ventures, just as any one could, out of many glittering general prognostications, run in as blends, and catchcalls, that are subsequently explained and fitted, as it were, and, so to speak, to some actual event;—and thus they make all their capital out of one or two forced after-constructions (omitting the 99 per cent of failures, one of which is sufficient to disqualify them)—and are welcome to their temporary occupations!

It is hit or miss with such Prophets, and they do not record the misses.

They are, however, of themselves—these prophets for profit, signs of the times, "at any rate; and that is quite sufficient to satisfy us; for by this do they verify the testimony of the Two Witnesses themselves."

"Spangler" is wrong in placing the "end of the world" in 1908—for the world endureth forever, and not even is the present "age" due to end so soon. For Abraham hath yet 1,000 generations due him, et cet.

"Thebes" is also "too Frenchy" to be trusted; for it is hard enough to swallow pure palmistry, as to the "individual" reading of character; let alone the reading of an entire nation's horoscope or Palmiscope of tomorrow" from the random examination of a very few of its dirty individual palms.

Just think of it; she sits in Paris and examines the life lines (sic!) of a few stray Americans whose hands are full of ill-gotten gold—and perhaps pretty thoroughly be-gotten iniquity—and then she pretends to draw her conclusions—forsooth—as to the immediate destiny of 80,000,000 of unexamined Manassites! Why had she the "composite" hand of all America—its own dominant stock—before her, we would still doubt her ability to read it aright—although we do not doubt that such a "composite" would fit exactly into and agree with the past, present, and future of this half of Our Race were an Angel the reader! But so, too, of the Eye, the Mouth, the Nose, the Ear, the Face, the Cranium! All indicants of character, but "a fig" for their interpretation at the instance of a self-constituted reader!

And then as to the German, "See-sterne"! Well, his "hind-sight" will be far more interesting anon!

Meantime, as to ourselves, I speak for you, not editorially, knowing the times, that now it is high time (from far higher premises), to awake out of sleep, we, my friends, have much sounder foundations to rely on, in that we have scanned with faith and vast expense of time and means, and found with punctuated fact, and set forth the proof thereof, the entire period since the Apocalypse was delivered to St. John at Patmos. We have placed the evidence before you, Seal by Seal, and Trumpet by Trumpet; along an unbroken scroll, withholding naught that we could furnish; and so we arrived at what appears to be the culmination period, now, all, and of all, ahead of us!

Specific prognostications are quite beyond our own province;—

we have however interpreted not a little. But it is written that when the Seventh Angel sounds the Mystery of God—His plan of the Ages—will be known. Much of His wonderful plan is already known to us, to you; it remains to let others into its grand proportions.

What specific measures He will take to accomplish all this we do not pretend to know; nor do we believe that any one (less informed in these august premises than our own well instructed band of Berean-Gideonites) can guess.

To us, events to come will easily formulate themselves into their proper relations to our hard sought, and well established premises; and the conclusions will be easy.

And so, after a few preliminary visions, corroborative of what has gone before, and, following the opening of the Seventh Trumpet, as laid out in Revelation itself—nowhere else!—we expect, during the next period of 3.1416 years, "from" May-June (28th-3rd, 1906)—covering 3.1416 years, wait for it!—to have full evidence of the pouring forth of the First Vial of concentrated "Wrath of God" upon the whole "EARTH" (Rev. xvi, 1-2.

An examination of the numerous references to the word "earth", contained in the Book of Revelation (Vide Pages 29-31, Leaflet 1-4, Sept. '03), will show to any one capable of "rightly dividing" the times—or discriminating as to the prophetic context—that this word "Earth" has as many diverse meanings in the Apocalypse as it does in our common, modern parlance. It means the Globe; or the Land surface; or the Powers; or the Organized Peoples, etc.; according to the composite context. In this case, (Rev. xvi, 1,!) it means all of them; in the next case, (Rev. xvi, 2,!) it means specifically the powers, peoples, individuals, politicians, et cet.—who have the mark of the Beast! "It will not pay" to have that Mark—whatsoever it may be!

But we shall see what we shall see; and I (D. V.) shall come back to this topic when I reach it. At present we have only attempted to interpret down "to" Rev. xi, 15; inclusive,—so there remain Rev. xi, 16, to Rev. xvii; (i. e., 5 verses in Rev. xi, and all of the xiith, xiiith, xivth, and xvth, to consider before we need undertake to discuss the Vials themselves! Surely there must be time enough to go on, and to reconsider, too, during this interim which Inspiration has seen fit to throw in between the sounding of the Seventh Trumpet, and the taking up and outpouring of the Vials which form a prominent part thereof.

So we leave the topic, for the present, with you; it is our (your) own topic, fellow Gideonites; and, if the responsibility exists, it rests upon us, and upon—all of us—alone, to pursue it, and to support it to the end appointed! Help us all you can; and as the Spirit moves you so to do. More than this is not required—as for ourselves, editorially, we go forward:—God helping us through you.

C. A. L. TOTTEN.

March 21-23, 1906.

FINIS.

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Revelation



xi, 14.

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 We have received a photograph from a goodly number of our correspondents; but our album is still waiting for many faces with whose correspondence our letter folios are already well filled. Have you sent us yours?