

THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

No. CXXXIII.

Eighteenth Set. 12.

November, 1906.

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

Entered 1893, Post-Office, New Haven, Conn., as second-class matter.

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

Office of Publication, 108 Meadow St., New Haven, Ct. L. Box 1838.

Editor's Office, Residence, No. 20 Pond St., Milford, Ct. P. O. L. Box 31.

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the General Press by the Author, and constitute a Monthly Letter to such as are interested in the Signs of the Times.

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—(Matthew i, 1-17, and Luke iii. 23-38, Harmonized.)—

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and of

GOVERNOR GURDON SALTONSTALL,

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THE GENEALOGY

OF

JESUS CHRIST

—*—

SON OF GOD, SON OF MAN, SEED OF WOMAN;
THE ADOPTED SON OF JOSEPH.

—*—

MATTHEW AND LUKE HARMONIZED

—*—

TO WHICH IS ADDED THE LOFTY PEDIGREES OF
PRINCE DAVID; SON OF GEORGE, PRINCE OF WALES;
HIS ROYAL HIGHNESS, KING EDWARD VIIth:
AND THAT OF HIS EXCELLENCY THE HONORABLE
GURDON SALTONSTALL,
GOV. OF THE UNITED COLONIES OF CONNECTICUT;
AND AFFORDING THE KEY TO THOSE OF
THEIR ANCESTORS, DESCENDANTS AND COLLATERALS
Et Al, Cateraque.

—*—

"A Lofty Pedigree Bequeaths Grave Responsibility."

—*—

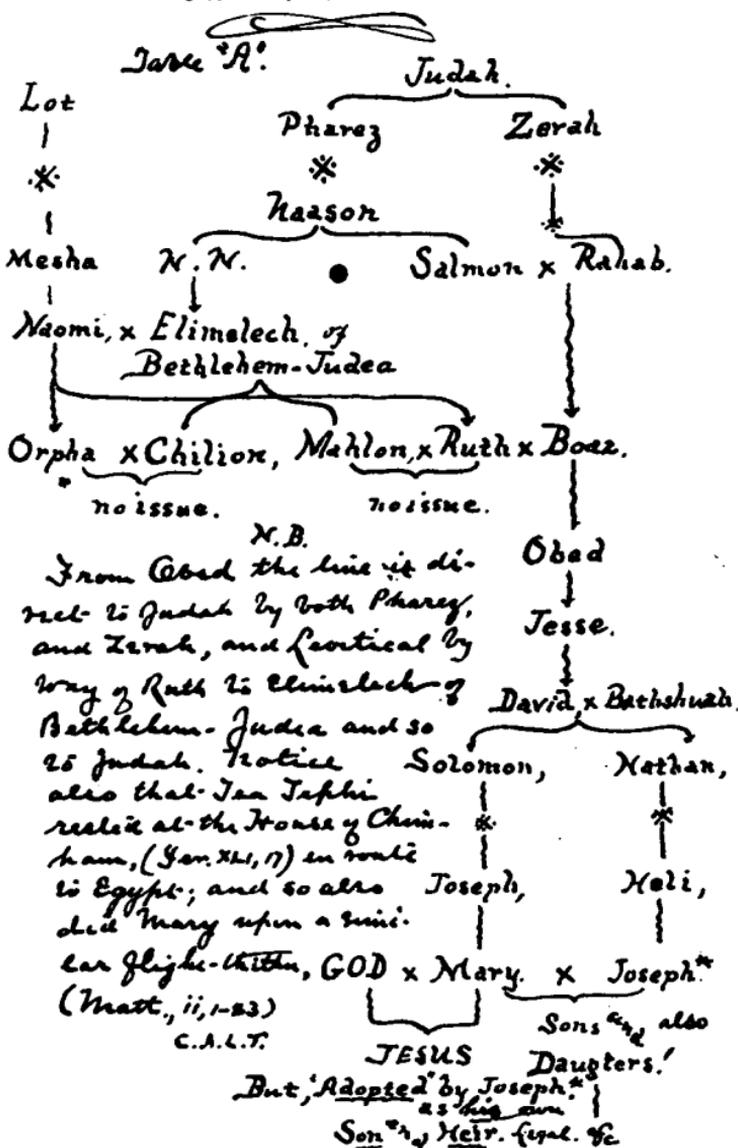
By C. A. L. TOTTEN

—*—

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NEW HAVEN, CONN.
1906 A.D.

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Judah to Solomon



PREFACE.

We have already set forth the "Genealogy of the Virgin," which is, of course, "that" of Jesus, too, according to Matthew, (News Leaflet No. xxvii, Jan., 1895); and with some few additional notes shall incorporate its mere outline in our "Ascent of Man"—from Adam to ADAM; for our chief exercise will be to arrive at the exact Chronology of St. Luke and its harmonious relation to that of Jesus via Matthew to their "only" junction from David to "David's Son" and the only Divinely begotten son of the Handmaid,—who was also "David's Daughter".

In our opinion, this narrative which stands at the very threshold of the New Testament, has been the hardest problem to solve in the whole Bible, the one treating and harmonizing the Genealogy of the Lord, and his ancestry as recorded by Matthew and Luke, so as to make the outcome fit all the records of the Old Testament without any appeal whatsoever to tradition, opinion, theory, and presumptuous assumptions; and it passes our patience to see how unanimately our predecessors have resorted to such questionable, and broken reeds, and eliminated the Oracles themselves.

For it stands to reason and necessity; and to the dignity and importance of the matter itself, that the Sacred Records must afford all sufficient data wherewith to articulate the skeleton of so lofty a Descent as that of the Incarnated and Resurrected "Logos." History centers in Jesus Christ, this in every sense. It has been our privilege to cover all the general features of the Messianic "Identity" of "Jesus of Nazareth," with the promised "seed of woman,"—except that of his Chronology and Genealogy, from the beginning down to his nativity at Bethlehem, according to Luke; and to trace his life, avocation and ministry, in a straight sequence through his earthly life. We have thus found him emplaced at "the fullness of time" and traced his career from Bethlehem to Bethany with none of the essential Geography involved left out of the Mosaic.

Thus, having shown how, when, where, and why, to the very details thereof, he fulfils Moses and all the Prophets who concern themselves with the record kept by the Sun, the Moon, and the Planets, and as threaded by the Sabbatic scale at whose climax the acceptable Jubilee-Sabbatic year of his ministry both he and John labored among men. So it now behooves us to search out and join the actual links in the chain of his descent from God via the first Adam, unto his re-ascent to God, clothed in purified flesh and bones by virtue of the victory over death that he has won, not only for himself but for all men, and for the whole of travelling Creation. To accomplish this task is to return to the end of the Old Testament, and then attempt to re-cross the threshold of the new one with the old as our guide, and with the records furnished by Matthew and Luke as our companions.

Solomon to Amon. TABLE B.

Solomon x Naamah.

Rehoboam x Maachah.

Abijah, Shelomith, Tiza, Allai.

Aza x Azubah,

Jehoshaphat

Jehoram x Rehalia.

Jehoshabeath x Jehoiada. Athaliah x Zibiah.

{ 2. Chron. xxiii, 1-21, }
 { 2. Kings, xi, 1-2, 12-21. } Jehoadan x Joash.
 Coronation Stone used! 1000

"As the
 manner was," Amoz

Amaziah x Jecoliah.

Israel, Isaiah
 and
 still
 it! Shearjashub,

Jerusha, x Azariah

and
 Mahershalalhashboz.

Jotham

this
 Day 1506 A.D.
 in the Empire of

Ahaz x Abijah.

Great-Britain Hephzibah, x Hezekiah.

By
 Divine Right Meshullemeh, x Manassah
 and

Royal Inheritance. Jedidah, x Amon
 C.A.H.T.

INTRODUCTION.

Inasmuch as Chronology, Genealogy and Geography are the three Pillars of History; its three Great Lights; the Triple Strands that make its Cord complete; and so strong, as not to be easily broken. Inasmuch as it is a recognized principle that: "the farthest from the literal records is the farthest from the truth,"—whose ways are always simple, ingenuous, and non-deviuous.

Inasmuch we have already, through recognition of the foregoing facts and principle, found overmuch of what is "current and commonly received" as to the "Chronology" of our Lord's ancestry and his personal history to be seriously opposed to the literal facts and truth, and, by the grace of God have been enabled to replace the "ancient landmarks" along the highway of Time, so that wayfaring men and women may linger a moment at each shrine restored, and thank God for his infinite mercies, and the Vitality of His Word.

And, inasmuch as we have also been led to rectify no little of the essential "Geography" of Adam's posterity down to the Saviour and particularly that of the Second Adam by working faithfully along similarly literal lines down to and through the Saviour's earthly days; along both Sacred and Secular records.

So, too, have we, for many days—in fact throughout the years of our labors at harmonizing the foregoing records—been equally exercised to present the "Genealogy" of the Messiah (which so far as we can judge is without flaw) before those that, as it were, still sojourn in the upper chamber at Jerusalem, and have mutual interests (Acts i, 14; ii, 41-47) in searching out all such matters for themselves, to "see if these things be so."

Nor, as it now seems to us, could we have dealt successfully with this latter and important matter had we not pursued each and all of the previous steps of research which are detailed in the various preceding News Leaflets and Studies. For instance, it was in the very first News Leaflet, Oct., 1893, that we broached that interpretation of the Messianic Prophecy of Daniel (ix, 1-24-27) which led up to the Harmonization of the entire book of this "greatly beloved" prophet as set forth on the Daniel Chart and Leaflet (xli); while in 1894 the Oct. Leaflet set forth the facts as to our Lord's One Year ministry.

In that same year (1894) Studies Nos. 14, 15 and 16 went into the details of those momentous days; and in 1895 all of the News Leaflets, from January to October, bore out our conclusions and contentions with additional evidence and argument. In 1896 we issued our extension of Ptolemy's Canon; from his original 907 years to the period from Menophres (July 20th, 1322, B. C.) to Victoria's Jubilee, Monday, May 18, 1896 See Study 17, 3227 years in all, or some 2320 years additional

to Ptolemy's 907, whose rigid sequence completes the Secular Chronological line of time in unison with that contained in the Oracles of God, and vouched for by strictly mathematical astronomy.

The next four years, 1897-1900, led us through Arithmography, the Sabbath Scale and a comparison of the 14 best known systems of Chronology, gave issue to the Yalensian Cycle, and enabled us to explain what the "Star of Bethlehem" must have been; and also saw the publication of the Gospel of History—an Interwoven Harmony of the four Gospels, word by word, into the fifth, as it were, and wherein all of our contentions, as to Time, Place and Actors, in that tremendous closing act of the Tragedy of Divine Love, are set in proper sequence.

Since those days, and during this subsequent and still current first week of years in the 20th century our Studies have been along collateral and corroborative lines, and Apocalyptic interpretation down to date; and at present we have but just (June to October) completed a running Index to the Life and Gospel of the Lord; and set forth an outline as to the entire reliability of the New Testament as such (Luke 1, 1-4).

Standing, therefore, upon such grand and unchallenged, indeed irrefragible premises, and in so rich a treasury of essential, accessible and well fortified facts, it is manifest that we, as Cideonites and Berlians, are in a better position to unravel the Genealogical Intricacies of the Saviour's descent from God the Father than any former group of students; and,—God being willing, to bless our efforts still further, to the end that we may at least make their rectification and consummation easier for our successors—we shall now undertake this interesting task, and attempt to set forth the entire Genealogy of Jesus, the actual son of Mary, and "as was supposed" the son of Joseph—her espoused husband.

New Haven, Conn.
September 23rd, 1906



MESSIANIC GENEALOGY.

THE ASCENT OF MAN FROM ADAM TO "ADAM."

THE GENEALOGY OF JESUS.

According to the Law and the Facts as Indicated by
STS. LUKE AND MATTHEW.

BIBLICAL GENEALOGY IN GENERAL.

It is a noticeably patent fact that while the Oracles do not pretend to give us a census, as it were, of Adam's posterity, they are none the less sufficient to afford us the direct pedigree of all the most prominent personages mentioned therein. Either by families, tribes, and nations, when of but general interest, and by lineal descent where so ever essential to the integrity of a pure pedigree. Nor do these records go much beyond the point "ad quem", or for which they start.

Thus we have the complete genealogy of Job, whose book or life, wheresoever he obtained it, Moses took such pains to write, or edit, and at least to incorporate into the Canon of the Scriptures as he existed at his death. The entire Pentateuch was in fact a mere piece of "Mosaic work" built up out of the several books of the Patriarchs who preceded him, and we may easily suppose that not a little of the material and MSS. came to him from the Levitical custody of his great ancestry, Levi, whil not a little of the cement, so to speak, and perhaps the entire story of Job, from his father-in-law, Jethro, the Priest of Midian, a descendant of Abraham through Midian, the son of Keturah, and who of course preserved much of the material that came down from the past. The entire book of Genesis was probably completed in Midian, and the first part of Exodus: the rest of that book, and the three other books of Moses were written during the 40 years itinerary of Israel through the wilderness.

In this Pentateuch we find all the genealogies of antiquity, and in the subsequent books, evolved from age to age, the continued records were kept intact down to Ezra's time, and beyond, so as to include Malachi, and complete the Oracles—placed in the safe-keeping of the Jews—to their honor, and great distinction, as well as to their punctiliously careful preservation from variation.

From this consolidated witness we obtain every generation given by Matthew down to "his" Zerubabel "the Prince" at

the return of Judah; and every generation given by Luke down to Nathan. There the sacred records stop—and thereafter both of the Evangelists must have resorted to the carefully kept and accurate records of the families involved; for we have direct testimony that "all went to be taxed, every one to his own city" (Luke II, 1-3), and among them both Mary and Joseph back to Bethlehem. This shows the existence of such records as both Matthew and Luke must also have resorted to, and this without challenge or dispute in those days, any more than in ours such records are found in sufficient authority to make out the pedigrees of current generations back to very remote ancestors. Upon such records kings obtain their sceptral rights, and we of less direct opportunity, at least our lines by virtue of which men and women of our day are eligible to such societies as the "Mayflower Descendants," the Sons and Daughters of the Revolution and others too numerous to mention.

Upon the strength, therefore, of the necessary, natural, undisputed, and indisputable existence of similar records among all the nations of men, and particularly among the Jews, with their attached scribes, and Levites whose duty it was to keep such records, we find that the harmonized records of Matthew and Luke stripped of every smirch of modern or medieval conjecture, are to be accepted as written; and to have been in particular providentially safe-guarded.

The rest is plain sailing: the two distinct lines after David meet in David's son, and afford him the genealogical right to his place among men and angels. The prophets, (as for instance, Daniel ix, attested by Gabriel, and verified by its complete fulfilment in the one-year ministry, and 62-week avocations of the Lord, and innumerable other references to his words and work, and life and death) add to the testimony both as to person, and place, while the Chronology thereof is so tremendous that it sweeps into its unbroken net at least 100, and 50, and 3 interlaced demonstrations, voicing the cycles of all the heavenly bodies, all the Jubilees and Sabbatic years, and Sabbaths—even the two during which he rested in the tomb of Joseph of Arimathea, by some made out to have been the brother of Heli, the father of Joseph (Christ's foster father).

Such is the fertile field of research, that we now enter in full faith, and confidence that (the truth, the whole truth and nothing but the truth, being our fearless aim) we shall arrive, (now at last, and at least in these latter days indeed) at such an understanding of the matter in hand as shall equip wisdom herself with a pen that is mightier than a sword.

We shall go at this matter in an orderly way, and treat its topics and sections separately, aiming always, however, to preserve the sequence of our subjects, and to consolidate our results by parts, and finally collect the whole pedigree in a single Chart: whereby we hope to make the lineal descent of Jesus the Christ so plain that no wayfaring man need err therein.

The work is undertaken primarily to verify, and establish

the integrity of God's Word against all who dispute or misunderstand it, and to encourage both our neighbors and ourselves; and this with its collateral requisites constitutes the whole Law and the Prophets.

The Gospel of St. Luke, (iii, 27-38), gives the official or "de jure" genealogy of Jesus, by tracing it through the "de facto" pedigree of Joseph, who adopted him, because in his family, and of whose espoused wife, in good satisfaction and beloved standing, he was actually born (Matt. i, 18-25; Luke ii, 1-7), at Bethlehem of Judea, the City of David. St. Matthew calls it Bethlehem of Judea (ii, 1) to distinguish it from Bethlehem in Zebulun (Josh. xix, 15). It is the Ephrath of Gen. xlviii, 7; Mich. v, 2. Its inner "hostel," or "khan" is said to have been built upon the ruins of one of David's Forts and the suggestion that the House of Chimham was the "Inn" is made by Mr. W. Hepworth Dixon (Holy Land i, xlii). This is probable, as it seems to have been the hospitable, hostel, or "house of longing" known to Elmalech, Boaz, David, Jeremiah, and Joseph, the foster-father of Jesus, at the time of the first enrollment. Indeed it may be older even than David, and the original abode of Salmon and Rahab the famous Proprietress or Inn-keeper of Jericho!

So, therefore, there were never better records made of any birth than were made of this one, nor ever did there exist better or more authentic records from which to verify them at the Time and Place of a nativity. The world was represented by the Census-takers of Caesar, and David by the Heralds of his own house! No man of the generation of the Saviour's enemies, ever raised against Jesus of Nazareth the charge that he was not of David's House and lineage! and as the recognized Son of Joseph and the literal Son of Mary, but particularly, at this enrollment, as the Son of Joseph, according to the House and Lineage of his father, David, he must have been registered, and as such he "was allowed" to be the heir by all concerned (Matt. i, 18-25, ii; Luke i, ii, 1-39-5-2). As such he was duly circumcised (Luke ii, 21) and as such he was finally presented to the Lord by both Joseph and Mary, in the Temple at Jerusalem, when the days of his mother's purification were completed (Luke ii, 22-38). There were too many records involved in completing "all things according to the Law of the Lord" before they returned to Galilee, to their own city, Nazareth, to have left this genealogy according to St. Luke at all obscure, or at all in doubt. We accept it, therefore, as that of Jesus, according to the direct descent of Joseph, whose son he was thereby "allowed to be." But this does not prevent our right to criticise one or two links of it as it now stands and is understood to signify in the current text (as "translated"), we refer primarily to the odd two words, Ton Kainan, "of the Cainan," which we believe some early Christian, having only the "Septuagint" version of the Scriptures, glossed against the text, or introduced therein.

It is a generation not to be found in the Hebrew text (vide Gen. xi, 10-26). Nor was it in the so called "Septuagint" as used by Josephus and men of that generation! For Josephus himself, who used the "Septuagint" in his own day, quotes the collateral, and inclusive generations and omits it! We want no fuller proof of its interpolation at some date later than 63 A. D.! And this is quite enough to warrant its rejection; and omission from this Harmony. Therefor:—

The Legal Genealogy of Jesus, according to the literal Pedigree of his lawful father, Joseph, in the House and Lineage of David the King, and as according to St. Luke iii, is as follows:—

LUKE'S LINE OF DESCENT.

(23) And Jesus himself was, when beginning (his avocation) about thirty years old, being, as was allowed,

A Son

- | | | | |
|------|--|--|---|
| | of Joseph.
of Heli. | of Almodam.
of Er. | of Pharez.
of Judah. |
| (24) | of Matthath.
of Levi.
of Melchi.
of Jannai.
of Joseph. | (29) of Joses.
of Eliezer.
of Joram.
of Mattath.
of Levi. | (34) of Jacob.
of Isaac.
of Abraham.
of Terah.
of Nahor. |
| (25) | of Mattathius.
of Amos.
of Nahum.
of Else.
of Naggal. | (30) of Simeon.
of Judah.
of Joseph.
of Jonan.
of Eliakim. | (35) of Serug.
of Reu.
of Peleg.
of Heber.
of Salah-Cainan. |
| (26) | of Maath.
of Mattathius.
of Semel.
of Joseph.
of Judah. | (31) of Melia.
of Mainan.
of Mattathah.
of Nathan.
of David. | (36) of Arphaxad.
of Shem.
of Noah.
of Lamech. |
| (27) | of Joanna.
of Resa.
of Zerubabel.
of Salathiel.
of Neri. | (32) of Jesse.
of Obed.
of Boaz.
of Salmon.
of Nashon. | (37) of Methuselah.
of Enoch.
of Jared.
of Mahalaleel.
of Cainan. |
| (28) | of Malchi.
of Addal.
of Korsam. | (33) of Amminadab.
of Ram.
of Hezron. | (38) of Enos.
of Seth.
of Adam.
of God. |

(So all the generations of Joseph were 75 generations, and as from Adam to Heber there are 14 generations, so from Joseph to David there are three times that measure, even 42 generations, even as from Christ there are 42 generations demonstrated by Matthew, to Abraham by the way of Mary, which same number, 14, referred to the 14 tribes of All Israel, at their full count, for whom the 14 lambs were slain daily, for the seven days of the feast of Tabernacles (Numb. xxix, 12, 17, 20, 23, 26, 29, 32) in the seventh month.)*

The Tribe of Joseph, separate from and in addition to the Tribes of Ephraim and Manassch, is here enumerated. Compare Gen. xlviii, 5, 6, 22.—C. A. L. T.

* Here the Student will do well to review the Genealogy of Mary, (Leaflet xxvii, Jan. '95.

Now with a minimum of possible interpolation allowed, as to "Cainan" for instance, and of which more anon, we have no reason to doubt that this Pedigree of Jesus, via Joseph, was an actual transcript from the Davidic records in and at Bethlehem and accessible there at a date not later than 63 A. D. And it was not, has not been, and cannot be disputed by the Jews.

The nearest approach to a direct denial of the Lord's lofty descent was implied by those Jews of his own generation who insulted him by stating that he was a "Son of Beezebub". "the God of Flies," and chief of evil spirits; whereas He was the Son of God by virtue of the overshadowing of Mary by His "Holy Spirit"—so their taunt was the Sin against the Holy Spirit—not forgiven in that "Jewish age", nor to be in this Gospel Age which was yet to come in their day! i. e., "the next" then, and still is! Nevertheless in the Millennium or next age to this, the "age to come" there is a fair promise that it shall be forgiven—when they look upon Him whom they pierced and are finally re-accepted!

Now this descent of Jesus through Mary, the Virgin daughter of Joseph the son of Jacob, is of the utmost importance at this very juncture, and Rev. Robert S. MacArthur, pastor of a well-known Baptist Church in New York, in his Easter sermon, attacking the Apostles Creed and objecting to the statement of Christ's descent into Hades, based upon 1 Pet. 3, 9, declared: "We are entering a new phase of New Testament Criticism. Before ten years the Virgin birth of Christ will be fiercely disputed, nay, it is even now disputed. While we are entering this fierce conflict let us hold fast to the blessed fact of Christ's resurrection."

Verily this is surprising matter from a pulpit! And assuredly we are most opportune in having this matter thus before us in these Leaflets. Now whether is it the more wonderful for Christ to have been resurrected from the Grave (Hades), or to have been born of a Virgin? Are not both of these "blessed facts" already in dire controversy in high places? And as to the preaching of the Lord to the spirits in prison we must note that they were angels, not having flesh and blood as we have, and that while the Church of the Upper Chamber regards the preaching to have been either (1) in the (Christ's by faith) Spirit, by Noah, who did preach righteousness to them while the ark was a preparing; or (2), that it took place during the forty days after his resurrection, rather than while he was resting and asleep in the grave, it is not in controversy as to the fact, or the place, so much as the time—and this element falls most naturally to the 40 days succeeding his resurrection, and before his final ascension!

As to the matter of "Hades", the reference was not in the original Creed, but was introduced therein in the year 600 A. D. See New Testament Apocrypha.

And as to the matter of "when" the dying thief expected to be in "the Kingdom," it is patent that though the promise was emphasized "this day," it has not yet been fulfilled, in that the Son has not yet returned—in his Second Advent!

Since 69 A. D. and the fall of Jerusalem all of their records and genealogies have been lost. But there were the Roman Records, and as a matter of fact Tertullian (Sts. Ambrose, Augustine and Crysostom, in further evidence) appeals in his controversy with Marcion to the Census, and challenges him to the records then on file at Rome (Leaflets III, xxvii, Study 14, p. 105, etc.). All this is collateral and original evidence, which precludes any tenable charge of inaccuracy, as made today (20th century) as against the undisputed records of that day (1st century).

So Matthew runs his three selected sets of 14 generations each across a part of the Theocracy, Abraham to David, the next over the Monarchy, and the last across the Hierarchy or government by the Priests to Mary: St. Luke, by the same line to David and a different line across the monarchy and Hierarchy, as he was perforce, from the nature of the case, required to do, arrives at Joseph. During the Theocracy or government by God there is no disagreement between the lines down to David's sons, Solomon and Nathan, save the matter of "Calnan," which we hope to dispose of to the satisfaction of all concerned as to the truth and facts. But across the Monarchy Matthew follows the Oracles along the line of kings, and heirs to the throne, while Luke resorts to the family and hierarchical records kept doubtless by the Priests themselves.

St. Luke therefore gives the genealogy of Joseph, the Son of Heli, as one of the family of David; and Matthew shows that this particular Joseph was not the father of Jesus, and that he did not "know" his espoused wife until after the nativity of Jesus, her first born son. Anyone in doubt as to the supernatural paternity of Jesus Christ, and confused as to certain specious arguments which are fundamentally heretical, as "Josephitism," may find overwhelming evidence as to the literal truth of Matthew's genealogy, and the paternity of Jesus from "on High," in the able pamphlet thereon by M. Joblin, price 15 cents, postpaid. We cannot recommend this work too highly and would that its contents were familiar to all "Gideonites." It is almost out of print, but were the plates in existence we should introduce it into this Series as a Leaflet.

Joseph had gone up to Bethlehem expressly to be enrolled, in so far as Caesar was concerned, simply because in Bethlehem only the "official" records of his own family and Mary's, too, for that matter, were stored, and could be verified. No people on earth were ever before, or since, so jealous of their family records as were the—those—Jews, and the particularity with which every item relative to the descendants of the Royal line would be preserved is self apparent. That the Jews have not such lists at present, weighs only in Messiah's favor! for it is a matter of record that up to those days, they "did" have them! They were expressly kept in expectation of the Messiah himself, and as all their records were lost at the destruction of Jerusalem, 69 A. D., it stands to reason, on their own

premises, that Messiah must have come and gone! For if he has not, and another son of David must be born among them yet! how will they recognize him? and by what pedigree, for sooth, across the succeeding waste of 1837 years of dispersion (69-1906 A. D.) would another prove his actual descent from David!

In the face of facts familiar unto all the world over whose great and terrible wilderness our unfortunate brethren of Judah have wandered now so long "without their records" (lost in that very generation!) we candidly confess that, were we a Jew, and as familiar with the Bible as we are, that is with their own Old Testament, Moses and the Prophets, we would be forced to accept Jesus as the Christ—and would accept Him! For if Jesus, the Son of Mary, the daughter of Joseph, the Son of Jacob, the remote son of Solomon, the son of David, and "adopted" son of Joseph, the son of Hell, and the remote son of Nathan, be not the Messiah, then all that is predicted of Jesus, the Man of Sorrows, must be repeated! and the environment of this modern generation finds the deportation of the Jews of that generation by Titus their utter loss of records, and all that, forbids the possibility thereof.

The student will find the royal line of David's kingly successors set forth at length in I. Chron. iii, 1-24, (compare II. Sam. iii, 2-5). Matthew follows this list, but skips four generations, and reigns, for reasons sufficient to his purpose; Luke merely enumerates David and Nathan, whose individual posterity he then traces down to Joseph, the husband of Mary. The Salathiels and Zerubabels in the two lists are as distinct as the Josephs, of which Matthew enumerates but one, and Luke four!

As to Solomon and Nathan, the latter seems to be generally taken as the eldest son of David by Bathsheba; because he is enumerated ahead of Solomon in three places (II. Sam. v, 14; I. Chron. iii, 5, and xiv, 4); in spite of all this it is manifest that Solomon was his eldest son by the widow of Uriah. The clear proof of this is to be found in II. Sam. xi, 26-27; xii, 1-23, 24-25! His first son died, Solomon was "undoubtedly" the next; so that upon the accession of Solomon Nathan ceased to be an aspirant to the throne, if he ever had been, as the Oracles say little of him, save to enumerate his name! Old Testament three times, (2 Sam. v, 14; 1 Ch. iii, 5; and xiv, 4), and New Testament once (Luke iii, 31).

By verse 16 of this list (I. Chron. iii), we learn that Jehoiakim had two "sons," Jechoniah and Zedekiah, the latter not to be confused with the Zedekiah mentioned in Verse 15, and who was the last "known" king of Jerusalem and the Jews. As to Jechoniah, Verse 17, mentions Salathiel primarily, whose posterity are traced elsewhere via "Zerubabel)" ("vide" Ezra, Esdras, Nehemiah, Haggai, Zachariah,) and Matthew particularly; for the first five authorities were the contemporaries of Zerubabel the Prince, or "Tirshatha," and dealt with matters that concerned him only as the natural representative of Sala-

thiel, the son of Jehoiachin, his father, and the deposed King of Judah. Matthew however wrote nearly 500 years after Ezra and his contemporaries and had access to genealogies that obtained their generations throughout this long era.

So this testimony of Matthew is fatal to any relation of "identity" between Zedekiah, the "brother" of Jechonias, as recorded at Jerusalem before the Captivity, and Salathiel, the "son" of Jechonias, who was born at Babylon, and of whose own "posterity" the Old Testament records are so strangely silent beyond Zerubabel.

But note this; the Jews of those days were remarkably particular and careful in the preservation of their family pedigrees; witness the wealth of detail in the list of the descendants of Jehoiachin's son "Pedalah" (1Chron. iii, 18-24)!

Now Pedalah's line has often been taken, notably by Shimeal in his "Biblical Chronology," as the one followed by Matthew, but it falls altogether to satisfy the list of the latter; 1st, because "Pedalah" was "not" the son of "Selathiel; and therefore, 2nd, Zerubabel, the son of Pedalah, "cannot" be that Zerubabel whom Matthew records to have been the son of Selathiel, the son of Jechoniah.

As generally interpreted, or rather "assisted," there seems to be an accepted and peculiar discrepancy in the two lists given by Matthew and Luke in their first natural order. Our own solution is simply to accept the patent one, obtained in paralleling them with no junction between the lines until we reach the marriage of Mary and Joseph. But if this be the correct arrangement according to the facts, how was Jesus the correct successor of David, seeing that by way of Joseph, his supposed father, we trace to Nathan rather than Solomon? Well we reiterate to say that he certainly was the son of Mary, who, as we have heretofore shown (Leaflet xvii, Jan., 1895, "The Genealogy of the Virgin") was the directly descended daughter of David, via Solomon's lego-Royal line!

Now this Mary was by David's own prophetic foresight (Psalms cxvi, 16) David's—speaking prophetically as for God—"handmaid," or his own remotely anticipated daughter and the mother of the Lord! Compare Matt. i, 48-49, where Mary herself echoes back to David his own prediction! (Ps. lxxxvi, 16).

We now enter into the legitimate domain of tradition, that is of collateral testimony and ancient circumstantial evidence in the premises. Somewhere along the lines a Levitical-cross may have occurred, and as usually interpreted there were two or three. That is, it is held most commonly and supported by some show of argument that both lines gave out, and that a Levitical marriage, to raise seed for the other rival (!) line became actually necessary! (Sic!)

For instance, it is held in view of Jer. xxii, 20-30, that Coniah or Jechonias had "no" children at all, but was actually childless, so that the regular royal line of Solomon's aspirants ran out with him! but that Ner! thereupon married his widow or

took one of his wives (for he had several) and raised the children which are merely attributed to him in Chronicles iii! In this case—if so—Salathiel was the heir of Jechonias but the actual son (by nature) of Nerl. The case, moreover, assumes that the Salathiel and Zerubabel mentioned by St. Luke and St. Matthew are in fact one and the same person, all of which is in reality unsatisfactory and moreover such Levitical marriages would certainly have been noted by both Matthew and Luke; whereas each of their lines run from surface to center, and from start to climax as if they were the plain statements of two continuous, i. e., father to son, sets of facts:—of course recognizing certain omissions in Matthew, which for other reasons were deliberately made and the result made to suit his intended subdivision into 3 sets of 14 generations, each from Abraham to Jesus.

Here then for the present we pause, for serious and copious comment and data. It will be noted, in the first place, that the Genealogy of Jeconiah recommences, as it were, at this point, (1 Chron. sec. 17, verse authorized version), the 16th verse following the law governing the 10th to the 15th inclusive.

Something happened! The question is, What was it? One answer is, "The Doom pronounced upon Jeconiah by Jeremiah, seems to have fallen, thus quickly. The case of Jeconiah was hopeless, he was written childless. He was not to prosper in his own days and "no 'man' of 'his seed'" was to prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. xxii, 20-30). Zedekiah, his brother, seems to have died without (surviving male) issue. Here then, if this is so, the line of David in so far as Solomon's royal thread is concerned, ended in this 14th generation from Solomon; to the 14th generation four times repeated the law of Sin had been delayed, but as further delay being in vain the law of punishment had to be inflicted."

Another answer is: "It is generally admitted, by all who have studied the Genealogy of Jesus, that a transfer, by virtue of the Levitical provision, took place in these days, from Solomon's direct line, to that of Nathan, who was likewise the son of David by the same mother, to wit: Bath-Shua, or Bath-Sheba, the widow of Uriah, the Hittite and the daughter of Ammiel, or Ellam! compare." 2 Sam. vi, 2-5; xl, 3.

All sorts of explanations are offered at this point; the student may consult the commentaries to obtain them; they are chiefly mere conjectures; based, however, upon the undisputed line of descent, and their chief object being to obtain the most reasonable point, and method of the Levitical transfer. But none of them seems to satisfy all of the conditions that array themselves to govern the premises. Others submit yet another explanation which may be taken for what it is worth, merely noting that the favored opinion is how so ever the matter actually come about, that Jeconiah derived a new line, and of course from this point of view could have done so only by Levitical provision.

Our own explanation—were this premise necessary and probable—is as follows: When Jeconiah reached Babylon, he was subjected to a long (37 years) and apparently hopeless, incarceration. He was buried, as it were, in prison; his brother Zedekiah soon after died and his wife, Zedekiah's mother, was given to another by Nebuchadnezzar. We take it that she may have fallen to Neri, the 20th in descent from David via Nathan. He Neri, being the one who would have been the Goel, or next of kin had Zedekiah been adjudged dead. Thus Neri is generally regarded as being involved in the genealogical transfer how so ever it occurred, though we doubt all explanations as mere conjectures! As for ourselves we would have to place such a transfer at the very commencement of the captivity, for there seems possibly to be too many actual generations between Jeconiah and that of Zerubbabel, who was the son of Neri, to admit of its occurrence "after" Jeconiah's subsequent release and death; for in this latter case we fail to see how Zerubbabel could have been old enough to have been a leader in the Redaction or Return! The minimum arrangement of the line that the text admits of would, however, seem to allow of Zerubbabel being old enough to be such a leader. In the maximum arrangement we have, I., "Jeconiah," the Prisoner; II., "Salathiel; III., Malchiram; IV., "Pedalah; V., "Zerubbabel" and Shimei. In the minimum arrangement we have I., Jeconiah-Assir (i. e., Jeconiah the Prisoner); II., Salathiel (Malchiram, Pedarah, &c.); III., Zerubbabel, the son of Salathiel direct; and without reference to that other Zerubbabel who was the son of Pedalah.

This latter case might have obtained even after Jeconiah's release, and still have left Zerubbabel quite old enough to have had a nominal or even an active command of the going up.

(TO BE CONTINUED IN DEC. D. V.)

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Totten is a soldier, who comes of a family of soldiers, whose son is now a soldier. He was graduated from West Point in 1873 and after rendering distinguished military service from that time to 1890, he became professor of military tactics in Yale. In 1893 he resigned his position to devote himself to his theory of the lost tribes. In West Point he was distinguished in mathematics and dialectics. It was here he became grounded in astronomy and laid the foundation for his future researches. His full name is Charles Adiel Lewis Totten. He was reared in the Episcopal Church, and had his taste for Scriptural study imparted to him by a rector who preached from the Old as much as from the New Testament. For some time he was a disciple of Swedenborg. At the same time he made a study of modern spiritism with other students at West Point, and held seances. He was in danger of complete infidelity when his attention was attracted to a pamphlet entitled "1882, Coming Troubles on the Face of the Earth. The English Speaking People Daniel's Fifth Empire." He has since devoted himself to showing that this is indeed true. All that he has possessed has gone to his work. He has tons of plates, tons of books and charts waiting purchasers and several manuscripts of unprinted books waiting means of publication. He is a wonderful man. If he has made a mistake it is a wonderful mistake.

Professor Totten has been fortunate in his family life. A photograph of which he is especially fond, shows him with three of his children on his lap, Jim, Tephi, and Eda. The picture was taken in 1884 and the children are grown up now. The boy is in the army and may have as distinguished a career as his father has had. Personally Totten is a most earnest and lovable man. He talks with a simple force and directness and is democratic in habit and speech. His friends sometimes call him a rolling stone. He comes at it from the other side and says: "I do not intend to gather any moss, it is the truth I am after."

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