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THE OLYMPIC SCALE.

PROVED FROM AFRICANUS, CENSORINUS AND THEON
OF ALEXANDRIA.

** Our conviction as to the all-importance of rectifying universal Chronology grows upon us as our studies progress into its harmonized fields, and we presume that those who are lending us their aid and encouragement appreciate the fact quite as much as we do. We are satisfied that ninety-nine per cent of the confusion as to the fulfillment of such prophecies as have clearly run out comes from the non-recognition of any final standard of appeal. The modern library gives forth a perfect Babel of discordant speech in these premises, and we need not wonder that those who have gone to it to find out the facts have come away with much the feeling one has on leaving a Stock Exchange at the height of some widespread panic.

** It is on this account that we persist in our determination, by every means at our command, to rivet History to the Standard Scale of Time, which we have at last discovered. For though its authority is already sufficiently established in the minds of those who have actually followed our investigations, it is proper to subject the results to every further crucial test that may be suggested out of the ancient and authentic records themselves, so as to win to our support such ripe and recognized scholarship as may be independent enough to investigate, and, when convinced, assist us in the remaining task of enforcing its permanent introduction into the text-books, and its speedy acceptance at the hands of the teachers. We claim to be possessors of a certain amount of chronological knowledge rather than mere professors thereof, and this by virtue of holding a Scale that is capable of detecting Truth by measure, weight and number, and in a manner calculated to satisfy any well-balanced and unprejudiced mind.

** In the present Leaflet, therefore, we shall aim to increase our craftsmen's confidence in the Chronological Tool placed in their hands. We wish to show, by a few special examples, that it will measure Time without error, and that its articulations fit the most complicated chronological fragments

to be found in History. Take, for instance, the Olympiads shown on the Measure. Their adjustment to the Modern Scales of Time also shown thereon will afford us an opportunity of judging whether our metron compasses their correct emplacement, and actually connects us with the first Olympiad by an unbroken sequence. If so, then, by means of its own articulations, it is manifest that we can adjust to the Modern Scales reversed, whatsoever of Greek and related History is connected to the Olympic Scale by specific chronological references found in the contemporary ancient writers.

* * Mr. Page has shown conclusively that "all our (accepted) dates derived from the Olympic years are one year late; and in ancient times (that is, before Christ) they should commence in the Summer of Roman leap years, as the Chronologer, Africanus, and all other ancient writers, properly understood, say that they did. This correction alone is invaluable to the Chronologer and Historian," and has been realized by the Harmonized Scale, as may be seen by consulting Study Number Ten, page 84, where CLXXXIV. Olympiad begins in the Summer of 709 A. U. C., which was in a leap year.* Let us now come down to modern times. The same rule should apply: for instance, 1896 A. D. is a Julian leap year, and its July new moon should have the *Stadium* mark, if the Olympiads were still employed, just because it does fall in a leap year! And here we may refer to an interesting confirmation of the matter.

* * The coming proposed reinauguration of the Olympic Games was first suggested by Baron De Coubertin, and the date selected for this resumption was officially determined with the assistance of many influential and learned men of nearly every civilized country, at an international congress held last May (1894) in Paris. It was then determined to renew the Olympiads as international contests at regular intervals of four years, the first one to be held at Athens, in 1896, the second in Paris, in 1900, on the occasion of the great Peace exhibition with which it is proposed to introduce the new century (or if the date means anything, we should rather say to close the old one, for 1900 throughout is in the 19th century and not the 20th).

* * By glancing at page 278, Study Number Fifteen, it will be seen that the July moon of 1896 falls in 6609 of the Julian Period, and the question for us to determine, in addition to the Leap year determination just referred to, is whether that is the proper

* To wit: in 45 B. C., or in the 1st Julian year. Cæsar's intention was evidently to fix the Roman leap year to the Greek *Stadium* year, for very obvious chronological reasons. The failure to realize this at first, because of his sudden taking off and the subsequent misunderstanding of his system, is neither here nor there; the purpose was ultimately obtained, *i. e.*, from 4 A. D. onwards, and was not lost so long as the Olympic Scale was a living one.

place for a Stadium on the Olympic Scale produced down thereto. To settle this, refer to Study Number Ten, page 11, where it will be seen that the 1st Olympiad began in July 3937 of the Julian Period. Hence, $6609 - 3937 = 2672$ years, which is 668×4 . Therefore, the 2672d year of Olympia, or the 4th year of the DCLXVIII. Olympiad ends in July 6609, *i. e.*, in July of 1896 A. D., and the Stadium of the DCLXIX. Olympiad properly falls in that year agreeably to the Harmonized Scale of Time. This is verified in detail by noting that from July of 777 B. C. (page 11, Study Number Ten) to July of B. C. 1 (page 88, Study Number Ten) is 776 years, or 194 Olympiads, and from July of B. C. 1, to July of 1896 A. D., is 1896 years, or 474 Olympiads. Hence, $776 + 1896 = 2672$ years, or $194 + 474 = 668$ Olympiads, as above determined. It will therefore be seen that the results arrived at by us some years before the late Olympic Congress, and actually published (Sept. 22, 1893) in Study Number Ten, the year before that congress was even convened, obtains independent endorsement from the special canvas made by it in these premises, and the uninformed reader may safely take it for granted that the unanimity with which the same result is reached is a guarantee that the result is right; or at any rate, may know that our own contention is not a novel and unfounded one, but one that is based upon and agreeable to the best data in the premises. Our emplacement of the Olympiads, therefore, against the B. C. and A. D. Scale, is correct from beginning to end. But it disagrees with the emplacement found in the current text books and generally cited in modern histories of ancient matters, for these almost universally adhere to the July of 776 B. C. instead of 777 B. C. as the date of the Stadium of Corœbus, without reference to the results obtained by distinguished specialists in Chronology and Greek history.

* * It is presumed that this perpetuation of error has come, not so much from ignorance of the corrected determination of the date, as from a lack of independence in the premises. As the whole library of accepted Chronology is written in the terms of a displaced scale, conservatism has outweighed accuracy, and the dread of book-failure, through adopting an odd basis of reckoning, has conspired hitherto against its introduction into any extended system of Universal History.

* * As for ourselves, we have taken the chronological bull by its real horns, and as we have prosecuted the matter in the same spirit in every other department of Chronology, and brought the scale from the dawn of time down to the end of the Biblical Canon, and hope to bring it down to our own current dates, we are already well out of the woods, and can congratulate ourselves on possessing an unbroken chain that will guide

others back through their labyrinth without any danger of losing their way.

* * As a result we can now measure Time with confidence, because we have a Scale which has been purified in the fire of accuracy, and has withstood the crucial tests of final criticism. And we contend that Chronological Prophecy cannot be safely studied by wise men and reverent men with any other kind of a tool. That it has been butchered and blasphemed by fools armed with force, and false measures, we admit, but without exception they have had their pains for their folly. The true facts have always scorned their detection, and their deductions have never failed to bring their labors to derision.

* * But the great trouble has been that their failures have brought Chronological Prophecy itself, and its legitimate study into disrepute, for the commonality of men, finding history written on a scale that was not known to be erroneous, and perceiving that these jobbers and jugglers with sacred things merely continued to break the record of perpetual failure by forcing the prophets to agree with their erroneous premises, without ability to bring them out justified, have come to the conclusion either that the Seers were without inspiration, or else that their visions are indeterminate and hopeless of solution! This was a most natural mistake for the simple minded to make, but it was not creditable to the learned that it went unchallenged. But as a result of the fact these jugglers with Chronology have failed to detect even the times and seasons of the First Advent, how pray shall they hope to understand those of the Second? Their very foundations are out of place, and in the sand, how shall their Babel of sun-burned brick, cemented with the slime of their own vain imaginations, continue as a tower of strength and land them even at the threshold of the times and seasons of the kingdom they pretend to seek, and even to see coming?

* * It will not come, it cannot come, *upon their lines!* It would be derogatory to mere human foresight, to say naught of inspiration, to have it fulfill mere vaporings and sickly cant, based upon false history, concocted out of misplaced facts, bereft of all philosophy, and wrenched away from the very witnesses they have themselves introduced into the court of human judgment.

* * The fact is, there is no better evidence of the death of faith at the very roots, than the spectacle of a house as divided as the so-called Advent house is to-day upon the fundamental historical premises which are essential to any proper understanding of the prophets, except it be the contempt with which by common consent most all of its branches have condemned,

or ignored, and that without specific disproof, the mass of adjusted testimony we ourselves have heaped up in favor of facts they did not dream of, and even now do not wish to believe.

* * Some of these people strain out a gnat in order to save the Jewish Sabbath, not rightly discerning its purpose, pre-cincts or fulfillment, and swallow a camel in order to retain the fiction of a Friday crucifixion not discerning the unthinkable mathematics it involves. Hosts of them separate what God has joined together, and literally fire half of the 70th week of Daniel way down even over our own heads and more than 1881 years from its specific and finished historic connections. Most of them ignore the literal promises to Israel altogether by a convenient method of arbitrarily spiritualizing away whatsoever antagonizes their own private interpretations of the Scriptures, and in the very face of conditions which demonstrate the beginnings of Judah's literal restoration can see no future for an earthly Zion, albeit the very secret of all the Scriptures lurks therein. Here an ignorant group handles, as if it were mere child's play, the sayings of Paul which were hard even for Peter to understand, and there another makes blundering difficulty over historico-prophetic statements so plain that a wayfarer need not err therein. And in the meantime the nominal church, sinking deeper daily into the slough of mere formalism does not tolerate the topic of the Second Advent any more seriously than the Second Adventists do that of the Second Return of Judah to Palestine, nor see at all that it must be under Israel's coöperation. Verily honors are easy, and dishonors heavy, upon all concerned, and the Thief himself is at the door.

* * But to return to our discussion of the current Olympic Scale. * * It is misplaced even in the American Nautical Almanac, which follows the current emplacement rather than the facts. For instance, in the edition for next year we read as follows: "The year 1896, which comprises the latter part of the 120th and the beginning of the 121st year of the Independence of the United States of America, corresponds to 2672 of the Olympiads, or the fourth year of the DCLXVIII. Olympiad, commencing in July, 1896, if we fix the era of the Olympiads at 775½ years before Christ, or near the beginning of July of the year 3938 of the Julian Period."

This, it will be noticed, is one year lower than we have found it necessary to locate it, with the subsequent concurrence of the late Olympic Congress, for it necessarily began in 3937 J.P., or 776½ years before January 1st, 1 A.D.* However, to

* In order to fetch the first Julian leap year to the *Stadium* year, and hold it there forever,

offset so high an authority as Professor Newcomb, we feel called upon to introduce another witness in the premises, the highest one there is, and one who was as familiar with the Olympic Scale as Professor Newcomb is with that of American Independence itself, and one who could not and would not have ignored the fact that the fourth year of an Olympiad must end in a Julian leap year, and therefore that the July of 1896 cannot fall at the *beginning* of a fourth year of Olympia, as stated in the Nautical Almanac, but must fall at the *end* of a fourth year so as to comprehend the *Stadium*!

* * It is admitted on all hands that Censorinus wrote his celebrated chronological treatise *De Die Natilæ* in 238 A.D. In it he says as follows: "The present year, whose name and title is that of the consulship of Ulpian and Pontianus, is from the first Olympiad the 1014th, reckoning from the Summer, at which time of the year the Olympic games are celebrated; but from the foundation of Rome it is the 991st; but this is from the Palilia (April 21st) from which these years (*ab urbe condita*) are reckoned. But of those years which are called the Julian years it is the 283d, reckoning from the Kalends of January, from which day of the year Julius Cæsar ordered the beginning of the year to be reckoned." These data are sufficient for our purpose at present; let us examine them critically with a view to prosecute the determination as to whether our own Scale or that of the Nautical Almanac is correct in the emplacement of the Olympiads.

In the first place, no one disputes that the 1st Julian year was 45 B.C. throughout. Hence 45 of the 283 years referred to by Censorinus preceded the Christian Era, and the 283d Julian year was therefore $283 - 45 = 238$ A.D., as all likewise admit. But 1 A.D. began in 753 A.U.C. (see page 88, Study Number Ten), and ended in 754 A.U.C.; therefore 238 A.D. must have begun in 990 and ended in 991 A.U.C. ($753 + 238 = 991$), as Censorinus implies. But 1 A.D. began in 777 Olymp. if we are right (see page 88, Study Number Ten); then by the same reasoning 238 A.D. began in 1014 and ended in 1015 Olymp. ($777 + 238 = 1015$). Therefore, 238 A.D. was the 283d Julian year, and overlapped parts of 991 A.U.C. and 1014 Olymp., as may be seen by turning to page 112, Study Number Ten. The Harmonized Scale of Time thus agrees with Censorinus, as we shall proceed to show by further citations.

* * Continuing our study of the chronological fragment of Censorinus, he goes on to say: "But of those years which are called the Augustan, it is the 265th, reckoning also from the Kalends of January of that year, in which, upon the 16th of the Kalends of February (Feb. 15), the son of Divus Julius

Cæsar was saluted Emperor and Augustus, on the motion of Numatius Plancus, by the Senate and the rest of the citizens, in his own VII. consulship, and that of M. Vipsanus Agrippa" (III.).

This requires a little explanation, for here the language of Censorinus is somewhat involved as to a clear statement of the facts. Octavianus was saluted Emperor and Augustus in his VII. consulate, on Feb. 15, 28 B.C. (720 Nab.) but the Title as such dates officially from the succeeding August 29, which was his favorite date, whereas the Era of Augustus itself began not to be reckoned for still another year, but from the same date of the month, to wit, from Aug. 29th, 27 B.C.* However, as Censorinus dates the giving of the Title from the January 1st of Augustus' VII. consulate, which was 28 B.C., his Era of Augustus, which depended on the Title, would follow the same system and run with 27 B.C. throughout as its first year; hence, the 265th would run with 238 A.D. throughout ($27 + 238 = 265$) for it cannot be contended that we must count rigidly from January 1st, 28 B.C., as in that case the 265th year would end with 237 A.D. ($28 + 237 = 265$) and thus end before the year 991 A.U.C. began, and which he has included in his emplacement! It is therefore manifest that Censorinus vaguely implies that the salutation preceded the real Era of Augustus by 1 year, and that the latter measures from 27 B.C. to 238 A.D. inclusive, or to include the consulship of Ulpian and Pontianus already referred to. That this construction is correct will follow from the additional considerations now to be submitted, and supported with further testimony taken from Censorinus, after a few preliminary explanations which will facilitate its appreciation.

* * The Battle of Actium occurred on September 2d, in the 717th year of the vague Nabonassan Era, which vague year itself began on August 31st, 32 B.C. These vague Nabonassan years began their 1st of Thoth 1 day earlier every 4 years down the Scale, hence, for them to recede to June 25th, on which the first of Thoth fell, in the 986th vague year of Nabonassar, requires 67 days or $4 \times 67 = 268$ years.

But, if 717 Nab. is the first of such a group, 984 Nab. will be the 268th or the 1st year which had June 25th as its 1st of Thoth, 985 Nab. will be the 2d, and 986 will be the third. Hence, 986 Nab. will be the 270th year after the Battle of Actium, the 269th after the death of Antony and Cleopatra, and the 268th from the beginning of the Egypto-Nabonassan Era of Actiac, which is exactly what Censorinus says, for, continuing his enumeration of coincident cycles, he remarks, "But the Egyptians, who two years before [to wit, in 719 Nab. or 2

* That is, 721 A.U.C.

years before 721 Nab.] had been reduced [by the adoption of the Era of Actiac] under the dominion of the Roman people, reckon 268 Augustan years [*i. e.* on their Actiac Era]; for by the Egyptians, in like manner as by ourselves, certain years are recorded, and they call their era the Era of Nabonnagarius, and their years are calculated from the first year of his reign, of which the present is the 986th." Let the reader now turn to page 112, Study Number Ten, and make a square in the right hand margin of the page to correspond to this vague Nabonassan year. It should be drawn the same apparent size as the others, and overlap from June 25th, 238 A.D. to June 25th 239 A.D., and be marked "*vague* 986 Nab." it being the 3d of the group that have their 1st of Thoth on June 25th.

* * Again, Censorinus says: "The Philippic years also are used among them (*i. e.*, the Egyptians) and are calculated from the death of Alexander the Great [323 B.C., but on Ptolemy's canon, in so far as the Philipics are concerned, reckoned back from the 1st of Thoth of the then current Nabonassan year 425 Nab., which began Nov. 12th, 324 B.C.; see page 56, Study Number Ten], and from thence produced to and through this year (*et ad hucusque perducti*) 562 years are running out (*annos DLXII. consumant*)." To wit: to 425 Nab. taken as 1 (*i. e.*, inclusive) add 561 and we obtain 986 Nab. which is therefore 562 then running on the Nabonassan scale, for Censorinus continues: "But the beginnings of these years are always reckoned from the 1st day of that month which is called by the Egyptians Thoth, which happened this year upon the 7th of the Kalends of July (June 25th): for a hundred years ago *from* the present year of the consulship of Ulpian and Brutian* the same (Thoth 1st) fell upon the 12th of the Kalends of August (July 21st)† on which day Canicular regularly‡ rises in Egypt." Censorinus now goes on to clinch this unique specimen of Chronological analysis as follows: "*Quare*, from whence, *etiam scire licet*, it is also permitted us to know, *anni illius magni*, of this great year (*qui ut supra dictum est*, which, as it is above stated, *Solaris*, the Heliacal, *et canicularis*, and the Canicular, *et trieteris*, and the Trieterian,

* That is, the one hundredth year now referred to begins at, and reckons forward "from" June 25th in this particular consulate of 238 A.D., a very important chronological point to be observed and harmonized in this concert of elements.

† Hence the first year of the century here referred to, began on July 21st, 139 A.D., so the hundred years are to be reckoned on the vague Nabonassan Scale *from* Thoth 1st, 887 Nab. (July 21st, 139 A.D.) and *to* Thoth 1st, 987 Nab. (June 25th, 239 A.D.).

‡ This fixes the Heliacal rising of the Dog Star in so far as the 1460 Solar year Cycle of Sirius (1461 vague Nabonassan years) is concerned. Hence the Canicular Cycle which ended on July 21st, 139 A.D. must have begun 1460 Solar years before, or on July 21st, 1322 B.C., *i. e.*, 2677 A.M., which also was the date of Menophres according to Theon Alexandrinus as we shall see.

vocatur, is called), *nunc agi vertentem annum centissimum*, the revolving one hundredth year, to be now current."

* * Now, since the earliest July New Moon of 238 A.D. fell *circa* July 1st, the Olympiad year referred to by Censorinus as No. 1014 must have ended there, or else *circa* July 30th, which was its other new moon, and as the vague Nabonassan year in which he also places himself (986 Nab.) began earlier, on June 25th for its Thoth 1st, Censorinus must have been writing either, at the earliest, in the week comprised between June 25th and July 1st inclusive, or, at the latest, in the five weeks comprised between June 25th and July 30th, 238 A.D.; for as the Scale was not set to fit Censorinus, but depends primarily upon independent astronomical conditions (see Page's New Light from Old Eclipses, pages 5, 6, 28-36), and agrees with a host of other miscellaneous references adown the whole canon of authentic Secular History, it is impossible that the Olympic year 1014 should begin rather than end at either one or the other of these particular July New Moons of 238 A.D. The leap-year condition of a *Stadium* year requires that the third year of an Olympic *Quad* should begin there, so as to end the *quad* in the 72d Julian leap year, to wit, 240 A.D.

In other words, we cite Censorinus to show that every element of his incomparably valuable chronological fragment fits the Harmonized Scale of Time, as we have been forced to write it, quite as well as the common interpretation, which places the Scale of Olympic years one year further down the stream than we do. Hence, by virtue of the overlaps in the years concerned, we do not lose the support of his valuable testimony, as some might see fit to contend, but rather do we add significance to the closeness of his analysis. The cart is too often put before the horse; the Scale of Time does not *depend* upon Censorinus, but when determined from the consensus of history, Censorinus must be found to fit it. The 100th year of the Canicular had "just begun," on June 25th, when Censorinus wrote; the 1014th year of Olympia was just about to end, either on June 30th, July 1st, or at latest on July 30-31st; the 991st year of Rome had been running since April 21st, the Consulate of Ulpian since January 1st. This was the current 265th year of the Era of Augustus, if we reckon along the Julian Scale; but if we hold rigidly to the years of his title (conferred on February 15th, 28 A.D.), and which may be measured from the succeeding August 29th, 28 A.D. (where the Thoth 1st of the corrected Nabonassan years was finally crystallized by him for era purposes in 27 A.D.), we find that the 265th year would run out on August 29th, 238 A.D.* The fact is, the concert of all these chronological

* 238 A.D. was the 266th year of the Title "Augustus."

elements given by Censorinus (even if they stood alone, and were our sole means of fixing the Scale itself), tends pointedly to the lifting of the beginning of 1014 Olymp. into the Summer of 237 A.D., and to an attachment of the 1st of Thoth, of the 100th Canicular year, to June 25th, 238 A.D., and affords bold circumstantial evidence in favor of the fact which is already and otherwise sufficiently determined.

[*This subject will be concluded in another Leaflet.*]

AN EXCELLENT CORRECTION.*

“WASHINGTON, D. C., MARCH 13TH, 1895.

“*My Dear Professor Totten*:—I have enjoyed exceedingly the last two Studies, and am reading them carefully, page by page. There is one matter in Study Number Fourteen, page 168, to which I wish to call your attention, as we are all interested in having the Studies as nearly perfect as possible, and I know you welcome criticism and suggestion.

“You state under the date of Tuesday, March 16th, Nisan 2d, ‘John again saw Jesus, and said to two of his own disciples who stood near, “Behold the Lamb of God!” and they followed him (John i. 35-51). All this occurred at Bethabara (the Place of Passage, or Fording Place), beyond Jordan.’ Again, under Wednesday, March 17th, Nisan 3d, ‘The marriage at Cana of Galilee took place; and then and there did Jesus make a public beginning of miracles.’

“Upon turning to the map, the distance by the existing roads, which doubtless follow the old, from the Fording Place to Cana, is from 60 to 80 miles, and your transition is too rapid. Not to disarrange the date of the marriage at Cana from the date in question, made it necessary for me to throw back your daily events upon the calendar, at least enough to allow for the time consumed in the journey, which I did with the following very interesting result, which I humbly submit for your approval:

“28 A.D. (leap year).

“Adar 14th; Saturday, February 28th. Feast of Purim.

“ 15th; Sunday, “ 29th. do.

“ 26th; Thursday, March 11th. The coming of the Pharisees from Jerusalem to John the Baptist, at Bethabara, asking, ‘Who art thou?’ (John i. 19-28).

* See pages 167-168, Study Number Fourteen, and alter the matter found under the sub-heads, “A Period of Rest” and “The Sacred Year Begins,” to suit the further studies of Mr. Tulloch, whose critical emendations are accepted by us. C.A.L.T.

“Adar 27th; Friday, March 12th. The next day John seeth Jesus coming, and said, ‘Behold the Lamb of God!’ (John i. 29-34).

“ 28th; Saturday, March 13th. Again, the next day after, John stood with two of his disciples (St. Andrew and St. John), and said as he beheld Jesus, ‘Behold the Lamb of God!’ The two followed him to his dwelling place and abode with him from the tenth hour, *it being the Sabbath* (John i. 35-39).

“ 29th; Sunday, March 14th. The day following, Jesus would go forth to Galilee (John i. 43). Last day of the Sacred Year; first day of the week; passing away of the old; going forth of the new; Era of the Prophets closing; coming of the Gospel Era.

“Nisan 1st; Monday, March 15th. First day of the new Sacred Year. Christ on the road to Cana of Galilee.

“ 2d; Tuesday, March 16th. Anniversary of the Annunciation. Jesus and the Blessed Virgin Mary meet at Cana.

“ 3d; Wednesday, March 17th. Marriage at Cana, etc.

“You will note this leaves ample time for the journey; follows the order indicated in St. John’s Gospel; explains why the two disciples of John abode with Jesus from the tenth hour, both of which are so explicitly mentioned, otherwise without apparent reason, the calendar making the day to fall upon a Sabbath, and giving another proof of its accuracy; also calling attention to the Anniversary of the Annunciation. These points seem too good to be lost.

“Hoping that matters are running a little more hopefully, I remain very sincerely yours, “SEYMOUR W. TULLOCH.”

ANOTHER INTERESTING CORRECTION.*

“ZANESVILLE, O., MARCH 4th, 1895.

“Prof. C. A. L. Totten, M.A., New Haven, Conn.:

“MY DEAR SIR:—Yesterday, while reading News Leaflet for February, 1894, at page 10 thereof, under the caption “The Conversion of Saul,” I notice the time at which you place the restoration of sight, viz: “Sunday evening.” If by “evening” you intend after midday shall be understood, or after 3:00 p.m.,

* See page 10, February Leaflet, 1894; in line 28, change “eve” to “*midday*,” compare Acts ix. 9, and xxii. 6-16; also in line 32, change “evening” to “*noon*.” Also examine page 24, lines 35-46, as to the significance of the matter treated by Mr. Merston. Whether Paul became Saul at his baptism or not, the formal use of the name begins at a subsequent date, but the point is well taken as one for further study.

will you not make the period of his blindness cover more than the "3" typical "days"? "About midday," he says he experienced the visitation, *i. e.*, ± 12 m.—by how much? Three days thereafter, Annanias was sent to, and baptised him, restoring his sight, etc., and as I believe, changed the initial letter of his name from $\overset{60}{\text{D}}$ to $\overset{80}{\text{D}}$, thereby giving to his new

name, Paul, the wonderful numeric significance which attaches to it. More than two years ago I was so impressed by this mystical meaning that I set to work, and ran it down to the following result, to wit:

“‘SAUL CALLED ALSO PAUL.’

“*Why?* The Scripture is silent beyond the words of this caption. Is there, then, a plausible reason? Let us see:

$\overset{30}{\text{S}} \overset{6}{\text{I}} \overset{1}{\text{N}} \overset{60}{\text{D}}$ was his circumcision name, bestowed when he received the rite of Abraham, at the age of 8 (?) days. $\overset{30}{\text{S}} \overset{6}{\text{I}} \overset{1}{\text{N}} \overset{80}{\text{D}}$

was his Christian name, given (?) when ‘born again,’ at midday of the 3d day of his blindness, in Damascus, at the hand of Annanias (*vide* Saul of Tarsus). Inasmuch as The Acts afford no light on this, suppose we inquire elsewhere, and after this method, to wit:

$$\begin{array}{rcl} \overset{30}{\text{S}} + \overset{6}{\text{I}} + \overset{1}{\text{N}} + \overset{60}{\text{D}} & = & 97. \\ \overset{30}{\text{S}} + \overset{6}{\text{I}} + \overset{1}{\text{N}} + \overset{60}{\text{D}} & = & 97. \\ \overset{30}{\text{S}} + \overset{6}{\text{I}} + \overset{1}{\text{N}} + \overset{60}{\text{D}} & = & 97. \end{array}$$

“Substituting $\overset{80}{\text{D}}$ for $\overset{60}{\text{D}}$ was equivalent to *augmenting the*

co-efficient of the initial by 1, and diminishing its exponent by 1; so that, whereas, if you will, Saul’s 2^3 co-efficient was changed to Paul’s 3^2 , or *one less* than the Master’s, to wit: 3^3 ! In other phrase, ‘being born again of water,’ augmented his *co-efficient* to equal the *Master’s*, but *diminished* his exponent to *1 less* than his. That this is not putting the case ‘too curiously,’ let it stand, while we look at the digital aspect, or, more correctly, the numeric values of each name summed:

“The sum of Saul’s, $30 + 6 + 1 + 60 = 97$.

“The sum of Paul’s, $30 + 6 + 1 + 80 = 117$.

“97 is indivisible, without remainder, except by itself; 117 is divisible by 3, 3^2 , 13, 39, and by itself, without remainder, whose quotients will correspond to the inverted order of the divisors just given. Now, Paul was the 13th apostle; he wrote, or dictated, 13 epistles, every one of which begins its salutation, ‘Paul, an Apostle of Jesus Christ’; ‘five times received I’ (40

— 1 =),³⁹ 'stripes'; *thrice* beaten with rods'; 'once' (117÷117) 'stoned'; '*thrice* suffered shipwreck'; 'a night and a day have I been in the deep,' etc. (II. Cor. xi. 24-25).

"These words were written to Corinthians; what special interest could *they* have had in such a detailed personal statement as this, for which he, Paul, excuses himself on the ground of 'boasting'? They were not all Desdemonas, to love him 'for the dangers he had passed,' nor does it appear that they were more heedful of his teaching after this recital of his trials and experiences. Why he made the recital, I do not pretend to know, but will venture to suggest that he was *not ignorant* of the significance attached to the numeric augment resulting from the change of the first letter of his name, as already shown; and that he had traced, and was then tracing in his mind, the results derivable therefrom, already given.

"Besides this, I am not inclined to believe he received the name of Paul in a haphazard manner, or as a cast-off, second-hand, nick-name. He had no need to. Further, had he so received it, he would never have dignified a nick-name by placing it at the beginning of 13 apostolic salutations!

"I am rather inclined to believe that he was proud of, nay, gloried in it, in that it was *a sign to all* that he had received an *augment-spiritual* to his co-efficient, his exponent being by the same amount diminished, whereby to fit him for and Apostle, instead of a persecutor of the Master. Involution was diminished, that evolution might increase the glory of his service. I am inclined to believe, this is the mystical reason for changing Saul to Paul; that it was so changed when he was 'born again of water' in Damascus, at noon-day of the third day of his blindness, at the hand of Annanias, who also gave him the *reason for* and *significance of* that change; after the manner that Christ changed Simon to Peter, giving him his reason for so doing (Simon and Peter treated after the manner of Saul and Paul, yield similarly significant results).

* * * * *

"Moreover, I am of opinion that Paul's 'thorn in the flesh,' which remained with him, was an affection of his eyes of a lachrymose character,* which will suggest an explanation for his statement in Acts xxiii. 4, 5, and which were otherwise difficult to explain.

"Very sincerely yours,

"R. S. MERSHON."

* A contemporary secular journal quotes and comments as follows:

"Mr. Paul Bourget, the celebrated French author, says of our game of foot ball: 'It is a terrible game, which by itself

* One cannot but see dimly through a tear!

would suffice to indicate the differences between the Anglo-Saxon and the Latin world—a game of young bull-dogs brought up to bite, to rush upon the quarry, a game fit for a race made for wild attack, for violent defence, for implacable conquests and struggles even to extermination.

“Well, that’s the game the Anglo-Saxon has been playing from the infancy of his race. It has been and is a race of ‘implacable conquests and struggles,’ and such it will continue to be to the end. That end must and will be the Anglo-Saxonizing of the world. This human bull-dog race shows it in its spirits, its laws, its conquests, its onward march, and we hope the game of foot ball will go on and the race will march on.”

One can add little to this, except the remark, so do we! and so we set forth our hopes in Study Number One. We must admit the facts as well as the prophecies into our philosophy, and the prophecies as well as the facts! The facts were foreseen of old, the prophecies were set to anticipate them; we do not believe that the plan of the ages was fixed so much as foreseen, for we believe in the moral agency of the human race as a fundamental concept, and this demands a mathematical admission of human free will, pure and simple, and as a reflex of God’s own free will. If one is *fair* to this proposition, he must admit that God foresaw the end before the beginning, and was satisfied that the train of events was worth setting in order, in view of that foreseen end, rather than that He made the universe at haphazard, or under duress of any necessity as to forcing the issue. The means to this end constitute the plan of the ages, which apparently have but just begun, in so far as the human race is itself concerned. We look upon “Israel as a mere battle axe, a seal ring as it were, a tool with which to hew, seal, and make others. It was a chosen race, and one chosen wisely, out of all the races, but on this very account it is a responsible race, a subordinate one, albeit head; but one peculiarly accountable, one undoubtedly foreseen as the best fitted of all others so to be so chosen, but chosen chiefly for their sakes, and as a means towards their betterment. The fact is the others are the *sought* ones. Thus, after all, we are merely chosen as a servant—Israel is a servant; the rest, the unchosen, set at meat, and are those ultimately ministered unto! as will be testified in due season. In that sense, Israel’s role is subordinate, albeit temporarily exalted, and the broad rule of the last first and the first last still holds, holds forever, and holds in a broader sense than we ourselves have hitherto admitted.

Of course, the Anglo-Saxon race of Israel is unconquerable, for it is the tool wherewith the rest are to be conquered. The tool must be of superior temper to make others. But for this

very reason, they, the others, are the end in view, and not it! Yet its end too, is to be honored, as one honors that by means of which in any operation he carves out a fortune. For instance, the hammer with which we nailed Study Number Six to the telegraph pole is honored by us and kept from further dishonor. Man's safest gift, if so be he follows it, is common sense—it must be an image, a likeness, of some divine student. Jesus Christ always appealed to the common sense of his generation. He argued just as men in the byways and hedges of life still argue. He scorned the subterfuges, the sophistries, and the dogmatic rulings of the scribes and pharisees, and doctors. He accepted the recognized premises, and won all his victories upon them. He anticipated the world's common sense, and wisely counted on it, and Paul Bourget and his American commentator, are plain demonstrations that he and the Prophets were superlatively wise. We could give dozens of references to the Scriptures that Paul Bourget, in the foregoing quotation, was blindly citing facts in proof of prophecy.

OPPOSING POINTS OF VIEW.

VIEW NUMBER ONE.*

* * A scholar, with whose name all of our readers are now familiar, writes as follows: "I have enjoyed a more careful reading of your very kind Xmas remembrance (Facts of Iron), and am more and more impressed with the exactitude of the chronologic proof presented therein, and the enormous amount of labor involved in its preparation. It is absolutely astounding; Facts of Gold, Silver, Copper, all of which I have, will surely compel the correction of the errors in the vulgar chronology of Scripture from Genesis to, and through, Revelations. There is no longer the shadow of excuse on the one hand, or escape on the other, for the responsibility involved in such confusion of times and seasons, and the misleading of earnest searchers after truth. A vitiated chronology of secular history tends to refer it to the legendary and mythical, and how shall sacred history escape under like conditions. Even now, as you are doubtless aware, the tendency is to refer portions of Old Testament history to Folk Lore. Confused Scripture chronology has accomplished more towards crystallizing the various shades of skepticism into open infidelity than any other agency. Men say, 'When did this thing come to pass?' If the exact date is not established, the query will be, 'Did it occur at all?' You

* The standpoint of this correspondent is the only one that is justifiable; this without reference to its affirmation or denial of our premises or conclusions; that is, it is founded on the undeniable right and duty of personal and reasonable examination, and so well grounded in Scriptural faith, hope and charity that it is fearless of error in exercising the right of search.

have accomplished a great work thus far, and I sincerely trust you may be enabled to continue it to its fullness."

VIEW NUMBER TWO.*

** Under the title of "Biblical Jack O' Lanterns," the editor of *The Sunday School Times*, of March 16th, 1895, and in answer to several honest queries from courteous correspondents, closes a supercilious editorial as follows: "When the editor is finally located *in an insane asylum*, and the Egyptian manuscripts referred to by the Californian reader (which are the fancy of a 'theosophic' romancer) are published in the columns of *The Sunday Times*, the new system of chronology invented by Professor Totten may be given in a foot-note. Meanwhile, the Bible—Old Testament and New—will be studied *as it stands established*, without any worry over its puzzling questions in *unimportant chronology*." (Italics our own.)

In the meantime, it strikes us to ask whether the luminous editor of this voluminous sheet of Sunday School Chronology has not already, by virtue of his very declaration, locked himself into an in-sane establishment, rather than come out in favor of broad and liberal study of the Bible as such, without any reference to so-called "established" opinions. By what authority, for instance, does he assume to pronounce the Chronology of the Bible unimportant, seeing that he himself has made its puzzling questions of Geography so prominent and interesting. Chronology and Geography have been termed the two eyes of History. Are not the ways of one unequal, who puts belladonna in one eye while he puts the other out?

It is our firm conviction that by such ungracious editorials as the foregoing, Mr. H. Clay Trumbull writes a bar sinister across his own escutcheon. They are unchristian barbarisms and boomerangs, and will do the cause of Truth, as such, no harm at all. Illiberality must come home to roost—the sooner the better—and if those who attempt to enforce gag-law are not ultimately hoisted by their own petard we have misunderstood the philosophy of even secular wisdom much more than Mr. Trumbull has the spirit, method and foundations of our own specific field of Biblical vindication.

If *The Sunday School Times* has no better data of defense for its defunct chronological premises than this, we counsel it to maintain a more discreet silence at all future seasons, lest it drive some of its more self-respecting patrons out on independent investigations.

*The standpoint of this teacher is identical with that of those who crucified Jesus Christ 1866 years ago, and is manifestly governed by the very same spirit. It rejects whatever militates against *the established interpretation*. It is not the true and conservative standpoint, but a masquerader therein, for the conservative and well balanced mind always investigates, and merely reserves its decision until all the evidence for both sides is summed up.

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