

“Anglo-Saxon Superiority.

Vide p. xxviii, Author's Preface.



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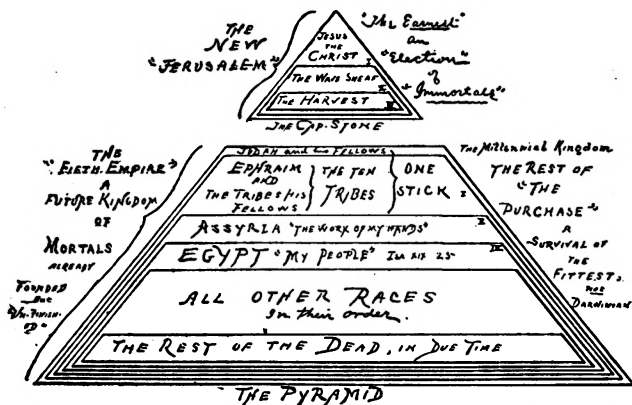
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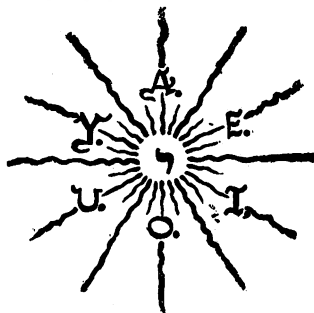
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WHAT HE BELIEVES.

A SWORN STATEMENT FROM PROFESSOR TOTTEN.

This is to certify that Professor C. A. L. Totten, entirely at his own instance, but personally and for reasons he deems to be exigent to him and to the cause he represents, has appeared before me, the undersigned Notary Public, to make due and solemn affidavit as to the truth in so far as he knows, of the following facts, and to the effect that he believes they concern him and the public at large, to wit, he says:

I have been so persistently misunderstood and misrepresented by the Press and the Pulpit of this country before the People thereof, as to the original aim and final results of my Studies upon historical, chronological and biblical matters, that I deem it to be only an act of common justice unto all concerned, that an explicit affirmation by me and unto them should be at least as widely circulated as the error itself. Upon the following facts I shall therefore state the truth in so far as it denies some of the more persistently published misstatements.

I was neither "dismissed from the Army because of my peculiar belief and public utterances," nor "forced" therefor "from the chair of Military Science and Tactics by the authorities of Yale University," nor are my ideas "peculiar" in the sense implied. My detail at that University ran its full course, and at its regular

expiration, against the express desire and advice both of my army, personal and family friends, but of my own free will and accord, I took a year's leave of absence with a view of ultimate resignation, and eventually did resign from the United States Army in order to prosecute the line of study and publication in which I had become involved and which I knew to be important.

As to my teachings, so-called, which are the result of a vast expenditure of time and money, I would further affirm that in their broadest sense they tend merely to confirm and to reduce to a more explicit form of accuracy most of the orthodox contentions upon similar lines of such men as Sir Isaac Newton, Archbishop Ussher, General (Chinese) Gordon, Bishop Whipple, Dr. Bickersteth, Martin Luther, John Bunyan, *et al.* of the old school Protestant worthies in general, all of whom are my own predecessors along just such lines of study as those to which I have devoted myself.

To be explicit: I believe in the Bible as written and for the purpose written (but not necessarily as translated and for the purpose translated, wheresoever direct reference to the original text shows the translation to be manifestly tainted by *ex parte* dogmas, or sectarian pre-judgment). As to its chronology, the exact determination of which is so essential to any fair test of its inspirational authority through a demonstration of the specific fulfillment of prophecy, I am satisfied that I have invented accurate tools and discovered strictly scientific methods of induction that have never before been employed by any of my predecessors, and that (naturally!) by their very use, I have discovered data, facts and a harmony of such astonishing importance as not only to warrant, but as it were, necessitate, the attitude I have assumed before the world.

Whether it is true or false, therefore, I believe that the Bible is certainly committed to that system of chronology to which (upon their harmony) all of its chronological references shall be found to lend themselves. It is this system that I have studiously put myself to determine, and have determined, and I have quite as studiously put myself to see whether this harmonized Biblical System accords with the uninspired records of History; and this, too, I have discovered to be the case—to the vindication of the Bible.

Now had I a thousand lives at my command, and as many multi-fortunes, I would unhesitatingly devote them at once to the labor of spreading the immediate knowledge of these facts and conclusions with their copious proof, and the fact that a goodly body of earnest men and women, scattered all over the world, who have actually read the bulk of what I have published, have in a similar spirit backed me up to the extent of their own means in the prosecution of this work, is a sufficeint guarantee that such as have examined the case (and who so condemneth a matter without verification is certainly unjust) are as satisfied as I am that we are in the main absolutely right, and that the church at large is as absolutely wrong in the collateral premises.

I am equally sure that the end of all this labor will justify the body of my contentions, and show that no sacrifice whatsoever would have been too great for their proper presentation now in these latter days, to my neighbors.

In the meantime I do not believe, and do not teach, that "The end of the world is at hand" as moderns understand the term, or that "the world is to end," as such, either "in 1899," or at any future specified period. I

do, however, believe and teach, having found it solemnly set forth in the Scriptures, that we are hastening toward what is known therein as "the end of the Gentile Age." Upon this, with some difference (but to the same "general end" of the contention) I hold ideas quite similar with those maintained by the Reformers, and by such men as H. Grattan Guinness, the late Doctor Gordon of Boston, Mr. Moody, and innumerable others who are not at all criticized therefor.

The Jewish age, or that of the Law and the Prophets, ended with John the Baptist, with "*an overlap*" that extended to the destruction of the city and the scattering of the Jews at the end of "*that generation*"; but this did not involve the end of the world, nor of human life as it now exists: and in a similar manner, though the crisis will be more acute, I do not believe that the coming transition into the age of restoration (to wit, of Judah, Judea and Jerusalem, and of the downfall of that policy which has extended over human government ever since the time of Nebuchadnezzar) will involve the end of the world, but rather will initiate a progress into better conditions enforced upon and for the sake of all mankind to whom the Gospel has not yet brought aught but a sword, and certainly has never been a realized "Peace on Earth, Good Will towards Men." What such men as Bellamy have looked forward to as "through a glass darkly," I have found to be clearly reflected in the sure word of Prophecy—it is the point of view, and mine is old-fashioned, but I am not "out of print."

In the intermediate days now ending, man having sown to the wind, has prepared for himself a harvest that will be gathered in the whirlwind that all thoughtful men perceive is near. The Upset Seasons of these

latter days, Seismic, Cyclonic, Unusual, are significant "signs" of other things to come, and I believe that only through a period of broadcast confusion and disaster in every department of human experience, and as upon a woman in travail, is the better period to be ushered in.

I believe and teach that we (1896 to 1902 A.D.) are in the appointed period or Week of Years that terminates with the aforeordained 2,520 years, measured from Nebuchadnezzar's era (625 to 618 B.C.), and that it also ends with that of 1,260 years from its bisection at the Career of Calif Omar and his successor (635 to 642 A.D.). In this 7-year terminal period, or time of the end, and at the end of it, I look for an advance for mortal humanity as such, with perhaps some astonishing evidences of immortality for a few, as promised in Holy writ. This will come about through the methods ordained of old. I am not specifying the details here, having gone fully into them and commented thereupon at ample length in my much disregarded works; so it is sufficient merely to say that I look for both natural and supernatural agencies to work together so as to fetch about those ends. False institutions will collapse from having come unto their full; better ones will succeed, while the world and its generations and its people and tongues—ample remnants here and there, yea, and whole bodies and nations elsewhere—will move on and into the Golden Age, or into the Millennium, by which name it is best known to Christians.

That age, I believe, will compass the *seventh* "thousand-years" of that "v." of thousands of years measured from Adam—in the terminal of whose sixth "day" or sixth thousand years we now live. Let it be understood here, that I am not talking of the Astronomical age of the Universe, nor of the Geological age of

the World, but of the Chronological age of "this generation" in its relation to that of the first man Adam, from whom we descend according to the Biblical Chronology of the Genealogies as written, and behind which I do not pretend to go; nor do I dispute them at all for I have verified them and know whereof I bear witness—that they are true!

I have no doubt but that much, if not the bulk of all this transition will be effected upon the ground plane of human experience; through wars, or rather through a universal war the like of which has *never* before been experienced by man—(and he is getting ready for it fast!)—accompanied by a crisis of internal confusion equally abnormal everywhere and in every nation. But I also firmly believe that the grandest element of it all, whether it shall come at the beginning, at the middle, or at the end of this transition period (and be it long or short) will be the Second Advent of the Messiah, at God's own appointed time, whose "day and hour", of course, *I do not know*, and do not pretend to specify, although I have legitimately studied *to know* of its "year"—"by books"—just as Daniel did to know of and as to those times and seasons mentioned by his predecessors that concerned his own (which was the initial) age, and from which initial age all these things that concern us are to be measured, expected and prepared for, by such as "watch" and do not slothfully maintain that their Lord "delayeth His coming," or deny that he is coming at all.

The signs of the times are sufficient for such as do or would belong unto the Kingdom set up, and being set up, and to-morrow to be consummated by the return of Him whose right it is to rule. Upon all the rest of men, the "foolish virgins" of the Parable and the nations in

general, who are not *in* the Kingdom, but who will be ruled *by* it, it is written that the matters involved, come when they will, will come unawares, "as a thief," "as in the days of Noah," etc., and amidst exactly such a period of popular rejection as my own humble efforts have encountered. Hence, if these be not the days, then even worse ones are in store, and more negative ones as to the reception of truth; and woe unto the teacher who essays the *rôle* that has been put upon me, if he must encounter even a more aggravated opposition, misrepresentation and contempt than I have met, and woe unto the more reckless age that shall be responsible therefor—if we must wait anon!

"Zionism" among the Jews, and "Anti-Semitism" among the Gentiles of Europe; Mohammedan atrocities among the "Edomites" or Turks; Russian aggressiveness among the people of "Gog the land of Magog"; the spectres of Babel's own confusion—Anarchism, Socialism, Infidelity, destructive criticism, Agnosticism, etc., chiefly among the Gentiles; the imminence of solution of the Eastern question, its necessity of solution; our own entrance into the Arena, the general military unrest among the nations; the collapse of that ancient carcase of empire among the Celestials, in fact the gathering of the eagles wheresoever there is a carcase; the growing fraternity among Anglo-Saxons the world over—surely these and multitudes of collaterals make noise enough to awaken "Israel", be Israel a literal or a spiritual church, or a people—or be it both, as I believe it is!

Now, as the Editor of a quarterly Series of Studies and of a monthly Magazine, steadily prosecuted for the past ten years in this very land, electro-plated to meet the demand that I firmly believe is surely yet to come,

the chief object of whose publication has been to set forth "the Origin and Destiny of Our Race", and to advocate from their very first issues the necessity and inevitability of an Anglo-Saxon Alliance upon some basis or other, I, surely, from Current Events now looking to that very cordiality, have had not only much to be thankful for during this particular Anno Domini 1898! but, as surely, its outcome should make towards the general vindication of my work in so far as it becomes properly understood among my neighbors.

The very foundation of this work is Anglo-Americanism, and its fruit is already in sight. I did not prophesy nor foresee it. The prophets did. I have merely believed in the prophets: and things are coming out as they wrote and as I have copied and interpreted, and more also is coming. In other words, my contention has been and still is, that all this would come about *because* we, the English-speaking people are none other than the "literal lineal and blood descendants of the *Ten Lost Tribes of Samarian Israel*."

I furthermore affirm it as my solemn belief that after a few minutes' talk with me, or after a fair examination of the library of my accomplished work, any one to whom these presents come, would be forever convinced that I am habitually misreported to teach and believe what I do not, and that I do advocate what should either be as fairly controverted by Press, Pulpit and People, as it is set forth; or else, if these be unable to shake my position, should be just as fairly accepted by them, and then taught as anxiously as I am teaching them.

Now, I am willing to rest the entire contention as to the value of these Studies upon my ability to maintain what I alone have discovered and set forth in ample volumes as to the times and seasons of the *First Advent*

of Jesus Christ. My discoveries in these premises afford me a broader basis of authority whereon to study those of His promised *Second* Advent than has been accorded to any former predecessor whomsoever!

Jesus Christ chronologically fulfilled the ninth chapter of Daniel, as I have, and as no other chronologist has, demonstrated. His life was compassed by 365 1-4 months spent in Palestine, by nine months passed in Egypt, and by eight days in going thither, and eight days in coming up therefrom—no more and no less.

From the "arrival" of Joseph and Mary at Bethlehem (*circa* November 25th, B.C.; birth December 25th, same year) to the Ascension at Bethany (April 29, 29 A.D.) was as near to 31.416 years as it is possible to determine (mathematicians will please note that this is a function of the circummetric ratio!). The entire compass of his Avocation, *i. e.*, the period from His baptism to His death, was, to the instant, sixty-two literal weeks (Dan. ix. 26) or but 434 days of twenty-four hours each, reaching from about 3 P. M. Thursday, January 8, 28 A.D., to about the ninth hour of Thursday, March 17, 29 A.D. His active Ministry, reckoned backward therefrom, was but one solitary soli-lunar year, which began in a Jubilo-Sabbatic year, the call of John the Baptist being five months earlier, at the Tishri or Tabernacle month thereof!

These discoveries alone, with their collateral bearing upon prophecy in general (and they are not only my own by priority and by the Grace of God, but I have committed myself thereto in solid volumes of proof) are sufficiently stupendous, if not defeated, to startle the attention of the entire world (or at least that of the Christian branch thereof) to my own much-despised works, and when that attention has been awakened I

presume that my own very unworthily performed mission will be over and that the cry for "oil" will be resounding around the world.

Of this I am now more than ever convinced, and at it am I more than ever concerned, in that the years have sped so rapidly and so well-nigh in vain since I began to speed this message to my fellow men. Errors there are, of course, in my work, particularly in the publications of the early days thereof, but upon the gist of it I stand with more certainty than ever, and from now on to 1902 A.D., I expect events to move around Palestine in such a way as to attract the attention of the entire world—indeed such movements have already begun, as prophesied of old, as long ago interpreted by the school to which I belong, and as traced to their explicit chronological emplacement in my own studies *only*.

And now, in conclusion, and to make my meaning plain as to what follows, let me preface the matter with an illustration:

While we, the people of the United States, are wont to date our Independence from July 4, A.D. 1776, the official records of Great Britain do not recognize it except as dating from September 3, 1783 A.D., at which time only the Treaty of Peace, defined it as a fact. In other words we fought for that Independence during a "week of years"— $1776+7=1783$.

Now, in this same way the "Origines" of the "Head of Gold" (Dan. ii. 37-38), to wit: Of Nabopolassar's (or of the *second*) Babylonian Empire, extend over a similar "week of years" (625-618 B.C.). Hence, the Times of the Gentiles which are to be measured from thence must likewise end in a similar terminal "week" of years (1895 to 1902 A.D.) if, as I also hold, the consensus of

all the standard students of prophecy, that its measure is to be 2,520 years, is correct. This is 360 times "seven years," or 360 "days" of seven years each, and it is in the last of these "days" and at the central year thereof that we NOW live. So, manifestly, the final septenary period is speeding towards its sunset which is the "day-spring" of the better age to come.

When some ten years ago I first began to publish my views in the Press, I was as innocent of any knowledge of the fact that the scale of Gentile Times is thus *bevelled*, so to speak, to a full "week of years" at each end, as I was of the accurate lengths of the Saviour's Life, Avocation and Ministry. Up to those days I had depended, as the world still does, upon the supposed accuracy of preceding scholars upon each of these topics. Subsequent study, however, has qualified my own conviction upon all of this, and in the consistent pursuit of truth thereon, I have as consistently modified my conclusions as to "the end of the Age" and its collateral accompaniments as I have upon the length of the Ministry itself. So now, the year 1899 A.D. (or rather, the current Jewish year that extends from September 17, 1898, to September 5, 1899 A.D., has long since ceased to be recognized as the exact terminal "point" of my calculations, and for years, and in thousands of published pages has been treated simply as the *mid-year* of this *terminal week of years* that really extends up to the fall of 1902 A.D.

I do not therefore now presume to specify 1899 A.D. as that of the Second Advent, nor yet do I presume to deny that it may be so; I am merely satisfied to rest in the conviction that we are much nearer to that necessary and greatly-to-be-desired event now (1898) than I supposed we were even in 1890. In that year (1890),

relying too much upon the unverified premises of Adventists in general, "I spake as a child" (St. Paul), and frankly admit that I did expect the consummation of the age not later than 1899 A.D., but now that I have gained in stature I see things more carefully—but none the less ominous do they appear! Nor am I ashamed of mistakes in that, as Confucius says, the crime of error consists only in persisting therein after acquiring a better understanding of a subject.

Those who are familiar with my labors will testify that I have openly changed my mind—and been diligent to keep my correspondents informed thereof—with every ray of new light that has necessitated such modifications as have been let in upon the premises. These "*examiners*" have not been a few, and are scattered all over the known world; most of them have followed me in every line that I have published, and they will bear additional evidence that such readjustments have in reality led us to a far more anxious attitude of concern than I for one have ever before expressed for those who still resist their own inclinations to examine these stupendous matters for themselves.



October 21, 1898.

Subscribed and sworn to before me this 21st day of
October, 1898.

[SEAL]

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