

OUR · RACE



ITS ORIGIN AND ITS DESTINY.

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Serial Devoted to the Study of the Saxon Riddle.

Series II., No. 7. March 19, 1892.
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THE HOPE OF HISTORY.

7-17

LETTERS AND LECTURES

ON

THE MILLENNIUM,

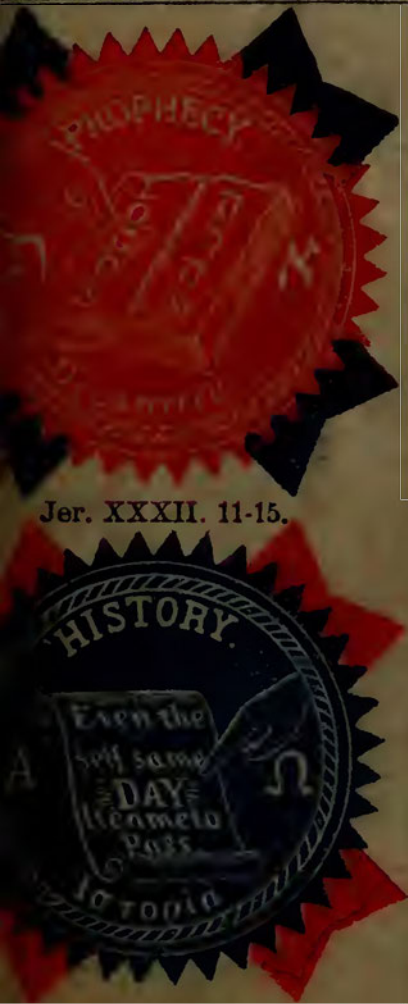
AND

KINDRED PROPHETIC TOPICS.

REVISED AND RE-EDITED.

C. A. L. TOTTEN, U. S. A.

Jer. XXXII. 11-15.



"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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—◆◆◆ "X, too, am of Arcadia." ◆◆◆—



J. C. With
Jan. 21 - 43



James Smith Gully
A. H. Patton.
U.S. Army.

THE HOPE OF HISTORY. THE MILLENNIUM.

LETTERS AND LECTURES

UPON

PROPHETIC TOPICS

REVISED AND REPRINTED WITH
EDITORIAL COMMENTS.

BY

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FANCIES, LEGENDS, AND LORE OF NATIVITY," ETC.;
EDITOR OF "OUR RACE," ETC.

"For thus saith the Lord of Hosts; yet once, it is a little while, and I
will shake the heavens and the earth, and the sea, and the dry land:

"And I will shake all nations, and THE DESIRE OF ALL NATIONS
SHALL COME."—Haggai ii. 6, 7.

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THE OUR RACE PUBLISHING COMPANY,

1892

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BINDING BY
FRANK STREIT,
NEW HAVEN, CONN.

TO
MY FELLOW WATCHERS,
NONE OF US PROPHETS,
BUT BELIEVERS IN THE PROPHETS;
NONE OF US TEACHERS,
BUT STUDENTS OF THE TEACHER;
NONE OF US GUIDES,
BUT WILLING TO BE GUIDED;
NONE OF US WORTHIES,
BUT LOOKING FOR THE WORTHY;
IS THIS HASTY NOTE-BOOK
DEDICATED.

“ For we are saved by Hope ; but hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ?

“ But if we hope for that we see not, then do we with patience wait for it.”

Rom. viii. 24, 25.

STUDY NO. 7.

OF

THE OUR RACE SERIES.

The Hope of History.

TOTTEN.

“ For the Law made nothing perfect, but the bringing in of a better Hope did; by the which we draw nigh unto God.”

Heb. vii. 19.

STUDY NUMBER SEVEN.

THE HOPE OF HISTORY.

THE MILLENNIUM.

LETTERS AND LECTURES

ON

The Coming Crisis.

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PREFACE.

THE Hope of the Church is the Second Coming of the Lord. That is, the *first* phase thereof, before He comes to rule. It is called "the Parousia," *Presence*. The Hope of all ages is the Millennium, an era which succeeds the *second* phase of the Advent. It is called "the Epiphania," or the *Manifestation*. Between these two phases comes "the Crisis." The true Church escapes this period of trouble, by being caught up to meet the Bridegroom in the air—the rest of men must go through it. It comprehends the period during which the personal Anti-Christ rules in the resurrected Roman Empire.

Those who survive both this Crisis and the Battle of Armageddon, with which it terminates, at the final descent of the Saviour to the earth, constitute the seed of men upon whom devolve the task of replenishing the earth for the Millennial Age. In those days there will be one "pure speech;" "one Lord;" and "no more the Canaanite in the House of the Lord" (Zach. xiv. 21.)

The Sham Millennium (that one thousand years of dreadful middle ages, which are the boasted golden days of Papal Rome,) has passed into history,

and the "little season" at its close, so evil for the Vatican, seems almost over. The whole matter of prophetic interpretation needs to be studied by contrasts. The good to come, over against the bad already wrought; and yet the good not reached until the final storm has passed. It is this that brings the hosts of Heaven to human rescue, in the nick of time, for an evil "that was, and is not, and yet is to be," is even now preparing to emerge from the abyss. We are not all wise Virgins, and the foolish ones will have to face this nightmare wide awake.

To the writer, all the Signs appear to be conspiring in hurried concert towards this consummation. In the following pages we enumerate a few only, and from a single point of view. They will be readily intelligible and suggest the rest to such as are supplied with oil—a wisdom compounded of faith in prophecy, and facts enough to understand the philosophy of its fulfillment.

In the meantime, "while there is life there is hope." We believe that there is time enough to get oil, even to buy it, but no time to spare! We are preaching no new thing, and we disclaim any right to be dogmatic. We have no object in deceiving, and certainly the nature of this topic precludes the hope of any gain from men. We originally entered these premises for the purpose of finding out for ourselves the truth as to matters which the pulpit rarely attempts to elucidate, and our judgment now constrains us to speak forth an earnest

varning to all concerned and to exchange a hope with those who wait—that is, to publish the results of our own study, and so swell the testimony already at the hand of any one who cares to continue the investigation for himself.

C. A. L. TOTTEN,

U. S. Army.

NEW HAVEN, CONN. Feb. 22nd 1892.

“ I wait for the Lord, my soul doth wait, and in his word do I hope.

“ My soul waiteth for the Lord more than they that watch for the morning, aye, more than they that, for the morning, watch.”

Psalms cxxx. 5, 6.

INTRODUCTION.

FEW Christians misunderstand the "Signs" about us. That they are indicative of "the Time of the End" all, who are *genuine* in faith, believe. Indeed we are bold to make this the criterion of the saving faith in Jesus Christ; for such as believe, are more or less conversant with His teachings—taken at first hand from the Bible itself—and (unsieved by the Higher Critics) they proclaim His literal advent, with no uncertain sound, as the chief end of our Hope.

In Adam we are condemned to death, and, at the goal of individual existence, we pass away and are no more seen. The dead know nothing at all, nor is there any recollection in the grave. What, then, is our Hope, save Christ's *return*? His Second Advent to complete our redemption by our resurrection, and bring in everlasting righteousness, in that he *then* will give Eternal Life unto His own?

It is in the spirit of this Hope that we have undertaken to re-edit the Leslie Articles, and such others as conform thereto. In sending them forth again upon their mission, we wish to disclaim any desire to dogmatize; they are only Studies; they set forth our views to-day, and to-morrow some better teacher

may reverse the bulk of our deductions. We think not, but he may. If so, we trust sufficient "grace" will be vouchsafed to us and we will proclaim the same at once and still strive onward towards the new goal of a plainer Truth.

In the meanwhile we believe as we have written, and as the "Signs" are here, we must be very near the "End." "The 'Time' of the End" is a period of 360 years; we believe it began in "Luther's day"; naturally it *has* therefore almost run!

The fact is, Chronology speaks to us anew and upon a basis to which it never before attained. In Lunar time, at least, we are well beyond the 6000th year, January, February, and March, 1892, A. D. being well into the 6072nd Lunar year from "the Mosaic creation." We have discussed all this, in part, in previous Studies.

If then our Saviour was born in 3996 A. M., and it is now 1894 years later, we are at the 5890th year A. M., and on the *Solar* Scale there are manifestly 110 years yet before the "End of the Age,"—*i. e.* before the 6000th Solar year, if that, as some maintain, is the ultimate chronological margin of "the world that now is."

The writer understands all this quite as well as the many earnest Christians who have written him upon the subject. Yet he unhesitatingly declares his belief and judgment that we shall not have to wait, by any means, throughout so long an era ere "the Desire of all nations" comes to rule this world.

right. We hold rather that the Lunar termination is of vaster significance and filled with far more gracious promise.

Suppose, for instance, that full 6000 years of Solar length must elapse before the real end of present things, where then is the "shortening"? And if there be no shortening how shall any flesh be saved? But we are arguing after all for *preparation* chiefly, and with one consent the "Signs" encourage us.

If, moreover, we are, (as demonstrated by the *true* chronology) only in the year 5890 A. M., and if the 6000th Solar year must end before the Sabbatic and Millennial rest comes in, then the 2520 years or "seven times of the Gentiles" began in 6000 — 2520 = 3480 A. M., which was the 6th year of Cambyzes, or four years after the Captivity of Judah *terminated*! A condition that establishes its own absurdity, for we cannot date the commencement of "Gentile times" later than Nebuchadnezzar himself, who in 3480 had been dead at least 37 years, nor can we terminate them later than the Advent!

The fact is the "times" have been "shortened" somewhere, and the application of the Lunar Scale, at the proper origin, reveals so many startling harmonies, new to the study of History, as a realization of inspired Prophecy, that there remains to us naught but a wise conviction that our Hope is rapidly nearing the date of its fruition!

Let it then be understood, (we write to our con-

stituency alone), that we have no fear of failure in these calculations. That is, we do not share with some the dread of its *consequences*; if we made any pretensions to infallibility we might share some of this mistaken concern, and perhaps it would estop even our efforts to solve the chronological knot.

The friends of truth will never give this problem up until it has been solved, and as we neither court the endorsement of the advocates of hesitation and error, nor intend to "train" for their friendship under any circumstances, we are constrained to give our testimony with a sound not to be misunderstood. If we are right the reward will be the sufficient satisfaction of duty: if we are wrong, our own conscience will at least acquit us, and we shall still have friends enough to satisfy us, among those whose mansions are not made with hands. To have a gate-keeper's position in such a community is better than to dwell in a pulpit supported by the manmon of unrighteousness!

Let us hear the conclusion of the whole matter—"Behold I come quickly"—*i. e. suddenly*—"and my reward is with me; watch, therefore, for ye know not in what hour the Son of Man cometh!"

THE HOPE OF HISTORY.

PART I.

THE LAND SHADOWING WITH WINGS.

An Ominous Exegesis.

The Last Year of Grace.

A Searcher of Mysteries.

The Infinite Accuracy of Prophecy.

Ex Cathedra !

“But speak thou the things which become sound doctrine . . .

Looking for that blessed HOPE, and the glorious Appearing of the Great God and our Savior, Jesus Christ;

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.

These things speak, and exhort and rebuke with authority—Let no man despise thee.”

Titus ii. 1, 13-15.

THE HOPE OF HISTORY.

EXPLANATORY.

OWING to pressure and appeal from numerous quarters which I have no desire to resist, I am constrained to re-edit the following articles upon the Millennium, and letters upon kindred Prophetic Topics. At the same time, in these hurrying hours which I believe cover the few remaining to the current "Dispensation," no opportunity is afforded me to polish the resulting mosaic. Their serial arrangement, the correction of typographical errors, and the introduction of a few explanatory notes is all I can attempt.

The papers in which these several letters and articles appeared, were widely separated both as to Time and Place, their editions were soon exhausted, and few, if any, of those interested in such matters, have been able to secure a complete file. The present collection puts this within the reach of all, and as a whole, forms a Study on The Hope of History.

The subject of Our Race, as to its Israelitish Origin and Destiny, necessarily led the writer to a critical study of Chronology, for it is manifest that this Science is the only basis of an accurate History.

With this view, its logic, fact, and evolution, the readers of the "Our Race Series," are familiar. But it is also patent that the closer we approximate to a *true* system of Chronology, as to *past* events, or History—the more inevitably will and does the subject of *future* events, or Prophecy grow both in stature and importance.

It was on this account, that at sundry opportune times the writer found himself impelled to publish the additional and incidental notes collected in this present Study. They have been thoroughly misunderstood by the generality of men, because these are neither in touch with the true Philosophy of what is actually going on about them, nor do they desire the change of affairs which is irresistibly marching on us.

This however, is neither here nor there ; in their hearts all men are satisfied that Transition is the spirit of the times, and in their daily converse, when not upon their guard, the admission is general. It is only when the topic comes up for specific discussion, that the facts are recklessly denied and that these same men weakly stultify themselves, by pretending to see nothing of the signs about us.

With this class, and unfortunately it is in the majority, no matter what may be the topic of discussion, the writer has no controversy nor any intention of bandying words. To the remainder he has a word to say.

He was on record as to his convictions long before

any of the material now rearranged was given to the Press. His conclusions were presented in Study Number Two, published Sept. 22d, 1890, and he believes they have been fully justified, indeed it was this very fulfilment of his judgment already on record that led to the occasional issue of the letters and articles now under consideration, the earliest of which bears the subsequent date of March 7th, 1891.

In "Joshua's Long Day" several important Tables, stretching backward over *past* History seemed to point as certainly to *future* events then trembling on the threshold. As one by one the "signs" materialized and as additional light was let in upon the subject by continued "watching," the impulse to supplement the Studies already in the field became irresistible. There was but one duty for the writer to perform, and that was to proclaim the new phases of the matter as widely as possible, and at once. Nevertheless at the same time he was constrained to prepare his audience for any failure due to his own fallibility.

All human discovery is progressive, and the history of Chronology in particular, has shown that we have approximated more and more closely to the actual sequence of events and their accurate dates. But if so, we are certainly in a better position to judge of future ones, if so be we are believers in "Moses and the Prophets." However, so soon as we undertake the new rôle, the exercise of Judg-

ment pure and simple, becomes a dominant factor, and the Interpreter can only Guarantee his honesty, produce his reasons, and state his conclusions.

If his premises are right, he will be justified, if not, he too will have merely approximated, as all his predecessors have.

Arguing in this spirit, in the summer of 1890, the writer stated his position, in the conclusion of "Study Number Two" and, both for refreshing the memory of his regular constituents, and for the sake of those who have not read that work he quotes that conclusion now as a preliminary introduction to a better understanding of what follows.

OUR POSITION STATED.

In closing that Study we remarked as follows:

"We have now reviewed, upon a scientific basis, some of the chronological inferences to be drawn from the rectified "scale of time." In our final table we present a general survey of the chapter which is *now* of chief importance.* Manifestly it behooves the "Church" to be prepared. It is idle to say, in the face of these facts, that the beginning of the end *does not* synchronize with the issue of this present volume; it is equally idle to maintain that it does. However misquoted, therefore, the present author may hereafter be, he wishes to place on record a fair statement of his position, to wit:

**Vide* Page 150 of this present Study where the table referred to is also used.

(*a*) In view of the Saviour's own command (Mark xiii. 33), it is our duty to be ready.

(*b*) In the spirit of Daniel ix. 2, it is equally our right and duty to *study* "by books the number of the years."

(*c*) In the same way as Daniel's efforts were at length rewarded (Dan. x. xi. xii.), we may hope for general light.

(*d*) In the meantime we are expressly told that no one need doubt his senses when the thing is nigh, even at the doors (Mark xiii. 28-30). There can be no doubt that this is so TO-DAY.

(*e*) And we are also assured that this dispensation (this "Israel," this Age of the "Goyim" or "Gentiles," this "Era of Evil," typified by Babylon, and dating from her correct origin,") shall not pass away till all these things be fulfilled" (Mark xiii. 30).

(*f*) Now the scheme of Chronology which we endorse, and which squares itself against history and astronomy, must remain unimpugned whatever happens, and if we have applied our prophetic scale to the correct *beginning*, then it is equally manifest that it reaches the proper *end*, and therefore must span all else that lies between us and that termination.

(*g*) If the Times of the Gentiles, (of which Nebuchadnezzar *and his father*, quite as much as Nebuchadnezzar and his sons, stood for "the head of gold,") began in 3377 A. M., they end in 5897 A. M. (or at our March, 1899); and it need not surprise

the Church that such a truth should be revealed, in its proper season, since we are told (Hab. ii. 2-4) that "in the end," it shall be "plain" to one "that runs," the which Daniel also fully endorses (xii. 4-8, 9). Nor dare we hesitate to avow our positive conviction that the time is even now upon us.

(h) Yet let no weak vessel hereby be overturned, so that its quantum of faith be spilled, if, by the Grace of God, these days be still further lengthened, and so another soul be added to his sheaves. In other words, we must point out that it is *possible* (although from the consummate way the scales of Prophecy and History harmonize when adjusted from 3377 A. M., we must confess it is not at all *probable*), the commencement of the Solar Era may eventually be measured from Nebuchadnezzar's own second year, *i. e.*, from 3399 A. M. It was in this year that he dreamed the vision which was taken as the "type" (Dan. ii. 1), and it was unto him *personally* that Daniel said (36-38) "*Thou art this head of gold.*"

(i) By no possible method of interpretation can we slide the scale of 7 Times or 2520 Prophetic years, down that of fixed chronology, beyond this final point, and to do so would increase our "margin of grace" by only 22 years.

(j) We have said that this "increment" is not probable. This is of course only our own judgment, but it is founded upon a collateral survey of numerous other prophecies, whose interpretation seem in-

inevitably to focus upon the end of this century, and not to span over into the next.

(*k*) Nebuchadnezzar was, and is, "this head of Gold." In SOLAR time the 2520 years commence with the Chaldee Babylonian Era, and run out in 1899 A. D., but in their *personal* application to Nebuchadnezzar himself, they clearly delayed, until no longer able to resist his besetting sin of pride he boasted in his palace, and exclaimed :

"Is not this great Babylon which I have builded for the house of the kingdom, by the might of my power, and for the honor of my majesty?"

And, "While the words were in the king's mouth, there fell a voice from heaven, *saying*, O King Nebuchadnezzar, to thee it is spoken ; The kingdom is departed from thee." Dan. iv. 30-31.

From this time the vision of the Image "speaks"! A consultation of the accompanying general diagram* will demonstrate the fact : for seven years the king, as a type, was insane, for half a year he recovered his reason and acknowledged his sin in an epistle unto all nations. Then, his problem solved, he died ; and the times betokened by the vision, and the type, began their shorter, LUNAR course. From 3444 A. M. to 5888 A. M. inclusive (2445 solar years, or exactly 2520 lunar years), the "times" repeat upon an *included* scale, and run out at the Autumnal Equinox of 1890 A. D.

* See diagram page 150.

They are ended! Just ended! And now a pause of a year, and of a half a year, come in between them and the final seven which are to repeat or antitypify all that heretofore has taken place.

These final seven, *the reign of ANTI-CHRIST*, consummately complete the scheme and make it SOLILUNAR to the last degree.

Stood we condemned to an inevitable death, upon one-thousandth part of the certainty involved in these calculations, we would all be engrossed in setting our affairs in order, and shall we not awake to an alarm which loudly proclaims that the DIES IRÆ is at hand?

(1) And finally, what is it to Thee, O Man, seeing that thou art enclosed in the net of this final generation anyway? As one of its "units" *thou* mayest pass away to-morrow (James iv. 13-14), and, if with unreplenished lamp thou goest, then, clearly, thine *own* equation will be as fully solved as if perchance the Lord's coming fell upon this very day, and oil were wanting in thy vessels.

It is to this end chiefly that we have supplemented our own earnest testimony in behalf of things so meet for the consideration of "Our Race," with seals of sufficient dignity and authority to demand respect among Scientists, and so-called "higher critics."

As it is easier to tear down than to build; let now all such as dispute the "Chronology of the Bible" as herein vindicated, produce their own case, and

show wherein the spirit which inspired "the Record" has failed to adhere to its own set "times and seasons." But in the mean time let all such as are "wise" perceive the significance of this conclusion, to wit: that if "Joshua's Long Day," and the "Shadow upon the dial of Ahaz" are hereafter to go back into history as integral parts of the now fully vindicated record of "Our Race," then verily unto it do they also raise their voices and unite with all cycles of heaven in A MIDNIGHT CRY!

With the foregoing statement of our original position reiterated, and with the avowal that events have conspired to intensify our concern as to the imminence of the Great Changes which have been desired of good men since man's expulsion from Eden, we proceed at once to our task.

A COMMENTARY ON ISAIAH XVIII.

In view of what had been published in Study Number Two, there was a natural interest manifested among the "watchers" as the Spring tide of 1891 drew on. For in the prognostications, outlined on the Table opposite page 206 in that Study, there had been placed "a straw" to catch the prophetic wind. This straw was a mere note against March, 1891, and read "Jewish Irredentalism." What I meant by this was, that about the time indicated there might be expected a movement or the significant inception of a movement looking towards the

Return of the Jews,—a *home-going*, or at least a suggestion of some sort to that effect.

The announcement of the papers upon March 6th justified our judgment and in a most unlooked for and surprising way, for they were filled with head lines bearing upon the Memorial presented the day before to President Harrison, by William E. Blackstone of Chicago. This was nothing less than an official request that *this* country should take the *initiative* in the proposition to give the Jews a Home, and that their natural one!

The date was not only American in a special sense, but the Memorial seemed to begin the fulfilment of a most remarkable Prophecy in Isaiah.

In the first place, the Chronology was correct to the day.

On page 171, Study Number Two, it will be seen that the 37th year of the Captivity ended in the middle of 3443 A. M., *i. e.* was mathematically represented by $3443\frac{1}{2}$. Now as judged correct in these Studies, "the times and seasons" of *Judah* are upon a *shortened* or lunar scale. 2520 lunar years are equal to 2445 Solar ones. Hence $3443\frac{1}{2} + 2445 = 5888\frac{1}{2}$ which, as *we* are $1\frac{3}{4}$ ahead of the *true* Chronology, corresponds to $1890\frac{1}{4}$ A. D. on the current scale.

The Prophecy in Isaiah to which, in the writer's opinion, this sequence of fulfilments seemed to point, is found in the XVIII. Chapter, upon which, without references, we shall now make our exegesis.

Attention, America ! Send forth thy summons to the Nations and thine invitation to the kings of the earth.

“Ho ! to the land shadowing with ” (*eagle's*) “wings,” (*the land of Manasseh, the son of Joseph, even of him who hath forgotten all his toils and all his father's house, and whose very name is a condensed commentary upon fulfilled and fulfilling prophecy the land?*) “which is beyond the rivers of Ethiopia” (*beyond the lost Atlantis, and well beyond the Pillars of Hercules*), “that sendeth ambassadors by sea, even in ships of whirling things upon the waters” (*in bibulous or water drinking ships, or ships that subsist as bulrushes do, in modern steam ships*) ! “Saying, go ye swift messengers to a nation scattered and peeled” (*to a fraternal nation, even to Judah for her time hath come*) !

“Ho to a People ”—(*here the Prophet repeats the summons*)—“terrible from their beginnings hitherto,” (*the people of Cromwell and the Puritans, the children of the Pilgrims, the Sons of the Revolution and the War of Independence, the reunited Blues and Grays of 1861*) verily “a nation that meteth out and treadeth down,” (*against whom no weapon fashioned can prosper, and yet a people*) “whose ancient land the rivers have despoiled” (*even Egypt, if ye look to Asenath who bare you, and to Palestine despoiled by the Euphratian flood!*)

And all ye nations round about, attend !

(Here the summons is changed to the nations invited by America to meet in international convention upon some momentous question related to the re-establishment of Judah).

“Oh, all ye inhabitants of the world, and dwellers of the earth, take note when that nation” (*America*) “lifteth up her ensign on the mountains” (“*of the heights of Israel*”) “and when he” (*Brother Jonathan*) “bloweth a trumpet, pay attention, and give heed.”

I have waited while my people suffered, but their sorrows have an end.

(The prophet now interpolates, and casts a sweeping survey over the times of desolation, and punishment, which lead up to the period of the summons.)

“For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.”

(This God has done and the times of Harvest are ready, hence the prophet continues:—)

“For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

“They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.”

(This portends the Judgment that is even at the

door, and must precede the ingathering. If we are at that time then we are nearer to the time of Jacob's trial).

The Prophecy has tarried, but the set time shall expire when the nation shadowing with wings takes issue, and initiation, in behalf of Judah.

(For the Prophet now concludes the burden of his message as follows) :—

“In that time, shall the present be brought unto the Lord of Hosts of a people scattered and peeled.”
(Judah, as above.)

“And from a nation terrible from their beginning hitherto, a nation that meteth out and treadeth under foot, whose land the rivers have despoiled.”
(The Egypto-Josephetic Manasseh-America, as above.)

“To the place of the name of the Lord of Hosts, the Mount of Zion!” (Palestine.) Amen.

It was in view of the foregoing considerations, corroborated upon several independent lines of Chronological and Prophetical Study, that (so soon as the straws, previously set for the purpose, began so unmistakably to indicate the direction of the wind), the writer lost no time in recalling attention to the matter, and so it came about that the first Statement made to the Press subsequent to the publication of Study Number Two was published, in the form of an Interview, by the New Haven *Register*, of Saturday, March 7th, 1891, and is given below in full, just as it appeared in the paper.

PALESTINE FOR THE JEWS.

CORRECT READING OF PROPHECY.

PROF. TOTTEN OF YALE. BY A MATHEMATICAL PROCESS FORE-
TOLD, IN A PUBLISHED WORK, IMPORTANT EVENTS
THAT ARE NOW COMING TO PASS—ISRAEL'S
HOME TO BE RESTORED.

Prof. Charles A. L. Totten of Yale University, presented some interesting facts to-day in an interview regarding the project of restoring Palestine to the Jews, which project was set forth in a memorial to President Harrison on Thursday, and which is advocated by prominent men of the leading American cities. The memorial, as explained to the President by William E. Blackstone of Chicago, is the result of a conference of Christians and Jews recently held in Chicago. The plan is to obtain in a peaceable way their old homes in Palestine for the Jews, through the medium of an International Conference, on the plea that "according to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force."

Prof. Totten is the well-known military instructor at Yale and is the author of important publication on the identity of OUR RACE with the Hebrew race—meaning that we Saxons are Israel in contradistinction to the Jews, who are the Kingdom of Judah. In regard to the memorial to the President, he says :

"I cannot but regard it as the most remarkable paper that has ever been submitted to the execu-

give consideration of this or any other country. If you note its date, it was presented to the President of the United States—whom I believe to represent Manasseh's great people—on the first official day of the new Presidential Year.* It is signed by some of the leading rich and influential gentlemen of this land. It asks for an International Congress to devise means for giving Israel its rightful home. This is nothing more nor less than Jewish Irredentalism. We are a fatidical people. Those are blind who do not see it.

“Six months ago I published at autumnal equinox the Second Study of the Series of volumes which I am editing. Upon page 82 I noted that the current year, then beginning and called by the Jews the 5,651st year, was a Jehovetic one, as it could not be written in Hebrew without suggesting the incommunicable name—Jehovah. In the table, opposite page 206 of that volume and opposite the date of September, 1890, I purposely annotated the date of publication of the volume; and six months further down, opposite March of this year, I annotated ‘Jewish Irredentalism.’ Much additional will be found similarly annotated, referring to yet future events. The thing expected has begun to come to pass.

“Do not understand that I pretend to predict—I

* The Presidential Year commences at noon on March 4th. The year of Independence commences at noon on July 4th.

simply read the prophecies concerning Our Race, with the same careful mathematical scrutiny that led me to discover the date of Joshua's Long Day, and which led Daniel—indeed a prophet—to study by books the time when the scattering of Israel should end. Certainly the times are creeping upon Israel unawares. The while, the pulpit wastes our precious moments with useless critiques upon the doubts of exegesis."

In connection with these statements it is interesting to note in examining a copy of Prof. Totten's "Joshua's Long Day," that the work terminates with this significant warning:

A MIDNIGHT CRY.

In 1837 the Kingdom of Heaven was likened unto ten virgins, five of whom were wise and five foolish, who took their lamps and, 1844, went out to meet the bridegroom, and like them, because he tarried, lo, we fell asleep.

But it is time to wake.

Reckoning from 3466, A. M., when Daniel uttered his remarkable prayer (chapter ix.) the gloom upon the Dial is close upon its midnight mark—so dense the darkness that "it may be felt."

Sleepers, Awake!

There is barely time to trim your lamps!

The long expected Midnight Cry is breaking on the ear.

Prof. Totten believes that the prophecy as read by him is being fulfilled. His table announces a Congress, a Compact and an Edict for the coming year.*

Prof. Totten says: "Certainly the air is full of Messianic expectations in these stirring days, some magnified and worthy of our earnest thought, whatever may be thought of others."

Among the names attached to the memorial to the President are the following:†

* The reporter is here inaccurate as the reader will perceive by consulting the table itself (page —)

† New York—Chauncey M. Depew, J. Pierpont Morgan, William L. Dodge, H. Walter Webb, Cyrus W. Field, John D. Rockefeller, Russell Sage, Mayor Grant, Charles Scribner, J. Henry Harper, George William Curtis, James C. Fargo, Jesse Seligman, Darwin R. James, Henry G. Marquand, Alexander Mackay Smith, David H. Greer, W. R. Huntington, W. S. Rainsford, John W. Brown, Mordecai Dix, E. Walpole Warren, W. H. P. Faunce, C. H. Parkhurst, John R. Paxton, Robert Collyer, T. De Witt Talmadge, John Hall, Howard Crosby, William M. Taylor, R. S. MacArthur, H. Pereira Mendes, F. de Sola Mendes, Richard S. Storrs, William S. Langford. Boston—Governor Russell, Mayor N. Matthews, Jr., Edwin A. Park, M. J. Savage, William Elliot Griffis, Joseph Cook, J. Ellen Foster, Cyrus Hamlin, George M. Steele, D. L. Moody. Philadelphia—George W. Childs, Thomas Wright, A. K. McClure, James Alverson, Jr., Clayton McMichael, Bishop O. W. Whitaker, Ex-Mayor Fitier, Postmaster Field, William Pepper, provost of University of Pennsylvania. Baltimore—Cardinal Gibbons, Felix Agassus, James R. Brewer, Edward Raine. Washington—Frank Hatton, Speaker Reed, Robert R. Hitt, R. Q. Mills, William S. Holman, William McKinley. Chicago—Chief Justice Fuller, J. Medill, D. W. Nixon, Mayor Dewitt C. Cregier and Bishop W.E. McLaren.

The foregoing interview was quoted to some extent in various quarters, but the true import of the Chronological and Prophetic features involved in a proper understanding of the whole case naturally escaped the attention of all but the closest "watchers." In the mean time Study Number Three was soon to be issued, and my own investigations continued upon each of the multifarious lines involved.

It had already been pointed out in Study Number Two that the year 5651 A. M. upon the Current Jewish Scale possessed a special significance not to be overlooked by such as had Philosophy enough to know that coincidence is but the expression of one of the most subtle, and on that very account one of the highest, Laws of Nature. The number (5651) constantly occupied my mind, and the feast of the Jewish Sacred New Year which was to mark its new beginning drew on apace.

At last on Thursday, April 9th, 1891, I was struck with the significance of the Jehovetic (H V H J = 5. 6. 5. 10. suggested by H. V. H. A. = 5. 6. 5. 1) character of the date then actually reached upon the Jewish Calendar, and at the same time made a Chronological discovery at which I had been groping for many months. At that date I was finishing the final proof-reading of Study Number Three, Our Race Series, and drew up a summary of the discovery for its final editorial. I gave the matter in the form of a letter, however, to the

New Haven *Register* at once, so as to secure the date and make the double matter more significant. The letter appeared that evening and is as follows.

AN OMINOUS EXEGESIS.

{ To-day.
 { 1st of Nisan, 5651 A. M.
 { *Sacred* (Jewish) New Year day.

To the Editor of the Register :

I submit the following *ominous* exegesis or *chronological sermon*, upon a text which has deeply concerned all former generations of Christians :

THE TEXT.

“Now *when* these things *begin* to come to pass *then* look up, and lift up your heads ; for your redemption draweth nigh.

“Verily I say unto you, *that generation* shall not pass away till *all* be fulfilled.”—*Luke* xxi. 28, 32.

A generation is “three score years and ten,” or 70 years ; 57 generations are 3,990 years.

Hence the 58th generation began in - 3991 A. M. N. B.—When this 58th generation was 17 years gone, the Saviour, a lad of 12, was presented in the Temple.

Now consult Matthew xx. 1-16—The hours are supposed to be “one hundred and fifty and three” years each plus a small fraction.

Brought forward - - 3991 A. M.

12x153 + = - - + 1836½ + etc. years

5827½ + etc. A. M.

Add 1 generation (i. e., the
one referred to in our text as

“THAT generation”) - = 70 years

5897½ + etc. A. M.

This corresponds to our March, 1899, A. D.

Who can doubt that THE generation referred to as “THAT generation” is THIS GENERATION? If so, it has but eight years more to run, and the year ahead of us [from this day, April 9th, 1891, A. D., which is the first day of the new sacred (Jewish) year, 5651, A. M.] is a year of the Lord, a day of Grace, a year of prayer! At its termination, Tuesday, March 29th, 1892, A. D., the final week of Anti-Christ begins; its final three and one-half years constitute the period of “Jacob’s Trouble!” and during its final three literal days the two witnesses will lie dead in the streets of Babylon! “Whoso is wise will ponder these things.” When human calculations fail, they do so because of our inability to catch in the net of our understanding the smaller fish which pass through the meshes of the mind. If we are able to catch the “hundred and fifty and three” Great Fishes (John xxi. 1-11)

he draught is surely ominous enough to make us feel the nearness of One whose advent we expect, although, like the Apostles, we may not dare to ask him, "Who art Thou?" (John xxi. 12). It is concerning these things that we conjure Our Race to think, for never in the history of man stood Adam's posterity upon so ominous a threshold!

C. A. L. TOTTEN.

This communication was more or less quoted all over the country, more often misquoted and generally misunderstood. For instance, the *Palladium* of New Haven, the next morning, commented editorially upon the matter in an undignified and facetious strain and suggested that I should have interpolated a few "legislative days" in order to round off the century.

In reply to this evident misconception of what I was advocating, and in condemnation of facetiæ in such matters, the following was thereupon sent to and published by the *Palladium*.

PROFESSOR TOTTEN'S IDEA.*

THE AGE, NOT THE WORLD, APPROACHING AN
END—(EVERYBODY GET READY.)*

Editor of the Palladium :

In your issue of April 10 you misunderstand my so-called "manifesto," and I trust that at least you give me credit for "speaking forth the words of truth and soberness" as at least I understand them. As to the "end of the world" and the "end of this age" I cannot but believe that all sound minds are agreed; they have very different significations. I by no means regard the "crash of matter," as imminent, yet without fear I do declare my faith in the rapidly approaching Advent of One under whom a new order of things will rectify all human affairs.

So far as I have studied Biblical matters I feel myself in touch with the deeper students in this explanation, nor have my chronological labors yet been impugned by any one over his own signature, and with stated reasons and demonstrations!

Finally, as to the interpolation of a few "legislative days" in order to round a century, may I ask

* It is presumed that the reader is aware that an author is not responsible for the fantastic headings with which modern Journalism is pleased to introduce such subjects as are admitted to its columns. My own headings are rarely accepted, but I am content to accept those that such as are skilled in the art regard as *apropos*.

if such an editorial request might not, with equal wisdom, have been made at the birth, or first advent, of this same Ruler? and with equal force? By no system of chronology, nor by any historical scheme with which I am conversant, is the original Christmas day assigned to such an even "round up" of the centuries. Your authorized version will settle that point beyond cavil, and if the first Advent was at such an odd date as 3996, I see nothing odd—*per se*—in expecting the second one at an equally odd year in the now current decade. I make no predictions as to an "hour or day," whereof no one knows aught, nor do I presume to predict even the specific year of the advent. I only read chronology, to the best of my ability, as I would read any other mathematical problem; "I believe the prophets," as I take it all who call themselves Christians do; and am satisfied that any honest and earnest human being can "determine by books" the times and seasons, if he goes to work thereat in the right spirit. At any rate he can determine spring from winter. Were I absolutely alone in this momentous investigation "perhaps" there might be some justice in ignoring my calculations, but as I am not, and my own work merely verifies and endorses that of such men as Rev. Dr. Todd, Rev. Joseph Tyso, Rev. R. Govett, Bickersteth, and others too numerous to mention, my only concern is that it will be disregarded, because misunderstood, as of no import, until it is too late! Had I ten thousand

pens, not one of them should be idle at a time like this! And I certainly do not care a snap for adverse criticism.

CHARLES A. L. TOTTEN.

NEW HAVEN, April 10, 1891.

To set the matter still more clearly, at least before the local community, the following letter was also sent to and published by the *New Haven Journal and Courier* upon Wednesday, April 15th, 1891.

A WONDERFUL YEAR.

To the Editor of the Journal and Courier :

Æsop was a wise man in his own generation, and there have been those who stated that the Bible, Æsop and Shakespeare were our three most valuable heirlooms. So far as I understand the first of this trinity of books, the Advent is its one sole theme. There would have been no need of a Bible had it not been for Adam's errors in Eden. From his expulsion thence, until the first Advent, in 3996 A. M., the hope and expectation of a Messiah was "the desire of all nations," and from his ascension, in 4029 A. D., his return or descension,—“in like manner”—has been the main tenet of true Christianity!

I have no sympathy with any other sort of allegiance than that which is a consistent service in whatever ranks one enlists; and am free to say that I could

not call myself a "Christian" and sit with patience under the shadow of a pulpit where, from one year's end to that of another, no mention was ever made of this momentous event (declared by its Principal as always imminent!). As to the past failures of undigested calculations I can only point out that they were certainly honest, and evinced a belief in "Moses and the prophets." The present sentiment of the world upon advent matters reminds me of Æsop's fable of the cry raised as to the "Wolf!" It failed, and failed, and failed, and at last the people paid no further heed to it. It was then, as you remember, that the wolf actually came! Surely we can learn a little common sense from this quaint old Grecian, and take due precaution whenever the well meaning calculators announce a closer result than former generations have been able to set forth. I am confident that the age of approximations is behind us!

Finally, I grant you that these "midnight cries" are unwelcome, and also presume that they bring a due share of "the glance-askance" upon one who does not hesitate to raise them when he feels it to be his duty so to do. As for the undersigned, he is conscious that he still retains the full possession of his own senses, and is not concerned as to the opinions of those who in their own hearts must know that they are not acting, in these stubborn premises, as if they were really "wise." The day will come, and that, alas! right speedily, when the issue will

be demonstrated, and it will be no satisfaction to me for one to say "I told you so."

In the meantime let me close with Shakespeare's apropos remark: "God give them wisdom that have it; and those that are fools, let them use their talents." The world will not end in spring, but it is welcome news to hear that new ages will commence with buds now bursting. But woe to those who make light of a year—this current one—whose entire harmony with predicted times and seasons satisfies every one of the ancient prophecies, and is constituted by them a final "Year of Grace!"

C. A. L. TOTTEN.

By this time the general press had become interested, and my Clippers, (for I held the pulse of Public Opinion in these days for a purpose,) flooded me with extracts, and comments taken from newspapers far and wide. It did not require many clippings to convince me that in its passage from press to press beneath the impress of editorial censorship, my actual statements became warped the farther they receded from the quiet elms beneath which they had taken form. It is one thing to write a letter to a local paper, it is quite another to be understood in the Metropolitan journals that essay to mould public opinion. As to the religious press I have little to say, for it said little—such is its usual temperament! The few religious papers that in these days deigned to consider Advent matters at all, even in

patient spirit, were only those genuine ones that are published in the byways and hedges, and therefore reach the guests for whom the feast of Kings is still in preparation! To them I owe my gratitude for taking up this Midnight Cry, and swelling it according to their sphere; and after all to the secular press does the cause I advocate owe more than unto all the rest.

But none the less, as the days were multiplied, it soon became painfully apparent that the subject simply gained in confusion as it spread. I therefore prepared a broader and more careful article and on its completion telegraphed to Messrs. Arkell and Harrison somewhat as follows:

“Have been generally misquoted and misunderstood in my recent announcements—I have an article of about 2520 words. Have you space for it?”

Had such a telegram been sent to every so-called standard Religious journal in the land it was my well warranted opinion that it would have begotten no reply at all; I was pretty well convinced of this fact from the reception and reviews with which they had greeted the several Studies of the “Our Race Series,” already out, and as time was too valuable, and their constituency after all far too limited, I chose a journal that I knew to be liberal, and certainly fearless.

I was not mistaken or disappointed; An immediate reply offered me the editorial columns in the next issue, so I sent at once the following article,—

a re-dress and enlargement of those that have gone before and one better calculated for the wider circulation it would command. It appeared in *Frank Leslie's Illustrated Newspaper* for May 9th, 1891.

A STARTLING PROPHECY—THE LAST YEAR OF GRACE.

On April 9th I made and published a calculation which has been so generally misunderstood, and upon which my conclusions have been so universally misquoted, that I take the liberty of sending you the whole matter over my own signature, as the only safe way to send truth after error, so that by fleetèr wings, perchance, it may overtake the unauthorized reports now floating in the press.

I am a Christian, and am orthodox upon the Apostolic basis. I have studied the Bible with searching scrutiny. Before the bar of whatever mathematical and logical ability I have, I have weighed, measured, and numbered much of its historico-prophetical chronology, and find it to be without possible flaw. It is a perfect and stupendous system, a consecutive one, and its evolution cannot but have been supernatural.

Of course there are things therein deeper than all human understanding—before them I stand with bowed, uncovered head; but there are others intended to be searched out, and some of them I have sought and found. I have as yet made no “predic

on" as to the "hour," "day," or "year" of the Saviour's approaching advent. I have simply stated that the whole system of Biblical chronology unites in pronouncing it "impending," and that *it must occur before 1899 $\frac{1}{4}$* .* Without specifying any dates, I will state further that it will almost inevitably be "nearer" to this end of the eight intervening years, than to that which is its ultimate bourne.

The year 1899 $\frac{1}{4}$ (March) is the "end of the age" and the beginning of the Millennium," *i. e.*, of the seventh or Sabbatic thousand years. To the ordinary intellect this means the "end of the world," and, in effect, it will be literally that—by which I mean the end of man's haphazard, irresponsible methods and systems. The "iron crown" will be knocked off of mortal brows, and with an "iron rod" immortal hands will thenceforth direct such human affairs as shall survive the crisis. If this is not plain, God help the English understanding.

We are told that the Millennium will last "a thousand years." It will be time enough to analyze that term when it shall have well begun. In the mean time, as we are upon the hither side of its commencement, let us re-examine my calculation:

* This of course subject to the conditions set forth upon page — to — of this Study and copied from Study No. Two, published as far back as Sept. Equinox of 1890. It will be clear to the reader that an author cannot hedge himself by constantly repeating all that his position rests upon—every time he finds it necessary to discuss collateral matters. If I am misunderstood—I am misunderstood—I must submit to the errancy of Human understanding.

Upon the first day of Nisan, or *sacred* (Jewish) New Year's Day (April 9th, 5651 A.M.) I sent the following letter to the editor of the New Haven *Register*:

"Sir:—I submit the following *ominous* exegesis, or *chronological sermon*, upon a text which has deeply concerned all former generations of Christians:

"THE TEXT.

" 'Now *when* these things *begin* to come to pass, *then* look up, and lift up your heads; for your redemption draweth nigh.

" 'Verily I say unto you, *that generation* shall not pass away till *all* be fulfilled.'—Luke xxi. 28, 32.

" [This is the correct translation, and the interpolated parable of the fig-tree (verses 29-31) was vouchsafed to enable us, when that time should arrive, to determine 'spring' from 'winter.' History has no parallel to the generation upon whose final decade we have now entered, nor have the centuries a duplicate to ours, now so near its wane.]

" A generation is 'three score years and ten,' or seventy years; fifty-seven generations are 3,990 years

" Hence the fifty-eighth generation began in 3991 A.M.

" N. B.—When this fifty-eighth generation was seventeen years gone, the Saviour, a lad of twelve, was presented in the temple—and let it be noted well that when this present eighty-fifth generation shall have been similarly seventeen years gone the end will have been recorded as a finished fact! These figures, Mr. Editor, are ominously dreadful, and there is no escape from them except a reckless mood of ridicule.

" Now consult Matthew xx. 1-16—The hours are supposed to be 'one hundred and fifty and three years each, plus a small fraction.

Brought forward.....3991 A. M.

“ 12 times 153 + years (added) is.....1836½ + years

“ And brings us to.....5827½ + A. M.

“ This was the *end* of the twelfth hour.’

“ Add one generation (*i. e.*, the one referred to in our text as ‘**THAT** generation ’).....+ 70 years

“ This brings us to.....5897½ + A. M.

“ Which corresponds to our March, 1899 A. D.

“Who can doubt that **THE** generation referred to as ‘**THAT** generation’ is **THIS GENERATION**? If so, it has but eight years more to run, and the year ahead of us [from this day April 9th, 1891 A. D., which is the first day of the new sacred (Jewish) year, 5651 A. M.] is a year of the Lord, a day of grace a year of prayer! I mean this *literally*, for it cannot be written in Hebrew without suggesting the incommunicable name **I(e)H(o)V(a)H**! At its termination Tuesday, March 29th, 1892 A. D., the final week of anti-Christ begins; its final three and one-half years constitute the period of ‘**Jacob’s Trouble!**’ and during its final three and one-half literal days the two witnesses will lie dead in the streets of Babylon! “Whoso is wise will ponder these things!” When human calculations fail, they do so because of our inability to catch in the net of our understanding the smaller fish which pass through the meshes of the mind. If we are able to catch the ‘hundred and fifty and three’ great fishes (John xxi. 1-11) the draught is surely ominous enough to make us feel the nearness of One whose advent we expect, although like the Apostles, we may not dare to ask him, ‘Who art Thou?’ (John xxi. 12.) It is concerning these things that we conjure our race to think, for never in the history of man stood Adam’s posterity upon so ominous a threshold.”

Thus far my brief and original announcement. As to the number "an hundred and fifty and three," all that I can state is that around it the chronology of the Scripture clusters, but beyond this statement it is impossible for me to go, unless I monopolize all the space in your paper; for I will not discuss such matters except exhaustively.

But it strikes me that a further elucidation of the "ominous exegesis" will be *apropos*, and will perhaps assist my fellows to appreciate just where we all stand. Those may doubt Noah who wish, but I believe him, or I would logically reject Christ, who guarantees the account by referring to it, as well as to Jonah. It is my conviction that if Noah stood among us to-day he would preach with far more anxiety than when a mere death by water threatened to sweep off the race of Adam, and it is with a modicum of this very spirit of concern that I am endeavoring to be heard in the best of modern pulpits—to wit: the press; for the churches are well-nigh deserted, as we all well know. And so long as they preach what they do I am glad of it—so long, per saving clause, as we, sons of English ancestors, who were the sons of grander ones, have the Bible in our houses, and in most of our schools!

Let me then refer your readers once more to the parable of the householder (Matt. xx. 1-16), and continue my illustration, for I have some hard historic facts wherewith to bear the "exegesis" out. If we read this momentous parable in the light of

history, as elucidated by the now determined length of the several "hours" ($153 +$ etc. years), the whole matter becomes as clear as noonday to such as "having eyes" use them to "see."

For instance, "the householder" goes out "early in the morning," *i. e.*, the Saviour was born in 3996 A. M. (*i. e.*, in the 6×666 year of the world). At the age of twelve, or in the year 4008 A.M., he was presented, as the manner was, in the temple. At this moment 17-153ds of the "hour" were over, *i. e.*, 1-9th. This, on a scale of 60 minutes, was at the 6.66 minute (!) of the first "hour." At the age of thirty, or in 4026 A. M., he was baptized, and soon after commenced his ministry, which terminated at the crucifixion in 4029½. The first "quarter" of this first "hour" (about 38.25 years) was then indicated by the dial.

During the remainder of the "hour" the Canon of the New Testament was written, and the gospel was preached by the "laborers," whom the Master himself had commissioned. Note particularly, too, that they were sent to the "Lost Sheep of the House of Israel," that they went to sections of the earth where seven of the ten tribes then were, and that Paul converted the royal family of Britain, and that he and the British Heir Apparent, whom he made a bishop while both were prisoners in Rome, carried the gospel to the "Islands of the West." [This can be demonstrated if doubted.]

The Saviour passes over the next two hours, but

notes that the "householder" went out again "*about* the third hour," $3 \times 153 = 459$. + etc. years. Hence, as the count commences in 3991, we are brought to 4450 A. M., at which very instant Rome officially told the Britons to take care of their own affairs, and by two separate edicts absolved them from even their quondam allegiance. [I can give facts if they are wanted.]

Now it was at this very time that the Saxons came over to England. It was the age of Ulphilas, the bishop of the Gothei, who translated the Bible and sowed the good wheat among them. During this fourth hour, *i. e.*, from three o'clock, as it were, onward, for 153 years, *i. e.*, until 4603 A. M., the "laborers" swarmed into Israel's vineyard, and ere it ended the Saxons and Goths were converted!

Skip the next two hours (no wonder the Saviour did so!) and arrive we at about the sixth hour. (Take out your modern watch, my friend, and illustrate it for yourself!) The year was 4909 A. M., and the hour extends to 5062 A. M. It was at *about* this sixth "hour," sharp, that Alfred the Great translated the Bible into our own tongue, and placed it on our altars. It has been chained there, Mr. Editor, in former times, and for good and sufficient reasons.

During the whole of this hour the active vineyard work was the conversion of the Norsemen, and at its end they swarmed over into England, under William the Conqueror, and rounded the completeness of Our Race, ravening like Naamans, the sons

of Benjamin, in the morning, and dividing the spoil in the Doomsday Book, at eventide.

Pass we now onward with the parable (for the Saviour skips these dismal middle ages) to the eventful Ninth hour, 5368 A. M., the age of John Wickliffe and his new translation of the Bible, the age of John Knox, of John Huss, and of Jerome of Prague,—the dawn of the English Reformation!

Were there no laborers in the vineyard of Our Race in this eventful hour? The whole of it was pregnant with events, patent ones and fitting to the parable, and our ancestors used their pruning-hooks much better than their children do! At the close of this notable division of the dial (5521 A. M.), Luther, book in hand, was at Worms! It was the time of Tyndall and Melancthon and Calvin.

The Tenth hour passes (well skipped, for in those days Israel was somewhat “backsliding” as of yore), merging soon into the stirring “Eleventh,” which commenced with 5673 A. M., at “*about*” which we have “King James’s Bible” (1607–11 A. D.), and throughout the whole of this “hour” there were honest “laborers” at work, as “Puritan” and “Pilgrim” history doth unimpeachably attest.

These are stubborn factors, and it is a more stubborn one that the “Twelfth hour” struck in 1828 A. D. Since then it has been “eventide.” The laborers have been paid, and a far more startling parable concerns “this” generation (seventy years) of the end—whatever that may mean, and I believe it

means the Second Advent, with whatever that implies. It is the parable of the "wise and foolish virgins," and we have all with one consent been asleep since 1844, when Miller's preaching culminated, and since when, forsooth, we "fell" so—"because the bridegroom tarried."

*Once more I assert, with deep concern and fully conscious of every responsibility involved, that there are but eight years left to "that" i. e., "to this generation"; and that this very year (April 9th, 1891, to March 29th, 1892) is the final one of "grace," of prayer and of repentance; for the seven that follow it will be hurrying ones, and will be loaded with the besom of Jehovah's "judgments."**

I do not base this upon the reading of one parable, or two, but all, and there is not a solitary "time prophecy" in the whole Bible, concerned with the "end" of this halting, faithless "dispensation" that does not bear me out. I can prove this, sir, if you wish it, in a series of chronological sermons as terse as the one lately printed on the first day of this current Jewish lunar year (April 9th, 1891)—and they shall be so plain that the running men need not err therein.

* *i. e.* They will be filled with *facts* which preclude the possibility of "faith" as such! You will see them, my friend, when the quaking begins! When men already trimming their lamps begin to perceive their lamps are going out—do you not see already the lamps going out all about you in the denominational controversies of the Christian world? If not then you are *blind*!

I know whereof I speak when I say that the system of chronology upon which all of my own calculations brace and verify each other is correct, and, finally, I submit to you, and to your hard-headed, common-sense English readers, this significant proposition, to wit :

There can be but one accurate sequence of years ; upon it the cycles of the heavenly bodies must fall into place without lapse or clashing, because it is from these very cycles that chronology is and must be evolved ! Now, if God Almighty did speak by the prophets, it is preposterous to suppose that He went out of His way to speak in "approximations," and after the manner of men."

No ; that sort of a premise is insulting even to mortal common sense ! A fool would not waste his idleness in discussing it ! If God has spoken, as in the "times and seasons," He must have used accurate expressions, and He must have had accurate cycles in mind. And further, I submit that, if these things are so, it is hopeless to understand them unless we put every recorded "jot and tittle" into the equation.

It was by doing this that I was enabled to verify the fact of Joshua's Long Day, and the "ten degrees" or forty minutes added to the cycles in the time of Hezekiah. Now it was just at this point, and by means of this very double day [which splits solar time ($2,555\frac{1}{4}$ years) from Adam *to* it ; and lunar time (3,437 years) *from* it to the date of this

writing ; making in all 5,992 years, or eight short of 6,000] that I succeeded in getting *on to* the true system ! I believe I am there “with both heels,” and I use the “slang” to fix the fact in modern ears ! Now such a system is *ipso facto* the very “skeleton of history,” its vertebral column, and to it, as before stated, all the prophecies agree, with one consent ! If I am right, sir, the claims I make are like reading in an “open book,” and would it not be dastardly to read it to myself ?

Finally, it must be manifest that I cannot set forth the principles of this one and only true system of chronology in a newspaper article ; but as I am already “on record” in a volume which does so, and as this late calculation is merely a single new ray focusing upon the identical dates therein set forth, I maintain that the latter cannot be shaken without shaking both, and that the former cannot be moved without disturbing the whole system of astronomical motion.

During the six months which have elapsed since I published this scheme in the volume entitled “Joshua’s Long Day and the Dial of Ahaz, a Scientific Vindication and a Midnight Cry,” no one has come forward over his own signature and invalidated a single element in that calculation, and it has been patent to the thousands who have already followed the discussion, book in hand, that it cannot be invalidated without mathematical suicide. It is merely a rigid reversing of the “times and seasons”

recorded in our modern almanacs,—they stand or fall together! I am no “prophet,” sir; I am simply a hard worker. My *forte*, if anything, is that of an interpreter.” I thank God, gladly, for the light I have received and that I can, before the event, warn such as have wisdom enough to come in at the sound of the seven nearing “thunders”! (*Revelations*)

As your readers well know—for I am on record in your columns—I look upon this matter in its secular aspect as a “professional” one *i. e.*, a military one pure and simple. Around it in the “weeks of years” ahead of us the “Eastern Question” will be moved, as set forth in your Easter-tide issue of April 1890; and around it the equally “momentous Western Question” of Europe will also be straightened out. There is work ahead of us and Saxon swords will have not a little to say in the human phases of the coming time of “Jacob’s Trouble”!

C. A. L. TOTTEN.

YALE UNIVERSITY,

NEW HAVEN, *April 17th, 1891.*

In the next week’s issue of this same paper there appeared a brief sketch of my life, the main facts of which are correct, and the bulk of which was submitted to me before publication. It is perhaps a necessary evil, or mayhap a guarantee of genuineness, that whenever from any cause one becomes promi-

nent for good or bad in these our days the public demands the record of his life. At any rate I was nothing loath that in the present instance they should be satisfied that my record for work in other lines was sufficient to estop certain statements which were already going the rounds, and gave out the impression that I was and could be but a "crank" and only in search of a sensational reputation. The article was asked for by the Publishers, much of it could have been gotten from several Biographical Encyclopedias without reference to me, and as they sought the facts, and face, I assisted the compiler to the best of my ability and recollection.

Hence the following quotations from *Frank Leslie's Illustrated Newspaper* for May 16th, 1891.

A STARTLING PREDICTION.

The prediction of Lieutenant Totten, of Yale University, in reference to the approach of the Millennium, has attracted such general attention that we have asked him to write for this paper a series of four articles further elucidating his views, and formulating the evidence upon which he bases his remarkable prophecy.

He is now engaged upon a preparation of these articles, and we hope to be able to print the first one in the course of a fortnight. We invite the attention of thoughtful men, and especially of clergymen, to Professor Totten's calculations. He

serts that they are based upon years of careful biblical research, supported by astronomical observations, and he challenges the closest scrutiny of his reckonings and his theory.

The series which he will write unfolds his entire millennial scheme, and embraces four articles, headed respectively as follows: "Why I Believe the Millennium Will Come"; "How I Know it Will Come"; "When I Believe It Will Come"; "What It Will be Like When It Comes."

A SEARCHER OF MYSTERIES—PROFESSOR TOTTEN OF YALE.

In this issue is printed a portrait* of Professor Totten of Yale University, and in a few weeks this paper will publish a series of four startling articles from his pen upon the "Millennium," which he predicts will appear in the early part of 1899. In the mean time many have busied themselves to find out something about this author, who has lately sprung into such world-wide notoriety on account of his remarkable Biblical calculations and prophetic solutions.

I doubt not, however, that most of your readers are already somewhat familiar with Professor Totten's peculiar views, since his article last spring, "An Easter Query on the Eastern Question" (see *Frank Leslie's Illustrated Newspaper* for April

*See Frontispiece.

12th, 1890), attracted a decidedly wide comment, and the review of his work upon "The Origin and Destiny of Our Race," which the Rev. Dr. Ross furnished for this paper of December 12th, 1890, has caused an equally wide and varied correspondence. Mr. Totten's full Christian name is so long as to have secured for him the nickname of "Alphabet" at West Point—Charles *Adiel* Lewis—where he stood among the honor men for three years and finally graduated sixth in his class. He was born in New London, Conn., on February 4th, 1851, and is now in his forty-first year. His father was General James Totten, the one who fought with General Sigel, and who was Canby's chief of artillery at Mobile.

At the age of twelve young Totten entered the Episcopal Academy at Cheshire, Conn., and was graduated in 1867 at the age of sixteen. He then entered the junior class of Trinity College, Hartford, Conn., as a "university student," and while there became a member of the Epsilon Chapter of the Delta Psi Fraternity. Indeed, so strong was the ruling motive of his life already developed—the desire to get at the root of all that savored of the mysterious—that his chief idea in going to college was to find out the secrets of some representative American fraternity—and particularly of this one, which had already developed an Olcott of occult Indian fame.

After spending two years at Trinity during

which he showed a marked ability in mathematics, he left Hartford to enter West Point in 1869. From the latter institution he was graduated with the class of '73, was recommended for the Ordnance, and was assigned as a Lieutenant to the Fourth Artillery, which is his present regiment. Mr. Totten is of Welsh extraction upon his mother's side (Miss Julia H. Thatcher, of New London, Conn.), and of Anglo-Irish pedigree upon his father's side. He is a baptized member of the Episcopal Church, to which he was confirmed at the early age of thirteen, by Bishop Williams, now the Primate of America.

But in spite of early churching he became more and more less touched with the spirit of the age and began to investigate matters for himself, so soon as he realized their practical import. The result was that while at West Point he became very liberal in his views, and almost an avowed follower of Büchner and the German school. As the orator of the class of 1873 he delivered their "Fourth of July Oration," which was noticeably materialistic in its tendencies and conclusions, and exerted no little influence upon the Corps, and particularly upon his fellow classmates, who caused the speech to be printed for preservation. In the mean time General Spton, the "commandant," sent for the young cadet and induced him to reconsider the premises of Büchner, in order to be certain of his bearings before confirming himself and others in so hopeless

a philosophy. The result was a fair and candid review of the situation and a logical condemnation of the mere negations of materialism. This was final.

Going now to the very opposite extreme, he devoted himself particularly to the philosophy of Swedenborg. His investigations were soon sufficiently positive to satisfy him that materialism was untenable, and so before leaving the Academy he receded altogether from his rationalistic views, and lost no opportunity of making his position public. His very first step upon leaving West Point was to seek further light. He therefore joined the Masons and still remains an enthusiastic and well-posted master in the craft, although he immediately took a demit from his New London Lodge (Union, 31), and has since then pursued his studies upon independent and rather transcendental lines. These studies, as is apparent from his writings, have ranged over cabalism, the purer forms of astrology (such as studied by Kepler, Bacon, Newton, and Berkeley) and arithmography, and, in fact, over a little of everything partaking of the occult and mysterious—but always with the view of getting at the fundamental facts, and dropping each topic so soon as he had formulated, at least to his own satisfaction, a *précis* of its principles. According to some of his fellows he has been denominated a “rolling stone,” but his own way of putting it is that he didn’t want any “moss.”

After serving a year with his regiment, Lieutenant Totten went to the artillery school at Fortress Monroe for a year. He did not finish this course, but after distinguishing himself by several inventions and two essays, one of which was read by proxy at the graduation exercises of his class, he left to take the Professorship of Military Science at the Massachusetts Agricultural College. While at Amherst he became an ardent believer in Professor Smyth's pyramidal theories, and in 1885 published the results of his studies in the form of a challenge to President Barnard, of Columbia College. This volume, entitled, "An Important Question in Metrology," received wide attention and has in reality never been answered. It abounds in what may be termed the mysteries of metrology in all its branches, defined by him as the "science of measure, number, and weight," and carries the premises of the Astronomer Royal of Scotland to their legitimate conclusion. As may be presumed, the lieutenant is a firm opponent of the French metric system; in fact, it was he who originated the letter to President Arthur objecting to Barnard's presidency of the Geographical Convention upon the World's Standard Meridian.

Whether it was due to this letter or not, President Barnard resigned his appointment and Admiral C. P. Rodgers was appointed in his place. This appointment seemed to be perfectly agreeable to the anti-metric people, and when the French delegates

offered to accept Greenwich meridian if we in return would accept the metric system, the admiral pronounced the matter foreign to the objects of the convention, to the results of which the French, of course, dissented. It was at Lieutenant Totten's instance that Secretary Folger struck off the "Centennial" seal medal of the United States, recognizing the pyramidal reverse to our national heraldry, and since then he has written a volume, yet to be published, upon the mystics of the history and heraldry of this seal. In the mean time, as the author of "Strategos," the American game of war, or *Kriegsspiel*, he won a wide reputation in his own profession, and obtained the personal indorsement of Ramsey, then Secretary of War, as well as no little foreign honor, Von Moltke, Wolseley, Boller (superintendent of the Swiss Military Academy), and others recognizing the value and worth of his system.

As an inventor Mr. Totten has about a dozen patents, most of them covering professional topics (powder, sights, signal devices, etc.), and also running into such practical matters as standard scales, weights and measures, double postal-card, etc. Besides these he has several applications now pending in the office, one of which a general reconnaissance instrument, another, a mechanical battle telemeter and yet another, an automatic electric position-finder (for harbor defense), bid fair to be heard from at no distant date. The fact is, he has far more to show

s the result of military work than of the studies which have once more brought him into prominence.

While serving with his regiment in the West he invented a system of targets for small-arm practice, which led to wide experiment in the Department of the Pacific, and seems to have had at least a potent influence in causing the official army modification of the old Creedmoor targets. At this same time he collated, by direction of the present adjutant-general, then McDowell's assistant, a code of "Athletic Rules" which has just been revised by him at the instance of the War Department, and is about to be printed for more general army circulation. *

Lieutenant Totten was twice detailed for National Guard duty as inspector and instructor at Niantic, Conn., and his labors won official recognition in orders upon each occasion. In connection with this detail he compiled a concise working "Manual of Guard Duty," which is still in the hands of the C. I. G. Just before his detail to Yale he invented the Tex-Maine target system for heavy artillery, and in the light battery of his regiment was busily engaged upon military inventions, two of which are at this time before the "Board of War." He accompanied the Estey Guard of Vermont to the Centennial in 1876, and last winter won high and official

* The "Laws of Athletics, Football and the Art of War." Page 32. Study No. 2.

compliment from the late Major Kinney for the thorough way in which his instruction improved the drill and discipline of the Governor's Foot Guard at Hartford. His "Military Lectures" before the seniors of the Sheffield Scientific School of Yale have been widely published, and have elicited deep interest from various quarters, both on account of their vigorous independence of thought and the novelty with which he has presented the "American Military Problem." *

So much for some of the practical work of an indefatigable student—for I might go on at length and note that he was the war correspondent of the *San Francisco Chronicle* in the Chihuahua campaign, that he has been a well-known contributor of scientific articles to several magazines, and is the author of a number of special works, all of which are pronounced by reviewers as unique, thorough, and standard.†

In consideration of some of these scholarly attainments Mr. Totten has received the honorary degree of M. A. from Trinity, his quondam alma mater, and has been made a recipient of many more quiet testimonials. To the public at large, however,

* The Course for 1890 was published in the *New Haven Register*, Jan., Feb., and March, and that of 1891 appeared verbatim and weekly on Mondays in the *New York Mail and Express*, Oct., Nov., and Dec.

† See Appleton's and other Biographical Encyclopædia under Totten, C. A. L.

He is probably best known on account of his persistent religious studies. His calculation of the exact date of the conjunction which fixed Joshua's Long Day, and of the circumstances surrounding the dial incident recorded in Hezekiah's time, have brought his name before the whole world, and his determined publications upon the chronology, history, and genealogy of the Anglo-Saxon race have already begotten a rapidly growing appreciation for the quarterly devoted to the spread of these views, and of which he is the editor and author.

In view of all these circumstances it is absolutely ridiculous to pronounce this man a mere crank, or to condemn his latest "End of the Age" calculations as purely visionary. We are therefore confident that a wide constituency will welcome our attention to "give him a chance" to be fairly heard upon a topic which, if his views are sound, is certain to produce a profound interest and no little concern.

Lieutenant Totten is of slight build, and weighs about one hundred and thirty pounds; is energetic and active, and he says that he can get into his old cadet suit as easily as when he doffed it. Though a young man he is already decidedly gray, and consumes as much tobacco as he does of midnight oil.

He has been twice married, his first wife having been the daughter of Captain Lewis Smith, of the Third Artillery. By her he had three children, two of whom have resided with their grandparents in Washington since their mother's death, and one of

whom (named Tea Tephi, after the Heroine of the Anglo-Israelitish history upon which he is so ardent a writer) has already joined her mother. The maiden name of his present wife, who is an earnest assistant in all of his labors, was Miss Mary Bunker, of Garden City, L. I., the daughter of Matthew Bunker, secretary of the Union Ferry Company, Brooklyn. By this second marriage he has a daughter, Muriel Gurdon, named from one of his maternal ancestors, a daughter of Governor Saltonstall. As far as ancestry is concerned he is an out-and-out "Yankee," and is related to oldest families in Connecticut; while he avows himself proudest of his descent from Elder Brewster, upon whose chest, in the cabin of the *Mayflower*, that famous compact was signed whereby, as Bancroft says, "humanity recovered its rights."

In his belief Professor Totten is a self-convinced and avowed Christian. His studies have vindicated the Word of God as it is written, *i. e.*, he accepts the Bible literally, and is a bitter opponent of the "higher criticism" and of every phase of modern dogmatism. While still an Episcopalian, he generally attends the Second Advent Church in preference to any other in New Haven, and has lectured and spoken there several times upon Advent topics. He is as confirmed an advocate of Moses and the Prophets as he is of Christ and the Apostles, and says that repentance, baptism, the Eucharist, a belief in all the articles of the Apostles' Creed, and a prac-

ical use of the Lord's Prayer cover all the essentials to salvation. He is convinced that these cannot be accepted and believed without resulting in "work"; but "*faith*" he believes, is the fundamental principle of Christianity. He believes fully in the Divinity of Jesus Christ; in His death as the blood atonement for man's original sin, whatever it was: and in the literal bodily resurrection and ascension of the Lord, and it is His imminent personal return that he anticipates. As he puts it, he has no alterations or comments to offer upon "the faith once delivered to the saints." All this is clearly "orthodox" if tried by the true and only primitive standard, and it is equally to be expected that the views held by the professor upon the millennial topics selected will be rigidly Biblical in their exegesis.

In conversation recently he replied, as to his position upon questions of modern doubt and church controversy: "There is but one logical standard—the Bible! No one will be able, if revelation is a fact, to pull himself into the kingdom by the straps of his own theoretical boots. He will be left, as sure as there is a God of Abraham in heaven. I had rather be primitive in belief and positive in faith, even on matters I do not understand, than agnostic, and trust to so-called luck. I don't believe in it at all. Chronology has proved to me that Jehovah is, and that He is *truth*!"

YALE ALUMNUS.

THE BROOKLYN LECTURE.

Pending the publication of the several articles promised and announced upon Millennium Topics, and coming Chronologically in between them and the foregoing, was the somewhat widely quoted Brooklyn Lecture, a discussion of Prophecy in general and of its specific accuracy in particular.

The Lecture was prepared and delivered before the Brooklyn Baptist Union at their Clarendon dinner on Monday, May 18th, 1891, and was published in full and simultaneously the next morning in New York, (*Tribune*) New Haven, (*Register*) Chicago, Atlanta, and San Francisco, besides being widely reported throughout the country. This fact is mentioned as an evidence of the wide-spread interest among the Laity upon the question now fully before the public, and is borne out by the additional fact that the clippings alone, which from thenceforth and hitherto have poured into my mail from every direction would fill several goodly numbers of this serial.

The Lecture was as follows :

“THE INFINITE ACCURACY OF PROPHECY.”

Ladies and Gentlemen—Let me preface what I have to say to-night by a text; for as the topic is seriously religious, and this assembly one of religious men and women, such a head line will be eminently fitting.

“Then said He unto them; therefore every scribe instructed unto the kingdom of heaven is like unto a man that is an householder which bringeth forth out of his treasure things new and old.” (Matt. xiii. 52-58.)

I am a scribe; only that and nothing more; and I have had special and personal instruction in some of the matters pertaining to this kingdom. It has come in perfectly natural ways—by dint of laborious study, not without prayer, never unanswered. It has been received with thankfulness, and I publicly credit the results just where, alone, they manifestly belong.

Out of my treasure I have a few things, “both new and old,” to bring forth this evening, not doubting that you will understand the spirit in which I am constrained to display them, and earnestly trusting that it may be to good and sufficient purpose that I do so.

For as Esdras tells us: “The world hasteth fast to pass away, and cannot comprehend the things that are promised to the righteous in time to come; for this world is full of unrighteousness and infirmities.”

This book of Esdras is a most remarkable one; it is a book pre-eminently for the Wise, and for the day in which we live. I shall speak concerning it this evening, and I trust that all my hearers will diligently read it at their first subsequent opportunity—for the time ahead of us is short indeed!

My own studies of the Scripture have been chiefly *chronological*, with a view to discover the accurate "scale of time" employed therein. Satisfied, from other reasons, that the Bible is the Word of God, my conviction was equally positive that its chronology and genealogy must eventually become the parts of a demonstrable harmony. That the problem could be solved was by no means hopeless. It was manifestly intended to be understood sooner or later, and we have for our encouragement and guidance, the labors of hosts of former students, all equally convinced, and whose investigations have narrowed down the conditions, by progressive interpretation, until in our own day a recast of the whole matter could hardly fail to result in the desired solution.

And the solution is a most simple one; in fact, it is the only rational and natural one—it is the very sequence of "times and seasons" kept by the solar system itself at this minute!

The maker of a complex machine necessarily understands the actual and relative motions of its wheels, and it is preposterous to suppose that the Infinite Maker of the celestial mechanism, which is a stupendous piece of clock-work, misunderstood His own work, or used any other terms than *its* terms, in prophecy. Time has no other language than that manifested by astronomical motion, and as the latter is infinitely accurate, its prophetic expression, by the Spirit of the same Creator, must be equally so!

It is impossible to cover this topic: I shall only attempt, this evening, to reach the common focus by following a single ray down to it.

The burden of the Hebrew seers was not only to predict, but to discover the meaning of "the times and seasons" they were thus moved to set forth. But they were seldom successful in this latter effort.

"*How long* shall it be to the *end* of these wonders?" The reply came at once, and with an oath; yet Daniel immediately records: "And I heard, but understood not." Then said he, "O my Lord, *what* shall be the *end* of these things?" Note now the similar reply; "Go thy way, Daniel, for the words are closed up, and sealed, till the time of the end."

Now it is the consensus of humanity that we are upon the threshold of a gigantic crisis. Believers in the Bible, who are also students of prophecy, are unanimous that it is now "the time of the end"—that the current decade will see all things fulfilled. There are dozens of "time prophecies" in the Bible, and upon all of them, jointly and severally, the same momentous dates come out; I have already published several of them, and shall publish others upon other fitting occasions.

The one I shall give you this evening I consider to be the most remarkable Messianic prophecy in existence. It is startling in every aspect, it is an entirely new and original discovery, and the very circumstances which led me to discover it are

equally remarkable. To detail them in a straightforward manner will be the simplest means of establishing the momentous significance of the days in which we live.

I do not believe in "accidents," or in so-called "coincidences," I believe that everything is "weighed, measured and numbered," and that all things manifest design, voice intention, and fit appropriately into the mosaic of human experience.

Upon the 25th of March, I was engaged in revising the final proof sheets of the third volume of the "Our Race Series," that issued from the publishers on May 11th. The particular pages before me had reference to the Jewish feast of Purim, its absolute date, and its actual bearing upon certain ominous chronological events in our own, and in their own, near future. That same day, as the date of his letter proves, a stranger wrote me an epistle from Chicago, calling my attention to an odd chronological riddle contained in the book of Esdras—a book which we have been taught to consider apochryphal, but which has been regarded as canonical by many Jews, and which many of the early fathers recognized as inspired. I had never deliberately read the several books of Esdras through, and was only familiar with a few oft-quoted passages. As he has since informed me, my correspondent does not remember the actual date of his letter, and, to my subsequent query, states that it had no special association with him at the time he penned it.

The riddle he referred to will be found in the XIV. chapter of the IV. book of Esdras, verses 10;

2. It is as follows :

“The world hath lost its youth, and the times begin to wax old.

For the world is divided into twelve parts, and ten parts of it are gone already, and half of a tenth part; and there remaineth that which is after the half of the tenth part.” 7-60ths remained ! The world was in its “eleventh hour.” 36 m. past 10 o'clock.

Here then was a plain chronological nut, and a nut worth cracking !

My unknown correspondent's letter terminated as follows : “Being of a mathematical turn of mind may have had an influence on my conclusions, but from all that I am able to learn, I believe that the culmination of the world's history, as indicated by the inspired word of God *is at hand*.”—So, too, do !

His closing sentence was as follows : “I am anxious that some one who has the necessary ability should look into the meaning of these hitherto mysterious numbers and publish to the world what the Spirit reveals as the truth.”

Now, as a matter of fact,—and it will be as new to my correspondent, Mr. C. G. Dixon, of 152 La Salle Street, Chicago, (for I have not yet explained the matter to him,) as it is to you to-night,—the better conveying this information, and making this

request, was actually written upon the Jewish feast of Purim itself,—for the 25th of last March was the last day of this feast in the current year, and the solution of the riddle is New Year's day of the thirteenth year of Ahasuerus, (3530 A. M. or 466 B. C.,) the very year in which the events commemorated by the Feast of Purim actually took place! This, my friends, is accurate to the last element of time. I will now briefly explain it.

The “world” referred to was Adam's world; its duration, as an “age,” extended to the birth-day of Jesus Christ, which occurred 93 days after the autumnal equinox of 3996 A. M. With the *first* advent of “the *Second* Man” the whole period, integrated in the riddle, ended. Now, a twelfth of this period is 333 years and $7\frac{3}{4}$ days, plus a small fraction in hours, which I must ignore for the sake of present simplicity, but which I have not ignored in the rigid calculation.

“Ten-twelfths” are, therefore 3,330 years and $77\frac{1}{2}$ days, also plus some hours.

“A half of a tenth” is a twentieth, and a twentieth of this same period is 199.8 years and 4.65 days, also plus some hours.

The sum of these “ten-twelfths” and “the half of a tenth” or one twentieth, is, therefore, 3,529.8 years and 82.16 days plus some hours.

The Hebrews used only *Lunar* chronology, and intercalated it so as to “float” it on to solar time at regular intervals. The year 3529 A. M.,

as not an intercalary year, but an eighth year in their fifteen-year cycle; hence the eighth-tenths of a year involved in the above summation are eight-tenths of a *lunar* year, or of 354 days, and amount to 283 days, 4 hours, 48 minutes, etc., which added to the 82.16 days make a complete solar year, plus some hours, which land us at the hour of prayer upon New Year's day of 3530 A. M. There is no possible error in this calculation, but of course, I cannot begin to give you any idea of the infinite accuracy of this prophecy upon such an occasion, or without a very extended set of figures. It is the simplest kind of mathematics, but the results have to be very nicely studied with an accurate calendar. It is to publish just such a calendar, and thus to afford all, the privilege of using my own valuable data, as a *vade mecum*, in the trying days ahead of us, that I am now making the most anxious endeavors, and I expect help commensurate with the urgency of the matter in its appropriate time. In the mean while, I am publishing the data as rapidly as possible, in the "Our Race Series," and, as occasion offers, in the public press. For instance this calculation, made public to-night, will be published to-morrow in the New York *Tribune*; the Chicago *Herald*; the Atlanta *Journal*; the New Haven *Register*; all through the New England States by the Connecticut Association Press; and is flying towards San Francisco as fast as modern methods will allow!

These are hurrying days, nor yet has half their haste developed, and they are just the days in which to spread a truth and give it to the world!

And the world is ready for the Truth, the fruit of which is "over ripe."

Thus the visions of Esdras, in which this riddle occurs, fell upon one of the most important equinoctial, autumnal, New Year's days, of Jewish history, the one which lies between the events recorded in Esther iii. and ix. and exactly 28 years, or one modern "solar cycle," before the celebrated 20th year of Artaxerxes Longimanus (3557 A. M.). Here, then at last we have accurate history, and consummate prophecy, because from this very 20th year of Artaxerxes "the commandment," went forth "to build the WALLS of Jerusalem," and upon the *lunar* scale verifies every element of Daniel's vision of "the Seventy Weeks."

But I have something still more remarkable to relate, and it is a matter of immediate omience *to us*, connecting this book of Esdras, and this Messianic prophecy, with the *Second Advent*: and the similar "end" of the present "world" or "age."

You are probably aware that the modern Jews are keeping a calendar of their own. Upon it, as you will find in any good almanac, the current year is called the 5651st. In several publications I have already pointed out and endeavored to intensify its Jehovetic signification. That is, these figures written in Hebrew letters, which they used for figures,

only suggest the word Jehovah. The true word, however, J H V H, which they wrote backwards, V H J when translated into Arabic numerals, 660, and we shall not reach that year, upon the modern Jewish calendar, until 1899 A. D. Both of these years, the present one, 1891, and the coming one, 1899 A. D. are "Days of the Lord," *i. e.* *Jehovah's* "days" or "years," and this fact is beginning to dawn upon the Jews themselves!

Now, at the *end* of the IV. Book of Esdras there is another riddle which I cannot explain to-night, but immediately following it is a note, apparently written by some devout scribe who copied the book backwards afterwards, and seems to have taken pains to record the date of the completion of his labours. It is a most peculiarly interpolated paraphrase, and, as if in brackets, reads as follows:

—("in the seventh year, in the sixth week after five thousand years, three months and twelve days since the creation.")—The "weeks," for good and sufficient reasons, I take to be weeks of years, and the date was, therefore, the 42d year after the one brought out so prominently.

Now it is the "5000 years 3 months and 12 days" which most impressed me, and I was immediately and irresistibly drawn to apply to this most peculiar case, the same rule of interpretation, by means of which I had just solved the first Chronological Riddle, and to use the quaint old English for my men-surprise, I was literally "astonied" at the

result ! It was simply this. If 5000 years, 3 months, and 12 days are likewise "ten-twelfths and the half of a tenth," that is, are 53-60ths, then the whole matter winds up in 5660 A. M. according to the modern Jewish scale, or in 1899 A. D. according to ours, and I was thus confronted with another, and most vivid verification of my labors ; for upon dozens of independent lines they all utter the same speech, and conspire about the same astounding focus of fulfilment. *Our* world was in its "eleventh" hour when this devout scribe completed his work, and his explicit reference to its *beginning* and its *end* must have been inspired, that is overruled by the Spirit !

The very simplest way of expressing this *double* Messianic prophecy is by means of a proportion. I here neglect all small fractions for the sake of simplicity. Thus :—

Upon the *true* chronology, the year 3530 A. M. is to the year 3996 A. M. (that of the *First* Advent, as the year 5000 A. M. is to the year 5660 A. M. (the final "day of the Lord !") upon the modern Jewish one. If you can escape or reject my conclusions well and good, if, so be, it shall be "well and good." I cannot escape them nor can I hold my peace in the presence of such figures !

The prophecies of God are of infinite accuracy, and henceforth the day will never come when human intellect shall be able to find any error in them. The errors of the past have been upon our side of the

balance. Jehovah has not yielded his secrets to our misjudgments.

In the word of Esdras, who is called "the Wisdom of the Most High," "By measure hath He measured the times, and by number hath he numbered the times; and He doth not move nor stir them, until the said measure be fulfilled!" and it strikes me that it should begin to dawn upon the world that this measure is His very name!—HVHJ 5660! And "Hallowed" may it be, His "Kingdom Come!"—Amen!

Indeed the whole of the Lord's Prayer is purely Messianic, and loaded with significance at the present moment.

The chronology involved in this prophecy is of the most astounding character. It strikes *both* "ends" of BOTH "worlds," so to speak, or to use an artillery expression, it is a *ricochet*. From the momentous New Year's Day upon which Esdras received it, it moves straight to the mark, December 17th, 3996 A. M.; then bounding forward, it buries itself in another year only just ahead *of us*! To continue the artillery illustration, the "trajectory" of this awful cycle is so close above our heads, at this very minute, that we are almost in its "dangerous space," and, I believe will be there in another year! But let it be clearly understood that this calculation will afford no man any legitimate clue for predicting the "Day" or "Hour" or "Year" of the impending Second Advent; I mean of that first

“phase” of it which is known as the Parusia ; of *that* date as yet, I believe that no man knoweth aught ! But I also believe that it is much nearer than 1899 A. D., the which I opine will be the consummation of the whole drama, or “mystery,” all of whose scenes and acts, as set forth in the Revelation of Saint John, will be concentrated with anti-typical intensity, into the last seven years of this waning “age !” (II. (iv.) Esdras vii. 43.*)

C. A. L. TOTTEN,

United States Army.

Upon the day following the publication of the foregoing lecture, the Weekly Edition of *Frank Leslie's Illustrated Newspaper* was issued (dated May 23d, 1891) and contained the following letters which speak for themselves—and it may be justly feared speak also for the so-called “church” in so far as the *Independent*, and the *Christian at Work* may be supposed to represent it. That they represent the spirit of the *nominal* church of the latter days is sadly admitted !

PROFESSOR TOTTEN AND THE MILLENNIUM.

WIDESPREAD interest has been manifested in the prediction, by Lieutenant Totten, of Yale University, of the approach of the Millennium.

Some newspapers dispute the reliability of the professor's figures and ask for something more

definite. The Troy (N. Y.) *Times*, while inclined to admit the earnestness of Professor Totten, says: "He will find this a very skeptical generation, and his warnings are not likely to receive any more serious consideration than Mother Shipton's dire outgivings." The *Elmira Advertiser* makes Professor Totten's prediction the text for an editorial, in which it calls upon the good people of Elmira to put their business in order, to make the city clean and tidy, to elect honest officials, and to ponder generally over their sins and omissions, as well as to read Professor Totten's articles in *Frank Leslie's Illustrated Newspaper*.

Meanwhile Professor Totten is diligently at work producing his four contributions which have been announced for speedy publication in these columns, and we will print them in their order as received. The topics which he will take up, *seriatim*, are as follows: "Why I Believe the Millennium Will Come"; "How I Know It Will Come"; "When I Believe It Will Come"; and "What It Will Be Like When It Comes." Preliminary to their production we shall print next week Professor Totten's views of "An Impending Catastrophe," an article of the most remarkable and startling character, of special interest to scientific minds.

An expression of opinion regarding Lieutenant Totten's Millennial predictions has been asked from several editors of religious publications, and two replies have been received, as follows:

EX CATHEDRA* ! (?)

[From the Editor of the *Independent*.]

"The *Independent* has published a review of Lieutenant Totten's book which is not laudatory but just. Lieutenant Totten's argument is a travesty on exegesis. His assertion that Luke xxi. 32, must be translated '*that* generation' is untrue, but it is a small ignorance as compared with the theory of the interpretation of the Bible which he adopts, and which makes it a mathematical puzzle-book rather than spirit and life. As another example of his strained method I may instance his making the name Jehovah count 5651 in Hebrew. By ordinary Hebrew rotation it would be twenty-six. Lieutenant Totten applies the Arabic decimal system to the Hebrew letters, changes the first letter, and then reads the word backward! There is absolutely no plausible foundation in Scripture or out of it for his assumption that we can split up the world's history into days and hours which represent an exact and specific number of years. There are some kinds of writing which one does not think it worth while to discuss seriously, because their basis of principles is demonstrated false and their methods utterly unscientific. Lieutenant Totten's book and the article you sent me are of this sort. He would do well to study that passage of Scripture in which our Lord says that 'of that day and hour knoweth no man, neither the angels of God, nor the Son, but the Father only.' What Jesus Christ did not know it is preposterous for our lieutenant

* This is not the first time that the Rulers have taken counsel together against the Lord, (Matt. xxv. 40) and, by their influence, and adverse example, endeavored to prevent the people from listening to sound doctrine from even the least of his brethren! If what I preach be *evil*, let those who condemn it bear witness of the evil; if it be good, wherefore do they not themselves give meat unto the feast in seasons such as these? Behold, *such* letters fulfil prophecy before our very eyes!

attempt to discover by interpreting our Lord's words. If Christ did not know that his language meant that the world would come to an end in this decade, it is great conceit in Lieutenant Totten to find such a meaning in them.

"Yours very truly, WILLIAM HAYES WARD,
" *Superintending Editor.*"

[From the Editor of *The Christian at Work.*]

"You ask me for an opinion on an article by Professor Totten of Yale, predicting the near approach of the Millennium. I have neither time nor patience to give Professor Totten's theories and calculations a critical examination. My time is too precious to waste on such emptiness, and I should think a Yale professor might employ himself more usefully. I find no warrant in the Scriptures for any such teaching as that set forth by Professor Totten. I think such puerilities as he indulges in are harmful to the cause of true religion in that they tend to bring ridicule upon it. I know of no eminent religious teacher anywhere who indorses such views. I see that you announce that Professor Totten's article will be followed by one on insanity. The collocation is decidedly suggestive.

"Yours very truly,
" LA SALLE A. MAYNARD."

It is a curious fact that the broaching of either the Advent Question, or that of the literal accuracy of God's Word, in these days, begets one of two things from the "*Liberal*" (?) Christian (?) Press. Conspicuous silence, or unsparing condemnation. But all this is a startling fulfilment of prophecy itself. None of those bidden ever reach the Feast—it is from the byways and hedges that the guests are in reality to be recruited; and as a matter of fact the messengers who are now spreading the Invitation

have been persistently turned away by the Religious Press,—I mean its leading and influential Journals and, strange to relate, have found a ready entrance into the columns of all classes of the Secular Press! These latter are the ones who nowadays are spreading the Invitation far and wide, and who actually reach the broad constituency that long ago has withdrawn from fellowship with things illogically and inconsistently treated. The result has also been to originate a host of smaller and more truly religious newspapers wherein all questions of a Biblical nature are at least discussed, and in a great measure fairly. It is the opinion of the writer that if Journals are published in the Millennium the Editorial tables will be completely turned!

THE HOPE OF HISTORY.

PART II.

PRELIMINARY.

AN IMPENDING CATASTROPHE.

THE MILLENNIUM.

Why I believe it will come.

How I know it will come.

How it will come.

When I believe it will come.

What it will be like.

But sanctify the Lord God in your hearts; and be ready always to give an answer, to every man that asketh you a reason of the HOPE that is in you, with meekness and fear."

1 Peter iii. 15.

"And we desire that every one of you do shew the same diligence to the full assurance of HOPE unto the end."

Hebrews vi. 11.

"Which HOPE we have as an anchor of the soul, both sure and steadfast; and which entereth into that within the veil."

Hebrews vi. 19.

THE MILLENNIUM.

INTRODUCTORY.

WE now come to the articles which have perhaps attracted the widest attention, not so much on account of any special merit they possessed from a literary standpoint, as on account of the latent interest already widespread, in the matter treated, and to which they directly appealed. Before these articles appeared there was an actual dearth of information on the topic, and a corresponding hunger among the true followers of the Saviour for light, encouragement and sympathy.

None of these were to be gotten from those who should have kept their columns filled with Advent matters, pure and simple, and have taught the flock in accordance with the commands of God. Now all this can have come about in but one way—an enemy hath done it—and the tares have well nigh monopolized the field! For facts are facts, and none are now so patent as that the shepherds have not only kept back the “price” that makes us free, but have withheld the “reward” which is only to be realized when the Desired of all Nations comes! It was therefore owing to a keenly realized sense

of the Philosophy of the Second Advent as the very soul of a *hopeful* Christian life, accentuated by the teachings of Chronology and History, that I was led to write the Millennium Articles. The topic has resumed the place that it deserves and the one that rightfully belongs to it. It is the central fact of Christian faith, and faith in it as a fact, and life therein as a Primitive Christian, are its supporters. It will never die among the Elect—and I believe that the imminence of the King will cut the tarrying period short.

God will come *on time* ! and, albeit all “the watchers” even will be surprised, it will be with joy alone—with such one welcomes an expected friend who stands beside us ere we are aware and greets us first !

The problem and the Topic have many phases, and the consideration of each of them is not only legitimate but a joy and duty. But says one, there have been so many failures that the discussion begets an increased faithlessness in God. This begs the question, and fits the shoe of faithlessness upon its proper feet !

Upon all truth man is taught progressively. It is only by dint of failure after failure that we arrive at fundamental principles in any subject worthy of investigation. It is not reasonable now, from our enlightened point of view, and in view of all the parables, each one of which has Advent teachings, that this coming of the King unto his realm should have

been expected even until days as late, and *similar* !
to ours, and yet 'twas right, according to their light
that every generation of the faithful should have
looked for Him and kept themselves in constant
readiness.

But the Advent is more than a question of Chronology, and the continued distaste, of those in authority, for considering even these, which after all are its chiefest phases, does and always will constitute their greatest condemnation.

Let it be granted even for the moment that "the hour and day" cannot be known, the which indeed I willingly will grant throughout the whole discussion, or such is certainly my personal understanding of the matter. Nevertheless there was no excuse for not maintaining as the prominent hope of the church, the *belief* in its promise, the *Knowledge* of its certainty, and the *manner* of the subsequent Millennial reign. But in the misunderstood failures of an endless sequence of Students who have made its General Chronology their almost exclusive theme, the conviction has somehow become fixed that all the other phases of the problem are equally indeterminate and fruitless.

"Where is the promise of His coming?" We are even asked to point out this bare promise nowadays. While "*belief*" in it, and "*knowledge*" of it as a matter with which the Scriptures are well nigh weighted down, has vanished from the Confession—for it is not to be admitted that a spiritual interpretation of

the texts concerned will fit the case, any more that Judah's error, at the First Advent, which materialized a corresponding set of texts, was equal to her justification.

But while we have admitted the apparent failure of former Chronological studies upon the topic, we by no means admit that this is always to be the case. We believe the very opposite, and are far too deeply impressed with the gravity of the Chronological outlook at this present time to hold our peace. Indeed, we had far rather fail in what we now conceive to be our duty than be silent, and we merely present the facts themselves in order to share with others, who share with us this fundamental Christian hope, what further light our special studies may impart.

We are of the same conviction as when these letters first appeared, and in thus replacing them even more permanently "on record," as a witness, and in the cause of truth, we are satisfied that they have still a mission to perform which will not be misunderstood by those whose patience will, under any circumstances, *be rewarded soon!*

Let us therefore resume our task. The several articles followed each other in weekly succession, and we preserve their form together with the editorial comments that accompanied them.

"We print this week* the first of Prof. Totten's

* *Frank Leslie's Illustrated Newspaper*, May 30th, 1891.

remarkable series of articles on the Millennium. It may be considered introductory to the four articles comprising his grand scheme of prophecy which we have outlined. The first of these will be printed next week. The subject is, "The Millennium—Why I Believe It Will Come." Various criticisms, friendly and unfriendly, have been passed upon Professor Totten's contributions. The Troy (N. Y.) *Times* thinks that they may weary the reader by repetition; but from the nature of those already submitted to us we have no fear of this result.* A correspondent in Wyandot, Ill., fears that the articles will drive people crazy; but we are not among those who believe that they are calculated to antagonize common sense in any such degree. Professor Totten is a student, and particularly a Scriptural student, and we believe that his contributions will help rather

* There was a single unfortunate case which was quickly accredited to the influence of these articles! *and as quickly denied by the friends of the party concerned and who knew the circumstances!* Certain unfriendly Journals made all the capital possible out of the incident, publishing the error far and wide, but none of them, so far as my clippings show, were ever liberal enough to give either the sick gentleman, the writer, or their own readers, the benefit of the retraction and *amende honorable* which was due to all concerned. Had this case, however, been a fact, or were it predicted and with every possibility of truth that this present republication would result in similar cases, the which, and more are perhaps inevitable! (So the Saviour says Matt. xxiv. 19, Luke xxiii. 28-30) it would no more deter the writer from his task than the fear of loss to his command in to-morrow's battle would deter him from disposing his troops to the best advantage possible!—C. A. L. T., U. S. Army.

than hinder the cause of religion. If their influence were obviously unwholesome we should be compelled to decline to print them. They come from a man with great natural gifts, developed by persistent study, and his high intellectual and mental grasp have been conspicuous in many of the writings which he has submitted to the public within the past few years. We ask our readers to give careful thought to his Millennial series, a subject widely discussed in the past, but of late relegated to the domain of the obsolete."

THE MILLENNIUM.—AN IMPENDING CATASTROPHE.

I HAVE now several hundred newspaper clips, incident upon the latest phase of my calculations. And so far as I have been able to feel the public pulse, they indicate that it throbs responsively only to the shaft of ridicule. Well and good; this of itself is a startling "sign of the times." I do not believe that "an Apostle" or a "primitive Christian" would recognize "the faith once delivered to the saints" in its developed modern outcome.

The fact of the matter is, there can be no logical *development*, as such, to what Jesus Christ *manifested* in fulfilment of promises made in Eden. The essentials of saving faith in Christianity are constants, and admit of no addition or subtraction. They are:

- (a) The recognition of the fatality, of man's inherent sin.
- (b) A belief in the unique birth and divinity of the Lord Jesus Christ as the promised Messiah ; repentance, and baptism (no doubt "immersion").
- (c) In His death, burial, literal resurrection and bodily ascension, exactly as recorded in the Gospels.
- (d) In the fullness and freeness of the "grace" to all who accept of the propitiation effected by Him, and by Him *only*, whose untainted "blood" or "life" was absolutely "poured out," and a commemoration of this death in the Lord's Supper until He comes again.
- (e) And finally in His literal return, or Second Advent in order to cleanse the vineyard, receive His kingdom and give those who have previously accepted Him their promised Sabbath—"one thousand years" of rest and right rule upon earth—a millennium for weary humanity. We have had a pretty tough lesson through the past six *working* millenaries of history; it is not only high time for a day of rest, but the "set time" approaches.

One who accepts these tenets will "repent" *ipso facto*, and will endeavor to live a right life. The man who rejects them will inevitably *perish* (no matter how we define this term) because, unless a man accept a condition, he cannot legally, under any 'code of law,' be said to live even constructively under it. How much more must this be so, as to the Millennial state, the *sine qua non* of entrance into which is necessarily a *previous* faith in its "conditions" !

I do not intend to justify my right as a free man in a free country to concern myself with these matters; nor do I intend to apologize to "the-

ologians" (*sic*!) because as a mere soldier I have presumed, in the interim of professional pursuits, to try and find out for myself, and at the fountain head, the real truth as to the great facts which their sophistries would make of none effect, and upon which their very silence, at any rate, would be my all-sufficient excuse to enter the premises.

Do not, however, understand, sir, that I sweep everything into this dust-pan, for I recognize the able and honest work of all who *are* faithful in their "allegiance." I refer only to such as masquerade under clerical garb and preach *their own* philosophies rather than that of their Master. I mean to be plain, sir, and I hope this is so; for the time has come when men must take a square position upon one side or the other, and be able to give a reason for their standing.

The date I have announced is not a "prophecy," nor is it the result of a solitary groping amid unrealities, but it is a cool and staggering reiteration of a volume of similar ones, deduced *from* the Bible, all of whose "times" raise up their voices in concert, and with no discord. But if one "pipes" no one seems willing to "dance," nor will they "mourn" when one "laments." Again, very good; it is all as predicted, and our own days are even as those "of Noah," already!

As my calculation of the date of the battle of Beth Horon is still unchallenged, let me clinch it by an additional astronomical spike; not that I fear

ts instability, but rather because I know that there are certain "so-called" scientists who stop the ears of the people by their own ignorant *ipse dixits*, and so would have the very possibility of such a calculation discredited, and its results and collateral warnings relegated to the pigeon-hole in which men are wont to stuff the idle predictions of many who certainly do speak *without* "authority." My own authority is sealed with the dint of hard work, the results of which are widely known and recognized, and its *vise* is faith in the word Jehovah, which in its chronological aspect is numerically expressed in the very numerals of the coming Jewish year 5660 A. M.

Now, sir, three of the most startling astronomical events of this waning century were the aerolite showers of 1799, 1833, and 1866. There are annual returns of these "showers," but those at about thirty-three year intervals are the most startling. The period again completes itself in 1899, in which the Jewish year 5660 A. M. commences, or Jehovah's Day," if one is wise enough to understand it! At any rate, it is permitted me to be fearless enough to raise my voice ere this Ninevan era closes, and as a witness of the absolute to proclaim the coming "restitution of all things."

Your readers will find these several "showers" most interestingly described in Chambers's "Descriptive Astronomy" (Oxford edition), where they will also find record of the world-wide consternation

they always have produced, and always will. There is something *ominous* in these "signs in the heavens," which the untaught man, and note well, the whole animal kingdom, instinctively recognize. It is only the self-sufficient ignoramus who discourses upon the impossibility of their having any threatening aspect, even while he is looking at the specimens with which our museums are already garnished!

The exact interval of the earth's return to the centre, or axis, of this larger stellar vortex is 33 years, 35 days, 16 hours, 47 minutes, etc. I can give it, were further accuracy needed, across this page, because all of my calculations are derived from cosmic formulæ; and while many of them, like the "circummetric ratio," are infinite, nevertheless they are accurate so far as one has patience to reduce them.

We are always in an aura more or less filled with these aerolites, but we seem to reach the *centre* of this particular stream thirty-five, etc., days *later* at each thirty-three-year recurrence, and the "shower of falling stars" would occur at this time were it not for the fact that they are mostly in the surface of the "whorl," and that the stream itself as a whole, and in the meanwhile, has fallen further through the plane of our orbit. Its figure of intersection therewith seems to be continually growing in diameter. As the stream is apparently of a spiro-funnel shape, we remain in it longer each time

by just the amount of our own "precession" over thirty-three exact years (*i. e.*, by 35 days, 16 hours, etc.). But it is upon this very account, by so peculiar a compensation in the exquisite celestial clock-work, that we pierce the *surface* of this downward spiral stream of *sun-food* at almost exactly thirty-three solar year intervals, or, in our own era, always upon, or *circa*, the 14th day of November. The groups of star-matter seem to be mostly on the *surface* of the spiral, and so accurately are they arranged, *i. e.*, by intervals among themselves, that the earth meets one not only at each annual passage, but a more notable one every thirty-three years; and this as regularly as a cog-wheel engages the pinion of another!

It is also noticeable that the axis of this spiral appears to pass through the constellation Leo, or the zodiacal one always heretofore assigned, as an heraldic standard, to the "Royal Tribe of Judah."

I shall not discuss the philosophy of these æolites, or attempt to point out the important part they appear to play in the economy of the universe. It is here sufficient to call attention to the fact that the approaching contact of November 14-15, 1899 A. D. closely follows the date [1st of Nisan, 5659 A. M. (modern Jewish calendar), or 5897½ A. M. *true* chronology, or March 12th, 1899 A. D.] which my other calculations insist to be one of universal and ominous moment to the dwellers on the earth. My opinion is that this "shower" will play an im-

portant part in the closing scenes of the coming drama!

Now, the shower of November 14th, 1866, was the even one-hundredth since the first one "recorded" (that is, since the one mentioned in Joshua x. 11, and which was an incident of "Joshua's Long Day").

The twenty-second of these showers (*i. e.*, counting from that of Beth Horon) occurred soon after the autumnal equinox of 3383 A. M., the *second* year of the "three-year siege" of Samaria. It was an *ominous* "coincidence" (?), and we can trace its significant recurrence all through Hebrew history. For instance, the next or twenty-third recurrence was in 3316 A. M., the year that witnessed the assassination of Sennacherib, which led to the revolt of Media and permitted the escape of "Israel," *i. e.*, of our Saxon ancestors, into the Northern wilderness. But it is not my present purpose to follow these interesting cycles.

Let us therefore come to our special point: The battle of Beth Horon occurred at 2555 $\frac{1}{4}$ A. M. (This will do for our immediate calculation; those who want it *exact* must refer to the published volume.)

Now, one hundred and one of these "aerolite periods" is 3342.87123 + years, which, added to 2555 $\frac{1}{4}$, brings us to the final one, yet future, to wit: that of 5898 A. M., or 1899 87 + A. D. (*i. e.*, November 14-15), an ominous year, as all my other

calculations demonstrate. But this particular shower is 247 days after the eventful March 12th of that year, which is its first of Nisan, though but seventy days after its September 5th, which is the *civil* new year of Jewish 5660 A. M. The aftermath location of this star shower is its ominous feature.

There is no judicial "astrology" in this, Mr. Editor, but rather solid astronomy, and I opine that the coming shower of "falling stars" will be a pretty serious one. The fact is, I think all the cycles will be found to have been wound up to solve a general "combination" at that time! But it is only from books devoted to these matters that the peculiar situation of the civil and sacred Jewish years 5660 A. M. (which overlap each other six months and yet cover eighteen months!) can possibly be understood.

For one, I am honestly trying not only to escape this cataclysm myself, but to help my fellow-men to do likewise—that is, to induce all whom I can reach by fair and square argument to follow, not so much my own halting example, as the far nobler one of all the former "generations of the faithful."

The message I am trying to preach, at least to "OUR RACE," is as simple as that proclaimed before the *first* Advent—"repentance"; nor (for the sacred "year of grace," modern Jewish, 5651 A. M., that is the now current one from April 9th, 1891 A. D., to March 29th, 1892) are the "conditions" any harder than those proclaimed by John 1863¾

years ago upon the banks of the Jordan (Luke iii. 7-18). It is my opinion that *events*, after next March, will be so patent in their purport that mere "grace" as a result of "faith," *per se*, will be impossible from the very nature of the case, *i. e.*, because *conviction* more or less defined will soon thereafter begin to dawn upon men's minds, whether they will or not!

Finally, Mr. Editor, I desire by no means to be misunderstood. There is no intentional clap-trap in my labors, and no known deceit in my figures. I scorn the imputed odium connected with this mission, and as one having quite as much to be "forgiven" as any other reader of these warnings possibly can have, I claim simply that they are *right*, and urge all men, to whom these presents come, to come with me!—or, at least, to condemn my array of figures only after consulting honestly my own and other works upon the topic; certainly not to trust to unsigned or unauthorized "interviews" nor to pharisaical denials.

Most of the editorial comments upon my temerity are to the effect that I am "burning my ships" in setting so short a time for matters of such eternal moment.

Not so, sir; I am building a safe craft, and all are welcome to a passage therein. It is the harbor that is to be burned this time, *i. e.* "*burned out!*" *in order that it may be purified, and built over, to suit the new conditions of a world at peace, and ruled by*

the "*Prince of Peace*." This is a consummation devoutly to be wished, and it has been the desire of all ages.

C. A. L. TOTTEN,
U. S. Army.

The Millennium Articles of the First Series followed immediately after this. They appeared weekly, and each succeeding one was serially announced in brief Editorials, such as the following:

THE second of Professor Totten's series of four startling Millennium articles will appear in the next issue of this paper as the leading Editorial contribution. The subject will be: "How the Millennium Will Come." The article for the current week is as follows: *

THE MILLENNIUM: I.—WHY I BELIEVE IT WILL COME. *

THE rôle of a Cassandra, a Jonah, or a Noah is not an agreeable one either to the party of the first part or to those of the second; nevertheless, since I have found it to be my duty, as a watchman in Israel, to call forth the actual hour which is now striking upon the dial of the ages, I shall do so without any apology. As I mean what I say, I shall endeavor to say what I mean; and as the present topic is one which must be treated fearlessly if at all honestly, I must necessarily offend many who

* *Frank Leslie's Illustrated Newspaper*. New York, June 6, 1891.

have an interest in maintaining the present *status quo*.

That the Second Advent excitement, in truly Christian circles, has assumed a sudden and unusual vitality, it would be false to deny, and that every straw of genuine information flung into the troubled atmosphere is at once caught up by the public press, is a patent proof that the heart of humanity is deeply concerned in this matter, and that "those who sell" appreciate the fact already, and are blindly preparing for the demand, which prophecy declares is soon to be unprecedented.*

But to our point; for space is precious, and we have much to canvass. The Millennium is our topic.

I believe it *will* come, and shall state *why* I so believe; moreover I both know *how* it will come, and can show forth how I *know* it will come. I also believe *it is at hand*, and that it will be "the Golden Age" when it arrives.

But one thing at a time.

In the first place, I believe it will come because I cannot but accept as correct the consensus of all former ages, that such a state, to wit, one of peace, prosperity, and perfect justice, is demanded by universal law, and is the inevitable outcome of the

* This common sense judgment, or foresight, has been already justified to the echo. These very articles have been reprinted all over the earth,—the *Saxon earth*, and a myriad of others have sprung, and are springing into company.

divine equation of which Adam's race is the expression, and Jesus Christ the ruling exponent.

In some form or other this desire has been the continual prayer of humanity, and has gone aloft from every altar raised along the millenaries that are already numbered.

This very prayer has been our tacit recognition that we must be *helped*, and from *on high*. But in the meantime the anxiety induced by the ills which surround us has begotten hosts of hopeless efforts *from below*, and every generation has developed its philosophers, who, however, have merely succeeded in demonstrating our necessity. To enumerate but a few who have held the modern ear, we need only mention Bellamy, Henry George, General Booth, Madame Blavatsky, Count Tolstoï, *et al*, of every ilk.

But all such efforts are in vain; we cannot help ourselves, and we have rejected the only way which could have led us to the truth and life. What a travesty it is, for instance, upon presumptuous human reason, that after six thousand years of effort (not to waste space with greater eons) it has failed to compass an harmonious social system!

The very ants and bees condemn us, for instinct solved its problem at once, as paleontology doth prove, while we, whom modern science would convince are but a higher development in a self-evolving chain of existence, are still as far as ever from the goal. How do Darwinites account for this?

The present state of affairs, I care not from what

point of view we survey the condition of humanity, is, without exception, unsatisfactory. Owing to the glaring contrasts of modern society we find all classes and conditions of men profoundly exercised as to their surroundings and future prospects, and concerned with an unrest which is almost akin to desperation, indeed, is quite so if the increasing prevalence of suicide in every walk of life means anything. At such a rate the race itself will hasten soon unto its own Nirvana.

Although there is no particular need of enumerating, I will do so in order that a small list of the factors in the problem may suggest the rest, and show how momentous the integration of the whole will be, if, perchance, the efforts at rectification shall, in the near future, attempt to materialize in concert—which will be discord worse confounded.

All over the world we find labor arrayed against capital, and neither party willing to compromise.

It is my firm conviction that a *juste milieu* will yet be discovered in Anglo-Saxon lands, and that before it is too late, although not without bitter medicine, and with not a moment to spare. But this will not be so upon the Continent, where with literal *labor pangs* deformity itself will come to birth, imbued with all the instincts of anarchy and Antichrist.

The only hope in English-speaking lands lies in the Rock whence we are hewn—for we may thank God that OUR RACE is the literal, lineal, and blood

descendant of the "Ten Tribes" of Israel, whom Shalmaneser deported into Media, *circa* 721 (common) B. C., and who thereafter, and hitherto, have been so completely "lost."

We shall be punished in measure for our former carelessness, and will have to dwell apart, with ports closed up, until the indignation has had its dreadful Passover. But beyond it is an Exodus, a Sinai, a Crusade, a Promised Land, and the Millennium.

But it is not only in the struggle for bare existence, and the creature comforts, that the human race is now so thoroughly disturbed—there is not a single normal function in the social solution we have reached! For instance, in matters of religion our progress has been steadily inverted, and with an accelerated momentum.

We have gone from doubt—originally bred from ignorance and false teaching, and thereafter running down through the whole gamut of liberalism, agnosticism, *antago*-nosticism, materialism, atheism, socialism, nihilism, and terrorism—into chaos; for these be the sisters of all the corresponding evils which array themselves against statesmanship and every form of good government.

The name of the whole breed is license, which is the very antithesis of liberty, and among them the respect for the moral law is a quantity which is geometrically vanishing. The whole motion of such a system is necessarily retrograde, and its only

end a final plunge into the abyss. Such a disease must run its course or be subjected to heroic treatment, and, as I have read between the lines, we shall pass through *both*—the crisis, however, *first*, and the radical cure at its height, *i. e.*, when all other measures are admittedly in vain.

Crime in horrescent deformity is one of the startling facts of the hour. Vice, without molestation, stalks the streets. Iniquity no longer masks its face; the pot-house rules, injustice flourishes, and broken faith poisons the veins of our civilization. It is indeed the day of Mammon.

In Saxon lands the scene is bad enough, but upon the Continent the nightmare has already induced a state of mind that borders on insanity and is the presage of an outbreak which no lymph will ever prevent and no inoculation cure. This is the "death" humanity has inherited; it is the rabies, and having escaped the flood, or, rather, come over it, those who have been bitten are destined to fling themselves into the fire.

In our modern market-place the greed for gain has become so avaricious that it grinds the widow far more mercilessly than the Juggernaut, and no man, nowadays, can formulate even his last will and testament with any genuine confidence that its provisions will be carried out. The very churches deal in stock and real estate, which move upon the principle of hazard, and do not hesitate to *fun*
down their property (and even their debts!) upon

basis that *believes* their Messianic faith. What is this but hiding their "talent" in a "napkin"? And what can they expect but a completion of the parable when the Lord appears?

There has been a general break-down all along the line, from Rome to rationalism, and under whatever banner men have congregated heretofore, the same disastrous spectacle is presented to the astonished heavens. Desertions upon every side, and each deserter crying "Whither?" What is this but the indubitable symptom of an inevitable crisis? The demoralization is already universal. It is more to be dreaded than defeat. And it is here. But, thank God! a greater than Sheridan is nearer than Winchester, and he will ride to Victory.

While Rome, in spite of all her traditions, and of her open disavowal, is making direct overtures with socialists and the republics of the world—for this is the secret philosophy of Lavigerieism)—in the vain hope of recovering her temporal power, the whole flock of an absent Ignatius strays into her fold, and the names of Andover, Bridgman, Newton, Brooks, Lainsford, MacQueary, and Briggs suggest as many controversies beyond her pale. In the meanwhile Wesleyan circles are dismayed at the declarations of Professor Davison and Dr. Rigg.

Disaffection with the old creeds is, in fact, universal. As a prominent visiting theologian remarked the other day in New Haven, "Religion

is all mixed up!" It is, indeed—*false* religion—and the confusion at Babel was harmony compared with it. While Rome ignores the Bible, Protestantism, run now into individual independentism, disbelieves it, and, thanks to the higher criticism, we shall soon have little of the ancient structure left.

The fact is the Reformation has been a *failure*, for as the mother, so are the daughters! Instead of a house-cleaning it was a mere secession. It originated in an act which *divided* "a house against itself," and, true to the Saviour's prediction, this subdivision has continued until now there are as many sects in Protestantism as there are churches in the city of Rome, or as there are days in the year, and more than there were tons of powder that but yesterday shook the Eternal City to its startled foundations, and sent ten thousand of its relics to the dust.

There is not much to boast of, my friends, whatever be the confession of your faith, if so be it varies in a jot or tittle from that "delivered once for all unto the saints." This universal splitting up of denominations and general denial of the old forms of "sound doctrine" is, in fact, the "falling away" predicted by Saint Paul (2 Thess. ii., 2), and this is specifically why I believe the Millennium will *come*—and *must* come—for no signs of "Spring" are lacking, and all are cumulative!

Meanwhile the world has grown "worse and

orse," even as it was also predicted, and with a view to these very times; and that there are optimists so blind or self-interested as to dispute this patent fact (with specious arguments that none believe) is but another demonstration of its truth. That there are oases in this Sahara I am quite aware, but they are too far apart to influence the stifling atmosphere above us, and it is a part of the programme that after the *Parousia* they also will have vanished.

Again, I believe the Millennium will come because the now prevalent spirit of general expectancy exactly counteracts that which obtained in the days that preceded the *first* Advent. That is, all the world is poised upon the tiptoe of anticipation, and is *peering* FORWARD! Others may explain this attitude as they will; to me it is merely a manifestation, among men of that familiar subconsciousness by which the lower orders of the animal kingdom apprehend the approach of unusual phenomena in nature.

Christians, Jews, Mohammedans, Brahmins, Arabs, Aztecs, Redmen, Mormons, Spiritualists, Theosophists, Socialists, Devils, all, without exception, look for "the coming man"; and each in turn, and by inversion upward through the group, they will be gratified, for "Antichrist" must first appear, the "Elect" disappear, and then Christ re-appear!

But, that the pulse of humanity, in every clime, of every hue, and without respect to race, religion or

results, is throbbing with unprecedented Messianic expectation is not so generally known as it should be, nor is its import duly appreciated. This is because so few have "oil," and also because the immediate concern and "wick trimming" in each group preoccupies their mind. I cannot attempt to canvass the whole of this field. Time and space forbid. It is sufficient to scan a part of it, as follows:

In India, the Magi of the East, all children of Abraham by Keturah, as they themselves admit, are again expecting a Star which shall announce the advent of the final impersonation of Vishnu. Their counterparts in the West, the Aztecs, sweep the horizon at every sunrise, in the expectation that Quetzalcohuatl will return.

In multitudes the Jews are swarming back to Palestine, whose atmosphere is rife once more with Messianic rumors, while ever and anon strange echoes come from Russia that Elias himself has already re-appeared to many in that Egypt of the modern days. The same "craze," for so it has been denominated, still possesses the Indians of North America, and it is well known that the Mormons are particularly exercised as to events predicted for, and expected in, the coming year.

Furthermore, my belief only echoes that of greater men, the example of whose faith is worthy of all emulation. Bishop Whipple, for instance, simply voiced the world-wide conviction, when, at a late convention, he declared: "We are living in th

eventide of the world, when all things point toward the second coming of our King"; and in protean form we find this sentiment responsively echoed among all kindreds, tongues, and peoples.

Not perhaps world-wide in the sense of individually believed, everywhere, and by all, but universal rather in that those, among all peoples, who are *faithful*, severally, to their own traditions, have separately, right enough, in the darkest places, to point unto a dawn believed to be already far advanced into the twilight stage. • Josiah Strong, the author of "Our Country" declares that the closing decade (years of the nineteenth century) is a great focal point of history, toward which all the lines of past progress are converging,"—a fact that Disraeli grasped and pointed with the acumen of a statesman years ago. Volumes of such testimony might be given.

Finally and chiefly, I believe the Millennium will come because I believe the Bible, without any compromise whatsoever, and have satisfied my own judgment as to the validity of its claims, its authenticity and inspiration, by a deliberate study of the volume for myself. Sir Isaac Newton testified that he found "more sure marks of authenticity in the Bible than in any profane history whatever," and I opine it will be difficult for a lesser intellect to outweigh his evidence.

Of course I cannot expect to place myself *en rapport* with those who are wholly unfamiliar with its statements, nor even with such miscalled scholars

as shall have conned its pages only in the spirit of apology, no matter what their reputation as to erudition among men may be.

Ignorance is no extenuation in the eye of any law. It is not all of life to live, nor can we fairly expect to plead any extenuating circumstances, if so be the event actually materializes, and if we are found without "oil" when the night of its need absolutely arrives, we having thus far deliberately refused even to count upon its possibility, and hereafter failing to profit by these final words of one earnestly convinced that its coming is certain, and concerned enough thereat to estimate the present value of his personal reputation as nothing, in comparison with an honest desire to have his fellows at least investigate their situation for themselves, and this at once!

The whole gist of Old Testament philosophy is Messianic. The Advent of "the Christ" is the soul of the Mosaic cult, the consummation of all its symbolism, and the chief argument and promise of the whole volume of subsequent Hebrew prophecy. Those who only accept this Old Testament (the *orthodox* Jews) still believe and expect the fulfillment of the promise made in Eden, nor was there ever an era in history, from Adam's day to this, wherein this expectation burned among them with such fervency. It is fed by modern contrasts in every land: it rises with a flame unquenchable, and it has already formulated two watchwords—"Jewish Irredental-

ism"* and "Palestine Redivivus"†—whose potency will shortly cause a nation to be re-born in a day!

In the meantime, the whole gist of New Testament philosophy is upon absolutely paralled lines—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i., 11); and those who accept it (the *genuinely* "orthodox" Christians) accept also the Old Testament, and are thus doubly fortified in *their* Messianic belief and anticipations. Upon the other hand, those of either cult who vary from this central tenet of the "Law" of Moses and the Prophets, and of the "Gospel" of Christ and the Apostles, or gloss over their acceptance thereof in any degree whatsoever, to that same extent "write themselves out" of "God's people." These are in reality *renegades* and will have no one but themselves to blame for the certain consequences which they both invite and risk.

There are thus two Testaments and two classes of witnesses, (Judah and Israel), but only one Bible, and one *true* "church." This latter is by no means to be defined from any modern text-books on theology. It is neither Rome nor yet Protestantism, but is older, and purer, and more Mosaic, and more

* Irredentalism, Irredentist, etc. A looking up and recovery of the "ancient landmarks," "a home going,"—the literal premonition or shadow cast before, the *Great Jubilee*.

† Renewing its youth, etc.

Apostolic, than either extreme. It is an "*invisible*" church, in that it has no *specific* "organization" among men. Its "7000ods" are *scattered* here and there throughout the world, and find their only "union" in Him who is also "invisible." It chiefly comprehends "the faithful" in our own race, in that we are descendants of Abraham, literal as well as spiritual. But it also includes such "strangers" dwelling among us, and among the Gentiles, as shall be found to have been "circumcised" and "baptized" *in their hearts*. All others, though they be "in Israel" are not "of Israel," and must pass through the throes that are destined to precede the effort of restitution.

The testimony of the Promised Seed went forth with Adam out of Eden, and the *earnest* of the promise to Eve was in due time realized at Bethlehem. It was soon accepted by the "Ten Tribes scattered abroad," and it drew them together, in the Western Isles. Empire went Westward with them, and to-day its lines go out from thence, and thither they return, re-focused on the "Stone of Scone."

The second phase of the fulfillment of this promise is yet future, but it is equally as sure! Jehovah has sworn this by His very NAME, and He will hallow it *Chronologically*! But let Christians note, and Sons of Judah take new courage in the fact, that in His approaching manifestation upon Olivet, God "will save the tents of *Judah* FIRST!"

In conclusion, it is axiomatic that to remove the *active* hope of the Messiah from either phase of the Jehovetic religion, or to displace it from their dominant foci, is the literal suicide of *Faith*. Throughout all history this act has been accompanied by every evil that follows in the train of chaos.

It is over the face of the fiery waters that will *soon* engulf our modern chaos that the Spirit of Jehovah is again to brood, and I believe that "the dry land" which shall thence emerge *is to be the MILLENNIUM!*

C. A. L. TOTTEN,
U. S. Army.

YALE UNIVERSITY, *May 15th*, 1891.

In this same edition of the *Illustrated Weekly* the following Editorial appeared. We quote it in order to make the Sequence complete, and shall introduce all the editorials and comments accompanying the several papers in their order.

WE have received, among others, a long article upon Chronology from Dr. D. Pagin, of South Bend, Ind., in which the writer takes issue with Professor Totten's entire system of "times and seasons." The chief point of disagreement seems to be in the number of years comprehended in the "sojourn," Dr. Pagin maintaining that from the entrance of Jacob into Egypt the four hundred and

thirty years extending to the Exodus bring us to the year 2639 A. M., while Professor Totten, agreeably to the general consensus of chronologists, maintains that the sojourn dates from Abraham's "call" and that the Exodus occurred in the year 2513 A. M. Dr. Pagin appears to reject the testimony of astronomy, while Professor Totten holds that its cycles are the very foundation of chronology, and he fortifies his position as to the Exodus date by his calculation of "Joshua's Long Day," which he shows to have been forty-one and three-quarters years after the Exodus.

The following letter also appeared in the same issue, as an answer to those of the Editors of the *Independent* and *The Christian at Work* already given (page 68).

PROFESSOR TOTTEN'S PROPHECY.

THE interest in Professor Totten's contributions on the "Millennium" to this paper is world-wide. We have received a large number of letters, some of which criticise, though but few condemn, Professor Totten's theory. These letters indicate that he is discussing a topic well worth investigation and study.

The pressure on our columns prevents the publication of all the letters we have received, but we make room for one of a striking character from a

Professor of Languages whose reputation in connection with University work is National.

NEW HAVEN, CONN., *May 23d, 1891.*

Editor Frank Leslie's Weekly :

I wish to call attention very succinctly to the article in your issue of May 23d, entitled, 'Professor Totten and the Millennium,' or rather to the remarkable correspondence thereto appended. Perhaps that may be considered as a fair specimen of the learning, and, I will add, the piety current among Christians at the present hour. If so, it is certainly time that those who, having received from their Master a single talent, should not be afraid to put it to the exchangers. To be silent would be craven.

We wish simply to state that if '*that* generation' in Luke i., 32, is a false translation, then '*that* night' in Luke xvii., given so in all our versions, must be a false rendering also, since the very same demonstrative is employed in the Greek in both passages—*ἡ γενεὰ αὐτῆς* and *ταύτη τῇ νυκτί*. Why the spirit did not employ *ἐκεῖνος*, as in v. 31, may probably be explained as one of the many 'snares' set throughout the Word to catch the unwary, as the parables were, that the condemnation suggested in 2 Thess. ii., 11, 12, may attain the revilers of God's truth.

As for Lieutenant Totten's 'theory' of the Bible, making it a 'mathematical puzzle-book,' the phrase sounds like an imitation of Renan, but not like a Christian. Daniel 'understood by the books the number of the years,' and through our Lord, before the Passion, uttered the words: 'No man knoweth,' etc., yet his servant Paul, some twenty years subsequently, was permitted to say: 'But *ye*, brethren are not in darkness that that day should overtake *you* as a thief.'

It behooves men to see to it that they are not found sitting in the seat of the scornful, lest having sown the wind they reap the whirlwind. Even the world sees clearer:

‘ Et voilà donc les jours tragiques revenus !
 On dirait, à voir tant de signes inconnus,
 Que pour les nations commence une autre hégire.’

—*L'Année Terrible.*

WILLIAM I. KNAPP.

Upon June 13th the second article of the series was editorially introduced, as follows:

“ The third of Professor Totten’s remarkable articles on the Millennium will be the leading editorial contribution to this paper next week. The profound interest attaching to these articles is evidenced by the comments upon them both by the secular and religious press, and also by the number of letters we have received bearing on the subject. The title of the third contribution is ‘ The Millennium—When I Believe It Will Come.’ ”

THE MILLENNIUM : II.—HOW I KNOW IT WILL COME.*

OUR present topic naturally divides itself into two important sections: *primarily*, as to the *data* and *foundation* of my conviction, and *secondarily*, as to the *manner* in which this momentous evolution will take place.

In the first place, then, I *know* it will come “ by books ”; and I mean this ‘ in the exact words and sense employed by Daniel (*vide* Chap. ix., 1–27).

* *Frank Leslie’s Illustrated Newspaper*, June 13, 1890.

Those who ignorantly assert that I have presumed to speak unadvisedly on this grave subject are sadly mistaken, and those who defer to such adverse judgment, without personal investigation, not only risk their own safety in an unwise manner, but are doomed to bitter sorrows, when the amply previous warnings I am permitted to send broadcast, over at least our own land, shall have been proved correct.

I recognize my responsibility to God and to *good* men, but I acknowledge no other lien, and I only deprecate the influence of *bad* men upon others. As between the latter and me, events will settle this matter; nothing else will, and I am content to wait; but as between others and myself, I am the more anxious to be fairly heard, and to tell and explain all I know, and as fast as I can.

The "books" referred to are of course the Scriptures, "Old" and "New"; but I have also studied others, and particularly the Apochryphal, Talmudic, and Kabbalistic, all good and true, as well as the deeper prophetic-historical *exegeses* of many earnest scholars. These books deal with two classes of data—"signs" and "times." I have dealt chiefly with the latter, *quæ mca cst temperentia*,* but I have by no means missed the former, nor stultified my judgment as to the patent facts amid which "this generation" lives.

I shall but briefly enumerate, and without com-

* Such is my forte.

ment, some of the most startling "signs of the times," and shall begin with the grandest—Saxondom rapidly awakening to her *Identity* with the "Ten Lost Tribes of Israel"! As one of the American pioneers in this movement, I can speak with authority in these premises, for in spite of opposition of all sorts, and from every quarter, "Our Race" is flocking to this standard. Meanwhile, the *companion* "sign" is equally significant—Judah moving homeward. There are those who find only "puerility" in the first sign, and upon whom the second makes no impression. So be it, and let it be, for thus they themselves become *another* "sign" to those who see.

Among the "Gentiles," for so I shall denominate the continental nations, every movement is a "sign." "Gog and Magog" (the Prince of Rosh, Meshec, and Tubal), are making ready so openly for Armageddon that all Europe is disturbed, and her princes sit insomnant on a bed of bayonets. The very cry of "Peace, peace, when there is no peace," is a "sign" that the sword which the Saviour declared he came to bring, and which has hung above us for eighteen hundred years, is about to fall.

The cycles of finance are approaching a crisis, and, as deeper students know, those of the universe agree *and govern them*. "Strange diseases" stalk among us, and "uncanny forms of iniquity"; "epidemics of carelessness," "upset seasons," and "unprecedented storms"; "floods," "fires," and "hail-storms";

“tornadoes,” “water-spouts,” and “earthquakes”; and numerous other “disasters,” form the head-lines of terrestrial news from “divers places.”

The general press is unanimous in pronouncing them all unique. What does this concert of facts, thus publicly attested, *mean*?

And it is worse in the moral and religious aura, while in politics a “great social, industrial, and economical revolution” is already “officially” recognized as “dawning upon the civilized world.”

Is the business world a whit more confident as to its future? Ask your merchants and your bankers. Is the farmer easy at his toil? Or the miner at his pick? And is the working woman contented with the “sweating” system? But how are these things “signs of the end,” and *through* it of the “*novus ordo seclorum*”? Ye have “Moses and the Prophets”—consult them! And ye, foolish virgins, ye have Christ and the Apostles. What say they?

But the “signs” are corroborated by the “times.” Several of my calculations are already published, and running men may understand them, *if they will*. I shall epitomize a few of them here, and bring forward a few others, in the hope that their intimate relations may begin to dawn upon my readers.

The eclipse of last Saturday (June 6th) was not a matter of mere belief, but one of *knowledge*! so, likewise, the coming one of November 15th is not a subject of blind “faith,” but one of “*fact*.” In

all such cases we have now pre-determined the law of future occurrences *by calculation* based upon sufficient past experience to warrant mathematical certainty—hence our Almanacs. It is to this alone that astronomy owes its right to be called a “science.” But it is not a science to the savage simply because he is still ignorant, or has not yet codified his experience.

So, too, in the matter of interpreting prophecy. It is a *science* only to the *few* who have studied its principles, and who, by codifying its past fulfillments, have arrived at its fundamental laws, and thus are qualified to speak thereon. To such, few though they be, prophecy is as much of a science as is astronomy—indeed, let me actually call them the “complements” of each other. As to their *origin*, the “facts” of astronomy are quite as superhuman as those of prophecy. “Where wert thou”—who disputeth this—“when the foundations of the earth were laid?” And where wilt thou be—who scorneth prophecy—when the things foreordained shall have come to pass?

The Maker of the orbs of heaven certainly foresaw their “times.” And the Creator of Adam must have foreseen the “end” of his posterity. The whole of this is well beyond our unassisted ken, but, surely, if there be any philosophy to “inspiration,” enough lies hidden in the Scriptures to lead us to all truth. “It is the glory of God to conceal a thing, but the honor of kings is to search

out a matter," and the tact of the matter is that just such things as I have been led to investigate have simply been waiting for faithful investigators.

The "time" prophecies of the Bible anticipated, "chronology," and the "signs" of those "times" anticipated "history"; *per se* they are correlated to astronomy, for "the heavens declare the glory of God," and He has so co-ordinated their speech, or working laws, as to be within the scope of our understanding; for to that end were they arranged in the beginning—even "for signs, and for season, and for days, and for years."

But it is manifest that prophecy, as such, required an age of "waiting," both as a test of "faith" and for its *locus standi*. And its very philosophy, as a matter of argument, demands with equally irresistible logic that the "day of conviction" (*i. e.*, the one which follows fulfilment) should *not* anticipate the "day of grace" (*i. e.*, the one which exists by faith), else faith were no faith, and prediction posthumous.

As a matter of fact, the oracles of Moses have been in our possession some 3,376 years, those of the Prophets some 2,512 years, and those of the Disciples about 1,792 years. In each group there has been a continuous series of fulfilments; nor has the speech of any been discordant to that of the others. Indeed, their concert has been a consummate harmony, Nevertheless, to the deadened ears of disbelief their "voices" have been as mute as the

“trumpets” of Revelation, which none the less have sounded, even to the “seventh”!

Now, upon these several lines, all of which are rapidly converging upon a single future date, there have been numerous *direct* and *cross* fulfilments, and so many intimate agreements, in the past, that the few prophecies yet awaiting justification are not only “*scientifically*” *certain*, but their attendant “signs” *have already materialized*.

With no failures, therefore, in the past, and, upon the true and now discovered astronomic scale, with no apologies or approximations, no casual lapses, what further, pray, does the human reason still demand as “a scientific basis” in these premises? The very men of Nineveh, of Sodom, of Bethsaida, of Chorazin, the Diluvian generation, and those who crucified the Lord, will rise up relatively just as compared with such of ours as scorn the complete array that stares *us* in the face.

In numerous independent calculations already given to the public I have demonstrated the astrochronological harmony of the Scriptures, or that prophecy was the counterpart of history, and have done it in order that all might understand how I know the Millennium will come, and thus partake of my convictions. For instance, in “Joshua’s Long Day” it was explained that there is but one scale of astronomic time, the one we keep in our almanacs, and which we *believe*.

Although we do not “stickle” at the prediction

found in these almanacs, despite our ignorance as to the methods of their editors, yet, such is the "gall" of our consistency, we do not hesitate to cavil at this very same scale when it is proved, as in the volume referred to it is proved, to be the very scale consistently employed throughout the Bible.

One of the most important calculations in that volume related to the "Times of the Gentiles." They began with Nabopolassar, the father of Nebuchadnezzar and the founder of the Chaldæ-Babylonian Empire. His date of accession was 3377½ A.M.—the very date of Jeremiah's "call" as the "*prophet of the nations*"!—and as the total duration of these "Gentile times" was to be 2520 years, they manifestly run out in 5897½ which is our 1899¼ A.D.

It was also shown therein that, taking Nebuchadnezzar's "seven years of insanity" as the "type," and the coming seven years of Antichrist's "*demonia*" as the "anti-type," the intermediate period, or the *era typified*, was exactly 2445 solar years, which equal 2520 lunar ones, thus intensifying the significance of the solution.

It was further shown that the year 1899¼ will be the 6000th year of the world, reckoning in *solar* time to Joshua's Long Day, 2555 years, and in *lunar* time thereafter, 3,445 years. That is, it was explained that God had actually "shortened the times" since that particular *double* day upon which He discomfited the enemies of "Our Race" with aerolites, and

that he had so telescoped the scale of time that the sum of the two sections should be 6000 years. Thus their termination brings us to the dawn of the Millennium, or to the *Sabbatic* "1,000 years," and it is as certain as a "transit."

It was also shown therein that our brethren of Judah keep a calendar of their own, whereon the momentous year 1899 A. D. corresponds to 5660, or to the true and long expected "day of J (e) H (o) V (a) H!" It is by the potency of this very "Word" that I have wrought, even as Solomon wrought; and, with "Masonry" of a higher "degree" than any now on earth, have been enabled to solve some of the secrets of the things that were created by IT! (John i., 1-5; Gen. i., 1-5).

I will now disclose another fact of peculiar significance to this Jehovetic Jewish "scale of time": As it is shorter than the actual and natural astronomical one of 5897 years, it must have had its origin 237 years *later*. This was two years after the birth of Enos (Gen. v., 3, 6), for Adam was 130 years of age at the birth of Seth, and the latter was 105 years old when Enos was born (235 A. M.), or in the 236th astronomical year of the world.

And now for the *secret*! For the "Ollams" of Judah have kept it, as well as ever Masonry concealed what was not to be revealed, until the fulness of its time. The *key* to the Jewish calendar, which has always mystified Chronologists, is to be found in the last paragraph of the last verse of Genesis iv.

"Then began men to call upon the NAME of the Lord,"—*i. e.*, of *Jehovah*. This was in the year immediately following the birth of Enos, and when they shall have called upon Him so many years as His *name* "chronologically" *signifies*, He will "hallow" it, as all collateral prophecy unites in testifying, and as the whole tenor of the "Lord's (Messianic) Prayer" implies.

Again, my widely published chronological "exegesis" and harmony of the parables of "the twelve hours," "the virgins" and "the final generation" (see * *Frank Leslie's Illustrated Newspaper*, April 9th), brought us to the same year, 5897½ A. M., or to 1899¼ A. D., and we can arrive at it in a more direct manner, or in one whose "chronological" *fitness* disarms the narrow objections of one of my critics. (See *Frank Leslie's Illustrated Newspaper*, May 23d).† "Israel's" special "sin" commenced in 2946 A. M., when Samuel repudiated Saul, and hewed Agag to pieces. For 360 years (1 "time") she persisted in her schism, and in 3306 A. M. she was cast out into the wilderness of Media. True to Jeremiah (xvi. 18), she thereafter was first "recompensed double" (*i. e.*, 2×360 equals 720 years), and so in 3306½ plus 720 years equal to 4026½ A. M., the first "fishers" (Jer. xvi. 16) appeared: for at the new year's season of that very

* Pages 21 to 42.

† *Vide* Page 68.

year the Saviour was baptized and commenced His ministry to "*Israel*"; and at the time arrived at in our calculation he was making "fishers of men" of the fishers of Galilee!

But long before Jeremiah's, or even Samuel's, day, Moses had predicted that "*Israel*" should be "punished" "seven times" (7×360 equals 2,520 years) for her sins; hence, as her "punishment" began in 3306½ A. M., it expired in 5826½, or *with* the very year that makes the twelfth hour of the Parable. And seventy years more brings us *to* the final year of Antichrist, 1898-99¼.

Furthermore, I have arrived at this same date *a quo* by the solution of the chronological riddle in Esdras I (iv., Chap. xiv. 10-12), of *double* "Messianic" import, and which has also just been published broadcast over the land (*vide* among other papers the New York *Tribune* for May 19th).* This calculation binds the five *most* important dates of human history together, and spans "all time" as unerringly as the catenary which upholds the Brooklyn Bridge spans the East River.

To brief this calculation, let it be stated that Adam was "made" in the year 0 A. M., that Esdras received this prophetic riddle on the New Year's day of 3530 A. M., that Jesus "the Christ" was born in 3996 A. M., that "the Spirit of all truth" caused the book of Esdras to be re-transcribed and re-dated

* See Page 54.

from the year 5000 on the Jehoveto-Judaic scale, and that in the coming year, 5660 upon this same scale, which is our 1899 A. D., I believe that the Lord will have suddenly come again unto His temple. 3530: 3996:: 5000: 5660, Q. E. D.

And let it be noted that, if so, He will then lay judgment to the *line* and righteousness to the *plummet*; and that "the hail" of Beth Horon (explained in your issue of May 30th)* "shall sweep away the refuge of *lies*," and that "the waters" of truth "shall overflow their hiding-place" (Isa. xxviii., 17). Where will be the editor of an "*Independent*" (!) Christian newspaper—which misnomer may God blast!—in such a "*dies iræ*"? And where will be the "false shepherds of Israel" in "the time that judgment must *begin* at the house of God"? (1 Pet. iv. 17).

Finally, in this connection, let me apply but one other prophecy to the scale—for we have not space to canvass all of them. Speaking of "Israel," Hosea stated that "after *two* days will He revive us; in the *third* day He will raise us up, and we shall live in His sight" (vi. 1). The days are 1,000 years each (2 Pet. iii. 8). The count commences, as before, at 3306½ A. M., and the second "day" extends to 5306½ A. M., after which "He" *did* "revive us"—for this was some ninety-one years into the ninth hour of the parable, and the work of Wickliffe,

* See Page 78.

Huss, and of Jerome of Prague, began soon after.

And it is in the *third* "day" that we are *being* raised; all through it so far, but particularly since twenty years beyond its middle, for its first 520 years were still in the "seven times of punishment" which ended at 5826½. We then stood at the threshold of the "final generation," and ere the close of it God will raise up even the very dead "who are in Christ."

But a truce to argument: I cannot give a tithe of what I have, and though I gave it all my efforts would be vain. The day now is when "oil" is precious, and another hastens when it must be *bought* of "those who sell,"—but bought in vain! There was to be a day, and it was duly fulfilled, wherein the mere "fishers" were chosen to proclaim the TRUTH, and the *same* prophecy announced another, in which God would per force resort to "*hunters*" for this purpose. And this day of ours has seen this prophecy fulfilled—for more than all others have officers of the British army and navy, and I know of at least one of the American army—all sons of Isaac—(Saxons)—gone up and down the terrestrial byways in the search for Israel's Lost Tribes—and come home and FOUND THEM.

C. A. L. TOTTEN,

U. S. Army.

May 22, 1891, YALE UNIVERSITY.

Accompanying this article the *Leslie* for that week also contained the following comments.

“In his interesting articles predicting the Millennium, Professor Totten refers, as an evidence of the approach of the Millennial day, to the general disquiet prevailing among the nations of the world, and particularly of the Old World. A very significant dispatch from Rome is printed in the *London Times*, in which, after referring to the financial and political situation in Italy, the writer, with apparent reluctance, admits that the nation is drifting from its constitutional moorings, and that a crisis impends. At the same time warnings come from Portugal that the spirit of republicanism, long suppressed, is manifesting itself more strongly than ever before, and the cry of unrest is heard in Spain, in Russia, Belgium, Germany—in fact, throughout Europe. Whether this peculiar condition is, as Professor Totten holds, evidence of the approaching Millennium, or whether it simply betokens the progress of individualistic tendencies, may be disclosed within the near future, and must be made evident before the close of the century.”

THE editor of the *Equator-Democrat*, published at Key West, Fla., Mr. Charles B. Pendleton, a gentleman widely known in that State, and prominently identified with its interests, commenting on Professor Totten's Millennium contributions to this paper, writes as follows, and no doubt voices the

expression of many who are groping in the dark :

“ I have followed the religious discussions of the last decade with close attention. They seem to begin and end in the same general way. While it is no truism to say that the world grows better, it is not so plain that faith in a revealed religion keeps pace with the progress of the world in this and other directions. Now I am a firm believer in the divinity of Christ, and holding to the maxim that unless he was divine there has been no actual revelation to man, and hence no certainty of the future or knowledge of the past that will justify us in the claim that man is apart from the beast of the field, so far as a future state is concerned, yet, in spite of this imbedded faith in God and revelation, I am convinced that the age of revelation, or of the clearing of the mist by some supernatural or natural means, is near at hand. And why this conviction? The *demand for it* in the very life and being of the people, as I will point out further on. I say this from a Christian standpoint, and with no idea of criticising revealed religion. Champions of Christianity enter the arena with its foes without ever having said one word that admits such a belief in the necessity of a new revelation (the whole tenor of their published utterances being to the effect that all was revealed that was necessary to salvation), yet often, by implication, there seems to go out from them a plea for more and stronger light. When I was in doubt and uncertainty regarding the divinity of Christ my whole life was nearly changed by the honest admission of an old gray-haired minister to whom I had turned for strength and enlightenment. I asked him: ‘Is there no time now, when your race is nearly run, and after a lifetime spent in the service of your God, when the doubt of the resurrection and the life everlasting comes up?’ He turned to me with faltering voice, and said: ‘There are times when my faith is shaken, and I grope in the dark.’ Should this be? If the souls of

Christians are thus burdened at times with this doubt, what must we charge honest skepticism or agnosticism? A vacuum is inconsistent with nature, yet there is a vacuum in the souls of men, and both human and divine law proclaim that the measure will be filled. This is not dangerous and unchristian ground, since the very foundation of Christianity, we might say, rests upon the prophecy of the two witnesses that are to appear. Now, when are these two witnesses to appear? The world is at an epoch in its history. Theology is better understood, the truths taught and proclaimed by Christ are clear, and faith is stronger with those who can have faith; but there are millions who are demanding better proofs than man can give. Now, if Christianity is true—and the writer fully believes it—proof is near at hand. How it will come I will dare only to surmise. It may be that the hand of science may pierce the space that hides the face of other worlds from this and read the long-closed book; mortal ken may look ere they die upon the faces of souls who are living inhabitants of other planets, yet whose human bodies the cemeteries of earth still hold in silent and enduring embrace, awaiting the trump that will announce the resurrection of the body and the re-incarnation. Or some scroll of ancient writing may be discovered that will lay bare the fact; or God may command the two witnesses to stand forth a living, breathing justification of the faith of ages; but come as it may, it is near."

At this point of the discussion it was deemed proper to introduce a central article dealing more particularly with the *Manner* in which the Millennium will come; the following was therefore sent to fill the logical sequence, and was announced by the Editors in their issue of June 20th as below.

The fourth contribution by Professor Totten on the subject of the Millennium will be printed next

week. The subject will be that which was announced for this week, as it will be seen that in this week's issue Professor Totten has injected an article midway in his series, so that the latter will be extended to five instead of four. From among the numerous letters received regarding Professor Totten's contributions, we select one written by a well-known Baptist clergyman of Scranton, Pa., from which we give an excerpt as follows:

"By printing Professor Totten's articles you have entered upon your greatest mission since your existence. Let preachers scoff and howl if they please, they are only thereby fulfilling Scripture, as the professor says. Whether we may or may not know the year of our Lord's return, all who urge men to immediate repentance are safe preachers."

THE MILLENNIUM: III.—HOW IT WILL COME.

IT will *never* come through the gradual improvement and self-lifting power of the human race. The verdict of all secular history is against it; and the ruins of a dozen independent civilizations already laugh this worn-out hope to scorn. The vanity of such a consummation is self-evident in the light of man's experience at rearing social systems, and with it fall all other boasted forms of evolution.

Moreover, it is not only condemned as futile by the Word of God, but sacred history itself furnishes

veral successive records of failure, all parallel to the numerous Gentile disasters; and in so doing the Scriptures fully set forth the philosophy, or *raison d'etre*, of these failures. It is this: that we have always left GOD out of the problem, and, in our efforts to reach heaven, have merely followed Amrod's slimy footsteps.

Ever since the Christian Church fell away from its apostolic first estate, men have dreamed, through cantation from their priests, that the Millennium would come by efforts born of the dust, and have ignored the Saviour's express intimations that the reign of peace must wait in sackcloth for His personal return. In the meantime, such is the irony of this historic fact, we have actually experienced just such a sham millennium, and are now in the little season—by contrast also a sham—which succeeds—waiting for its closing scenes.

As the result of all this wresting of the truth, the heathen nations inhabiting the very by-ways and the edges of the earth are far more earnest in their anticipation of the advent of some one than is the nominal church of so-called Christian lands, and if they fall, perchance, into the devilish trap that Satan is about to spring upon the Gentiles in order to anticipate the genuine Advent, the greater sins near Laodicean altars, be they of Israel or of the heathen.

But, however started toward its final phase, man's present failure must be consummated; and religion

is a very small factor in the process ; for nowadays the overwhelming majority of men never give to it a serious and fruitful thought. Turning, therefore, to what we more commonly regard as the world's affairs, we find them equally at sea, and in an atmosphere so lurid that *we already know* an unprecedented cataclysm is at hand. In every department of human polity we find this verdict indorsed ; it is the alphabet of all our conversation.

Truly, man proposes but God disposes. History has no other lesson ; that it repeats itself is but another mode of stating the axiom. The fact is real progress takes no steps backward. It "mark time," perhaps, but never halts, and its ominous cadence, while delayed in front of temporary obstacles, sooner or later sends throughout the structure the premonitory thrill that none misunderstands. This is always recognized as a token of that irresistible vibration by which, when it attains its amplitude, all opposition is doomed to be shattered. The structure of modern society already feels the uncanny sensation, akin to what precedes an earthquake, and every reader of this article, according to his own station in life, and each in his own degree has long been personally conscious of motions no longer latent, and which come from all directions at diminished intervals.

Let me refer in this connection to the late European May-day labor agitations. In the first place they are ominous. The very day, blind

lected by the socialists, is a prognostication, for it is Baal's day! None of its associations are propitious to the welfare of mankind, and according to the ancient chronologies of our race they are disastrous. But there is an irony deep and significant in all the "accidents" which are conspiring against the nearing future, and I wish to go on record as plainly reading what is written, and as having squarely warned those whom these presents reach. I disclaim the exercise of any other gift than that of human judgment, though it is enlightened both by faith and fact, the twain of which are within reach of all. Upon these premises, as I read the future, my judgment bids me look to this date for events with whose renown the world shall shortly ring. The anniversary, in its modern phase, has now been celebrated twice; with the third time I am convinced it will begin to make *astounding* story and to realize prophecy.

The suggestion to the anarchists to celebrate this particular day throughout the world came from one Rusche, a New Haven man, while he was a delegate to the great socialistic convention at Paris, in 1889 and I, as temporarily another New Haven man, in 1891, pronounce it "kismet," and I conjure the honest working bone and sinew of Anglo-Saxon hands to shun its celebrations, and to settle their affairs by ballot and deliberation. Abroad, these May-day orgies are destined to succeed, but where English-speaking liberty has provided legal methods for

redress, all others are foredoomed to failure, and the "Sons of the Revolution" will see to it that no one else supplants them.

Meanwhile, even they, though born amid the folds of a banner that is as significant as Joseph's coat of many colors, have been asleep too long. The "fulness of the Gentiles" is one of the most sharply defined signs of the later times, and by unrestricted immigration we have been hoodwinked long enough.

This country has already become "too strongly tainted with foreign odors," and, whether they believe the Millennium is near or not, our statesmen should take immediate and active measures to cut off, so far as possible, the inroad of a dangerous menace to our institutions, and one which we certainly need accept no longer. The explosion in Europe is certainly coming, and the less we have of unassimilated elements within Saxon borders the less will be our liability to sympathetic detonation.

There is a time for everything, and a time for general alarm has surely come. It is idle to attempt to conceal this universal heart failure any longer. It has already developed into a distinct disease, but one that has a name without a definition—unless we search the Scriptures (Luke xxi., 26). And its companion, quite as new, and equally as undefined elsewhere—the deadly and recurring grip—snaps brains when hearts resist to strain. Verily, "the whole head is sick, and the whole heart faint."

All this is but the final outcome of the "death" inherited in Eden, and the general malady is but the natural integration of its myriad individual phases. Our planet is rapidly sweeping into regions of the universe whose dreadful secrets have been reserved against the times now almost full, and, if the words of Truth are not to fail, the powers of heaven will soon be shaken.

But to what end? Simply to shake the wicked out, and to establish righteousness. For God hath blessed the Seventh day and made it holy. The problem of Jehovah has been to extract the root of the human race, and draw forth from the debris, beneath its radical sign, which is the Serpent, a "people" formed for Himself. Christ is the index of the root to be extracted. The rule is "tribulation," and its application is "the sword."

Therefore, as intimated in my last article, it now remains—as to the "How?" in which "the Millennium will come"—to discuss the manner and its agencies. I shall be brief in these premises, and confine myself to the predictions of the prophets now receiving their preliminary interpretation by means of current facts,—the which portend and guarantee their fullest consummation. The topic chiefly deals with "signs"; and (whether or not men recognize them as having been set forth "from of old" in the Scriptures—the which none but those who have *sufficient* of its "oil" perceive) the world has been growing more and more concerned

as to their meaning and ultimate culmination ever since "this generation" began.

I have as much right to discuss these matters as Mr. Bellamy or any other student, and, probably, I have devoted quite as much thought to them as any other man (of my years), whether he be a mere iconoclast, or a true philosopher. But as my premises are firmly rooted in Biblical faith, now fully grown to the maturity of scientific knowledge, I shall both differ and agree with many of my predecessors in the present solution of the situation, and in my convictions as to its *denouements*.

We boast about the "continuity of nature"—and all the while we live amid phenomena which nowadays are exceptions to its ordinary rules. While knowledge has undoubtedly increased, the human mind has perverted all its teachings, and out of them has formulated a science only "falsely so called"—for here, too, we have left "Palmoni" out of the arrangement. The "false shepherds" of Israel condemn such investigations as my own with the suicidal precept that "you can prove anything from the Bible," the which the present disintegration of "the faith" would seem to warrant were the reason not apparent.

Meanwhile, their "heelers"—the editors of mammonized religious press—echo the adage by stating "you can prove anything by figures." The fallacy in each case is the same. If we limit the conditions of a problem, or select them to suit

ourselves, we work in a circle and toward the answer sought. But when the equation contains every condition, affected by its proper sign and exponents, it has but one solution, and this satisfies the whole array.

In the *first* place then, and from the "instructed" standpoint, the Millennium will come by *natural* means—so called. The outcome of a false system is its eventual downfall. The longer this is delayed, by force of circumstances, or by main force, the more certain, sudden, and complete will be the wreck. And in direct ratio with the ruin of what man thenceforth cannot but attribute to himself, his convictions, thereafter, will be fastened upon some one else.

In the *second* place, but only so in the order of our comprehension and its manifestation, the Millennium will come by supernatural assistance at the summit of this very crisis. It will be born at an *accouchement* in which instruments must be employed (Isa. xxxvii., 3).

In its general aspect the Millennium will come as least expected: suddenly; like a snare; everywhere at once; amid the crash of all existing human systems; and out of a "Reign of Horror." With travail, as upon a woman in labor, wherewith all creation groaneth until now. There are whole chapters in the Bible which read like modern editorials, and they voice far more of what is now going on about us than any human pen can com-

pass in a mere epitome. Read, for instance, to save quoting here, that final chapter of St. James, written avowedly "for the last days," and, to brief our commentation, interpret it by the literal "labor" pangs now racking the whole social fabric, and threatening the outrageously *misused* or else *unusured* talents of "capital" with an assignment to a grim administrator.

All that I am trying to set in broad array, in this short article, could be so ballasted down by Scriptural references as to load every column in this paper; and, if I speak the truth thus plainly, I only do so that, perchance, if it leads not to such repentance as shall make my *role* like that of Jonah, I may at least warn such of our race as I may waken, and impress them with a personal responsibility to swell this MIDNIGHT CRY!

For there is *work* soon to be done; and on England and America, on Brother John and Brother Jonathan, the parts of Ephraim and Manasseh have devolved. We have been reared from Abraham's literal stock to stem the coming flood, and with God's help let us do so! There are two tasks set before us—those of the "wise" and "foolish" virgins respectively. All through our generation while some of the angels have been holding back the "winds," the "sealing" of the wise ones has been going on, and when the process is complete *they* will be caught away. Upon the others fall the earthly phases of the work, and it will be "racial

and "irredental," but they will tax the Saxon nerve down to its very filaments; for even such a spirit as Paul prayed that he might escape the "time of Jacob's trouble"!

All things point to the fact that a large chapter of this closing work of the nineteenth century is to be *military—pure and simple*, and every Saxon land is waking to the conviction that it must be ready to close its ports against the coming storm. At best we shall be only in the "nick of time." The closing years of the centuries have always been momentous, and it is no common century that now draws toward its final "week of years."

Cæsarism in Russia is performing its part in the preparation for the coming opera of arms with all the skill of a Meneptha, and, as already shown, will meet its fate at Armageddon. (See *Frank Leslie's Illustrated Newspaper*, April 12th, 1890.)

The republicanism of France is only temporary; it has outlived its score of years, and we shall see her in familiar vestments soon. For imperialism is destined to reawaken in its final phase, and before it the militarism of Prussia will be swept back to the Rhine. I purposely do not say Germany, for its southern part has quite another future, and one of which the erratic "Ego" now at its head has not the remotest conception. All this is necessarily mystic and improbable to most of my readers; but it would not be were they familiar with my premises. Let it then merely go on record, and let

those who seek for more "go unto those who sell."

The future geography of Europe has been mapped out for a score and more of centuries, and its lines begin to take their final shape already. In their antitypical character—for it began with Nebuchadnezzar as a type, ran through "the seven times" of the thing typified, and is to culminate, and then expire, in the throes of the coming "Reign of Horror"—the five heads of the dynasty that John *seems* to have foreseen at Patmos fell at Waterloo. They were those of Bonaparte and his four brothers. The world owes this happy solution to Dr. Clinton Colgrove. Let me continue it. The sixth head fell at Sedan, and once more the "beast"—for so St. John called it—is still in the abyss. The French themselves always speak of the empire as being *dans l'abime*,—in "*apoleian*," however, says the Greek (with ominous significance, and with subtle play upon a well-known name), the "beast" is *yet* to go! for the empire which was, and now is not, is destined yet to reappear.

In the meantime its house has been swept and garnished, and the "seventh head," when he has come to legal age, and been struck a fatal blow, will go and take unto himself the spirits of the former six, and of yet *one other* (Apollyon), all more wicked than himself. In this final phase, *after* his deadly wound is healed, he, as a combination, represents "an eighth, and is of the seventh," and, verily,

the last state of this N'apoleianic man is destined to be far worse than the FIRST. For before the Millennium *can* come must Antichrist appear. "The coming *man*" anticipates the coming *God*! (2 Thess. ii., 1-17.) In other words, Pagan Rome was bad enough, and papal Rome ("which is not") was *worse*, but the superlative degree is yet to come. Let us call it popular Rome and beware of it, for it is *not* the Millennium.

And herein is wisdom, for the name of its king is the name of a man, and his number is devoid of evens. He will deceive the nations—aye, even some of the very elect will stumble in his presence; but woe to those who take his mark! And woe to those who, having rejected Him who came in the Father's name, accept *this other* coming in his own. For that, in so far as the *unorthodox* Jew is concerned, is to be the sting of the tribulation.

Although aiming at every other destination, still the strong hook of "kismet" points to Palestine alone as the goal of Esther's people, *so thither they must go!* This movement is destined to grow, and it is nearly time for the general "epistle" to be sent out. The compact of "many" with Antichrist will accentuate the movement, and it will eventuate in an era of unprecedented speculation, centred in the Holy Land. The degree of its intensity will reduce its duration to a minimum, and in the middle of its "week" Antichrist himself will boldly seize the whole of its results. Thenceforward, for

the brief "half-week" that thereafter remains to "the times of the Gentiles," extends the literal "Reign of Horror" predicted from of old. I speak as I "believe," and "by the *carte*," and yet, in general terms alone, for none but "the wise" can comprehend the subject now, or complete its coloring, and ere these closing forty-two months of woe begin they will be caught away.

In the meantime, to return to the present, all Bible students—I mean *believers* and students of Moses and the Prophets—are now looking for the rise of the ten democracies, which, according to Revelations, are to wield the power of kings during the early part of the final "seven years." It would be vain to deny that we do not see their spirit already existing in the Mediterranean kingdoms. They are not to be such republican-democracies as ours, but veritable *monstrosities*—anarchies far worse than that of Robespierre's day—wild with the crash of all existing things and warring with each other.

It is generally held that they will start in as monarchies, France among the rest, and quickly eventuate into communes of terror, which will then combine in one of vast proportions. In fact, it will stretch itself back across the geographical track of *false* empire, and at the end will coil itself about the holy places of the East. Thus coiled, its head and tail will meet upon the plains of Esdraelon! _

This is "*the second* beast" of Revelations, and its ruler is the N'apoleianic Antichrist himself. It is at the crisis of this literally satanic reign that "Judah's" troubles culminate, and that the fate of "all flesh" is to tremble in the balance; but ere the fatal moment has transpired the Lord Himself descends "to bruise the serpent's head" and to initiate "the golden age."

But we will draw a curtain upon things seen at best but dimly, and whereon, until events actually begin to materialize, even the ablest students of prophecy are still liable to errors of "judgment." It is enough for us to know that "spring" is *here*, and that the sands of time may be almost counted. When the last one falls through the glass "the mystery of God" will be accomplished, and the Millennium be ushered in.

It can only come by virtue of the Second Advent, whose object is to satisfy the Saviour's soul. The progress of this age has always been downward. It is arithmetical no longer, but geometrical, and it is toward "*the sword*," the very legacy the Saviour declared at His First Advent, that he came to bring.

Verily it now hangs above us by the last unraveling thread! The world will not disarm until the universal battle has been fought, and however convinced we may be that man's warlike preparations are now big and far advanced with the pregnancy of everlasting peace, of necessary peace, we cannot

resist the instructive conviction of all mankind that its birthday will be one of horror and dismay.

C. A. L. TOTTEN.

U. S. Army.

YALE UNIVERSITY,

May 30th, 1891. (Decoration Day.)

The shortest, except for its copious tables and illustration, and perhaps the most important article in the series appeared the next week, June 27th, and was accompanied by the following editorial comments.

IS THIS "THE MIDNIGHT CRY"?

THE profound intensity of feeling that has been awakened by Professor Totten's articles upon the Millennium suggests the question at the head of this article, and we are constrained to voice it with all seriousness.

In this, our mid-year issue, the series of papers which he is contributing culminates in one so remarkable as to necessitate a special arrangement of its material to display its unique features to advantage. We have therefore devoted two full pages to the matter, and bespeak for it the consideration it undoubtedly merits.

Certain it is, if Christianity be true, that *some* time, *some* where, by *some* one, and *in some such manner* as it has been our privilege during this cur-

rent central lunar month of 1891 to mark its phases, such a "cry" *will* be raised, and we question whether by mere human means alone, born of faith and substantiated in such startling facts, it will be ever duplicated.

To say the least, it puts "this generation" to the crucial test, and, whatever be its outcome, it will try the souls of all concerned perhaps even more "fairly" than if originated by less natural means! And we are not alone in saying that it behooves those who have a special duty in these premises, and who should have raised this "cry" if it be real—we refer to the clergy of all branches of the so-called church—to refute Professor Totten's arguments if they can and dare.

That this matter has suddenly become of world-wide import the columns of our lay contemporaries prove. For instance, the New York *Herald* has already followed our example, and lately presented a contemporary symposium of current thought upon "THE COMING MAN." It clearly demonstrates that Professor Totten is not alone in his views nor disingenuous in his outspoken concern. Furthermore, the attitude of the secular press is as significant as the lethargic state of the great so-called religious journals of the age, for, while their columns are distended with the minutes of a myriad interne-cine controversies, they are as dead as diluvians to the living issues of the hour.

Is it not time to wake? It is the universal con-

sensus of those who inhabit the by-ways and hedges of affairs that a gigantic crisis stands upon the threshold, and the students of prophecy have, *per force*, obeyed the Master's injunction to seek guests for the marriage supper in unexpected quarters. Truly if the salt have lost its savor, wherewithal shall it be salted?

In our next week's issue, which strangely synchronizes with the date of man's best effort at millennial government, the professor closes the series with a statement of what the prophets tell us God has in store for the sons of perfect liberty.

THE MILLENNIUM: IV.—WHEN I BELIEVE IT WILL COME.

UPON the 2d of July, 1874, Disraeli, then the Prime Minister of England, gave evidence thus to his profound conviction, to wit: "The *great crisis* of the world is nearer than some suppose." Surely in this, the seventeenth year thereafter, must we be nearer to this cataclysm, and *as surely* it behooves God's "wise and faithful servants" to proclaim its immediate outcome (Matt. xxiv., 36-37), which is the Millennium. In the *Forum* Professor Goldwin Smith lately added his testimony to a generation of witnesses, saying: "There is a general feeling abroad that the stream of history is drawing near a cataract now; and there are apparent grounds for the surmise. There is everywhere in the social

came an untoward unrest, which as usual is a sign of fundamental change within. Old creeds have given away."

The *Saale Zeitung* states that Count von Moltke, just prior to his death, concluded an exhaustive study of European armaments, ending with the assertion that France was ready for war and Russia nearly so, and that a great conflict could not be delayed beyond 1892. He submitted these views to the Emperor during his last visit to Lubeck. These are not isolated opinions, nor is my own mind in such *solitary* sympathy with the religious or *lugubrious* side of the matter as many of my critics claim. To establish this, let me quote what a fairer contemporary admits, and what the best *suppress*. "It is strange, but right upon the heels of Professor Totten's statement comes the announcement of the great Prophetic Congress, that was recently in session in the Mansion House, London. This congress was composed of hundreds of the most learned bishops, prelates, members of Parliament, and deep thinkers of the age. They gave it out as the result of their combined wisdom and labor that the end of the 'world' (age) would come on or about the year 1899."

In what, forsooth, does all this differ from what the readers of these brief letters have had set before them, unless it be that I have given reasons for the conviction that is in me, and set them forth on 'tablets so that men that run may read'? It

strikes me that such facts sufficiently condemn the editor of the *Independent* as an ignoramus, and show that he of *The Christian at Work* is only working amid the "tares." As for me, I have been laboring in other portions of the field. For thirteen years I have been watching the "cycles," conning the "prophets," calculating the "times," and noting the "signs," and I have been taught that what God hath cleansed no man should dare to condemn as common! In other words, to me it has been demonstrated that the Pyramid of Egypt, the Apocrypha, the deeper Masonry, the Cabbala, the Talmud, and the very Myths unite in ascribing greatness unto Him whose "word," in its more authorized form, certainly bears no uncertain testimony as to that whereof I am a witness.

Conscious, then, of where I stand, and of the years of labor wherein its firm foundation has been laid, what should I care for adverse criticism, concocted at one sitting by unfriendly reviewers—save that I cannot but admit concern that so many of my fellows prefer the "sound of brass and tinkling cymbals" to sound reasons.

Let me refer my readers to Æsop's fables, and suggest the teaching of that one describing the final circumstance of those who would not heed the oft-repeated cry of "Wolf!"

Again, as for myself, I am neither "that prophet" nor "Elias"; I am but the voice of one of Israel's many watchmen on the towers of time, the mere

echo of "a midnight cry," for "the morning cometh," "and also the night!" "The kingdom of heaven is at hand," and it is "*the Millennium.*" But the kingdom of *another* is its herald in the guise of judgment! Go ye not out after *that one!* for all its ways lead to destruction.

All of the cycles are running into perihelion together, and all the signs of spring upon the "Annus Magnus" are putting forth their buds. Chronologically, I believe and know that we are living in "the final year of grace," and I have explained my meaning. As it is a "day of the Lord," being Jehovetic (5651), and as last Sunday was the "summer solstice," *the midnight hour has struck!* And in the present article I will show the face of the dial.

History is about to repeat itself upon a concentrated scale, and when this particular section of the final chapter begins, "faith" *must* give place to "FACT." Work cometh of faith, and faith of grace (Rom. xi., 5-6; James ii, 18-26), but "when the son of man cometh, shall he find faith on the earth?" Verily these be the days of the unjust judge, and already hath the widow begun to trouble him with her importunities. (Luke xviii., 1-14)

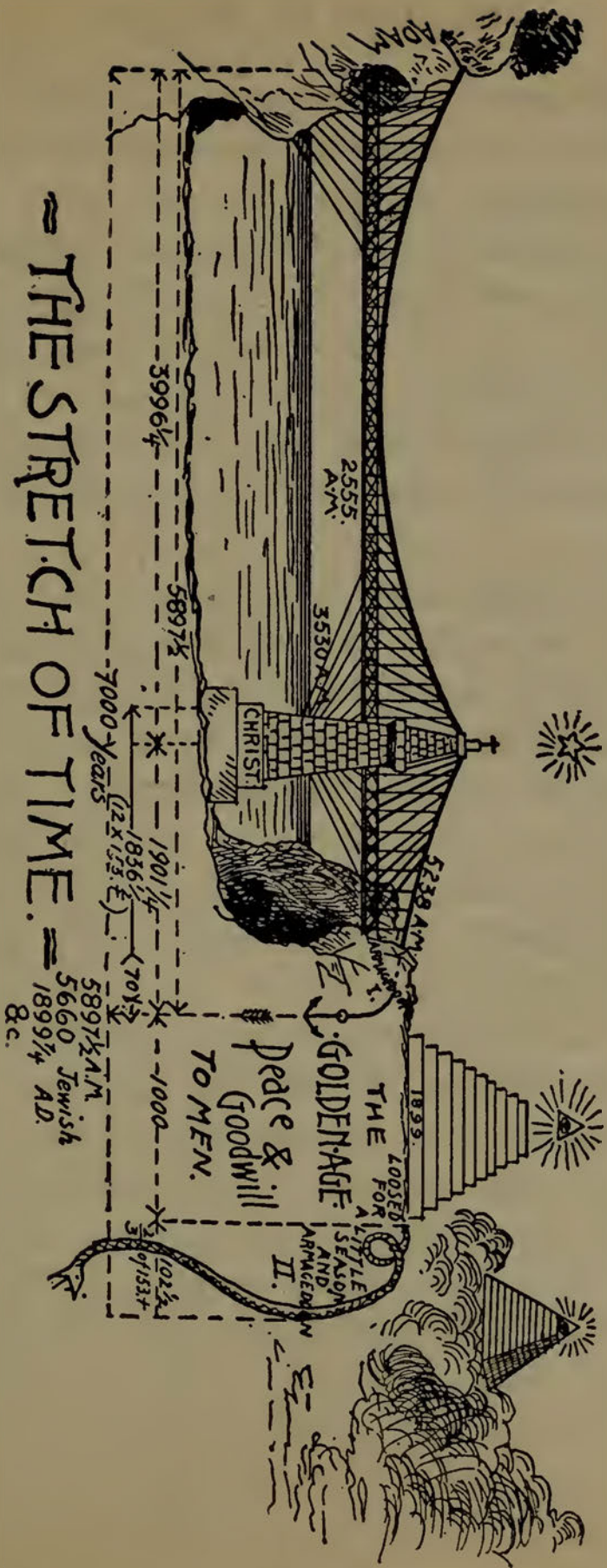
"Watchman, what of the night?" This being, therefore, the question, I will answer it by another. Stood we, awakening from a dream, upon the Brooklyn Bridge, with dense fog all about us, could we determine our position with reference to the

shore? Undoubtedly we could. Not from the catenary itself, perhaps—or, at any rate, not from it alone—but from the directions of the subordinate cables, the bend of the roadway, and perchance the trend of the traffic passing us.

It is exactly so with chronology. Its grand catenary of years, upon which hangs the bed of history, is an accurate astronomic sequence, and throughout its length it has been "*set*" to meet the necessary strain. It is well anchored to both shores of "Time." Starting with "Adam" on the thither bank, the first great arch bends to its place of rest in "Christ," the solitary Pier that founds the structure. Thence, forward, moving to the hither shore, its cable sinks its anchor in the Second Advent. The road is steep to reach the plain beyond, and round its termination are the legions of "the enemy" arrayed. The race is nerving for the fray, and Michael and his angels have already joined in battle for the Lord. The war, as yet, is in the heavenly places, but the rout begins, and soon the vanquished hosts of hell will find their final foothold on the earth. Then woe unto the inhabitants thereof, for Satan knows his time is short!

The several tables which accompany this paper have been taken from my vindication of Biblical chronology, entitled "Joshua's Long Day and the Dial of Ahaz," and constitute the meat of all my calculations.

THE STRETCH OF TIME.



As introductory thereto, a general table * of chronology is given by which the reader may obtain a bird's eye view of "All past Time."

In the first table † will be found, the almanac of the opening month of the "Mosaic Creation," or, rather, the "years of the generations of Adam," and bracketed against its first and *literal* "day" will be found the *origines* of cycles, which, without lapse, stretch down to ours, and dominate our current almanacs.

In the second table, ‡ several of the more important systems of chronology are harmonized about the year of the Nativity, so as to show their relative places upon the true or A. M. years. It is a very important pillar of chronology, and is the pier on which we build.

In the next table § I show the general skeleton of "Gentile times." They commence with $3376\frac{1}{2}$ – $7\frac{1}{2}$ A. M., when Nabopolassar, the father of Nebuchadnezzar, revolted from Assyria ($3376\frac{1}{2}$) and was crowned ($3377\frac{1}{2}$ A. M.) as the first king of "the Chaldee Babylonian Empire," or "The Head of Gold." Thence its 2520 "set" years extend in their full *solar* amplitude to $5897\frac{1}{2}$, which is our $1899\frac{1}{4}$. The seven years' insanity of Nebuchadnezzar terminated in $3442\frac{1}{2}$ A. M. A year and a half covers his restoration, epistle, and demise

* See page 146. † See page 148. ‡ See page 149. § See page 150

With 3444 to 5888, both inclusive, we have the thing typified in 2520 *short*, or lunar years. Then comes the brief spell, a corresponding year and a half of "grace," and the whole era winds up with what Esdras denominates "as it were, a week of years" (4 Esdras vii., 43), and gives of them a dismal picture.

In the final table* I have simply enlarged the scale, encompassing this *initial* "period of judgment," and against it have set other scales in due array so that any one may enter it upon familiar lines, and thereby quicker reach the central one, which now is hastening to its end.

Its end, as I read chronology, is the beginning of the Millennium, and answers the question set at the opening of this paper. I know of no flaws in these tables, either astronomical, chronological, or historical, and by means of them I am permitted to convey to all my race the substance of my own convictions.

As I am my brother's keeper first, and my own next, I recognize the double responsibility, and I would acquit myself thereof. It is on this account that these articles have been placed in a secular newspaper, so as to reach the by-ways and hedges, and compel those who wander there to hasten to the supper ere the doors are closed. As for the

* See opposite page 150.

churches, and the religious press, "they have Moses and the prophets, *let them hear them!*"

Finally, and in view of what now must first come to pass, let me quote at length the closing chapter of "the teaching of the Twelve Apostles," lately recovered by Bryennios, the Metropolitan of Nicomedia.

"XVI. Watch! for your life's sake! Let not your lamps go out, nor your loins be ungirt, but be ready, for you know not the hour in which our Lord cometh. Assemble oft, seeking the things pertaining to your souls, for the whole time of your faith will not avail you unless you be perfected in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for as lawlessness waxeth, men will hate one another, persecute and betray, and then will appear the world seducer, like the Son of God, and he will do signs and miracles, and the earth will be given into his hands, and he will do iniquities that have never been done from the beginning. Then the human creation shall come into the firing of trial, and many shall be made to stumble, and shall perish, but they that abide in their faith shall be saved from this curse. And then shall appear the signs of the truth: first, the sign of an opening in the sky; then, the sign of a trumpet's voice; and third, a resurrection of the dead; not all, but as it hath been said: 'The Lord will come, and all the

saints with Him. Then will the world see the Lord coming upon the clouds of heaven.' ”

C. A. L. TOTTEN.

U. S. Army.

YALE UNIVERSITY,

June 13th, 1891.

COLLYRIUM FOR THE LAODICEANS.

(Rev. iii., 13-22.)

“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall declare when I am instructed.

“And the Lord answered me, and said, ‘Write the vision, and make it plain upon Tables, that he may run that readeth.

“‘For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.’ ” So be it, for:

“The Lord is in his Holy Temple; therefore let all the earth keep silence before him.”

Habakkuk ii., 1-4, 20.

“And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, ‘The first that thou hast written publish openly, that the worthy and unworthy may read it, but keep the seventy last, that thou mayest deliver them only to such as be wise among the people; for in them is the spring

of understanding, the fountain of wisdom, and the stream of knowledge.' And I did so."

2 (4) Esdras xiv., 45-48.

GENERAL CHRONOLOGY.

He that hath "eyes" is "wise;" let him count the "times" hereon.

A. M.

Creation of Adam. (Gen. i., Chron., Hist., and Astron., agree with inspiration.)	0
Birth of Enos. (Gen. v., 3, 6.) His name is significant!	235
<i>A quo</i> of Current Jewish Calendar (Gen. iv., 26)	238
Warning as to Flood; 120 years previous; <i>to a day!</i>	1536
Flood begins (Sabbath 17th, 2d mo.) Equinox to Equinox!	1656
Flood ends (Sabbath 27th, 2d mo.) 365½ days' duration!	1657
Abram leaves Ur Tuesday, 15th day, 7th month	2082
Abram enters Egypt. (Jacob 215 years thereafter)	2083
Exodus 430 years thereafter (Tuesday, 15th day, 7th mo.)	2513
Joshua's Long Day (Tu.-Wed.-24-25th, 4th civil mo.)	2555
Temple Founded (4th year of Sol.) (480 y. after Exodus)	2993
Temple Dedicated (was 7 years building)	3000
Captivity of "Israel," fall of Samaria, <i>end</i> of year	3284
Dial of Ahaz, Solar "New Year's Day," Wed. 18th, 1st mo., <i>Lunar</i>	3293
Captivity of "Israel." Transferred to Media	3306
Nabopolassar ascends. "Times of the Gentiles" begin	3377
Captivity of Judah. (Jehoiachin)	3406
Cyrus the Persian. (<i>N. B.</i> , 3d year of "Darius the Mede") Dan. v., 31; ix. i. xi., 1.)	3468
3d year Cyrus, Dan. x. 1	3470
Cambyses 2d year, 70 years' captivity ends	3476
Riddle of Esdras, Solar New Year's Day, 14th year of Ahasuerus	3530
Twentieth year of Artaxerxes, "70 weeks" begin, <i>Lunar</i>	3557

A. M.

Alexander the Great. (Daniel viii.) (Common Era)	3660
Alexander ascends. (True Chronology)	3667
Augustus Cæsar	3970
Birth of Messiah, Dec. 25th, "While <i>shepherds</i> watched!"	3996
Thirtieth year of Augustus Cæsar. (753 A. U. C.) ends in	4000
Messiah "cut off," "but not for himself!"	4029
Jerusalem captured (Pagan, to Papal Rome, Transition) . .	4637
Scribe's Annotation in Esdras (5000 A. M., Jewish)	5238
Warning as to "End." (120 years.) "The Dark Day," etc.	5778
"Inexplicable" <i>Herschel!</i> Matt. xxiv., 29. (May 19th, 1780)	
"The 2300" years <i>End</i> (Dan. vii.), Lunar, i. e. 2230 Solar years	5890
We are cleansing the Temple, and the Host is returning	
End of "The Times of the Gentiles" (2520 <i>Solar</i> years . .	5897
2300 lunar years end if counted as 2230 solar years from Alexander's accession	5897
The 1335 year of Daniel 5660 Jewish, 1899 A. D	5898

First Advent. Second Advent.

3530 : 3996 : : 5000 : 5660 !

Christian.

Jewish.

Ne Varietur.

CHRONOLOGY.

THE BIRTHDAY OF TIME.

THE HISTORICAL AND SCIENTIFIC STARTING POINT.

Year 1 Astronomical, or 0 A. M. 1656 before the Flood. 2555¼ before Joshua's Long Day.		Date of Month.	5890 Solar Years before the Autumnal Equinox of 1891 A. D.
			1st Civil Month, Autumnal Equinox.
First Week.	First Day, ★ Sunday.	1	"Let there be Light."
	Second Day, Monday.	2	I. The cycle of the Hours begins.
	Third Day, Tuesday.	3	II. The Solar year begins with the the first day of the week (apply Solar cycle as a test).
	Fourth Day, Wednesday.	4	III. The ancient Solar cycle begins, seven Lunar years. (Antedi- luvian) intercalated.
	Fifth Day, Thursday.	5	IV. Common Term of Eclipses be- gins.
	Sixth Day, Friday.	6	V. The Lunar cycle begins, i.e., Metonic.
	Seventh Day, Saturday.	7	VI. A Moon begins agreeing with ours.
Second Week.		8	VII. Scriptural History begins. No dates fail to accord with this "line of time."
		9	VIII. The maximum cycle of Eclipses begins.
		10	IX. Proved by the transits of Venus.
		11	X. Proved by the transits of Mer- cury.
Second Sabbath.		12	XI. Prophetic times and cycles commence.
		13	XI. The week begins, agreeing with present sequence.
		14	XIII. All the rectified dates of secular history corroborate this date.
		15	XIV. The Equinoxes agree thereto.
Third Week.		16	XV. The genealogies of the Bible agree.
		17	XVI. Finally, all astronomy and history that does not agree thereto is necessarily <i>bo us</i> .
		18	Beyond it there is nothing "pre- historic"—geology, evolution, and disbelief to the contrary notwithstanding.
		19	"In the beginning," of which Moses wrote the concentrated activities of "Elohim" laid the basis of the earth as set forth in Genesis, and we have no <i>ex post facto</i> basis upon which to judge the results. Chronology cor- roborates the account. This is suf- ficient.
Third Sabbath.		20	
		21	
		22	
		23	
Fourth Week.		24	
		25	
		26	
		27	
Fourth Sabbath.		28	
		29	
Part of Fifth Week.		30	
		31	

THE BIRTH OF JESUS, "THE CHRIST."

5th of the 3rd Civil Month, 3996 A. M., i. e., of the IXth Sacred Month. In the "Evening" of the Sabbath Day. Upon our Friday Night, December 25th, 753 a. n. c.

THE VARIOUS SYSTEMS OF CHRONOLOGY HARMONIZED.

THE ERRONEOUS SYSTEMS.				THE TRUE SYSTEMS.				REFERENCES AND REMARKS.	
"Common." A. D. B. C. Consult The A. V. Bible.	Julian 'Period.'	A. U. C. The Roman Era.	A. N. Years	D. N. Years	A. M. Years 'Past Time'	Astro. Years 'Dura- tion.'	Years by Millen- aries.		
	11-10	4703-4	743-4		6	3990	3991	3990	
	10-9	4-5	744-5		5	3991	2	1	
	9-8	5-6	745-6		4	3992	3	2	
	8-7	6-7	746-7		3	3993	4	3	
	7-6	7-8	747-8		2	3994	5	4	
	6-5	8-9	748-9		1	3995	6	5	Luke 1. 8.
	5-4	9-0	749-0	0	0	3996	7	6	11. 1-29. 1.
	4-3	4710-1	750-1	1		3997	8	7	Matt. 11. 1-15. 8.
0	3-2	1-2	751-2	2		3998	9	8	11. 13. 18. 20.
0-1	2-1	2-3	752-3	3		3999	0	999	11. 19. 23. This, 753 a.u.c.
1-2	1-0	3-4	753-4	4		4000	4001	4000	is the 30th year of Augustus Caesar
2-3	0	4-5	754-5	5		4001	2	1	
3-4		5-6	755-6	6		4002	3	2	
4-5		6-7	756-7	7		4003	4	3	
5-6		7-8	757-8	8		4004	5	4	
6-7		8-9	758-9	9		4005	6	5	
7-8		9-0	759-0	10		4006	7	6	
8-9		4720-1	760-1	11		4007	8	7	
9-10		1-2	761-2	12		4008	9	8	Luke 11. 42-52. The Saviour twelve
0-11		2-3	762-3	13		4009	0	9	years old.
1-12		3-4	763-4	14		4010	4011	10	
2-13		4-5	764-5	15		4011	2	11	
3-14		5-6	765-6	16		4012	3	12	
4-15		6-7	766-7	17		4013	4	13	
5-16		7-8	767-8	18		4014	5	14	
6-17		8-9	768-9	19		4015	6	15	
7-18		9-0	769-0	20		4016	7	16	
8-19		4730-1	770-1	21		4017	8	17	
9-20		1-2	771-2	22		4018	9	18	
0-21		2-3	772-3	23		4019	0	19	
1-22		3-4	773-4	24		4020	4021	20	
2-23		4-5	774-5	25		4021	2	21	
3-24		5-6	775-6	26		4022	3	22	
4-25		6-7	776-7	27		4023	4	23	
5-26		7-8	777-8	28		4024	5	24	
6-27		8-9	778-9	29		4025	6	25	Luke 111. 1, Mark 1. 11.
7-28		9-0	779-0	30		4026	7	26	Mark 1. 12-13, Luke 1v 1-13, 111. 28.
8-29		4740-1	780-1	31	31 1/2	4027	8	27	John v. 1.
9-30		1-2	781-2	32		4028	9	28	1. 4.
0-31		2-3	782-3	33		4029	0	29	xiii. 1. Crucifixion.
1-32		3-4	783-4	34		4030	4031	30	
These years con- tinue down to our 1890 A. D.				35		4031	2	31	
				36		4032	3	32	
				37		4033	4	33	
				38		4034	5	34	Acts ix. 28.
				39		4035	6	35	
				40		4036	7	36	
				41		4037	8	37	
				42		4038	9	38	
				43		4039	0	39	
				44		4040	1	40	
				45		4041	2	41	
				46		4042	3	42	
				47		4043	4	43	
				48		4044	5	44	
				49		4045	6	45	
				50		4046	7	46	
				51		4047	8	47	
				52		4048	9	48	
				53		4049	0	49	
				54		4050	1	50	
				55		4051	2	51	
				56		4052	3	52	
				57		4053	4	53	
				58		4054	5	54	
				59		4055	6	55	
				60		4056	7	56	
				61		4057	8	57	
				62		4058	9	58	
				63		4059	0	59	
				64		4060	1	60	
				65		4061	2	61	
				66		4062	3	62	
				67		4063	4	63	
				68		4064	5	64	
				69		4065	6	65	
				70		4066	7	66	
				71		4067	8	67	
				72		4068	9	68	
				73		4069	0	69	
				74		4070	1	70	
				75		4071	2	71	
				76		4072	3	72	
				77		4073	4	73	
				78		4074	5	74	
				79		4075	6	75	
				80		4076	7	76	
				81		4077	8	77	
				82		4078	9	78	
				83		4079	0	79	
				84		4080	1	80	
				85		4081	2	81	
				86		4082	3	82	
				87		4083	4	83	
				88		4084	5	84	
				89		4085	6	85	
				90		4086	7	86	
				91		4087	8	87	
				92		4088	9	88	
				93		4089	0	89	
				94		4090	1	90	
				95		4091	2	91	
				96		4092	3	92	
				97		4093	4	93	
				98		4094	5	94	
				99		4095	6	95	
				100		4096	7	96	
				101		4097	8	97	
				102		4098	9	98	
				103		4099	0	99	
				104		4100	1	100	
				105		4101	2	101	
				106		4102	3	102	
				107		4103	4	103	
				108		4104	5	104	
				109		4105	6	105	
				110		4106	7	106	
				111		4107	8	107	
				112		4108	9	108	
				113		4109	0	109	
				114		4110	1	110	
				115		4111	2	111	
				116		4112	3	112	
				117		4113	4	113	
				118		4114	5	114	
				119		4115	6	115	
				120		4116	7	116	
				121		4117	8	117	
				122		4118	9	118	
				123		4119	0	119	
				124		4120	1	120	
				125		4121	2	121	
				126		4122	3	122	
				127		4123	4	123	
				128		4124	5	124	
				129		4125	6	125	
				130		4126	7	126	
				131		4127	8	127	
				132		4128	9	128	
				133		4129	0	129	
				134		4130	1	130	
				135		4131	2	131	
				136		4132	3	132	
				137		4133	4	133	
				138		4134	5	134	
				139		4135	6	135	
				140		4136	7	136	
				141		4137	8	137	
				142		4138	9	138	
				143		4139	0	139	
				144		4140	1	140	
				145		4141	2	141	
				146		4142	3	142	
				147		4143	4	143	
				148		4144	5	144	
				149		4145	6	145	
				150		4146	7	146	
				151		4147	8	147	
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THE CONCLUSION OF THE WHOLE MATTER

OR A

GENERAL SKELETON OF "THE GENTILE TIMES"

AS SET FORTH UPON THE
BIBLICAL OR SACRED "CALENDAR."

TRUE A. M. YEARS.

2520 Solar Years.—Dan. ii. vii. viii. ix. x. xi. xii.

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Mal. iv.

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2nd Thess. ii. 6, 7-17.

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OR
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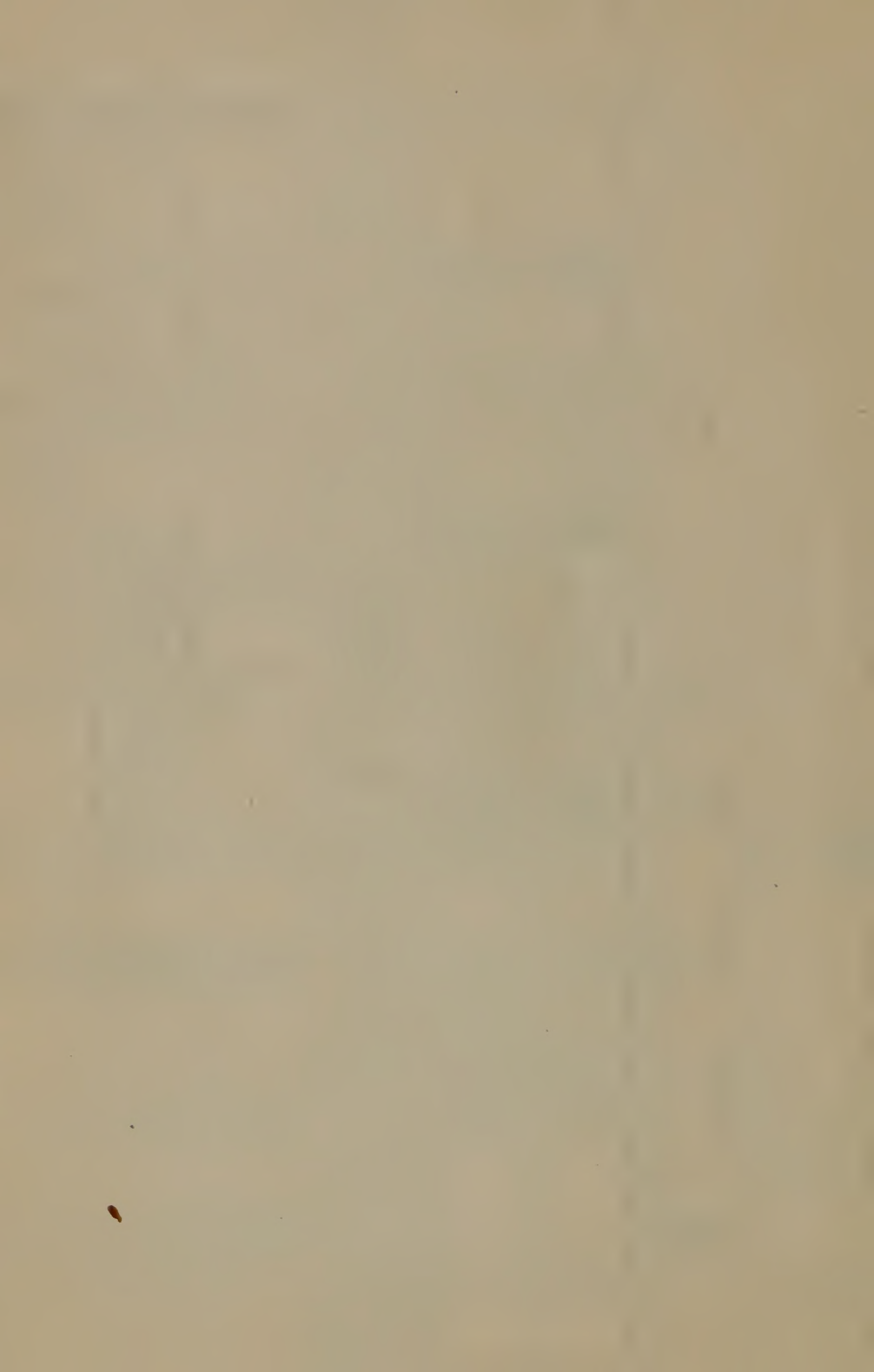
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Accompanying this article the editors selected for publication the following letters, which explain themselves. They were overwhelmed with correspondence from all sides, the which was dictated by every shade of opinion. In the meanwhile, the author himself received budgets in his own daily mail, and press clippings enough to fill several volumes as large as the present. Several things were certain from this mass of testimony, the widespread interest excited, the opportunity of the topic, the lively concern of the religious laity,—and the general deadness of the world at large, of the more influential editors of the religious press, and of the Shepherds of Israel—not of all, indeed, but of so large a majority that it became a matter of comment—and remains so unto this day.

This is a striking sign of the times, in fact one of the most striking, for that a serious discussion of the second Advent—the Central Hope of History,—and the vital tenet of Christianity, should beget so little response in quarters where it had *a right to expect an earnest and fair consideration at all times*, is a demonstration of how soundly many of the virgins have been sleeping. The author himself makes no claim for these articles as *the Predicted Midnight Cry*.

To such, however, as accept and hear the voice, it is literally, at least, a “midnight cry!” and to this extent, as the editors remark, it certainly puts each of us to the crucial test. For treating it in

days like ours with utter unconcern, with bitter condemnation, or with ridicule, is to stand convicted under any circumstances, and to anticipate the stinging rebuke of Him who is to come. (Matt. xxv., 40.)

THE MILLENNIUM.*

PROFESSOR TOTTEN'S PREDICTIONS AND WHAT IS SAID OF THEM BY OUR READERS.—PRAISE AND CONDEMNATION SINGULARLY BLENDED.

PROFESSOR TOTTEN'S articles on the Millennium, despite the adverse criticism they have received from several editors of religious publications, and members of the clerical professions, have been heartily endorsed by the majority of thinking people, and particularly by many thoughtful students of theology. We present herewith such of the criticisms sent us as we can find room for. Others are either too long or too uninteresting. One of the most striking letters, in support, in part at least, of Professor Totten's theory, comes from a well-known student and writer, Mr. Henry Whitney Cleveland, of Louisville, Ky. He sends it to us captioned "The End of the Age," and we could not do better than print his conclusive argument in full. It reads as follows:

"THE END OF THE AGE."

To the Editor of Frank Leslie's Weekly:

"Not being honored with a copy of a book by Prof. C. A. L. Totten, of Yale, nor asked my opinion, I have yet read the opinions of William Hayes Ward, of the *Independent*, and of L. S. A. Maynard of the *Christian at Work*—*what work?* I have held the doctorates of divinity and of law for many years, and

* Extracts from Franklin's Ill. Weekly, June 27, 1891.

en compelled to edit *Appleton's Journal*, and a great daily newspaper, because the ministry did not support me as the law; and I have discovered that 'we doctors' have no longer a content upon the Scriptures; that Hebrew and Greek are no longer exclusively in our keeping, and that greater men than in these States, England, Germany, and in France, are reading, and doing their own thinking. The bishops of the Methodist Episcopal Church, South, and their church, so prefer veal to the ministry to age and zeal, that I am unable longer to sing with Charles Wesley:

'A charge to keep I have,'

and therefore I have not

'A God to glorify'

classing as either 'ignorant' or 'puerile,' one who looks at Holy Scripture from the standpoint of a military instructor, and not with the yellow glasses of a theological seminary.

"I see no force in the sneer at 'our lieutenant.' I, too, have been a lieutenant and colonel both, and learned something in the profession—seen something on twenty battle-fields. I got above my seminary horizon thirty years ago. The professor at Yale marks the desertion of our churches and does not regret it. I have faced several thousands in the last month, but as a soldier he is right.

"In Louisville, Ky., there has recently adjourned a church extension meeting, at which met the bishops and greater clergy of the southern half of the largest denomination in these States. At ten churches I do not think the total attendance was five thousand, counting sinners, too, and one game of baseball drew nine thousand, a part being Methodist youth, and on the same Sabbath. Why? Because the base-ball clubs train up to the standard of the times and play to win, and the clergy of God only knows what they do or expect! Theaters, too, draw the larger and more intelligent congregations.

"My critical brethren are driven to pen and lecture for a living, and, like Edmund Sparkler and myself, are 'equally hard up for a remark.' Brother Maynard 'has neither time nor patience' with the millennial views; but, as Professor Totter and even Colonel Robert G. Ingersoll are heard, might we not borrow a method to awake our sleeping audiences? Brother Ward attacks 'our lieutenant' for saying the world will soon come to an end, when he is so far from saying it as a thousand years is from seven years. Pray how can a *Millennium* spin on if the world ceases to exist, or is *mille* not in the '*Independent*' dictionary?

"But the word Jahveh does not count 5651, but only 26! How do you know? The Latins counted years by driving nails in the temple walls and counting the nails—one, two, three. By this method of enumeration the early Hebrew alphabet only counted twenty-two in all, and all consonants, the vowels being supplied by the reader. When the Arabic, or place system of enumeration by decimal multiplication came in use, Brother Ward does not know. He attacks Professor Totter for its use. It is the second oldest system in the world, as the signs of numeral are older than all alphabets, and the counting by the ten fingers or hand signs is the very oldest of history or tradition.

"By the fingers, numbers were expressed up to ten thousand and the manner of folding and indicating value by position was much like the signs of the deaf-and-dumb alphabet (see *Encyclopædia Britannica*, Art. Numeration) also (Hebrew.) Thus the decimal enumeration is next to the simple sequence. The use of the abacus or squares or columns, to space the signs of numbers and give them value by position, is more recent than either signs or multiplication, and preceded the cypher or naught sign of place. The Etruscan division of the circle or naught, for values, still survives in the Roman numerals. The simple \bigcirc became by perpendicular division \bigoplus 1,000, or by horizontal crossing the upright, or alone, as \oplus or \ominus , 500. To divid

the $\frac{1}{2}$, thus $\frac{1}{3}$, or D, is 500 still, and one-half of the \oplus or \perp is 50.

"Greeks, Hebrews, and Syrians used their first nine letters for units, and the rest for tens and hundreds. Both Ernest Renan and Professor Spengler agree that Arabia was the probable centre of Semitic dispersion, and until the Islamic migration of 637 A. D. the peninsula held the Semetic tongue in a purity uncorrupted by Assyrian or African contact and admixture. Hence it is probable that Arabic enumeration was the one used by the Hebrew or middle Semitic races. But the Semitic twenty-two consonants failed at π or 400, and if Ezra invented the square letter of modern Hebrew he could compute from 500 to 900 without much confusion or repetition.

"But in the time of the Caliph Walid, 705-715 A. D., the Arabs had no signs of numeration. These so-called 'Arabic numerals' are Indian, and the present decimal system, with the zero sign (0) to enable us to dispense with the ruled columns of the abacus, came from India to Arabia by an important ambassador, about 773 A. D.

"Mohammed, like Moses and Ezra, labored under the difficulty of expressing high numbers and long periods without convenient signs and our systems. Hence, in the Bible one reads that small and obscure places lost, by battle or pestilence, more persons than, by the context, they had; and little Israel and Judah, never capable in space or in productiveness of supporting vast populations, are said, by acts of man or of God, to have lost as the Persian, or Roman, or the German or American armies have lost, in more authentic historic times.

"Moses and Ezra may or may not have had such a convenience as the old Greek abacus found at Salamis, ruled in columns for 1, 10, 100, 1,000, and finally for 6,000 drachms or one talent. A board strewn with sand was the first slate, and then paper, but both were ruled in lines for values by space and position. The Nana Ghat inscription, India, dates from the early part of the third century B. C., but the use of initial letters,

as M, D, C, for values, and multiplication by position is much later. The oldest modern style date is 738 A. D., and Sanskrit writers used position numerals in 600 A. D.

"Into these researches Professor Totten has gone deeper than the cyclopædists, and when he tells me that the consonants of the incommunicable name, with all of its vowel sounds only surmised for two thousand years, means 5651, I take off my hat and—*believe it!* Why under the gematria of unknown Semetic origin the letters קרר קרה mean 666 or the number of the Beast, and not simply six, or more, I really do not know. Yet the cyclopædists so say.

"Again Mr. Ward of the *Independent* writes: 'What Jesus Christ did not know it is preposterous for our lieutenant to attempt to discover by interpreting our Lord's words.' Ah! 'Hear! O Israel, the Lord thy God is one Lord.' Christ is God, but He was not God when He said: 'The day and the hour knoweth no man, neither the angels, nor the Son, but the Father only.' If the three masks or persons are one God, and if Christ is now the appearing face of the invisible God, He now knows what in A. D. 30 or 33 His Father alone knew. But the Lord did then know that certain signs, as plain as the tender green of the budding fig-tree, would be seen by 'That generation' (Luke xxi., 32) spoken of, and when seen, would indicate the end as 'at hand,' with the precise date still unknown.

"Again, the *Independent* editor writes. 'If Christ did not know that His word meant that the world would come to an end in this decade, it is great conceit in Lieutenant Totten to find such a meaning in them.' Ah! What end? If it is the end of the physical world, the *Independent* editor is talking nonsense, for Professor Totten asserts the dawn of its thousand Sabbatic years. If he means the time world, or age, then he has to prove that Christ did not know that his language meant the end of the age within this century, and the harder task to prove is, that if Christ received the glory he once had, but did not then have, and yet may now have (John xvii., 5),

at He does not now know and by the Holy Ghost instruct Lieutenant Totten to know and declare what he then gave the signs of unmistakably (Luke xxi., 31). If Christ then had His 'glory' why did He pray to have it restored, and if He is now God, and the Father then *knew*, and He knew not that certain signs would precede the end, why did He tell believers to look for the signs as they did for leaves in the spring season?

"I have never seen Professor Totten's argument upon the long day of Joshua and the recession of the shadow upon the dial of Ahaz. The first has been to me but the coincidence of long, clear, summer day, with a moonlight night, the one supplementing the other, but not coincident. It is not likely that the moon helped the daylight, nor the sun the moonlight. The recession of the shadow, if caused by such a receding and rocking of the earth on its axis as would splash the seas over the continents, in my opinion never happened. Bible or no Bible, I do not think the motion of the earth has much altered or can alter, save as in a change of the axis of rotation. I believe that it did happen in the Noetic deluge, and that the mighty waves of the spilled seas then drowned the planetary beings. If an ark rode out the cataclysm, it was the best boat that ever floated.

"If Professor Totten can explain how the earth ceased to revolve, or how it rocked back, he will have even more of my reverence than he now has. I look for the restoration of Israel and of Judah very soon, but not for the Millennium for centuries. To say what and why I believe in the identity of Saxons and Israel, and how I look for the Lord to come, will take more space. He will come, but how and when?

"HENRY WHITNEY CLEVELAND.

"LOUISVILLE, KY., and BRUNSWICK, GA."

PROFESSOR TOTTEN CALLED A CRANK.

*"Editor Frank Leslie's Illustrated Newspaper:—*In my opinion you believe as firmly as I do that in a few years Professor Totten will be branded one of the blankest fools or charlatans of the century. His teachings are pernicious. They will cause insanity in many cases, else the history of the Millerites and others of that ilk will not be repeated. A newspaper should endeavor to instruct and entertain, and not play on the weaknesses of humanity. A Yale University crank may be as cranky as any tramp crank, and the tramp crank who would send such stuff to you would be called a fool for his pains. I speak thus frankly, for the reason that of late I have been a great admirer of your paper. To come down from the splendid articles of Atkinson and others to Totten's bosh seems like dropping from the heights into the mud.

"MET. L. SALEY,

"Editor *N. W. Lumberman*.

"CHICAGO, June 3d, 1891."

GOD'S BLESSING EXPECTED.

"I am reading with great interest Professor Totten's Millennium articles, and am buying copies for self, and others I give away. Keep it up and God will bless the paper.

"W. G. DOUGLAS.

"BALTIMORE, MD., June 5th, 1891."

PROFESSOR TOTTEN'S THEORY CONTROVERTED

"To the Editor of Frank Leslie's Weekly: For the sake of the reading public, and in the interest of New Testament exegesis, I wish to call the attention of Professor Totten to a few facts :

"1. The term 'millennium' is not found in either the Hebrew or Greek of the Scriptures. It is found six times in the Latin translation in only one book of the New Testament, in one chapter only, and in a confessedly difficult passage of doubtful interpretation. But upon this frail structure the doctrine of the Millennium is built.

"2. This assumption that the present divisions among Christians in respect to symbols of faith and church polity are in fulfillment of "perilous times," etc., is simply a bubble which bursts when we remember that Paul and Peter, and, in fact, *all* the New Testament writers, expected Christ to come during their lifetime. Only a strong imagination could construct a nineteenth-century Antichrist out of such passages, which predict a 'falling away,' but imagination is not exegesis.

"3. Will Professor Totten explain the parable of the mustard-seed and the leaven, which strikingly corresponds with the magnificent growth of the kingdom from Pentecost to the present. In other words, while he is proving that the world is growing worse, how will he dispose of such prophecies which set forth the triumph of Christianity? (Matt. xviii., 20; xxviii., 20. John xiv., 18.) The very nature and origin of the kingdom show permanence, strength, and growth. It was never born to die in its infancy. It exists for ages; neither the gates of hell nor Professor Totten's logic (?) shall prevail against it.

"WILLIAM RADER.

"BIDDEFORD, ME."

With the following article the first series was closed upon July 4th, 1891—an appropriate date! It appeared without editorial comment and unaccompanied by any extracts from collateral correspondence.

THE MILLENNIUM: V.—WHAT IT WILL
BE LIKE WHEN IT COMES.

A FULL answer to this momentous question lies well within the threshold at only the hither edge of which we stand to-day; and this threshold is not only lifted up by a great step above the ordinary plane of human history—as typified in the grand gallery of the great pyramid—but the onward vista is cut off by the gloomy clouds of the transition period now at hand.

We have the testimony of Isaiah (lxiv., 4) corroborated by St. Paul (1 Cor. ii., 9), that “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” These are the millennial things, and the things beyond and above the mere earthly perfection of even that glorious era. But we have the additional testimony of St. Paul, and others of the Ollam school, that “God *hath* revealed them unto us by His spirit, for the spirit searcheth all things, yea, the deeper things of God.” Through, then, this glass, now but darkly transparent even to the wise, let us therefore peer, but for a moment only, lest we lose our sight.

When we cut down a forest another springs into its place, but one of a nobler order. Now the trees beneath which, in our banishment from Eden, we have vainly sought to hide our nakedness, are to be leveled in the coming tornado of Jehovah’s judg-

ments, and in the midst of the cedars which shall replace them, and upon either side of the pure river which divides the royal city of "that day," aye, freely, in the midst of the very street thereof, the tree of life shall bear its seasonable fruits, and lend its leaves to heal the nations round about it.

Beneath that shade the meek shall inherit the earth, and the pure in spirit the kingdom of heaven. There the mourners shall be comforted, the merciful obtain mercy, and those who hunger and thirst after righteousness be filled. Its peacemakers shall be named anew, and the pure in heart shall see their God. Had we but taken hold upon salvation with one-seventh the faith that Nineveh accorded to an absolute stranger, not this MILLENNIUM only, but its heaven beyond, would have been ours! That we would not, is why our house is now so desolate. (Matt. xxiii., 37-39.)

As an era this age is Shiloh, named from its King. All of its years will be Sabbatic, and will be busied with good works—for it is "the rest that remaineth"—in spite of all unworthiness—unto them that lay hold thereon (Heb. iv.), and it was "made for man" (Matt. ii.) by him who is "Lord also of the Sabbath day." Its labors will be those of gradual "restitution," and "all things," in their order, will attain therein unto their final finite stature—for God hath blessed the Sabbath, and in the coming one will see the travail of His soul and be satisfied! How greatly do those err, and how bitter will their

disappointment be, who dream that such a state may be built upward from the dust, and cased downward without help from heaven!

The whole of this is typified upon the great seal of Manasseh, the very history of which has been a prophecy consummately fulfilled before our very eyes. For it has timed to date, and shall have timed unto their end, the one hundred and twenty years of "preparation" (Gen. vi., 3; 1 Peter iii., 20) assigned to the unfinished state of human effort. What we, the "sons of the Revolution," have lacked, our forefathers wrought into our heraldic blazonry * with wisdom far beyond their knowledge, and the first intimation of the millennial dawn will be the descent of the capstone—that holy city—which we builders have hitherto persistently rejected.

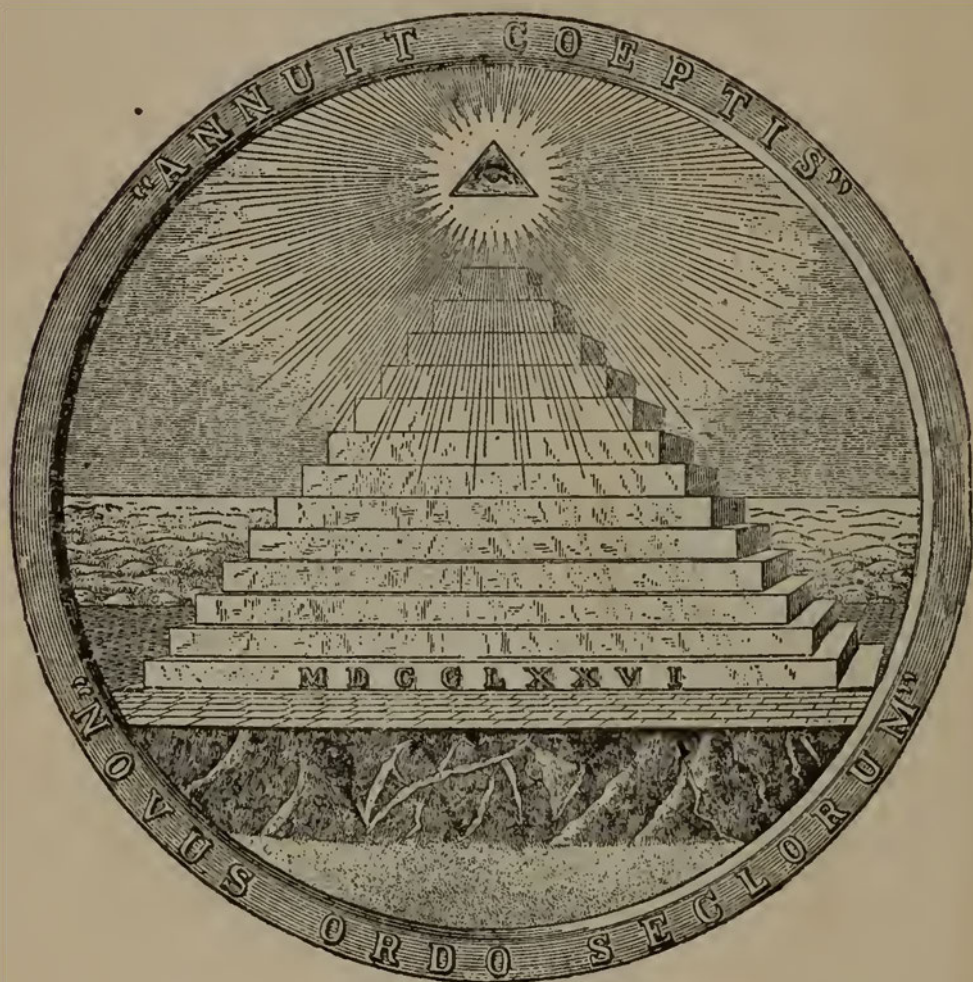
* See cuts of arms and crest of the United States of America, and reverse to the great seal, with Scriptural quotations appended, on pages 163 and 164.

THE ARMS AND CREST OF THE UNITED STATES
OF AMERICA AND THE OBVERSE OF
THE NATIONAL SEAL.



Ho! to the land *shadowing with wings*,—which is *beyond* the rivers of Ethiopia: that sendeth ambassadors *by sea*,—even in ships driven by *whirling things* upon the waters,—saying, go, ye swift messengers, to a nation outspread and tried. Ho! to a people terrible from their beginning hitherto; a nation that meteth out and treadeth down, whose ancient land the rivers have despoiled! (Isaiah xviii, 1-2 and verse 7th !!!)
[See page 11-15.]

THE HITHERTO UNRECOGNIZED REVERSE TO
THE "GREAT SEAL" OF THE UNITED
STATES OF AMERICA.



"And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : *for it was founded upon a rock.*" (Matt. viii. 25.)

The first committee (Franklin, Adams and Jefferson) charged with devising a great seal for "Young America," was appointed upon the afternoon of July 4th, 1776. From that famous Day of Declaration, step by step, throughout the several phases of its mysterious history down to its final ratification (September 15th, 1789) by the Congress of the twelve original States at their first session under the Constitution—aye, even down to the date of the first official manifestation of its reverse face (June 20th, 1882), every single date repeats itself upon "the self-same day" an hundred and twenty years later. What is past is history foreseen by prophecy and corroborated by astronomy, and what is future is to be—fact. This matter is as closely tied to every cycle under heaven, and without any accident, as is the date of the publication of this closing article upon the Millennium to the "Declaration of Independence" itself, the which foreshadowed the more "perfect" era yet to come (St. James i., 25) so well as that *better* "Union" whose motto, too, is "Many in one." (Rom. xii., 5.)

We now have but a brief spell left us in which to clear away the rubbish, that has accumulated around the tiers already rudely reared, and the situation is certainly critical enough to put native patriotism to the blush, even were there no loftier substance to our hopes. Yet is there time enough for all the human phases yet remaining to the work, and genuine laborers are already at the task.

We have begun to set at least *this* house in order, for it was high time to ring the patriotic tocsin in a mansion that is a literal type of things to come, albeit fallen sadly from its first estate! Let the grand work go on, and let us brook no opposition. The commission under which I am now acting is *vised* with the seal of Millennium itself, and it is dated with significance enough to rouse a sleeping land.

With full "authority," therefore, I call upon all true Americans to rally to the right, and all along the line to raise the standards of reform—of *fearless* reform—and to begin everywhere at once. The men who hesitate are *lost*, and though there rally but a "thin blue line," henceforth we *do defy* "*the dragon*"! Right must prevail, and that right quickly, and though the whole arena be lined with those who sit in "the seats of the scornful," it is written that they will leave *these* games discomfited!

The inhabitants of the earth are soon to be startled by an "opening in the sky," out of which the chief, elect, and precious corner-stone of the human edifice will descend until, poised in the clouds, it hangs above the glorious mountain of the height of Israel. This is the city of that New Jerusalem which, is the "mother of us all," and she will claim her children, be they of the quick or dead!

Caught upward to her courts, they alone will witness the marriage of the Lamb, whose dwelling-

place is there; the while on earth, "the foolish virgins" will be seeking oil, but buying it in vain. For the beginning of the "times of Jacob's trouble" will have synchronized with these events, and all the world will stand aghast. They will be hurrying days, the like of which no history records for terrors multiplied and shattered hopes! But God hath mercifully shortened them, lest *no* flesh should survive, and at their close the scattered sons of men will welcome the Millennium. (Luke xiii., 34, 35.)

The day will probably be ushered in by a period of literal Sabbath rest, for men will sorely need it, and it will be in keeping with the type. The matins past, millennial things, in earnest, will begin. The task will be to rear an edifice which shall be worthy of its capstone. No Nimrod shall direct that busy, earnest throng, nor will confusion culminate the scheme; for God Himself shall bless *this* effort to reach heaven, and the sure foundation shall be Rock.

At last the long-neglected tiers will have been repaired, and the building will be ready to receive its casing. It will be applied in the old Egyptian method, working downward from the summit. The pavement must be completed, and ere the morning-stars of the Millennium have paled before its seven-fold sun, will the temple stand full-fashioned to receive its glorious capstone. The type, the thing typified, and the Antitype are all set forth in holy writ (Job xxxv., Isa. xix., Ephes. ii.), and in the

near future, will be just as literally realized as was the Mezocosm of Melchizedek at the Pleiadic dawn.*

Meanwhile, all evil tendencies will be restrained, and their satanic author "bruised in the head" and "bound." Whether they will or not, the nations will be "ruled with a rod of iron," and the hand that wields it will be omnipotent. His ministers of justice will be lightning-winged, and armed with flaming swords; men once themselves, such "judges" will insure to innocence the reign of peace. In that day each soul that sinneth will immediately suffer the consequences of its own iniquity; we shall see as we are seen, nor will there then be any refuge for a lie. That which one sows will he inevitably reap. Every vanity will be unprofitable from the start. All who "work" shall have the *pleasure* of their toil, and each one take his rest beneath a vine that is his own. Toward such a land who would not crusade with the King?—and count *all* human sacrifice a paltry thing—to see the crown upon his Saviour's brow!

In its inspired simplicity, the story of Eden, of man's fallen state, and of Messiah's future reign (which is the Millennium), has been handed down through the successive generations of our own race,

* The great pyramid of Gizeh. For full discussion *vide* "An Important Question," by the AUTHOR, John Wiley & Sons, 53 E. 10th St. New York City.

in the sacred books of Israel alone. Nevertheless we find sufficient of the true wheat sown into the literature of every other people to guarantee the truth of the original "Saturnian Age" and to afford an earnest of the common hope—on the Cylinders of Babylon and the Papyri of Egypt, in the Vedas, in the Zend Avesta, in the chronicles of the Celestial Kingdom, in the Sibylline books, in the Norse traditions, and even in the rude chiselings of the Incas and the Aztecs.

The record is everywhere essentially the same, and its spirit is still active; for, whatever fate has befallen these several civilizations, "the desire of all nations" has persistently survived. Perhaps the most remarkable example of its vitality is to be found among our own Indians, who, by signs alone, have literally transmitted it *in silence*, from wigwam to wigwam, and for unnumbered moons.

Thus, throughout all history, have the sons of Adam testified as to the earlier "Atlantean Era," and deemed it certain that the Golden Age would come again; for this was quite as much the faith of Plato, Virgil, and of Seneca, as of Milton, Bunyan, and of Bickersteth, and in every language the conviction has been clothed with all the wealth that poetry and allegory could bestow.

In particular, the Millennium will be an age best judged of, in comparison with ours, upon the principle of *vice versa*; for, if "coming events cast their shadows before," there is soon to be a *boule-*

versement of a sweeping character! In the first place, God will reign, the earth rejoice, and the multitude of the isles be glad thereof.

So far as man is concerned, he will instinctively respond, for he is the image of his Maker, and the Creator will be present with him. This, and this only, will evolve "the Coming Man,"—religiously, morally, intellectually, socially, and physically. One day in such an age were better than a cycle in Cathay, yet only such as are Arcadians indeed will ever see its light and life.

During the Millennium, the *supernatural* will resume its *natural* place, for the definitions of fallen man are *unnatural*, and we shall see things as they are. We shall live, in fact, upon a perfect earth, and all nature will rejoice to yield unprecedented increase. Man's occupation will begin in earnest, and more than ever will he be called upon to play his own part in terrestrial affairs. But in place of discord we shall have *true* unity, equality, and fraternity; in lieu of politics, real statesmanship; instead of Mammon, merit.

There will be "orders" in its society, but without respect to persons, for upon its highways only true nobility will ever find a mansion, while its humblest doorkeeper will be happy and content. As for the individual, the heart will rule, the head direct, the hand and foot obey. The neighbor will be first, and self be found anew in the great brotherhood of man. Its principles will be *realities*, its

professions be *sincere*, its aims *honest*, and its results *satisfactory*!

Its government will be that of an ideal commonwealth, whose surplus will be put to general use. But its philosophy will not be left to human judgment, for it will be dictated by a law more rigid than the one from Sinai, and enforced to the final letter. Nevertheless, it will be a "law of perfect liberty," because it will recognize no *license*. There will be no drones in the Millennium, and each member of its communes will perform the task for which his genius is best fitted. He will love his work, be worthy of his hire, and be paid upon the spot.

Engaged in such pursuits, man's genius and invention will solve every problem. Industry will reclaim the desert, and commerce deck the sea. Whatever wisdom has dreamed of in ideal moments will be there. The rough ways will be smooth; the earth a paradise, and all its denizens be tame. The state will last a thousand years, yet for its joys a thousand years seems brief.

But, after all, 'tis but a preparation for a better earth, and, in his restored estate, man's circumstance will be like Adam's ere the fall;—"probationary," albeit he will be better constituted to resist temptation then, and also in "the little season" that succeeds, because of his experience and careful education.

But how shall we attain even unto this ante-

chamber of heaven—the Millennium? “Many are called, but few chosen.” In the trials of the coming days the human race will be more than decimated and the incorrigible will certainly be in a hopeless case. There is but one way—*genuine preparation—and the time is short!* It is therefore that I voice the “MIDNIGHT CRY,” and if so be it be of God it will be heard!

There are but three classes who have any chance at all: First, the quick and the dead in Christ, who will be caught away before the tribulation has begun. *These* will “rule” in the Millennium, but they will dwell above it in the city of their King. The second class must pass through the fire, and ere they reach the loftier state must wash their own robes in the blood of martyrdom. This will be their final, desperate chance, and it will have an opportunity that will eclipse the reign of Nero. The third and last class will survive the crisis, and upon *them*, thus purified, devolve the purely human phases of replenishing the earth. (Gen. vi-ix.)

The rest of men, a fourth class, will be *blotted out*, nor wake again until the Sabbath day is past and gone. 'Twere best, perhaps, they woke not to that “second death,” but the Eternal One hath sworn that all shall see the vindication of His might. Justice has a final controversy with all who have rejected Mercy.

[Signed at Yale University, Baccalaureate Sunday, June 21st, 1891 (it being the first day of “Commencement”),

low twelve"; the moon being "full" at midnight for the meridian of Washington, D. C., "absolute time"; it also being summer solstice," *i. e.*, the sun having gone "full" at mid-day on the meridian of Greenwich, England, "absolute time." Thus the "astronomical day" *began* with the "greater light" in the "mid-heavens" of the "universal meridian," and the "civil day" *ends* with the "lesser light" in the "mid-heavens" of the "secondary meridian," and the interval between that "high moon," and this "low twelve," is *midnight* on the dial of the ages. "He that hath ears to hear let him hear."]

C. A. L. TOTTEN,

U. S. Army.

The foregoing article closed the Series, but not the interest now fully awakened in the topic. It was generally discussed throughout the public press; and in the *Illustrated Weekly*, for the next three months, almost a column a week was devoted to the letters and comments *pro* and *con* which flowed in upon the Editors.

It is out of the question to reprint all this testimony, nor for want of space can I spread out here the private correspondence which has come to me personally from almost every quarter of the globe. Suffice it to say, the evidence is conclusive that a genuine wave of Christian interest in the Second Advent as such, and *in the primitive form of that Blessed Hope*," is sweeping over at least the Saxon Race.

It was partly under pressure from numerous quarters to continue the topic, and from a desire to reach still another class of thinkers, perhaps not quite so

familiar with the Biblical premises, that the writer at last consented to give a Second Series to the *Illustrated Weekly*. It consisted of Five Articles with similar titles, but treating the subject from a standpoint somewhat aside from religion as popularly defined. The papers appeared under the general title of "The Coming Crisis," in *Frank Leslie's Illustrated Weekly*, at irregular dates ranging from the 14th of November to the 30th of January, and are hereinafter reprinted in consecutive order.

Previous to the actual initiation of the Millennium it is generally believed by Students of the Prophecies that a brief period of excessive and universal troubles must be undergone by all mankind. The Church, that is the *true* Church, or "elect Bride of Christ," — (not the nominal sham that prays, and gives alms in public, simply to be seen of men, *and therefore has its desired reward of vanity!*) — is not to come into this "final tribulation."

The Scriptures teach that the faithful, who watch for their Lord's literal return and rejoice at every sign of Spring, are to be changed from mortal to immortal beings at the Second Advent, and that (together with the dead in Christ, who just previously will be resurrected in immortality) they will be caught up to meet Him in the opening heavens. This will be the *first* "phase" of that eternal separation of the "Sheep" and "Goats" which marks the Judgment.

During the brief period of tribulation the glorified Saints will inhabit the New Jerusalem, above and perhaps in sight—the rest of men will be “without” it, that is upon the earth. This is the time of the personal Antichrist, at least of the last half of his “week,” and will be marked by excesses of every description. But while the Christian believes that these events succeed the Advent, and precede the Millennium, *i. e.*, take place in the brief interim, it is also agreeable to their faith to expect that Nature herself will find her times and seasons so coördinated, as to assist in the general consummation, in so far as terrestrial affairs are concerned.

It is in view of this that the following Series of Articles is in its appropriate place. They deal with Nature as at present abnormally excited—upset, preparing, perhaps, for the very resurrection of the dead!—and attempt to show that coming events are already giving indubitable premonitions of their near approach.

Without further comment, therefore, we shall submit the articles as they were originally printed.

“ They, therefore, who dwell upon the earth will for this reason be tormented, that having understanding they committed iniquity, and having received the commandments did not keep them, and having obtained a law, deceitfully made void that law which they received. What then will they have to say in the Judgment? or, how will they answer in the last times? For how long is the time during which the most High hath been long suffering towards those who dwell upon the earth? and yet not on their account but on account of those times which he hath fore-appointed.

II (IV.) Esdras vii. 72-74.

THE HOPE OF HISTORY.

PART III.

The Coming Crisis.

ASIDE FROM RELIGION

Why I believe it will come.

How I know it will come.

How it will come.

When I believe it will come.

What it will be like.

“ And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must first come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.”

* * *

“ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the Sign of the Son of Man in Heaven.”

Matt. xxiv. 6, 7, 29, 30.

THE COMING CRISIS.

PROFESSOR TOTTEN'S NEW SERIES.*

"WE take pleasure in announcing that the first of Professor Totten's new series of short articles bearing upon 'The Coming Crisis,' will appear in this paper next week, and be followed by the remainder as rapidly as they can be prepared for us. Professor Totten's Millennium articles have attracted the attention of the civilized world. They have brought us letters from nearly every Christian land, and have aroused throughout the United States a renewed and widespread interest in the subject of the Millennium. Nothing bearing on this matter printed in recent times has exerted a wider influence or been more generally read than Professor Totten's articles in this paper. In this connection we print a letter from the professor which announces the purpose of his second series of articles."

* *Frank Leslie's Illustrated Newspaper*, Nov. 14th, 1891.

NEW HAVEN, CONN., *September 23d*, 1891, }
ANCIENT NEW YEAR'S DAY, 5652 CIVIL. }

To the Editor of Frank Leslie's Weekly:

As promised, I have nearly ready for you a second series of short articles upon certain phases of the coming crisis. In these articles I intend to address myself as particularly to the scientific "professor," as in the former series I did to those of the more sombre "cloth." Yet I opine the result will be about the same, for as the former would not lament at what they are pleased to term my unwarranted "mourning," so I am satisfied the latter will decline to pirouette, no matter how harmoniously I may pipe to astronomic measures!

The war between science and religion has all the latent animus of a pigeon-holed divorce case. There is not even the harmony that existed in Jack Sprat's family, for there the platter *did* get clean from meal to meal, whereas in the mutual stand-off—termed the theo-scientific compromise—which is just the opposite of matrimony, neither party will eat either the fat or the lean placed on the platter by the other! They have agreed, for policy's sake, to sit briefly at the same table at stated hours, but they eat in their own closets, and each partakes of food that, after all, it is best for all concerned is not displayed in public. In the meantime their untouched meal of wholesome haunches, temptingly streaked with fat and lean, is given to the "poor in spirit," who find no conflict between God's dual expression, *true* religion and science *properly so-called*, and who ask grace after cleansing the neglected platter.

However, let me say that I do not intend to answer my critics as to the former series. A long life even were too short to do so, and as I believe the present dispensation has practically come to the end of its tether, I shall not waste the valuable remaining moments to no purpose. I am satisfied that facts will justify me, and that the sounder judgment of your best class of readers has already passed a sufficient ver-

dict. "But what will you say or do if future events do not bear you out?" I have been asked. I will reply to this in the next century—that is, after 1900. In the meantime, let me return the query, *ad hominum*, and ask my questioners what they will say or do if future events *do* bear me out?

Confident of the integrity of my intentions in raising a warning cry amid facts and premises that have been the study of my life, I should be much better circumstanced even in the event of abject failure—which for one moment I do not contemplate—than those who, calling themselves "wise" and yet not showing themselves so, are at present boasting of their determination "to take the chances." Indeed, from a historical standpoint the position of the world to-day upon this momentous question is exactly the same as that taken by Caiaphas some 1,860 years ago (St. John xi. 49-50), and as a failure of my calculations will merely be a *personal* matter, to the world's so-called gain, I shall share in whatever profit they may derive from a continued lease of life to the present state of affairs. But if so be the world is as much in error as was the aforementioned high priest, the situation will be enough altered to justify my avowed concern.

I certainly derive little satisfaction from the present altitude of ridicule heaped upon me, nor do I contemplate any pleasure in merely being able to say, "I told you so!" At any rate, I shall be better situated to accept whatever shall be accorded to me, in either event, than the scornful can be under any circumstances. There is not even "common-sense" to justify their position, while it does and will approve of mine, come what may. In the forthcoming letters I shall seriously invite practical men to an earnest consideration of what is now going on in our planetary system, and, from a matter-of-fact standpoint, attempt to demonstrate the harmony with which all about us is now conspiring, as it were, to *discord*.

C. A. L. TOTTEN.

U. S. Army.

THE COMING CRISIS.*—I.

ASIDE FROM RELIGION, WHY I BELIEVE IT
WILL COME—A WORD IN GENERAL.

FROM the most ancient times the planet Saturn has been looked upon as "malevolent," and in the light of certain lines of study now re-awakening honest interest, we may soon agree that the consensus of the ancients was founded upon more of fact than fable. We have yet to counterpart the wisdom of the Chaldeans, and in the science of etiology particularly, we have yet to take our very first lessons.

Astronomy to us is little more than the "mechanics of the universe," or, as Herschel defined it, "the *law* of the *astra*." As to the *philosophy* of what we see going on about us in the macrocosm we know little or nothing. But if we expect ever to *understand the operation of "law,"* or to be able to make legitimate preparations to *withstand* its inevitable *consequences*, we must *take this higher degree of sidereal knowledge*, albeit it is now dishonored under the malassociated name of astrology.

There was a dark age that followed the temporary insanity of the Chaldean "head of gold," in which every species of higher "wisdom" became lost. In this interim mere judicial soothsaying usurped the chair once occupied by Daniel, and a

* *Frank Leslie's Illustrated Weekly*, Nov. 21st, 1891.

most of Simons sold for gold their bogus merchandise. It was on this account that, on the resurrection of mathematical astronomy, its sister, astrology, fell into disrepute. Though the latter was of elder kind and of deeper intellect—for Joseph was an astrologer, and so were “Heman and Chalcol and Darda, the sons of Mahol,” and Ethan, the son of Zerah, all companions of Moses himself—nevertheless in its degraded state it was cast out, and since has found a resting-place only among publicans and sinners. But we have almost exhausted the general principles of mathematical astronomy. Its figures may still be a little ragged, but we have a good idea of what they range around, so that, having learned them, we may now pose to the astronomer the pointed query, “What next?”

Let us grant that we know the whole of mathematical astronomy, distances and eras, its eclipses and its transits, and that, so far as mere figures are concerned, it has become at last a fixed and frozen science, what will be the next and natural step? Undoubtedly it will be in the regions of conjecture and inference. We shall begin to argue and draw legitimate conclusions from the premises we have established. The “Farmers’ Almanac” and “Sailors’ Ephemeris” will add other columns to their tables, and against this or that phenomenon, predictions, first as to the probable, and next as to the certain results in the physical world, will find legitimate expression. The essays of our

Weather Department are "shadows cast before," and the coming almanac will be an event whose advent has been long foreseen!

We shall begin to predict the *consequences* of "sidereal configurations" as confidently as we hope in time to foretell the approach of cyclones, and of the varying waves of temperature upon the earth itself. We shall undertake to do for the earth as a whole what "Old Probabilities" does for these United States, and this will be the task of *astrology, properly so called*.

Not of the poor beggar, clad in scientific tatters, that now haunts the back alleys of our crowded cities and deceives the ignorant with sidereal jugglery, nor the more aristocratic master of some ancient and mayhap quite famous almanac, who still presumptuously hazards—where he finds a space—the answer to anticipated prayer, "about this time expect light rain"; nor the presuming disciple of Nostradamus, that keen judge of human nature, who sells back to us the horoscope we bear upon our face; nor the mere "weather crank" whose dire predictions raise a tempest in some local teapot and is satisfied. Far from it!

The coming astrologer will be a "past master" in astronomy, and a scholar in the science of history. Unlike poor "Wiggins," he will have his *facts* correct (!). There will be no theory about this business, and from condensed volumes of coincident phenomena and terrestrial disturbances,

extending over years of well-attested observation, will be unerringly able to warn, to counsel, and predict.

The forerunners of this class of scientists are already in the field, and, though they often fail because their *data* are still so mixed and meagre, nevertheless they labor on, as much convinced as was Galileo that the cycles they are studying evolve in spite of infallible Popes and their too previous anathemas!

About twelve years ago my attention was attracted by a little volume published in Chicago. It was from the pen of Dr. M. C. Knapp, M. D., and dealt in the discussion of what may now be termed "scientific astrology." As a physician he was familiar with the *periodicity* of disease and mental disorders, and, as a liberally educated man, knew of the existence of similar periods in the realms of other sciences. It was not only a natural, but a legitimate exercise of inductive philosophy, for him to compare the waves of influence that in turn buoy up and then depress the patient on a bed of sickness with those that mark the periods of day, and even with the changes of the sun and moon and planets. This he did, and drew conclusions which have not been gainsaid, but which rather have gained constant evidence to prove that he was wholly right.

But he went deeper into the matter. The death-hour of the human race has long been known to

oscillate around the fatal hours of 2 and 3 A. M.; now these are the ones in which the magnetic vitality and warmth of earth are at their daily minima. It is physical astronomy that tells us this, not mathematical; and yet there are mathematical results from which the "wise" may draw corresponding deductions. *For instance, ten tons, balanced at noon, when the attractions of the sun and earth are in opposite directions, weigh 24 lbs., 1 oz., 2 dr. less than at midnight*, when these attractions are exerted in the same direction, and every "body" upon earth must experience its proportional variation in weight.

Again, the moon itself may enter into this question of weight by adding its own gravimetric influence whenever it is "in conjunction," and subtracting it at the period of "opposition," the sum of all which will be still further altered if the moon be in *perigee*, or at the nearest approach to the earth. Now the mere "phases" of the moon—its "news," its "quarters," "halves," and "fulls"—can have little effect upon the delicately-poised balance of life, but the ever-varying position of the orb itself—as an agent of gravimetric, atmospheric, tidal, aye, and all physical effect—this is an element that brings periodicity into everything, particularly into disease. In fact, all the currents of nature, whether they be within the human system itself or in the earth on which we live, are subject to this varying lunar sway. It passes through diurnal as well as monthly cycles of maxima and minima, and, as all

astronomers know, there are an indefinite number of still higher lunar cycles exerting their peculiar influence.

Hence, so long as the moon continues to lunate in months, and at some times to lend and at others to withdraw its potency from the solar waves, so long will watchers at the bed of sickness dread the changes of this orb which "rules the night." It is not the return of the day on which a sickness began that *makes* a crisis—the mere name, be it the day of Mercury or Saturn, has no potency in medicine although they were reputed "gods" thereof—it is the fact that these days of similar name come at the septenary periods, or quarters of lunations, begin where they may, and thus *mark* the eighth, or beginning days of *new* periods in the lives of all living beings, be they ill or well. *Our years and days are spanned by the Sabbatic law, and if we violate it we shall no more escape the ultimate consequences than the tide can bid defiance to the sun and moon!*

In this connection, attention should be called to the following important fact: A Saturnian cycle consists of twenty-nine and one-half years, or, generally speaking, as many years as there are days in a lunar month. In this period the planet passes through its full cycle of revolution. In view of its peculiar relation to that of the moon, I cannot refrain from suggesting to other chronologists the important uses to which this period can be put. For instance, like as the ancient Hebrews kept the

most accurate chronicles known upon the basis of the lunar month, taking it alternately as twenty-nine and thirty days, with due intercalations, so the Saturnian period may be taken upon a strictly parallel basis of twenty-nine and thirty years alternately. This will bring the Saturnian phases to those of the moon at long intervals, and the cycle will be invaluable in recording the visitation of plagues, pestilence, seismic, magnetic, and other periodic incidents of the solar system. It will also afford us a scientific basis for recording the periods of Jupiter (which bear to it the relation of about five to two.) This will be a very important desideratum hereafter, as both of these cycles seem to synchronize with the longer periods of special solar activity, and with its concomitant influence upon all forms of terrestrial life.

But there are other lunar changes that lend an increased weight to its conjunctions and its oppositions to the sun; these are its half-monthly periods of minimum nearness to, and maximum remoteness from the earth. They bring about those particularly high and low tides with which all the dwellers on the seacoasts are familiar. These are too patent to escape detection, and their cause is fully admitted in physical astronomy. But it stands to reason that the corresponding *atmospheric* wave is likewise higher at the monthly flood, and that all the other tides, in the affairs of human health, which cycle with the moon, with Saturn, and with the other

planets, run up above or far below their average at such times. So, yearly, there are lunar periods more potent still, for when the earth itself is at its nearest to the centre of solar action, and the moon is at its own shortest radial distance from the earth, their powers are at their annual flood, and if at this moment a conjunction, or new moon, occurs, the tide of special influence will be raised still higher, for then the influences of all these bodies are lined and united under special conditions, and will be tugging at their best.

Now man's highest state of development is attained when all Nature is at her "mean"; he is an exponent of the *via media*,* and his delicate mechanism feels the slightest variation from what may be termed the "least common multiple" of all the vital agencies whose sum make human life enjoyable. It is on this account that he is called the microcosm of Nature, which is itself the macrocosm, the twain being "images" in a proper sense of God Himself.

As man is thus an exponent of the *mean* of all things, he is best constituted to live well, and evenly, under temperate conditions upon every calendar that Nature keeps; and it is manifest that under the very opposite conditions, such as those through which during the current decade the solar system is to pass, his surplus will be sorely tried, and if he has none that he must perforce succumb.

* Middle Way.

If we could charge three globes of relative sun, earth and lunar size, with their normal loads of electricity, and cause them to revolve in orbits proportional to those of heaven, an electroscope upon the toy earth would inevitably detect the ever-varying maxima and minima waves of excitement resulting from the combinations we have noticed. But as a fact, men themselves, particularly sick ones, are just such instruments—the latter of abnormal excitability—upon the actual globe. There is no escape from this conclusion, and any one who has followed the medical publications of the past score of years will have noted how professional opinion has veered around until it now accepts most all of Dr. Knapp's conclusions, but without acknowledging their source, and classes them among the facts to be considered in pathology.

But this is merely the first feeble step of an infant science, or rather of a science born anew, for it was the true philosophy of the ancient Chaldeans before they confounded Creation with the Creator and fell into the grossest Sabaism. What will it be, this science now in its swaddling-clothes, when it has learned to stride once more across the universe? The ancients were our pioneers in this bold journey, and in our days there have been men who, in the face of ridicule and scientific insult, have essayed to follow where the race itself will sometime confidently walk!

Extremes are always dangerous, and there are

two in the solar system which must decidedly alter the *average* activity of the central sun or physical ruler of all. Whatever takes place upon any planet, as to the "correlative" change of its "force expression," is immediately "felt" at the solar centre, and thence distributed at once throughout the system. Thereby the balance is preserved, yet at the expense of an instantaneous change of force, into some other form, on every orb involved. Now it may be laid down as a general principle that whenever any or all of the planets are at their nearest approach to the sun, *i. e.*, in perihelion, the solar activity will be thereby increased, and that it will react, *in a sense disadvantageously*, upon the earth, as well as upon the other members of our community of planets—*i. e.*, in some form or other the "force expression" or activity will be abnormally excited. These perihelia of the planets bring in their train solar spots, and magnetic, electric, atmospheric, and other forms of terrestrial or seismic "*storms*." With these come their never absent and always concomitant train of physical and mental *consequences* of every description.

The day has its warmest or "summer" hours as well as the year its summer days; so, too, the whole system has its summer periods which alter in intensity according as one, or more, or all of the important planets unite in raising the activity of our own sun. There must also be still grander summer eras in which the sun itself with its whole accompanying

system moves into perihelion passages about Alcyone, the celestial sun or centre of our entire universe. But who shall say there are not eras greater yet, in which whole nebulæ of universes, sweeping in majestic arcs that only God can comprehend, lend to each other such excitement as to account for all the changes that geology attests !

Suppose they all conspire at once ! The nebulæ move into their long, almost eternal summer æons, the universes into their summer eras, the solar systems into their summer periods, and their doomed satellites return with each succeeding year (whatever be its scale), into more and still more stifling seasons of perpetual heat.

And what of the days themselves, as all agasp and hurried on relentlessly they find the heavens aglow with blasting sunsets, lasting into blood-red nights, that banish the cool blue vault from out the memory of men !

There is no poetry in this, nor is it only born of an excited imagination—it is possible, it is probable, aye, it is prophesied both in the written “ Word ” and in the pages of the universe itself.

Eternity is long, there is time enough for this to happen, and some day it is reasonable to believe it *will* inevitably come about. Then, summer added on to summer may swell the tide of wild activity until the very heavens shall melt with fervent heat and wrap themselves together like a scroll.

But some will say that “ though this is perhaps

the method of the final end, still endless generations of men must live and die before it comes about." Granted,—but in the meantime, the minor summers of the solar system come at shorter intervals, and we are in one now.

C. A. L. TOTTEN,
U. S. Army.

THE COMING CRISIS.*—II.

ASIDE FROM RELIGION, HOW I KNOW IT WILL
COME—A WORD IN PARTICULAR.

I KNOW it will come from analogy. And from induction based on premises superior to all former ones, I know that the current crisis must be more acute in direct proportion as its causes are of greater magnitude than those which have wrought havoc in the past. The conjunction of the sun and moon may bring about some minor tempest where the local conditions are unable to withstand the increased strain. So the equinoctial passage of the sun, or the earthly perihelion, may do likewise, even to affecting things more delicate than the atmosphere.

But the duration of their unassisted maxima and minima is relatively far too short to work any lasting effect upon the various moods of men. We are equipped with a natural surplus quite sufficient, save

* *Frank Leslie's Illustrated Weekly*, December 12, 1891.

in isolated cases, to sustain these minor periodic trials, yet do they draw upon it to the full and due extent, and leave us weaker whether we are conscious of our loss or not.

For the past twelve years we have been getting deeper and yearly still deeper into a season of special solar activity such as has not been experienced by men since Adam trod the earth. We are at this grander summer solstice now; in my opinion we reached its central day on June 21st of the current year, *and the heat of its afternoon is yet to come!*

Let any one of well-matured age compare the terrestrial incidents of the past twelve years with any former ones to which his memory extends, or measure them against the best records of Our Race. They stand out in direct contrast against all former chronicles and are of diverse and abnormal character. Their annals are more crowded with strange prodigies in nature, pestilence unchecked, recurring floods, tornadoes, waterspouts, earthquakes in unlooked-for places, widespread mental and physical disorders, moral ruins, wars and rumors of wars, than, as an aggregate, have ever yet been gathered into so brief a period. They absolutely laugh to scorn the trite remark with which we try to quell our fears—that “all things continue as at the beginning.” For in the face of current facts this is one of the most brazen lies of the age.

We are more civilized than in the Middle Ages, and we can combat with some forms of pestilence

with stronger defensive weapons. Hence, in a measure, we prevented the spread of the black plague that threatened the world at the close of the Turko-Russian war. A thousand years ago a similar set of circumstances would have developed very differently, and have swept the disease over the face of the whole globe.

But is the human race better than in former times? Who can claim this truthfully with the dreaded Eastern and Western questions of Europe still unsettled; with all the world resting disquietly on the latest patterns of improved arms, with which it is already dissatisfied, with defalcations quickly following each other in the highest places, with skeletons in every home, with great unrest in every heart, and with anarchy alike in barbarous Russia and enlightened England?

But let us return to the perihelion theory in so far as it concerns these days in which we live—the present year and the several years yet to come. Once in every twelve years the planet Jupiter makes its perihelion passage; that is, goes over that portion of its orbit which lies nearest to the sun. The entire duration of this passage extends over several years, and philosophers have noticed that coincidentally with these periodic returns to solar proximity we have an accompanying return of abnormal seasons with all their varied consequences. The central year of the last perihelion of Jupiter was 1880 A. D., and that of the current passage will be in 1892.

We are already *well into it!* And, if we represent its central instant by the twelve-o'clock mark upon a watch, we may understand how and why it is that its influence (like the heat of a summer day which culminates at 3 P. M. rather than noon) *will extend for several years after 1892!*

Again, every twenty-nine years the planet Saturn (whose orbit lies far outside of Jupiter's) makes its own perihelion passage, and a similar Saturnian period of solar activity has been noticed extending proportionally longer upon each side of its central year. Saturn's last passage was in 1885 A. D., and so great is its orbit that we are still under this baleful influence, and will be until after 1892, which, so to speak, is its three-o'clock mark. Hence the abnormal influences of these two monster planets *OVERLAP, and the wave of the one rides as a crest upon that of the other!* Those who have passed through the "tide-rip" or "the race" in Long Island Sound will appreciate our illustration, and will easily understand how the meeting of two such gigantic tides will "chop" the waves upon which our little sphere must strive to ride!

"A cycle composed of five periods of Jupiter, and two of Saturn, although it does not exactly bring about the same configuration, does so pretty nearly, five periods of Jupiter being 21,663 days, and two of Saturn being 21,519 days." Thus every alternate return of Jupiter into perihelion passage is commensurate, or coincides with that of Saturn, and it has

been particularly noticed that by the combined wave of influence, due to this coincidence, the period of solar activity is so noticeably augmented, or raised above its average, that a distinct fifty-nine-sixty year period of responsive physical and mental disturbance is recorded in the world of medicine, politics, and jurisprudence. Indeed, man is the creature of the planetary system which bears him onward, and "the stars in their courses" influence our general and particular destiny beyond all question. This is undoubtedly one of the Creator's means of purging the human race as regularly as by the tidal recurrence due to the moon's influence he keeps the sea alive.

Five of these commensurate periods of Jupiter and Saturn have occurred in the past three hundred years. The last was in 1850, and timed the dreadful Irish famine which extended from 1842 to 1858—that is, in Miller's day! The preceding one occurred in 1797 as a central year, when the plague, according to Webster, devastated many parts of the Old World, and yellow fever was epidemic at every American port. *This was the time of the Napoleonic craze, and France, insane, denied all forms of God!* The next preceding commensurate perihelia was in 1738, the centre, according to Webster, of a long and very pestilential cycle. *These were the days of Wesley and Whitefield, and of widespread evangelization in England.*

But let us go still further into the past. One of

the severest plague eras of history covered nearly the whole of the sixth century, and each of its years of marked mortality were commensurate perihelia of Jupiter and Saturn, with Uranus and Neptune both assisting in the cycle! *These were the days of Justinian and Boniface II.* Finally, Noah Webster, in his *History of Pestilence*, remarks that "the mortality of the sixteenth century was equal to that of the fifth," and Dr. Knapp's analysis of this long period, shows that all four of the superior and exterior planets made their perihelion passages about the middle of that century—Uranus in 1546, Neptune in 1553, and Jupiter and Saturn, their commensurate one, in 1560–61. *These were the days of Luther*, the ninth hour in the Saviour's parable, as we have already pointed out.

Now the current perihelion of Saturn is the central one between its two which are commensurate with Jupiter, but it has the remarkable feature of commencing at about the central year (1880) of Jupiter's last *passage, and extending over to its next in 1892*. It thus spans the two, and centralizes with the descending nodal passages of the latter. This nodal period is also historically noted as one of great disturbance. In the meantime, Uranus, entering into perihelion passage in 1871, made its central record in 1882, and spans its influence also over to 1892; while Neptune, as the straw which breaks the camel's back, began its passage way back in 1863, centred in 1881, and will not pass

beyond its maximum sphere of influence until 1899—a year already ominous enough! Examine the history of each of these eras independently and you will find unusual and abnormal excitement in every department of men's affairs.

It is into such a vortex, internal to itself, that our solar system has thus literally plunged itself. The planets now involved are all exterior to the earth, and all superior to it in size. In the meantime, the interior and the inferior planets, with their more rapidly recurring periods of perihelia, and their greater proximity to the abnormally excited sun, swell the flood of influence, while the heavily-laden little earth, with its ever-powerful moon in struggling harness, keeps its own periodic times and seasons—now already out of joint—and its teeming human freight grows yearly more insane.

Whenever even a single planet is in its perihelion passage, we find the sun in special activity and the reaction shared by all the rest; when two unite the effect is increased; and when three or four, as in the sixteenth and seventeenth centuries, and at the present time, we have a good and sufficient physical cause to account for ninety-nine per cent. of everything erratic which transpires upon the earth. It is not to be supposed for a moment that men who have lived normal lives will give evidence of this special strain upon their surplus, but only that those who have not, will do so; and at the rate in which we moderns waste our surplus, even at the periods of

rest, it is not surprising that the expense is greater than our balance-sheet can stand and that all of us are involved in the troubles of the majority.

But, lest I should be charged with injecting into these premises my own humble opinion unsupported by the dignity of well-recognized Pharisaical indorsement, and without which some are wont to condemn all progress forward, let me close this section of our subject by the citation of an authority not to be demeaned.

Writing to the editor of the *Pall Mall Gazette* under the date of 1879, or just previous to the last perihelion of Jupiter, Professor B. G. Jenkins, Fellow of the Royal Astronomical Society, remarked as follows:

“In conclusion I would say, that within the next seven years there will happen that which has not happened for hundreds of years: All the planets at or near their nearest point to the sun about the same time. It is true of the earth that its magnetic intensity is greater about the time when it is near the sun; the same is probably true of all the planets; therefore we may expect extraordinary magnetic phenomena during the next seven years, and great plagues, which will manifest themselves in all their intensity when Jupiter is about three years from his perihelion—that is, in 1883.”

Now, as a matter of fact, the disturbances in which our system is at present involved commenced *circa* 1880, but instead of culminating in 1883 have been upon the increase ever since!

Indeed, upon the very principle which led Professor

Jenkins to push forward the period of maximum effect to a point four years after the central year of Jupiter, then in imminent passage, while it would have answered were this planet alone involved, demanded in reality, both as borne out by facts and as a more philosophical induction from so complex a combination of perihelia, that the true year of maximum effect should have been looked for still farther in the future, even to a point well beyond our present position.

We must take the present planetary configuration as a whole and thrust our prognostication forward from the notable year 1885, and as the perihelia influence of Saturn, Uranus and Neptune are much more enduring than those of Jupiter alone, we may fairly increase Professor Jenkins's estimate to at least a week of years. Adding, therefore, seven to 1885 we arrive at 1892 for the period of maximum excitement due to the united perihelia, and should not fail to note the startling fact that this is the year of Jupiter's return to its individual perihelia!—a fact which will no doubt intensify the activity, and carry the tidal wave of adverse influence far into the septinal (1892–1899) which, from other reasons, we have already found to loom up with such ominous portent.

In fact, the crisis has already begun and its critical instants are still well in our threatening future. We shall undoubtedly have a repetition of the earthquakes, tidal waves, and volcanic eruptions

which marked the last perihelion of Jupiter, and from now on, although with no data accurate enough to specify dates and localities, it is not in the least hazardous to announce them as certainties, with all their collateral concomitants.

C. A. L. TOTTEN,

U. S. Army.

THE COMING CRISIS.*—III.

ASIDE FROM RELIGION, HOW IT WILL CO
A PRACTICAL ILLUSTRATION.

A CHAPTER ON CYCLES.

IT will come like a celestial cyclone of which it is the direct consequence, and will be manifested in a thousand centres at once, and yet differently at each according as they are severally capacitated to appropriate and correlate the energy that they receive. In morals good and evil will wage furious war; in religion the true and false will stand face to face—indeed, in this decade they will lock in the final struggle; in government, politics and patristics will wrestle for supremacy, and in trade and commerce, labor and capital will measure strength. There will soon be giants on the earth once more and some of them, like Samson, will work greater havoc in their death than in all their deeds of previous prowess.

**Frank Leslie's Illustrated Weekly*, December 26, 1891.

But let us take a simple example of the application of this universal law. In each department of life it is working out upon converging radii, but we shall select a homely one, not only because familiar, but because nowadays we measure life by food only, and our bodies by the raiment we put on. It is pre-eminently the day of mammon. What, therefore, are the signs of continued plenty in these prosperous days? Let us have facts.

Probably every extensive operator upon Wall Street has heard of "Benner's Prophecies," the first edition of which came out in 1875, the re-edition in 1884. In this concise little volume the author, Samuel Benner, "an Ohio farmer," formulated from commercial statistics the *cycles* of "ups" and "downs" in the prices of certain great staples of trade—such as pig iron, hogs, corn, and provisions. He also tabulated the cycles in which financial panic had revolved up to the date of his publication. Based upon these tables, he was justified in forecasting future events in general terms, and did so with such remarkable success that his book has become a manual of reference to those who have sufficient additional wisdom to handle it properly—for many who have misunderstood the spirit of his "predictions" have come to grief by adhering too closely to a rule of thumb.

It is manifest that Benner never intended his work to be more than a guide in premises where the pulse of the business world must be held in one

hand and the watch of the operator in the other, so as to catch the alteration rather than be caught in the combination. Holding that pulse in 1875, the year preceding America's great centennial boom, and versed in the average market prices, as reported in the *Cincinnati Price Current*, he did not hesitate to declare, under the head of PANIC, "I predict that there will be great depression in general business and many failures in the years 1876 and 1877, and that there will be a commercial revulsion and a financial crisis in the year 1891."

"Here," said he, closing the sequence of trade predictions with which his little volume opens, "are twelve prophecies of certain events to take place in the future, and they are of no uncertain sound; either one of them, if taken advantage of by large operators and speculators, would make and save them millions of money, and would be of incalculable benefit to every person in this country. To know *when* to shape our agricultural, manufacturing and financial operations so as to secure the best markets instead of the worst, is the end much to be desired by all."

These prophecies were made upon the "testimony of twenty years' personal observation from living and experimental facts and from analogy, relying upon history to repeat itself"—and the facts bore him out to the echo! Benner laid no claim to the "gift of prophecy;" he disavowed any resort to the higher methods of Joseph, but he clearly stated

is firm belief "*that God is in prices, and that the power and under production of every commodity is in accordance with His will*, with strict reference to the wants of mankind, and governed by the laws of nature, which are God's laws, and that the production, advance, and decline of average prices should be systematic, and occur in an established providential succession as certain and regular as the magnetic needle points unerringly to the pole."

A similar faith was enunciated by Moses 3,377 years ago, and embodied in the Sabbatic and jubilee laws (Levit. xxv. 3-10) of Israel; its effect was demonstrated so long as faith in it remained, and when it faltered the inevitable consequences were incurred. Smile not, thou fool, unlearned in the history even of your own trade, more ignorant as to the line of your ancestry and its laws of inheritance than your hostler is of the pedigree of your blooded stock, if others, skilled more liberally in data which bear Benner and the Bible out, and unleavened with the folly of thine own emptiness, retain some grains of "common-sense," and have other talents in God's service beside gold and silver.

Benner's studies show that the weather does not give us the rule, although it agrees therewith: nor do the statistics of production yield the secret, for commercial estimates are always too high. But he found that the cycles in yearly average prices do give us the clew. One extreme invariably follows

another, and in the length of the interim he found what he denominated his "cast-iron rule."

From our own studies in chronology, however, we are satisfied that Benner's discovery was more of an approximation than a rigid deduction based upon absolutely accurate data. We accept his conclusions, but with this grain of salt, and we know enough of cycles and their perturbations to regard his invaluable deductions as approximations—straws only in the trade winds! Whence *they* come or whither they go is still a secret in so far as accurate induction is concern—nor will Jehovah yield it to an age like this! However, for a testimony against us, enough has been discovered to establish the outline of a noble science.

Our readers must consult Benner's little book itself, or ask their broker friends about it, and yet we caution them to be judicious in their search for knowledge, and to weigh answers against men! Let me give a sample of Benner's advice in 1875, and with which he closed his discussion of pig iron—our commercial vertebral column:

"The *decline* in the price of pig iron since 1872 has been over fifty per cent. Ironmasters are crying out, 'Give us protection or we are ruined,' while the silent whisper to 'reduce the product' is not willingly and generally heard. The secretary of the Iron and Steel Association reports that out of 701 furnaces on the first of February in 1874, there were 398 stacks out of blast; nevertheless there were fifty *new* (!) furnaces completed in 1873, thirty-eight in 1874, and forty-six stacks in

course of erection and other furnaces projected in 1875. What blindness and what folly! The remedy at present is not to be found in a tariff alone on foreign importation; a home competition is here in our midst more formidable than all foreign competition combined. *Seven hundred furnaces*, some of which cast *one hundred tons of metal per day*, are now ready to swell the home production, on the first show of an advance in price, beyond the most extraordinary consumption, and producing stagnation more disastrous than ever. It is a hard alternative for furnace men to be compelled by the logic of facts and events to blow out their furnaces and suspend business for so long a time, but to be 'forewarned is to be forearmed.' Is it not the part of wisdom and policy (Democrats and Republicans alike, for ye both be citizens!) to stop before the capital is gone and stock unprofitably consumed? We have not seen in our experience or observation, neither do the facts and records of modern history show, a permanent advance until after five years from the highest price, and is the present decline and cycle to be an exception to all others? and in the face of and succeeding the greatest supplying capacity the world has ever witnessed? Verily, the handwriting is upon the wall, and so plain it needs no magic to decipher what it means!"

But is the present outlook much better? Surely not if Senator Gorman diagnosed the situation accurately! Nor if Windom's dying words to financiers were an index of the intensity with which his heart was failing!

In a similar manner Benner dealt with hogs and corn and provisions, showed they were intimately related in their times, and conspired together in the panic cycle. He wrote to no one's prejudice, dealt only with facts, and his figures have no respect what-

ever for political parties. Yet as a plain man, dealing in facts of the hardest and most homely description, he failed not to be wise and read the moral between iron rails, for he pointed his tale of bricks with a Jehovitic moral.

“In all these years of reaction and depression in general business Providence works upon the minds of men, as witnessed in the present time by the religious excitement in the East, created by the Evangelists Moody and Sankey, as instruments in the hand of God to start in motion a religious wave that will in the next two years sweep over the entire Western country. Men in time of trouble put more trust in God and are inclined to more thoughtfulness!”

And all this is true again, for greater waves are rolling over the religious world to-day! To further show the acute wisdom of this pioneer in one branch of practical astrology, let me quote another passage, the truth of which weighs heavily upon us at this instant :

“Congress made a mistake in not fixing January 1st, 1878, as the time for the resumption of specie payments ; this delay will cause the Government and people to lose twelve months of recuperative strength *in the great commercial and financial battle of 1891!* Commercial revulsions are governed by a law beyond the control of man, and are confined to no creed, party, or politics.”

In his Addenda for 1884, Benner complies “with an earnest demand from many business men for a new edition of these prophecies, with tables brought down to date.” He left the old edition as it wa

originally published, and merely added a supplement in which he scanned the history of trade during the decade that had transpired, showing that all of his predictions had been verified. He then peered into the future, pointed out the signs of the times for business men, and summed up his oracle as follows:

“ 1887.—Continuation of the same dull trade of 1886, with no hope for iron this year.

“ 1888.—Presidential year; all business prostrated and exhausted. A general complaint of hard times all over the country. Banks failing and stocks to their lowest point. Iron and stocks will touch their lowest limit in this decline and turn *upward in this year*.

“ 1889.—A great speculative era opening up. Hurrah for business! Iron advances! Now for a *boom*!

“ 1890.—Great activity in general business. Iron and stocks advancing and bounding upward from the beginning to the ending of this year. A repetition of the year 1879.

“ 1891.—This era of speculation and great prosperity comes to a close this year with a *panic*. A commercial revulsion and general reaction in all business after this year, and down goes trade for a series of years.

“ 1892, 1893, 1894, 1895, 1896, 1897.—Dull years, poor trade.”

The present writer has followed Benner year by year; he has clippings from the press that verify his warnings to the echo; and the reader—if he have a thinking-cap—need only to be referred to the commercial history of the current spring and summer to enlist his credence in a science that is destined in

the future to solve the whole problem of political economy. It is in vain that the priests and votaries of the present dark and dismal thing, taught under the guise of a reliable cult, resist the philosophy of facts. The veil of their temple is rent in twain, and behold, its holiest place is empty!

But what is the key to commercial wisdom? What is the active agent in these cycles? No doubt the reader has already divined our answer, or else, familiar with Benner's book itself, and with the "Metrological Elements," of Professor Tice, already knows that they harmonize with the cycles of the solar system. *They are produced by the perihelia of the planets which affect the earth and all that live and move thereon!*

From having perused our two previous articles, the reader will be better able to appreciate Benner's own conclusions:

"The cycles of eleven years in the price of corn and hogs, twenty-seven years in the price of pig iron, and fifty-four years in general business, cannot be accounted for upon any known theory in the operations of trade. Therefore, we must look elsewhere for a cause and solution of the problem. The cause producing the periodicity and length of these cycles may be found in our solar system!"

As we have seen, Dr. Knapp's closer analysis of the planetary periods yields the rather longer cycles of twelve, twenty-nine, and sixty years, and the minor causes which justify Benner's reductions (*i. e.*

the cycles of effects), must be sought for in the future.

Heathen mythology claimed that Saturn was the deity who presided over "time," but a more ancient school, that of "Heman, Chalcol, and Darda," or of Mahol himself, placed the Chaldean wisdom on a far higher plane, and justified even Daniel in accepting its presidency. It is the *cycle* of Saturn, in its relation to the Lunar cycle, that, as we have already pointed out, solves the problem. *We are not to worship the clock but the Creator, and not until we do shall we understand its chimcs !*

C. A. L. TOTTEN,

U. S. Army.

THE COMING CRISIS.*—IV.

ASIDE FROM RELIGION, WHEN I BELIEVE IT
WILL COME.

A CHAPTER OF FACTS.

AS I seat myself to-night (Nov. 15th) to formulate my answer, a mere matter of personal belief, to this important query, the moon is moving steadily into the shadow of the earth, and the eclipse will soon be total. The very clouds conspire to make the heavens dark. The occultation has begun. In the sign I read the answer. I believe that the grander Crisis has begun already, with its climax,

* *Frank Leslie's Illustrated Weekly*, Jan. 9th, 1892.

relatively speaking, only just ahead of us; and in view of some of the broader laws that govern all the forms of terrestrial life, I am confident I can adduce sufficient evidence to assist others to this same conviction. At any rate, I can at least set forth the reasons of my own belief.

Last year and this have been record-breakers in every sense of the word, and to a degree so unprecedented as to furnish one of the most common head-lines in the daily press. We have seen this realized, not only in the domain of such things as track athletics, in horse achievements, and in all that relates to the physical effort of man and beast, but even in the deeds of mere automata, steam and electricity, each day records some new accomplishment that eclipses what has gone before.

There is, in fact, a subtle increase to every form of activity, whether it is vitalized in the animal and vegetable kingdom, or simply manifested in the "energy" with which machines are driven. As apparent in the realm of mind as in that of mere physical and mechanical things, we not only find invention striding at unheard of gait, but intellect itself is quickened, and in sharper distinction is already apparent in politics, religion, and morals, the world over. Upon all sides we find individuality coming more prominently to the front. In a word, "knowledge is increased." It is as if the fiat had gone forth, Let all things now reveal themselves, and, energized anew, show forth their proper fruit!

Were there in reality any actual basis for the Darwinian hypothesis, from now on we might be justified in looking for some marked progressive step all along the line of species, and ere the cycle has run out expect to see some new race generated in the very hot-bed of evolution, and before our very eyes.

Now, as a matter of fact, we certainly will see things new, and newer yet, as the decade wears to its meridian—that is, we shall see, at least, old things in new faces, *their true ones!* The intense period of activity into which we have now entered will tear off every mask.

But are we in so intense a period of activity?

What a question! And how calculated to disturb the equanimity even of a “watcher”! And yet how commonly it points some editorial query in sheets whose own columns furnish the answer day by day to every one but the editor!

It would be useless to enumerate the volumes of testimony which lend demonstration to this fact. To me the consensus of small things is of far more weight than the isolated testimony of the great ones, but as the greater include the less, particularly from the perihelion point of view, I shall content myself with selecting from a mass of clips and records only such as bear upon this general truth.

I have a volume of clippings made during the last perihelion period of Jupiter, and extending from 1879 to 1886. It is a lesson to compare them with

extracts made from the current news of the day. There are parallels all along the line. Similar prodigies, but of greater stature. For instance, second and third crops of strawberries are being reported ; violets, dandelions, clover blossoms, peach-trees and pears in fragrant bloom for the second and third time, are among the clippings from the papers of but yesterday (November 14th). But this series of articles was mapped out fully six years ago, and—except this closing one—was put into manuscript essentially as now being printed. In fact, three standard newspapers rejected my addresses upon this topic years before the editor of *this* fearless journal, in which they and those of the first series appeared, requested me to prepare an exposition of my views from the religious standpoint.

Had this second series followed at once in the wake of the first one, the deductions we have made would have anticipated all the remarkable phenomena that in the interim have engaged public attention. Nevertheless, they are still on time, and in their proper chronological place.

Let us review some of the more prominent and coincident phenomena.

Upon the 17th of June, M. Trouvelot witnessed certain extraordinary luminous phenomena on the sun. "They resembled nothing he had ever seen before." The majestic and awe-inspiring solar storm lasted into *June 18th*. He reported the matter forthwith to the French Academy, and gave out the

ata, requesting "observers over the globe to trace the terrestrial effect, if any, upon atmospheric magnetism," etc. I have seen no answers reported. I doubt if many other "watchers" followed up the few thus given. I shall pass by the probable cause as to great lunar activity upon that very date. Few papers printed it, and I was unable to trace its authority. There are plenty of data to fit the case without appealing to it.

The weather reports of June make it one of the most fickle months on record. Its variations in temperature were both remarkable and unprecedented. On the 15th the temperature was 93.2° . "It was the warmest day on record for that day in June, as was also the 17th, which recorded 92.4° as its maximum at 2 P.M." The writer was in the city of New York that day, and many will recall its phenomenal storm at 3 to 4 P. M. With it a cool wave swept over the city, and "in five minutes the temperature fell 16° —the most rapid on record. By 8 A.M. on June 18th the temperature was 56° , which was 4° colder (for that date) than ever before recorded since trustworthy thermometric statistics have been kept. The changes from the maximum of June 17th, 2.50 P.M., to 8 A.M. on June 18th, made a range of 35° , which is abnormal, even in winter days." This may be verified from official reports, and was coincident with the observations of M. Trouvelot.

We entered the present phase of the coincident perihelion some time in 1889, whose monthly range

for June was but 35° . Thus in 1891 the total record was equaled in the short space of eighteen hours!—and many thermometers made the difference even ten degrees greater.

The papers were full of the matter in every quarter, and all the adjectives were exhausted in the editorial comments, yet no one seemed to connect the two. Similar comments appeared during the August spell (12th) and that of September (19th). I clipped numerous cases of “insanity due to the heat,” reports of “furious tornadoes,” and similar coincident phenomena—not the least of which was the reappearance of earthquakes in divers quarters, and which, in view of the perihelion cycle, I had predicted months before they began, and whose increase and continuance I still predict.

But while June was the abnormally hot month of the cycle, July broke the record in the very opposite direction. “Never in the history of the Weather Bureau has there been so cool a July.” In all parts of the country the temperature reached points from five to fifteen degrees below the normal, in several localities it reached the freezing point, and numerous frosts were reported. As a whole, the year had been over-warm, and while the deficiency for July amounted to some ninety-four degrees, at a special locality, the excess of temperature up to that month was some 341 degrees: the monthly change from June to July was as abnormal as the daily one referred to above.

The month of August was quite as notable for its excessive humidity. The atmosphere was frequently almost at the point of saturation for days at a time, and yet without the relief of rain; 90 to 97 degrees were sometimes reported. But it was now about time for the more serious seismic disturbances to follow the solar warning of June 17th, and, true to the theory of M. F. de P. Stephenson (*vide Illustrated Weekly* for August 29th and October 1st), they put in their appearance. The outbreak in the Gulf of California will be well remembered, since when the record has been steadily increased. From Colima to Japan the earth has yielded to the growing influence, and who shall say the end has yet been reached?

We shall not discuss the bearing of these super-elluric influences upon the extraordinary tides and floods which have been reported from Spain to the Bay of Fundy, and from China to New York. This country has thus far been spared in a clearly providential manner, but elsewhere the death-record from unusual causes has been simply appalling. *We* hold the place of Joseph to the nations, and another "watcher," in a private letter to the writer, has stated that on independent lines all things portend the years of famine as at hand. This is also partly what I meant by the last "Year of Grace" (*vide* this journal for May 9th). I cannot resist the conclusion that the day of "Facts" will "dawn" in 1892. When they begin, the "Day of Faith" is over!

"The weather record of September and October has not been equaled since 1846" The autumnal gales were just late enough to allow the usual editorial doubts to be crystalized, and then they asserted their certainty with unprecedented strength. With little intermission the tempests have continued down to this date, as the storm-tossed ships of Tarshish will attest. Since then, the cry for water has been loud in almost every city of the land.

Meanwhile, gaunt famine, with its promise of more dreadful sequents has put in its periheliac appearance over more than half the world. I refer not alone to Russian matters—serious enough—but to those of India, and China, even more thickly settled. This question has direct relation to the topic now under consideration. Professor Flammarion has shown that "the last year of maximum sun spots was 1883," and that "correlation has been ascertained with certainty as regards the terrestrial magnetic effect and the maximum of sun spots every eleven years." 1882 to 1883 was the intense half of Jupiter's last perihelion, and 1892 to 1895 will be that of the current one! Flammarion is correct in stating that "the moment has now arrived when we must seek the relations which exist between terrestrial magnetism and meteorology."

But this opportunity was ours a century ago, for in 1789-91 Noah Webster, a member of the Connecticut Academy of Arts and Sciences, of which I am myself a member, and from these same staic

and by no means cranky localities, began to collect data on the "History of Pestilence." His preface shows that the terrestrial situation was similar to the present, although less aggravated, and his glance swept in and co-ordinated a foundation for his conclusions and warnings gathered from all human experience. In 1799 Congress published the result of his investigations. If the present writer is a crank, he has had illustrious predecessors, and prefers the association rather than be silent at the bray of asses!

In the interim between the inception of Noah Webster's work—a greater than his dictionary, but just revised from these Yalensian halls—and its publication, the world had passed through the "Reign of Terror." Perhaps in 1899, after we may have passed through the coming reign of horror, this rare work of Webster, a copy of which now lies before me, will receive the attention it deserves. When our horse is stolen we lock the stable!

But why not take the bull by the horns at once and admit that the primary cause of *all* these things is the super-terrestrial influence of the planetary perihelia—particularly that of Jupiter—the only mechanical and adequate variables in the solar system? Simply because scientists, like theologians, are over cautious and conservative, and always have to be forced to advanced conclusions from the outside. As for myself, I had rather err in a square and common-sense conclusion than bite my tongue

for fear of blaspheming the text-books! and to every practical man, so soon as he learns the relation and coincidence existing between the equal periods of Jupiter, the sun spots, and terrestrial disturbances *of every description*, the conclusion is inevitable. Thereafter he will act upon it in the same way that the Government weather bureau of India acted in giving warning of the probable shortage of local crops this summer.

This warning was based upon a well-defined repetition of the failure of the monsoon, and a subsequent severe winter in the Himalayas. The coincidence was originally pointed out in 1877 by S. A. Hill and Douglass Archibold, two well-known and independent meteorologists, and was followed by drought and famine in 1877, again in 1885, and for several years long-range forecasts have been made upon this basis. Similar forecasts can be made upon the broader one of which we are treating and of which all the rest are simply consequences modified by purely local functions.

But what are some of the subordinate consequences that follow in the train of this vast determinant? A comparison of the disaster columns of a file of papers for 1879-80 and 1890-91 will point them out at once, but with the startling conviction that they are repeating at a rate which promises to break the record in most unwelcome ways. It is very human to put the cart before the horse. The fact is, we have caught this latest craze from the

olar system itself, for it is in the van as to "record-breaking," and all in it simply follows suit! Show me a fly-wheel that for some abnormal reason has increased its "speed" and I will show you a machine in danger of "hammering" itself to pieces!

Has the grippe of last year and the year before been forgotten? It is now raging in parts of Austria and France, and has already reappeared among us to keep our memory alive.* Is it too long ago to remember that the death-rate from cholera this very summer (August) was unprecedented at Mecca, 1,000 pilgrims having died from it during the season? Did no one else clip the terrible accounts of this same epidemic reported as raging no later than September 30th in Foo-Chow, where it is said to be more prevalent than ever? Does no one see the precast of the most dreadful of all pestilences concealed in the withdrawal of the Russian troops from fever-stricken Bessarabia? The haunts of the "Yellow Jack" are already exercised over its unelcome reappearance!

But there is little need of further citation. Such things as these always come in the train of planetary perihelia, of which there remains just one before this century ends, the one into which we have already entered, in fact, have been in for full

* Since the penning of this article events have shown that our third experience with this dread *plague* has been more serious than its former visits—the citation of statistics is unnecessary!

thirty years, if Neptune and Uranus be considered in the problem.

As already noted, the question of finance cycles with this same influence, and has been sufficiently well discussed by "Jasper" in the columns of this very paper (*vide* October 24th). There is a great deal of Benner between the lines of "Jasper's" article, and an open reference to the twelve-year cycle. It must be remembered, however, by those who point to the peculiar prosperity of our own land, at least at this juncture, that America is not all creation, and that the planetary influences are broadly *terrestrial*. In this respect Benner's prophecies have already been positively fulfilled: witness the financial crises of the Barings, of Russia, of the Argentine Confederation, the late excitement in Berlin, and our own at the beginning of the year. We must not forget too easily, nor limit our philosophical horizon.

Finally, I quote "Jasper." These are "long handed predictions," and of course are "subject to the decisions of the Fates." Agreed, but with the understanding that the Fates are the *conditions*, and that man himself, by false systems in every sphere of life, is closely, as well as remotely, responsible for such as shall find him "wanting."

Man proposes, but God disposes. Not content with what we have inherited, we still eat of the forbidden fruit. Adam probably carried the core of the apple out of the garden, and the seeds too

not! At any rate tradition says so, and the consequences seem to bear the matter out.

C. A. L. TOTTEN,

U. S. Army.

THE CRISIS.—V.*

ASIDE FROM RELIGION, WHAT IT WILL BE LIKE
WHEN IT ARRIVES.

A CHAPTER OF HORRORS.

"Little fleas have lesser ones upon their backs to bite 'em,
And these in turn have larger ones and so *ad infinitum*,
And larger fleas have larger ones upon whose backs to go on,
And these in turn have larger ones, and larger still, and so on!"

EVERY orb in our solar system is a wheel, so to speak, of a complex mechanism, which revolves about the central sun, itself a machine of the same character and of double potency—because of its own motion and individual periods within this system, and of its "proper motion," as also a wheel in turn, in some still larger mechanism of the universe.

Accompanying this ever-varying evolution, there are thermic, electric, magnetic, and gravimetric phenomena, the sum total of which may perhaps be constant, but the outward expressions of which are for no two instants exactly alike. There is a constant correlation of energy going on, and the power

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to accommodate itself to all the new conditions seems to have been implanted as the inherent consequence of some great underlying law of the Creator.

Picture to yourself this vast machine of living wheels. They are all eccentric, but each of their several eccentricities is constantly varying between fixed limits; they are all periodic, but subject to a similarly limited law of variation. They roll, now with maximum and then with minimum velocity; and the resultant activity, as expressed at the solar centre, is differently appreciated upon every orb, and differently at every part thereof, according to its own peculiar preparation and condition. The cause is external, the effect terrestrial, so far as we are concerned, and the result is variable according to locality. This is the primary cause of "upset seasons," "broken records," and "abnormal phenomena."

Borne onward in an ethereal ocean subject to such complex "consequences," there is not a form of physical life upon the troubled decks of these little planetary argonauts which does not faithfully respond to what takes place about it as surely as the voyagers on a ship at sea are buoyed up by the rising tide, or those upon the earth's crust by the molten flow within.

There are grander storms than seismic ones and atmospheric cyclones, and it is well into one of these that our whole system has already moved, with the

centre not yet reached! Upon the comb of the crest of some such universal tide-wave are we riding at this very moment, with the breakers still ahead. For aught we know to the contrary, the entire creation is moving into perihelion at once, and the coming crisis will be everywhere, with its centre, from our earth-worm point of view, nowhere in particular.

But the throne of the Almighty is unmoved, and He who calmed the waves upon the Sea of Galilee can speak to them again, whatever be their grand degree.

At any rate, the Christian's ship will ride the storm, and, unless the Master does address the winds, woe cannot but betide the motley fleet that has rashly ventured to cross the ocean of existence without chart or pilot. Men may cry "Peace! peace!" but the Bible says "There is no peace!" Nor in their hearts do men believe there can be any peace until the crisis has been passed.

Upon the mountains of America, near the neck of the Isthmus, and from whence our continent in reality derived its name, a new flower, white at morn, blood-red at noon, and azure in the after-glow, has just been found. Coming events cast their shadows before, and this flower is an emblem of the "week of years" with which man's failure at self-government will end.

It will be like the Reign of Terror, eight or nine cycles of Jupiter ago, but it will be intensified for

aggravated reasons, into a reign of horror. Its elements will be similar, but contrasted against the bolder modern phases of a later craze! The same traits of human inversion that were engendered by the teaching of the "Infidels" are, in horrific proportions, looming up out of the schools of nihilism, socialism, and anarchy, and are only waiting for the leader whose comet actually appeared in June of 1861. That of 1769 was positively recognized by Napoleon Bonaparte as his own protecting *genie*, and there is an ominous parallelism between it and that of 1861, which we will leave for the present with this mere hint.

History repeats itself; so do the cycles. It is because of the latter, and determining condition, that the former is a fact—and the former will preserve its correlativity just so long as man, a creature, refuses to recognize his Creator, and the conditions under which he is created.

We are fearfully and wonderfully made, and our equation contains functions which, had we not inverted their exponents, would have equipped us as a well co-ordinated result to resist the stellar influences that now conspire against us. *They* were inevitable, *our condition was not*, although it was foreseen and provided for.

It must be—upon any philosophical basis of discussion whatsoever—that man, as a resultant of the equation of existence, has sufficient surplus to resist, and tide over, every deleterious influence—

provided his mode of life conserves it in quiet times, and stores it up against the extraordinary drain which nature is wound up to exact with inevitable accuracy, at certain and "set" times!

Aside from religion, then, but more than ever upon the religious foundation, order, even were simply protoplasmic, would demand, as a logical necessity, that what may be saved against a day of need will be needed against a day when a strict balance will be struck.

Nature strikes strict balances, and the individual, as well as the race that has no compound interest upon which to draw, will have to pay its debts out of its capital. Those who lay up their talents in napkin will thus exhaust their store, whatever it may be, will be required to pay their debts to the uttermost farthing, and will have naught left.

Picture to yourself, however, a race that lives correctly—keeps the physical and moral law, and withal is, properly so-called, religious—consider the result in fact and wisdom is but justified—for with that measure we mete, with that shall every jot and tittle be exacted.

From the nature of things there can be no conceivable exception. It is a reign of law beneath which we are subjects. It needs be that offenses come. But woe to the debtor according to the degree of the debt.

Out of the eater came forth meat, out of the strong honey; but we cannot gather figs of thistles.

Now the harvest is at hand—be it long or short ; the crisis is at the door. The wheat and the tares have flourished together, and there is no value to the latter ; nor will they survive the run when the day of liquidation is at hand.

The crisis, when it comes, will be a complex integration of a wisely involved set of functions. Each will exact its penalty, and that of sin is death.

But, thanks be to God, there is a remedy, even for such as be sick—one single, simple, remedy.

There is a modern instrument called the electro-poise.* We need electricity. To make it exhausts our vital force. But the earth has a surplus, and if we can be connected with it properly it will supply the need, and in the interim, so be it we live well, we may recover strength.

In the same way, in spiritual things, a means, one "Way," has been provided ; we must put ourselves in touch with Him in order to be saved.

The outlook at home and abroad is ominous. The rumors of war will certainly materialize, the struggle of labor and capital come to its head. The penalty will be paid by the proper party. Science and religion have their controversy ; it also will be settled and the balance struck, thereafter to be kept. Law and discord have their enmity, and

* We do not personally know the parties who control this instrument, but we do know of its value, and will gladly send circulars to such as enclose stamps for the information. We are neither agents nor in any way financially interested in the matter.

their irrepressible conflict will also come on time. There is a time for all things, and all things portend that those of which we treat will have their times in concert!

A fair survey of the field shows all these factions fighting, nor by any means are the stages of the conflict early. It has been a battle between right and wrong from the beginning. It began in exalted places and must end in lowly ones, and we are in its final zone. It will be won by one side or the other in the trenches, and the victory will extend thence by reverse methods to the farthest limits of whatever realm has ever been involved.

So sure as there is a law in Nature—and I believe there is God, so well as a Sinaitic tablet—we cannot keep back any part of the price and have a quit-claim deed.

But time is long, some one will say, and all things continue as of old. Yes, time is long; but it is almost all, and a long way, behind us! for we have passed the chronological post whereon it was written that "A time shall be no more," which, being interpreted, and the cycles are in concert—"From that epoch there shall not extend even three hundred and sixty years until all be fulfilled." The consensus of students of prophecy places this milestone somewhere in the life and times of Martin Luther, anywhere from 1481 to 1587. It matters little when, or within the limits of all possible error, we are near enough to know the end is here.

But to state my own convictions clearly, I believe that the three hundred and sixty years *within* which time shall be no more for *some* who “wait,” have their origin in 1534 A. D.—*i. e.*, at the centre of the above era. In this year the English Parliament abrogated the papal supremacy in England and recognized that of the King. The oath of supremacy was imposed. Our ancestors bore the spirit of this law with them, when these United States separated from the fraternal as well as maternal country, and constitutionally provided against the supremacy of any altar raised by man. In this same year Martin Luther’s translation of the Bible, in three folio volumes, was published. From A. D. 312, date of the conversion of Constantine and of the rise of the Imperial Church, the era of Indiction (a papal era), to this abrogation of papal supremacy over our race, and to the publication of the Scriptures, all in 1534, the interval is just 1,260 lunar years, or “time, times, and half a time.” Thence three hundred and sixty solar years is into the year 1895 A. D., or, on lunar time, came down to 1883 A. D. It was even then that the grand asize was set in order, and the cry in an august court was “*Judgment!*”

It behooves us, then, to set our house in order—particularly we of Anglo-Saxon blood and lineage, with grand traditions as to lofty origin, and grander promises if we shall quit ourselves like men.

Trials are ahead; the crisis, like a pack, is in full

cry! No sane man doubts it—only the insane ones try to fit insanity on feet that are already shod. Facts bear me out, and I am satisfied to run toward the issue.

In conclusion, we moderns have hardly begun our education in the principles of science, properly so-called, nor have we risen to the ancient plane—that is, to the *most* ancient one. It is true that Liberty again enlightens the world from Bedloe's Island, and that her spirit lay in chains in ancient Egypt; yet upon the shores of the Mediterranean, two thousand years ago, Alexandria reared its Pharos and flashed the light across to Rhodes, whose tall Colossus sent the signal back. Even from Brigantium tradition tells us Ith descried the shores of Erin with the father of the modern telescope. Not yet have we learned all the lessons that the ancient teachers set before us. They have been our pioneers in every art and science, so that even Solomon avowed that there was nothing new. Even Petrie, digging in the sands of Gizeh, found, but yesterday, that these eldest of all ancient remnants of art, architecture, and mechanics are the most perfect. They spring unsired from out a past that has no archaic ancestor!

It is true, perhaps, in these boasted modern days, that our methods, which harness steam and electricity, and even light, have made our age a day of "new departure"—a term of ominous significance! But the Voice of History proves to us that

in these only are we innovators, for the ends we seek were sought of old, and, to the greater credit of the elder school, were gained by efforts of human ingenuity that stagger even our conjectures as to how they were accomplished. The very myths conceal the truths just dawning on us, and reveal the stature of the patriarchs who filled them with a philosophy they must have understood—and I believe they understood the science of Etiology—long before their children confused Creation with the Creator.

It is ridiculous to suppose that The Crisis, when it comes, will be brought about without the entire solar system lending its assistance. God always works by means, and has certainly timed the clock-work of His universe in accordance with every *end* in view. No mortal mind will ever be able to arraign the fitness of His arrangements, and in due time the stars in their courses will drown the scoffer's voice!

I could write further, and in particular, upon these subjects to mystics, properly so-called, for if any justly are so-called I more than all am also one with good right and credentials well approved. In occult studies not unversed; in dark and cabalistic writings somewhat read; schooled in arithmography, and not unlearned in the lessons of the common phase of mesmics and spiritism; yet all of these I count as naught, and know as weak, indeed as vanity, compared with one sole Book, whence all of

what is truly good has come, whose teachings are so plain and all upon its face, that the wayfarer need not err therein.

The crisis, when it comes, will be very much like a surgical operation in a desperate case of cancer ; it must be cut out to the very roots to save the patient's life. There is but one Physician skilled enough, and equal to this task, and it is certain that He will not leave so much as a single diseased fibre in the patient's system when He binds it up to heal.

In the meantime, Isaiah, in his first chapter, sums up the matter—the disease, the crisis, the remedy, and its outcome. Society is now swollen from top to bottom with its sickness unto death ; the sore is of an angry hue, and with a few more throbs will break into a running one. *That will be the CRISIS, and at its CLIMAX the PHYSICIAN will appear !*

C. A. L. TOTTEN,

U. S. Army.

NEW HAVEN, CONN., *November 24th, 1891.*

*“As for truth it endureth and is always strong:
It liveth and conquereth for evermore.”*

I (iii) *Esdras* iv. 38.

THE QUESTION OF HISTORY;

OR,

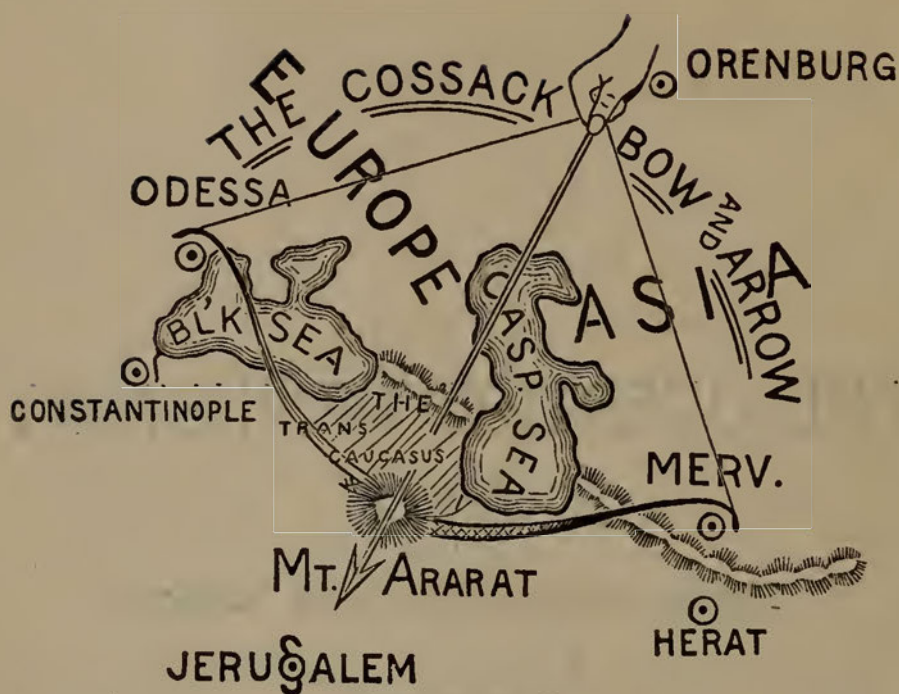
Israel versus Gog and Magog.



The Outcome of the Matter;

OR,

The Eastern Question.



THE OUTCOME OF THE MATTER.

“And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes

“Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?”

Ezek. XXXVIII, 16-17.

THE EASTERN QUESTION.*

A RETROSPECT.

In our survey of the Eastern Question, as the key to universal history, with which we began Study No. Three,† we have thus far become involved in one of the most exquisite romances that the mind of man has ever contemplated, although from the very nature of the case and from the supreme grandeur of the theme, involving as it does the origin and destiny of man himself, the discovery need not surprise us.

* Under the title of "An Easter Query on the Eastern Question," this section of the present Study was originally published in *Frank Leslie's Illustrated Weekly* during the Eastertide of 1890, as well as in the *New Haven Register* of the same period. It formed the basis of the final lecture in the then current series of "Yale Military Lectures," and was intended for the closing section of Study Number Five. But (as already noted in that volume, see Note, page 324) our limited space prevented its appearance there, and relegated it to the present place, where it is also quite as much at home. These facts will account for its different type, in which it was already cast before the necessity of a transfer was apparent, as well as for the recommencement of the paging at this point. It is also of sufficient importance to merit its special title, *The Question of History*.

† See Study No. Three, page 3.

Not that its scope is short of wonderful nor that the progress of its incidents is anything less than sublime—here indeed the quickened judgment must yield without the least dissent—but certainly there remains no ground for mere astonishment at an outcome so marvelous when we fairly realize Whose Hand it was that wove its complex thread.

But the closing act of this intense drama is still future, and it now remains for us to anticipate some of its most prominent incidents. They are closely upon us, and many of the present generation have at least awakened to the truth. To these, having discovered the source from which the action emanates, the endeavor to forecast the sequence of coming events is by no means wholly in vain, for they are as explicitly laid down in the Bible as are the signs by which our identity itself is demonstrated.

Let us therefore hasten to the climax, for as Christians we should be familiar with all the intermediate features of the argument.

The signs of “Spring” are all about us, the lukewarm church, the busy world entangled in its marriages, the heaped-up treasures of the rich, the straitened penury of contrasted labor, the devilish craft of disbelief grown bold in license, the spirit of anarchy, the forebodings of statesmen, the recklessness of the masses, the unusual efforts of nature, the bustle of armed men, the

rumors of coming wars, the activity of knowledge, the speed of running to and fro, the multiplying of false Messiahs, the spread of pernicious doctrines, the uncertainties of legislation, the laxity of justice, the shortsightedness of clemency, the weakness of business probity, the greed of power, the falling away of many and the instability of all. And finally the shaking of the powers of nature; famines, cyclones, earthquakes, upset seasons, terrible and unknown diseases, and outrageous wickedness due to excess, insanity, and a general breaking down of every "tone" that binds men by morality, or fear, religion or the law. Surely the most cursory survey of the present situation is ominous to all who have retained their judgment, and can season it with wisdom based upon the teachings of the past.

But what shall we say as to the outlook when viewed from the standpoint of Divine prophecy fulfilled to date unto its very letter, we being chronologically at the closing decade of the age? There is but one conclusion—that the finger of God which has written hitherto between the lines of human history will stand forth soon and write its final sentence on the walls of Heaven!

IN MEDIAS RES.

Let us now move *per saltum* to the day in which we live—a day of such intense excitement upon every side, and one of such manifest inter-

est in the human problem, that we arrogate no powers of prophecy unto ourselves if we enter the lists and attempt to solve the Eastern Question from a few plain *Military* premises.

For Europe and Asia, at least, the solution involves the ultimate supremacy of some one power or people, and the query is, How does the balance swing, towards the Slav or Saxon? For it is generally conceded that the matter must be settled with the Century now waning, and that the two ultimate champions who must join in arms are manifestly Russia and Great Britain. The one possesses India, and the other has for centuries been preparing to wrest the prize of empire from its Saxon setting.

The topic is not only interesting to us because it is the coming one upon the European Arena but primarily because one of its contestants is a fraternal nation, and one whose *destiny* concerns us intimately, whether we care about the romance and philosophy of our common origin or not.

To state "the Eastern question" in its simplest form is to ask: Who shall control the destiny of Asia? or, since the one involves the other, Who is to be the final arbiter in the destiny of the entire Eastern Hemisphere?

It was in this light that both Peter the Great and Napoleon viewed it. But to put the question as broadly as possible, it may be couched in

etter terms as follows: Who, among the nations, shall be ultimately dominant—that is, “possess the earth,” even as it was promised unto Israel of Old? For to rule the majority in morals, language, law, religion, finance, trade, and commerce is certainly, at length, to be universally supreme in terrestrial affairs.

It is the consensus of the human race that this grave question is to be settled, *must* be settled, before the records of even the present waning century have gone down into History—that is, within the current decade.

It is a question which possesses all the breadth attributed to it, and as such it manifestly concerns each American citizen quite as much as it does Victoria or the Czar of Russia.

To the most casual observer it is patent that Russia and Great Britain, the latter as the representative of the Anglo-Saxon race, the former as the Slavonic champion of hordes of peoples, are to be the principal parties to the modern and probably final solution of this vexing controversy.

England has the vantage ground, as she is at present in possession of India—the prize of empire; Russia has the prestige of vast military strength and an hitherto unprecedented progress toward the attainment of her ambition. Each nation is a giant, and their coming duel bids fair to shake the world to its foundations.

Their *origines* date from the remotest past.

In different senses both of them have been "terrible from their beginnings and hitherto," and, if we rightly trace their ancestry, the one is *Israel Redivivus*, and the other, "Gog," its great arch-enemy, reserved against the final battle of the latter days.

Surely, in the lull that now preludes the mortal combat of such ancient rivals, we can scarcely do better than devote some closing moments to the closer study of a topic which involves so much.

THE PRIZE OF EMPIRE.

Ever since the dawn of history India has been the "objective point" aimed at by all who have sought to conquer the world, stamp their impress upon its revenues and entail its government upon their posterity forever. Sargon, Cyrus, Alexander, the Cæsars, Peter and Napoleon, to say nothing of those great captains of purely Asiatic fame who have knocked at the gates of the Mogul, have recognized the strategic importance of this land of wealth. Its gift is "resource" inexhaustible, which all have seen to be the *sineu* of exhaustless strength.

No matter how acquired, the British Lion has his paw upon this eastern prize, but ere it is secure he must endure the deadly hug of the great Northern Bear.

Since, then, in these our latter days, the jewel of universal empire is again to be so desperately

driven for amid the din of arms, and as a final matter of Race dominance, it certainly behooves us who are of fraternal blood with one of the contestants to concern ourselves with the chances of the issue.

SPECIAL TREATMENT NECESSARY.

It is a military question of paramount importance, an historical one of deep philosophy and one whose romance may well fascinate the interest.

In the whole range of military study we can name no topic that has received more attention than the so-called Anglo-Russian dispute, nor is there another which has become thereby so hopelessly confused. And yet it is a subject which admits of a most concise and graphic statement.

In our examination of so trite a theme from its modern point of view, we shall therefore adhere to an original treatment and avoid all former pioneers. We shall approach it *de novo*, for we are convinced that in this way only shall we have the patience, or our readers' time, for such a task.

We shall therefore ask all who are willing to accompany us still further, to dismiss, for the present at least, all former theories upon the subject, and forgetting all of the late confusing details of mere temporary European diplomacy,

come with us, accompanied simply by the principles of common sense and of experience, as formulated by the philosophy of history.

A HUMAN GLACIER.

So certain as history repeats itself, may we rest assured that the general laws which have always governed the "migration of races," will regulate and dominate the Slavonic one when it becomes ripe for its final movement in these modern days. It matters not how much this movement may assist itself by a resort to civilized facilities, they cannot *direct* it, nor control it, for it is master and is ruled itself by laws as fixed as is the solar system.

Now it is at the centre of population that the inertia of a movement resides, and both Peter the Great and Napoleon the Great foresaw that in due time another human flood would start down in overwhelming torrents, from the northern steppes towards the pleasant southern climes. The question, therefore, resolves itself down to the finding of that centre and the determination of its natural line of gravity.

THE RUSSIAN EMPIRE.

As we glance across the complete map of the vast Russian empire it is statistically noticeable that the density of its population steadily increases from east to west, from Kamtschatka to

Lapland, until in Russia proper we find at least one-half collected. Another heavy fractional part, perhaps about a third of it, is in the Ural, Aral and the Caspian regions. *Its meridional axis trends southward through the Caucasus!*

When such a population rises in arms, and moves by its own weight, followed by the hordes which come in to hold what military acquisition gains for them, it will tend, of its own gravity, to follow the most direct lines—*they lead toward Palestine!*

THE SIBERIAN SECRET.

Mind reading has now been demonstrated to be simply a keen preception of “muscular intention,” for Montague and others have thus solved Bishop’s long mysterious powers. Now the Russian mind has been set for centuries upon breaking out towards the south, and its huge body, stretched along the radial lines which concentrate upon the Caucasus, can be readily “*felt*” to tend thither, and beyond, with no uncertain latency.

There is also a powerful religious *avoirdufois* in this leaning towards the Holy Land, and it is constantly fostered by the Greek Church, which is the power behind the Czar. The Crusades failed to settle the controversy between the East and West, and the chief ambition of the Russian Church is to recover the holy places from the

infidel, and plant the throne of the Czar above the very sepulchre. If this can be accomplished, the destiny of Russia is secure, and all Asia will be ultimately rallied beneath the Patriarchal crook.

It is, therefore, towards the Gate of the Caucasus, that we must cast our glance, if we wish to catch the first warnings of the movement, for which the Slavie mind has been so long maturing. It is bold project, and will be powerfully backed when once begun in earnest.

A PLACE OF ARMS.

The importance of the Caucasus in all future considerations of the Eastern Question cannot be over-estimated. It is the veritable Russian "place of arms." Its forts and depots, camps and ports, roads and railroads, and its natural military resources, are not only of the utmost strategical value, but are already prized at their full worth by the great power which is about to make its final and decisive effort for universal supremacy.

Viewing "All Russia" as an army disposed for an advance southwards, it is thus seen to be heavily reinforced at its right-center, with its left and right wings somewhat refused. At Odessa, upon the extreme right, there is a passive demonstration always in progress, since this is the chief base of operations against Constantinople, or

Europe, while at Merv there is an active demonstration upon foot, which is perpetually threatening Herat, or Asia. At times the balance of agitation swings from east to west as at the present moment, then back again, but never does Russia suffer the pendulum to come to rest upon the centre of the arc, nor will she, *until ready to detach it and give gravity its chance to act in an unexpected manner!*

THE TRANS-CAUCASUS.

But let us take a nearer and more careful reconnaissance of this central position. The Trans-Caucasus, or Armenian possessions, formerly known as Georgia, shut in between two seas, and two ranges of mountains, forms as it were a secure *pete de pont* well advanced beyond the general line of dispute, and into it, ready for *debouchement*, the pitched forces of Russia are quietly massing.

It is noticeable that into this important region, one seventh of the infantry, and one twenty-fifth of the entire cavalry and artillery of the empire, are now concentrated, and kept upon a constant war footing. Here, too, is stored the great bulk of the munitions of war, ready for transportation east, west, or *south!*

By constantly fomenting the uneasiness either of Europe or Asia, at the extremities of her position, Russia has adroitly withdrawn attention

from her powerful central piece of arms, and now, whatever may be her intentions east or west, she is too secure to fear disturbance at the point most vital to all her deeply laid and ambitious plans.

THE HEAD OF THE BEAR.

Lying midway between Merv and Odessa, where we would locate the widely extended paws of the Russian monster, we shall term this Trans-Caucasus region the Head of the Bear, and cannot but view it as the main point of interest in all its future movements. Its prominent southern feature is Mount Ararat, at whose base the Anti-Taurus mountains fade away, and through which the Euphrates breaks suggestively towards Palestine, while around its Eastern slopes the river Tigris flows into the open country, familiar to the tread of the armies of Babylon, Persia, Greece and Rome—the Universal Empires of the Past!

Who shall say that following the floods of some near spring, the Russian overflow shall not seek warmer lands, through these same passes, confident that if *they* are gained—gates that are guarded now so poorly!—all other lands which Muscovites desire must also ultimately fall to them.

AN ARROW AIMED.

The Cossack bow is fully drawn, its arrow is in place.* The tug is felt intensely both in Europe and Asia. But the shaft will not strike east or west. It is true that the bow when once released will react heavily both at Odessa and Merv, but the bolt will speed towards a city far more noted, and in its flight will clear more famous mountains—those of Libanus!

Our geography is not at all contorted. Its distances are correct, the frontier is truthful, and we believe the sketch gives a concise and graphic realization of the “Russian idea” as it was formulated, at least secretly, in such minds as those of Skobelef, and of those who have succeeded him.

In this connection it will be well to remember that the Crimean war arose out of disputes originated by Russian interferences in the city of Jerusalem, and that to-day the Russian quarter, lying without the limits of that city actually commands it in a military sense—a sense which is deeply significant in view of what we have thus briefly shown to be the *resultant* of the Russian disposition of forces.

* See page 2.

THE GROWTH OF RUSSIA.

The strictly modern phase of the Eastern Question dates from the day of Ivan IV., 1553. He was the first Czar of all the Russias. Its history since then has been one of steady encroachment upon the part of the Northern Bear. It has been aggressive even when unheralded by din of arms. "*Nulla vestigia retrorsum*"* has been the unbroken policy of this Siberian torrent, as wave on wave it has overflowed land after land, and incorporated them into an Empire, which is one thousand times larger to-day than when it took its modern rise in "little Russia."

Russia is determined to find a southern exit for her commerce, nor, judging her from the principles which alone have seemed to actuate the councils of all purely human statecraft, can any power on earth criticise her aspirations, nor doubt her plain intentions. She is still looking for "the key to her house," and in her movements in the Pamir Plateau has already occupied "The Roof of the World," as the natives call that extensive table land of Central Asia. All events have trended steadily towards the consummation of her scheme, and if her past be human prophecy, her future is a fact assured, for the key when found, will fit not only the "Pass

* "Not a step backward."

of Israel" but the narrow passages of the Euphrates." (4 Esdras XIII. 43.)

Self-made, and therefore self-reliant, tireless in her progress towards what she believes to be her certain destiny, patient without parallel, though old among the nations she believes herself quite young, and so with centuries of growth behind her and before, she pursues her policy with steps of deepest calculation, for she thinks she can afford to wait, and also fancies she has waited long enough!

THE ESSENTIAL UNITY OF RUSSIA.

We need not review her history, nor need we draw a picture of her polity and preparation. Still less is it necessary to lift the veil from her political institutions, and let in upon them the glare from out a land of freedom. They are peculiar and unique. However they are said to suit the Slavonic mind.

But it would be unjust to say that Russia has done naught to merit her present greatness. She has united in one body politic an hundred peoples, and has so bettered their absolute condition that they lend to her the same servile allegiance that was accorded to those ancient conquerors, who swept in turn their armies over all the earth. To the peasant, be he Rosh, Muscovite, or Tobolskan, Siberian or Cossack, the Czar is Father, Emperor and Pope, and as the peasant is in

reality all Russia — thus all Russia is the Czar.

“*L'Etat c'est moi*,” or, in the pointed phraseology of Holy Writ, he is at once both “Gog, and the Land of Magog.”

Indeed, words can hardly convey to sons of liberty the true character and animus of this allegiance. It is blind, complete, abject. But it is a devotion founded upon fear, not love; upon ignorance, not knowledge; on slavery, not freedom; and on semi-barbarism, not on civilization.

Can such an empire ride on, as such, to universal dominion? Not if it is true that Providence rules over the affairs of men. Not if the pen of prophecy spoke truth inspired. (Ezek. XXXVIII., XXXIX.)

AN INEVITABLE CRISIS.

All the causes which led to the French revolution exist to-day in Russia. Nor in view of the state of its upper classes, honey-combed with intrigue, conspiracy, nihilism and corruption, can we doubt there lacks more than an occasion to awaken such an one as Europe never saw. Anarchy is latent there, but sleeps with eyes already open.

In a sense this is fully realized by both Patriarch and Czar, and while each is specially concerned in devising means, if not to stem, at least

to guide the storm and ride it safely, both have found their interests common, and the object to be aimed at, one. The people must be occupied with war, and war must occupy the Holy Land.*

The frenzy of a nation, crazed, as France was an hundred years ago, by former centuries of untold oppression and darkness, but more sharply contrasted against the modern sunlight of real progress, awaits but for a leader like to Napoleon, or to Skobelev, to be hurled into one of those periodical deluges of races from the North, which from time to time have inundated Europe. The flood is inevitable; already do the

* In an editorial accompanying the article the editors of *Frank Leslie's Weekly* speak as follows of the *religious* aspect of the case.

"A contribution on the Eastern Question, written by Lieutenant Totten, Professor of Military Science and Tactics, Yale University, and elsewhere published in these pages, will attract attention. That the Russian pulse is throbbing in the way Professor Totten puts the case is interestingly confirmed by the following, the which is also of deep significance in the religious aspect of the subject—for it is absurd to suppose that the nations of the *East* will join in arms without Crook, Cross, and Crescent being prominent factors in the struggle. According to the *Vienna Tagblatt*:

"The Czar's highest aim is to be crowned Emperor of Asia on the site of the Holy Sepulchre at Jerusalem. Every step toward Constantinople is a stride toward Jerusalem. It is of great significance that the Emperor Alexander III. confides much more upon the power of religious enthusiasm than either of his predecessors did. He wishes to procure a more official and ostentatious consecration of his religious authority, and to have his position emphasized as the supreme protector of the Eastern churches and the orthodox faith, and so rally all the Greek-Oriental churches and peoples around the person and the office of the Czar as the Constantine and Justinian of the modern world. The bold project has been long in preparation, is never lost sight of in any diplomatic movement, and no sacrifice of money is thought too great to secure this end. Numbers of settlements of Eastern monks, of apparently harmless and unpretending character, have been and are being founded, and Russia finds the money for the purchase of the land."

Russian barriers begin to yield, and the questions which concern the rest of men are—Have the Romanoffs delayed too long? And are there other barriers able to withstand the storm?

GREAT BRITAIN VERSUS RUSSIA.

The actual condition of Russia, financially, politically, socially, and from the religious point of view, is a standing contrast to that of England, whom all must recognize as her eventual opponent. For towards each other these two empires are gravitating with planetary force.

Each is intent on keeping its own orbit as the only means of self-protection—but these orbits interfere! Professor Williams, viewing the “inevitable approach” of Russia toward India, remarks: “Nothing can prevent Afghanistan and Persia from tumbling to pieces between the advancing forces of these two gigantic empires.”

When this crumbling is accomplished the Lion and the Bear will stand face to face.

In his “Armies of Asia and Europe,” the late Gen. Upton, contrasting China and India, employs words which so aptly fit the present occasion, of comparison between Russian methods of conquest and those of England in India and elsewhere, that I shall employ them for this latter purpose:

“In the language of one the word ‘liberty’ is unknown, in the other the rights of the people are protected by a firm and impartial despotism.

On the one rulers may seize the property and lay their hands on the necks of their subjects, almost with impunity: in the other sacredness of person is secure. In Russia, men without trial languish in prison, cruel and unusual punishments, injustice, bribery and corruption prevail. In India, English law secures speedy trial, and protects life and property. In India, schools, churches, railroads, steamboats, telegraphs and just laws are giving new life and energy to the people."

So, too, in Russia some of these improvements obtain, but their end is military only, and looks alone to Russian aggrandizement.

"With such weighty contrasts, no stranger free from national prejudice can visit India without rejoicing that England controls the destinies of two hundred millions of people. Neither can he observe the great institutions which she has founded for their moral and physical amelioration, without hoping she may continue her sway until she has made them worthy to become a free and enlightened people."

In view of such a contrast we may devoutly hope that overruling Providence, which holds the balances of greatest good unto the greatest number and foresees the end from its beginning, will avert the growing danger of the world's return to despotism under universal Russian rule.

A MODERN PREDICTION.

As a pointed sample of the weighty evidence which some of the ablest military spirits of our day have blindly lent and still accord to the increasing possibility that future Eastern events will follow closely in these lines, so unerringly laid out for them by the Hebrew prophetic statesmen of the days which marked the birth of empires, let me quote General Upton's conclusion on the "Invasion of India," as mapped out in the same report. Referring to a possible diversion of Turkey eastward upon Persia, he says:

"This may not be accomplished in one or a dozen campaigns, but supported and encouraged by Russia, repeated invasions may involve the Indian government in such expenditures as to induce it, in deference to an opinion already existing in England, to abandon India to her fate. But without dwelling on the probability of Turkish aggrandizement, it is possible that the fate of India may be settled nearer at home.

"Constantly increasing by her eastern policy the deadly feeling of hostility which already exists in Russia against her, the moment the former occupies Constantinople, England must seize upon Egypt. Once secure in Constantinople the fleets of England can no longer oppose the designs of Russia. Converting the Black Sea

to an inland lake, thus insuring her communications, a railroad from Trebizonde across to the valley of the Euphrates, and thence to Damascus, will place Russia on the flank of England's line of communications. *Thus brought face to face, it is not impossible that these two great powers may change the face Asia on the famous plain of Esdrælon.*"

It is but a decade and a half since these words were penned, and to-day England holds Egypt, and Russia is nearer to her gate than ever, and is better-prepared to seize it!

She is the foremost military power on earth. incomparable in cavalry, preponderating in artillery, and with an endless infantry that works steadily towards the brunt with bayonets never unfixed;" "square" on her own, and "perpendicular" upon England's line; quietly maturing her plans behind the Caucasus, nor emerging thence save to steel-rail every line that may possibly be one of "operation;" so able henceforth to count her plans matured that she measures them by months instead of by the scale of Peter's Will, she has announced "autumn manœuvres" upon a scale unprecedented for the coming fall—the while, in Western Europe, a Prince, whose government has just lost its "Governor," is yielding, to no purpose, to republicanism, and, in the midst of armed men is crying "Peace, peace," when all the world knows well

there is to be none till the coming cyclone has swept on.

Our extract from General Upton's "Invasion of India" was blind evidence, and written in absolute ignorance of even the theory of England's identity of Ten Tribed Israel. The writer knows this, for during the last year of General Upton's life he served at the same post, and in the regiment which he commanded, and was in almost daily intercourse with him. We often talked the matter over, and the General was won over to their study in such a spirit as to give evidence that they had his credence, for they but confirmed and gave new substance to his earlier conclusions.

Aye! General Upton's surmise was correct! In the natural course of modern events it is almost certain, that on Samaria's often battled plains, a final struggle between England and Russia — between "Israel" and "Gog" — will close forever all human warfare, even as of old it was predicted! and burn the lines of Empire into the planet in a way to startle even the most sanguine "Irredentist."*

MAN PROPOSES, GOD DISPOSES.

There is no people upon earth that have been

* A seeker for the "ancient landmarks," and an advocate that each nation recover its own.

ereft of territory who do not cling tenaciously to the hope of recovering every inch of it at length; and the cecity of men is phenomenal in that they do not comprehend that, in spite of every probability to the contrary, the descendants of the ancient Hebrews have a fundamental claim upon *their* land of lofty origin, and that in some form or other they will be represented at Jezreel."

In connection, therefore, with "Israel" and "Gog," already standing face to face in the brief but intent moments which now precede the final settlement of "the Eastern Question," it is a remarkable outcome of the methods of Divine Providence that "Judah" herself is also brought into the controversy!

The attitude of Russia towards the "Jews" has suddenly become the topic of the day! This is a proof, were all other "signs" missing, that the "set time" has come, when God will put His hand "the *second time*" to restore the Captivity of His People—of *all* His People.

As a party to the settlement, "Judah" is by no means to be left out—in fact, she is the principal actor, or at least factor, in the question; and, no matter how the solution operates, for human foresight is at best obtuse, the Pharaonic oppression now on foot in northern quarters will be sure to eventuate in a decisive manner.

THE PRESENT OUTLOOK.

In what a drama are we actors! Even we Americans! For we are all involved in Anglo-Saxon destiny, particularly if that destiny be Israel's, and we Manasseh's mighty separated People!

The world was never armed before as now it stands equipped. Its foremost journals discuss the gigantic struggle which impends, in leaders written in an hundred tongues, each day. This topic is never latent. It is the theme of all European diplomacy. The whole earth is intent, and dreads the tocsin that shall sound the declaration of this coming conflict.

Shall we renumerate the resources of the Anglo-Saxon tribes? The statistical atlases of earth scarcely compass them!

Shall we point out their situation for the struggle? They belt the earth with a zodiac of colonies that have grown into great nations undisturbed, even as the dying Moses promised. For he said, that Jacob should be the measuring rod of God's inheritance, and that according to the number of the children of Israel had God set the boundaries of all other people!

Shall we point out what is now about to come to pass and solve the Eastern Question?

How the conflict will begin, its occasion, its world-wide complications, and its time, no man

can tell. But these are minor incidents, and will shape themselves under the fly-wheels of progress. The storm itself already casts its gloom about the earth; the clouds are mantled with dismay, and mutter loud and louder as they near.

Europe is at the dawn of universal prosperity that will elevate humanity, *or she is on the verge of an eternal night.*

Thank God there is another point of view, and whether men's eyes are open to it or not the scene before them will remain and all its actors fill their parts. The Hero of the drama is the Saxon Race, and the Saxon Race is Israel reincarnated! *

SUMMARY.

In Studies Nos. Three, Four and Five we have traced "Israel" down the stream of time and found her mighty in the latter days. Not a jot nor a tittle of the promises have failed. The mills have ground her slowly, but not a kernel has fallen to the earth.

* We mean, of course, the Hero, only as among the *human* actors. God acts by means of agents, and the Saxon Race has not been reared without a purpose. The great act—the climax to the entire drama—the capstone of the mountain that falls upon the "*Image of Empire*," is the advent of the Lord himself; and it is within the full purview of this that we discuss the human phases of the end.

Scattered among all peoples, she has still been garnered in a place apart. Lost amid the mountains, she is found among the isles. Forgetful of Jehovah in the land of promise, she has remembered him in exile. She is no longer "not my people," but is chief among the "Sons of God."

Dead to the old covenant, she is born into the new. Lost to Jacob, she is gained to Isaac. Sold into Egypt in poverty, she has become as Joseph among the nations. She has inherited the universal "Birthright," and like the prodigal son, bethinks herself at length of Palestine and home.

She no longer stammers at uncouth vocabularies, but teaches all the nations of the earth her laws, her customs, her scriptures and her story in the Saxon tongue. She has occupied the desolate places of the earth, has proclaimed "freedom" to humanity, and is chief among the people. Her two great halves are blessed as Ephraim and as Manasseh, for her prosperity is now a proverb.

Her children call her blessed and are themselves the "Stone men of the Stone Kingdom," and her ruler wields the sceptre of David, seated upon the "Stone of Empire." The "daughter of her exile" has become a great people, and is as Jonathan to David, a friend and brother. "The Lion of the Tribe of Judah, the Unicorn of Israel, and the Motto of Benjamin" float above

he one, the "Olive Branch of Joseph," and his 'coat of many colors,' o'er the other, and over both the cross of Christ proclaims their union, and their hope of victory.

Their mission is "good-will to all mankind." They have preached this in the day of trouble, they must now assure it through the days of peace. For it is within their power to hasten on the "universal day" when wars shall be no more. They have one labor yet before them, dread and terrible beyond all others that have gone before, for they must demonstrate in arms against the world their right unto its sceptre. The day of "Jacob's trouble" is upon them, and they must meet Goliath, who already casts defiance in their teeth.

But in spite of all this relative greatness, and the task before them, they are still unworthy to assume the task, for with this very greatness their own iniquity is greater by the contrast. They have forgotten Isaac, and the greater anti-type, for certainly as a Race the dominance that we enjoy, if we be Israel indeed, is God's own gift and not at all bestowed by merit—for the oath's sake only to our father Abraham is all this grandeur what it is. There are trials of fire, and a school of dread discipline before us, which we *have* merited and must pass through before we are fitted for the final act in the human part of our destiny.

What, however, is the natural programme for the future?

THE COMING CRUSADE.

The colonies of Israel that belt the world, and hang upon its utmost rim, must pass and repass through its chief gate, in their commercial intercourse along the highways of the nations. *The future lines of Commerce must be central, and will pass through Palestine!*

We no longer have the time, even in these rapid days of modern transit, to skirt along the chords of earth, and hug to its circumference.

We must recolonize "the Central land," whence we were hewn, for Anglo-Saxons have never given tribute unto Czar or Cæsar, and will brook no publican collecting taxes at the gate of universal commerce!

It is to this end that they have been reared and taught the lessons of the northern wilderness. It is to this end that their leaders have been skilled in all the knowledge of the modern Egypt. For it was the better to prepare them for the struggles and rewards of this, their great and final home coming, that their task was made so hard.

This is the Philosophy of History!

This is the Destiny of those who speak the English tongue and girdle the globe with Saxon empires.

This, too, was the *secret* of the Secret of History, and is the Outcome of the Renewal of History in the West—for all of them are means towards the end in view from the beginning, even the Hope of History, which is to be the restitution of all things!

There can be no doubt as to the issue! In upon the central land, from every side, the coming crusade is to crush! Jerusalem, again, will see the standards of every tribe afloat upon its walls, and side by side with David's Royal Blazon, and the Bull of Ephraim, the independent, many-colored banner of the eldest son of Joseph, too, will greet the breeze. Nor will the ensign of the Son of Man be missing in that grand array.

But the latter, with the hosts that follow it, are reinforcements from another sphere!

These are the four living creatures from the four quarters of the earth, the Lion, the Bull, the Eagle, and the Man, which appeared out of the whirlwind, and the cloud and the fire unfolding itself, unto Ezekiel in his vision of the end!

With the weight of mountains falling inward, from the very height of Israel, is the image of effete politics to be ground to powder beneath the little Saxon empire now grown mighty over all the earth.

The storm must come, for so it is predicted, and it gathers as by natural causes; aye, is even

close at hand! And there are those who, blind in spite of even plainer prophecies, will be found wild enough to try and stem it in that day of wrath. The powers of evil will essay one final human effort, and their champion is ready for the dread ordeal.

PETER AND EZEKIEL.

We shall not attempt to realize the picture of the struggle inwards, each upon its own radius, of Israel's tribes. It will be full in the face of all the interior nations that have ever formed a part of the Gentile Image of Empire, martialled by Russia, and is best left in imagination's latent colors. We would refer, however, such as wish a more explicit statement of Russia's bold designs, to the now famous will of Peter the Great, said to have been found among the state papers of Catherine.

By whomsoever it was penned, there was never written a more perfect scheme of human conquest. Had Peter, Napoleon and Apolyon himself been seated in Satanic council, it could not have been devised more craftily. It is consummate in its scope; it has been persistently followed down to its closing paragraphs, and the day is quite at hand for Alexander's endeavor to incorporate them also into history. They prophesy, if not events, at least attempts.

A scheme so comprehensive, and so wicked, could only have been anticipated and met, and can only now be overcome by the scheme Divine that we have briefly sketched, and it is Isaac's mission, in his Saxon seed, to realize its overthrow.

That which is coming is called in the Prophets: "The Controversy of Zion." If of this one wishes to gain closer insight, and a concise prediction of what shall be the trend, and manner of the issue out of these events, which are still future, let him read the four most political chapters in the Bible, Ezekiel's xxxvi, xxxvii, xxxviii, and xxxix. They have hitherto been strangely, (*designedly?*) left out of the yearly scriptural curriculum of chapters, read in the Greek, and Anglican, and Jewish churches. They have been hidden as it were, few find them, for but few in these days heed the prophets.

They are the Proclamation unto *Israel Redivivus*, and the clarion notes of God's defiance unto "Gog—the land of Magog, the prince of Rosh, Mesheck and Tobolsk!" They speak in no uncertain tones to Anglo-Saxons, and also to those who, never turning backward since the days of Peter the Great, have moved steadily on towards the Promised Land, as if it were to them "the promises" pertained! They tell us that the Russian hosts, and those of the nations, her fellows, will reach that land, but only there to

find an everlasting grave—even utter destruction in the Valley of the Strangers!

THE PRESENT MILITARY ASPECT!

Robert H. Labberton, in his “New Historical Atlas and General History,” thus sums up the condition of affairs in the *far* east, as between Russia and England. After briefly detailing the history of the Indian Empire, referring to Afghanistan, he says: “Thus England succeeded to the inheritance of the Great Moghuls, who, however, held, in addition to India, Afghanistan as a province of their empire. For they never lost sight of the fact that the master of the upper plateau of Afghanistan, commanding access from the passes of the north, is in fact the master of India, and that owing to the great number of passes the point of attack is always uncertain.

“They knew also that it never had been found possible to arrest the progress of the invader before he crossed the Indus, and that if the Indus was crossed, and India had to fight the battle on her own plains, it inevitably lost it. If England wants to keep her Anglo-Indian empire, she ought to pursue the same policy as the Moghuls—to take possession of Afghanistan, the true northwestern gate of India, of which the key is Herat.”

The Russian railroads are now far beyond Sarakh, and hundreds of miles beyond Merv,

with their southern terminus within 130 miles of Herat! But the territory claimed by Russia runs to within thirty miles of this key! In the meantime Persia, already deeply in Russian debt, and colored by Slavie influence, has become a dangerous negative element in the problem. The position of Russia is thus most advantageous for a demonstration against Herat.

But it is an open question *where she will strike the decisive blow*, and this is what lends such constant interest to the giant campaign she is conducting, for we must not forget that we are viewing the closing scenes of a struggle that has been going on for centuries. The great object of Peter I. was to obtain Russian ports in some other direction than the White Sea, perpetually blocked with ice.

This policy has been constantly followed by all of his successors, but its object has not yet been obtained. It is true that the Caspian and Black seas are now virtually Russian, but the guns of Constantinople prevent free egress from the latter, and the former is only an inland lake. However, to gain a truthful view of the question, as it now stands (1892), one must survey it not from Merv, nor Ardahan, nor yet from Odessa; *it must be studied from the palace of the Czar, from Rome and from Versailles, for these powers form a triple alliance which we may yet expect to work in discord.*

THE RUSSIAN BEAR.

Let us close the subject with an allegorical picture. The Russian empire stretches literally like a great Bear, all along the north quarters of the whole Eastern hemisphere. Facing south, this Siberian monster has now crawled up and over the Borean horizon, beneath which his huge body is largely still concealed, until with its left paw at Merv and its right at Odessa, its terrible head, visaged with the pent up cold and hunger of centuries, *rests upon Mount Ararat!* Its rolling eyes, gloating now east, now west, fall most naturally southwards, down the sloping trail marked centuries ago by Noah, and lead on towards the same Pleasant Land. The right paw is stirred, and Europe trembles, the left is moved, and Asia quakes! *What will the monster do?*

THE CHOICE OF GATES.

The mass of Russian trade and commerce tends towards Europe. Its direct gate is Constantinople. This has been her aim for ages. But from this she has been drawn back by the Berlin treaty, verily "a hook of six teeth." For the present she pretends to have relinquished her hope in that direction, although no one can tell to what new life the present conspiracy of difficulties in which she finds herself may now raise it.

In the meantime, checked "on paper" in the West, she has since maintained a strong demonstration, armed and active, towards the gates of Asia. She is tireless in enterprise! But in this temporary change of base and operation towards the East, she has been thrown into exactly the position in which we have pictured her. *Prone on all her might, she thus lies just where, having eyes, she cannot fail to see her way made clear!*

There is *another* gate, and *she is at it!* That between the Caspian and the Black seas—the *back gate*, so to speak—the gate of the Caucasus! She holds this gate, and well into Armenia, in undisputed control. Batoum and Trebizond, Tars and Ardahan, Baku, Erwan, Erzroom, and Tiflis, all are there, and thence backward, underneath her body, run her railroads to the heart of Russia! In the elder days, "Israel," driven thither by the Assyrian hosts, occupied this very region, and thence escaping from the Mede, went northwards through this identical gate, and named its fortress as she went.

What on earth is to prevent Russia from reversing this line of march, and descending on the Holy Places which she covets? All her lines of communication concentrate in Armenia, and hence it is that her armies may most advantageously *debouche!*

GRAND TACTICS.

Strategically this central gate is by far Russia's most important exit in the vast military game which she is playing. By massing her troops in Armenia they will be masked, and she herself will be at once upon a vantage ground, one better cannot be conceived. Such a demonstration, if made in full strength, would at once call "check!"

England would be forced to *divide* her strength into at least two armies, an Indian one, and one in Syria, Egypt, and a Constantinopolitan fleet, while Russia would, in all her power, be in between them all. Here is consummate opportunity, and Russia has been blindly suffered to improve its whole preliminary programme undisturbed. If in some future day she mobilizes towards the Trans-Caucasus, demonstrates strongly at Herat, and keeps everything in haste and preparation at Odessa, no human intellect will be able to divine her *real* intentions!

A feint in either direction would have to be desperately prepared for, and the decisive effort could be made as she herself, sole master of the situation, might at any time elect. Consider the lines that would lie equally open to her (her railroads to the borders of Afghanistan, her steamboats and transports in the Black sea towards the rear of Constantinople, and the

Valley of the Euphrates to her innumerable horsemen,) towards Palestine, the key to universal dominion!

We have sadly mistaken the teachings of a military education, and misconstrued the reading and study of years upon "the Eastern Question," if we are wrong in what, were we a Slav and had the Russian armies to direct, *we would at least attempt to do!*

And, on the other hand, as Anglo-Saxons we would hope to see this question discussed by England, and fought out by her, from Palestine as a base of operations, in every direction. This would be *D'Israeli* indeed, and a return to state, as well as ancient policy!

A constant Russian pressure will probably be kept up towards Asia. It is, in fact, being so kept up, as though it were the settled policy to move on India. But at every opportunity the uneasiness of Europe is excited, as at present in the Bulgarian embroglio, and the safety of the Bosphorus threatened.

In the meantime Armenian operations move towards completion, and excite no more anxiety than an emeute in Mexico. Great Britain seems to be as much asleep as we upon this side of Anglo-Saxondom are deaf to all advice that "eternal vigilance is the only price of liberty." When will the Conscript Fathers at each nation's capital, awaken to the world-wide issues that are

everywhere involved, and take every measure that makes safety sure?

SKOBELEFF AND DERBY.

But to return to the "Eastern Question," we will suppose that the Russian demonstration towards Afghanistan has fully developed itself. England, thus necessarily alarmed for India, will probably be forced to throw her bulk of strength in that direction. But still Russia will occupy interior lines! We do not believe she really contemplates throwing all her force upon the gates of Herat, and through them into India.

There are too vast difficulties even in the conduct of a successful campaign, so far away from an impoverished treasury. Hence we anticipate that the trend of circumstances will put an "occasion" into Russia's way, to throw her main strength into Palestine, and at the same time attempt to take Constantinople in reverse.

Though she may knock and enter at the Gates of Herat, to have them and to hold, the vital objective to the whole controversy is an exit for her exports far nearer to her heart and home, and the liberation of the Slavie populations of Europe, from the bonds of Islamism.

With Russia this can be made a Holy war, and all of Magog will, at such a call, respond to Gog the Czar! So, too, is it a sacred war unto the

Ameer, so to Turkey, so to "Israel," although the latter is too blind to realize its meaning.

In view of the unbroken policy of Russia, of her manifest need of an European exit for her growing commerce, and of the apparent opportunity she will have, according to all human calculations, to secure it, she will undoubtedly make this attempt, or disregard every military principle governing the chances of success, and falsify the unbroken policy of full three hundred years.* But one can only generalize upon so broad a problem.

Year by year it grows in import, and yearly nears its dread conclusion. The unexpected always happens. At the present, as we sit here writing these surmises as to the conclusion of the matter, we are once again startled into reattention by reports from regions near the right paw of the Bear. Two years ago the center of excitement was at the very opposite extreme!

But this is only *apropos* of how unsettled is the question, and how ripe for action. This new move on the checquer-board recalls the views of the late General Skobeleff, who, in a private letter to a friend in Moscow (1881), wrote what the *Novoe Vremya* produced: "To me the Central Asian Question is perfectly simple. If it does

* Since 1552 A. D.

not soon help us to take the Eastern Question earnestly in hand—that is, to take possession of the Bosphorus—then the game is not worth the candle.

“Our statesmen will see that Russia must have the Bosphorus to protect and develop her manufacturing centers and her commerce. Only when she has these straits can she repeat with Kosciusko ‘*Finis Poloniae.*’ A war for the Balkan peninsula without a formidable demonstration against India would be absurd, for us Central Asia is only of temporary importance.”

Lord Derby’s view was therefore right, and Skobelev’s summing up shows that he correctly estimated the gravity of the present times.

A PEOPLE SLOW OF HEART.

Educated as we are by the daily press, it is but natural to view “the Eastern Question” from its changing and secular standpoint only, and as the pulpit has in our days almost given up the exposition of the prophets, there seems but little chance for the true significance of events, so pregnant with the Romance and Philosophy of History, to awaken the religious sentiments of Saxon peoples. They are dormant; and faith flickers when the story of the Pentateuch is told.

The darkest hours are just before the dawn of day, and Israel’s present blindness will but make her sunrise the more dazzling. But there is a

emnant always in her borders, who discern with clearer understanding, and accept the truth when put before them, and for these it is a pleasure to relate consecutively the origin and destiny of Abram's race. Unto the rest we tell it simply as "witness," and as an earnest of the certain future, so that when all these things transpire they will remember and believe.

From the human standpoint only, the chances and opportunities weigh most heavily for Russia. Much too is man's perversity that we doubt not, while the issue is quiescent, the bulk of sympathy is with this self-made, self-reliant people. It is from modern doubt in God's direct concern in man's affairs, our doubt in sentiment, in prayer, in aspiration, and in almost everything but mammon and ourself, and from Egyptian stubbornness of heart, that man is able thus to live and move and have his being, in the greatest age of Miracles — of prophecy fulfilled and rapidly fulfilling, — and yet maintain a careless equanimity.

Glancing back over all that we have had passed in review before us, in the foregoing survey, we base our faith upon the certainty of that coming to pass, which was spoken of old by the prophetic statesmen of Our Race, for we firmly and sincerely believe in the absolute verity of the Anglo-Israelite Identity. *Russia will fail — terribly fail!* In due time she will descend, probably via the Euphrates to Aleppo, thence to Haman, and then

through the Valley of the Strangers to the Plains of Esdraelon. Dread battle-field for her, for there her mighty ones shall certainly perish, full in the eyes of all the nations of the earth.

HOW LONG.

And here we leave this endless topic, content to let the future write its final chapters. There is no misunderstood "Millerism" taught by what we have surveyed, nor do we wish to be understood as an agitator of "end of the world" theories; the "age" will end, God haste the day! "the world endureth forever." When these things come to pass we shall have just come into national manhood. We believe that the world will then be at the real threshold of its grand and golden beginning, rather than at this end.

The signs of the times are ripe for Israel's return, but ripe fruit may hang a while before it falls, and fruit when ripe and shaken may be gathered up and garnered for future use. There is indeed to be "a shaking of the Olive tree," and the writer most sincerely trusts that all to whom these words may come, may come in at the harvest and enjoy its fruits.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES II.

FEBRUARY, 1892.

No. 6.

EDITORIALS.

IT is absolutely futile to study the Prophecies before we have rectified History, nor can History be considered as rectified until it is squared to a true and reliable Chronology. Hence the importance of this work upon which we are engaged. In formulating the various tables found in these Studies, we have naturally been led to study Prophecy (most of which involves time elements and calculations) upon a new basis, and have been constrained to publish certain alarming (but to "*Christians*" *blessed*) conclusions. These are our own conclusions only—the results of our judgment. We have no credentials as a prophet, nor do we speak *ex cathedra*, yet in these premises no fair-minded student would be justified in holding his peace, and we certainly have been constrained to break the silence in the High Places of the Earth upon Advent matters. We do not care a fig for adverse criticism; we neither intend to retire, like Jonah, to a booth and

watch for the catastrophe, nor do we intend to bemoan our lot if God shall grant a respite in the premises.

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The End will come "*on time*" whether our judgment has been correct or not, and we intend to keep "occupied" until it does! Meanwhile, let it be distinctly noted that there are two scales involved in this matter—*First*:—The strict chronological sequence of the Solar years with their events, which no man can alter, *i. e.*, "Past time." Whether the Millennium commences to-day, to-morrow, in 1899, in 1923, or in 1956, or later, has nothing whatever to do with this part of our work. *Second*:—The Prophetical Scale. This is a *sliding* scale and it will be slid until we reach the correct dates from which to estimate its terminals. For good reasons* our own judgment has led us to select as the date from which to measure, the *earliest* one from which the "Times of the Gentiles" can be fairly estimated, to wit:—the accession of Nabopolassar (3377 A. M.) It will be a fortunate thing for those who wish the present state of affairs to continue, if the true date from whence to estimate be the accession of Nebuchadnezzar, 3398 A. M., or of his insanity, 3436 A. M., or even so late as his death, about 3443 A. M. But be this as it may, the failure of (what we have

* *Vide* Study Number Two.

ever avowed to be more than) our "judgment" as to the place whereat to apply the Prophetic Scale will no more invalidate the true Chronological Scale whereon we have demonstrated that Bible History is written, than the failure of Miller invalidated the historical dates from which he worked.

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But Miller did *not* fail, for the work that led up to him, and in which his own labors culminated, was strictly in fulfilment of prophecy. Chronologically it marked the precise beginning (itself a period) of the "*tarrying time*" (1828-99). Nor have we the shadow of a doubt but that the least that shall be ultimately accorded to our own labors will be that they shall have struck the hither edge of far more momentous times. And another thing is *sure*, to wit:—If so be, the events of the near future do not eventuate as we have been led to proclaim it is both possible and probable that they will, then to the so-called "Church" Advent matters will become even more distasteful than ever, and fewer and fewer will pay any heed to any warning whatsoever short of a fact which will make the possibility of any subsequent preparation *vain*.

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It may be such is indeed to be the final phasis of the trial of our faith, but we do not believe it. The

"true" Church will be ready to meet the Bridegroom whenever He comes, and the merely *so-called* "Church" is not so, and never will be, come He to-day, to-morrow, or at the end of eons hence.

Let, therefore the earnest readers of these Studies carefully distinguish between the Chronology which we present, (and whereon Biblical History becomes a straight sequence of recorded facts), and the Prophetic Studies founded on it. The former has at last vindicated the Scriptures as accurate writings, the latter is simply a legitimate effort to determine future time from the Books, and at least a warning that assures the "watchers" that the Coming One is nigh, aye "even at the Door!"



As many correspondents continue to write for copies of an article by the author which appeared two years ago, in *Frank Leslie's Illustrated Weekly* (April 12, 1890) under the title of "An Easter Query on the Eastern Question," and as that article has long been out of print, we take occasion to state that the closing Part (IV) of the present Study is in effect a reprint and revision thereof. Although it originally formed a part of these Studies, it was given to the press at that time and in advance of the rest because it was then recognized to be opportune. Subsequent events have demonstrated the correctness of our judgment, and the growing im-

importance of the Eastern Question, and of matters now before the world in Russian Quarters, make this republication in its proper place quite as opportune. The Jewish Civil Year 5651 A. M. has now gone into History, and has realized all that we were led to read between its Jehovetic and therefore Prophetic figures. Two other years of even greater moment are ahead of us, and are peculiarly significant in Judah, the year 5656 A. M. and 5660 A. M., each of which is also Jehovetic in a special sense, and about them cluster the fulfilments of many momentous prophecies.



As to the Origin and Destiny of Our Race, there is a broader and far more important question than any yet touched upon in these Studies, and it is one of direct and universal concern to every member of the Human Race, without reference to the family from which he springs! Upon the *origin* of Adam's race the Bible is quite as explicit as language can be—"And the Lord God formed man (out of) *the dust of the ground*, and breathed into his nostrils the breath of life, and man became a living soul"—not by any means an immortal one! at that time or even yet! Indeed, he was no sooner created than his Maker subjected his continuation as a creature to an explicit condition, and warned him that in the day he violated it, "dying he should die,"—*i. e.*, perforce simply cease to exist in any sense whatever.

Man incurred this penalty with his eyes wide open and without the least conception that the Infinite Mercy of God had any remedy in the background. As already pointed out in a former Study, *had no such remedy been forthcoming*, the successive generations of Adam's posterity would have been in quite as hopeless a state at death as are the other living creatures, and beasts of the field whom we denominate "the lower orders" of the animal kingdom! There is no possible escape from this plain deduction. It is the logic of theology and the theology of logic. Not only was there no threat of a Hell in addition to the loss of corporeal existence, but there could not have been the remotest conception as to a further and continued disembodied state after the threatened death had supervened!—Not even after Satan had enunciated the original *lie* as to our innate immortality—"Ye shall not surely (*i. e.* completely as well as inevitably) die," was the scope of its falsehood fully comprehended!

Whatever the original sin was, the consciences of Adam and Eve at once recognized their case as hopeless so soon as they had incurred the guilt of eating the forbidden fruit, and they hid themselves. *They were condemned to extinction!*

I mean this as literally as any materialist who ever wrote, and in exactly the same sense, total annihilation stared them in the face, *and had no Saviour volunteered to take the penalty upon Himself*, there literally would have been no hope whatever, and

when the breath left the body, existence would have absolutely ceased.

Moreover, in spite of whatever hope was held out to Adam as to the possibility of an ultimate *resurrection* of some of his posterity in view of a promised Mediator, there was certainly none held out even to him of any sort of an "intermediate" existence.—He could have had no doubt as to the immediate effect of his ultimate death. It would inevitably put him into the same condition as if "he had not been." "Dust thou art, and unto dust thou shalt return." There is no saving clause in this sentence. Adam's identity was not the breath that God breathed into him, but that image of himself which God formed of the dust of the ground, and it was a conscious identity only after it was inspired.

The thing formed was a "soul," but it was "a dead soul" until God breathed into it the breath of life—then only did it become "a living soul"—and so soon as that breath left it, Adam's identity was lost in a return to chaos.

There is one—"the King of Kings and Lord of Lords who only hath immortality," (1 Tim. vi. 15-16.) "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, *which was given us*, (who accepted it!) in Christ Jesus before the world began; but (*i. e., and*) is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light

through the Gospel." (2 Tim. i. 10.) As a possibility still conditional we are to "*seek*" for this immortality in a certain way, (Rom. ii. 7.) and it is only promised to any one at that time when He shall come again to raise of the dead them that are His. Then only shall this mortal, whether it be quick or dead, put on that immortality which all who ever died in the faith have looked for steadfastly, and so gone contentedly unto their rest.

Surely Daniel hath not yet stood in his lot, nor hath David ascended into any of the heavens. So Adam sleeps and Job awaits the final change. The dead are as though they had not been; they know nothing at all; all their thoughts have perished. To all the generations gone the night hath come wherein no man can work. O reader of the Scriptures, striving for the better land and searching for the truth, dost thou not see that in the grave no man can praise the Lord, and that no soul is or will be immortal until God awakes the sleepers and Himself puts in the sickle so carefully amid the tares and wheat that not one kernel of corn shall fall upon the earth!



The future commercial importance of the Land of Eternal Dispute, is a subject which our age of gigantic finance, and far-reaching enterprise, can fully comprehend. It is indeed a land of universal thoroughfare. It is surrounded by lines of communication, and, as terrestrially central, is the earth's great

commercial strategic point. The shortest lines of Anglo-Saxon intercourse pass through it and demand that it shall be opened for their use. That Russia also has her eye upon the land, can scarcely be doubted, although thus far it has been carefully kept out of diplomatic documents. That this was not latent to the foresight of D'Israeli, both his writings and his foreign policy declare. That its Sabbaths are nearly numbered, and its days of desolation wellnigh run out; that its present possessors are bankrupt, and that the Rothschilds, and the numerous Jewish colonization societies, hold bonds and mortgages upon it, are not state secrets. There is undoubtedly to be a crusade thither, and in days not distant, but whether it will be one of peace, with intellect, and art, and wealth, and enterprise, to reclaim it, to line its Joppas with warehouses, fill its Jerusalems with modern improvements, border its Jordans with farms, skirt its Euphrates with rails and steamboats, or whether it shall be accompanied with hurrying hosts, and fill the plains of Jezreel with the din of arms, the philosophy of facts alone must determine in their day—the Philosophy of the Scriptures views the matter thus, and thus only, and we recognize their authority. The Crisis first, and after that the Millennium!

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But we are not alone in these lugubrious prognostications. The *Weekly Times* of Toronto (July 16,

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His introduction closes as follows:

“But the *Philosophy* of Our History, its *raison d'être*, is beyond the compass of the broadest intellect unless the mind is aided by a true conception of the Origin and Destiny of “Israel.” For if Agnosticism is logically brought face to face with the *reductio ad absurdum*, then “Revelation” is, by the converse, rendered metaphysically necessary, and therefore proved. And finally, as upon this rectified foundation, two peoples—Israel of Old, and the modern Sons of Isaac—cannot both occupy the “Superlative,” and remain *distinct*, it follows that they must be *One*, and if so, we must bridge the “time of punishment and schooling” which divides their histories, and show that all the chapters of the scroll are in reality *consecutive*.”

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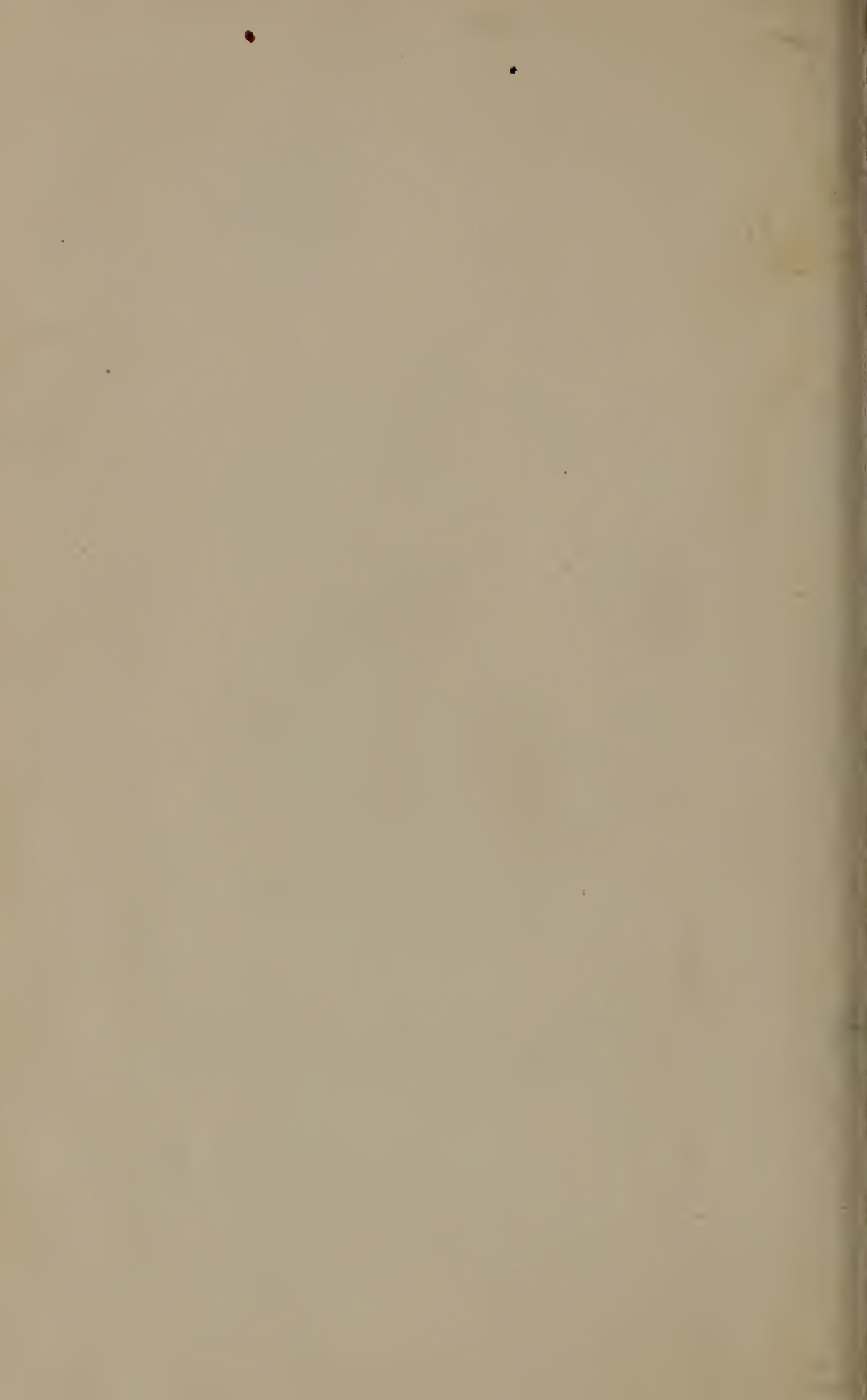
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