

OUR · RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.



Jer. XXXII. 11-15.



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THE KEY OF HISTORY.

FACTS OF COPPER.

"His arms and feet like in color to polished brass, (copper) and the voice of his words like the voice of a multitude."

Dan. x, 6; Rev. i, 15.

C. A. L. TOTTEN.

"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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—◆— "I, too, am of Arcadia." —◆—

THE KEY OF HISTORY.

SACRED AND SECULAR.

FACTS

OF COPPER.

THE TIMES AND SEASONS OF GRECIA,

TOGETHER WITH THE CHRONOLOGY OF THE MACCABEES; DULY COÖRDINATED WITH THE YEARS OF THE SELEUCIDÆ AND THE OLYMPIC STADIA; THE POST-EXILIC SABBATIC AND JUBILEE YEARS OF JUDAH; THE CONSULAR FASTES, THE JULIAN AND SECULAR YEARS OF ROME; AND HARMONIZING THE RECORDS BETWEEN ALEXANDER THE GREAT AND THE DAWN OF THE AUGUSTAN ERA.

BY

CHARLES A. L. TOTTEN.

"And when he had gone over those parts, and had given them much exhortation, he came into Greece."—Acts xx. 2.

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TO
MY KINSMEN,
THE THIRTEENTH TRIBE
OF ISRAEL,
“THE GREAT PEOPLE”
OF
MANASSEH,
A TYPE OF
“THE WHOLE HOUSE”
OF
ISRAEL,
THIS THIRTEENTH STUDY
IS DEDICATED.

“For copper I will bring gold, and for iron I will bring silver, and for wood copper, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.”*

Isa. lx. 17.

*“Brass” in the text, but “copper” in the original.

STUDY NO. 13.

OF

THE OUR RACE SERIES.



The Key of History.



TOTTEN.

“Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the copper for things of copper, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.”

I. Chron. xxix. 2.

STUDY NUMBER THIRTEEN.

THE KEY OF HISTORY.
FACTS OF COPPER.

THE TIMES AND SEASONS
OF
GRECIA.

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*“O that men would praise the Lord for his goodness,
and for his wonderful works to the children of men! For
he hath broken the gates of copper, and cut the bars of iron
in sunder.”*

Psa. cvii. 15, 16.

PREFACE.

Without exception all former Chronologists have wandered from the Thoroughfare in their efforts to traverse the period now before us. Their "bearings" have always failed "to come out even," and we doubt if any of those who have endeavored to thread their way behind them have accomplished the journey with that final satisfaction which a normal "bump of locality" demands. These would-be leaders have doubtless done the best they could, but they have rarely understood any of the ancient land-marks that so richly crowd its very by-ways, and have simply managed to get by "the year of confusion" without being able to escape its ever-lengthening shadow.

We do not assert this in any ungracious spirit, nor do we aim, in a mere mood of vanity, to laud our own results, which *do* harmonize the ancient authorities: There is a position that boasteth not, but is glad, and its chief pleasure arises from a conviction that its own earnings are a common desideratum, and that to give of them freely to all who will partake thereof is to strengthen them for yet better efforts in the common cause of God and our neighbor.

Now, in so far as we ourselves have succeeded, we owe that success to those very predecessors who have

failed, in that the burden of their disagreement did but incite our own determination, with God's help, to renew the effort, lest the blind forever fall into the pit. The whole library of Chronology is strewn with fragments that have not been gathered into baskets for the poor, and from its frugal meals even the rich have gone away hungry!

We invite the multitude to come yet once again, with the promise that, as God has blessed this feast, they shall be filled.

The *à quo*, or origin, of the Era of the Maccabees is the KEY OF HISTORY. It falls on *Saturday*, the 13th day of Adar, 3837 A.M., which year was a Sabbatic year on the Post-Exilic scale, and the 151st year of the Seleucidæ or "Era of the Greeks." Each one of these chronological *data* is a matter of explicit historical record made at the time, and whatsoever system of chronology harmonizes them all must, *ipso facto*, be correct! For as the dates thus *fixed* are necessarily tied to the Harmonized Scale of Time, and can be so tied, *correctly, at but one point of Time*, it follows, as a consequence, that the Calendar which comprehends them all can be none other than the true one. Now, that the year of Judas' great victory over Nicanor (163-2 B.C.) was a *Sabbatic* year, is recorded in I. Mac. vi. 49-53; that it was 151 of the Seleucidæ is recorded in I. Mac. vii. 1, and II. Mac. xiv. 4; that its 13th day of Adar was "Nicanor's Day," is seen from I. Mac. vii. 43-49, and II. Mac. xv. 36; and that it was the *Seventh* or Sabbath day of the week is recorded in II. Mac. xv. 1-4. Here then we have

the day of the *week* and *month* specified, and the *year* itself given not only on the Secular Era of the Seleucidæ, but on the Sacred Post-Exilic Scale of the Jews! These conditions are unique. The records have no parallel in History, sacred or profane, for there is no other date for which there are given the *year* on two distinct scales (151 Seleuc. and 43 Sabbatic), the *month* (Adar), the *day of the month* (13th), and the *day of the week* (the Sabbath). It should be manifest that these several conditions are all-sufficient to guide us infallibly to the proper date, and find, so to speak, the needle itself in the very Haystack of Time! Saturday, the 13th day of Adar, 3837 A.M. (see page 72, Study No. Ten), is the date in question, the Calendar for the year being I. (Table *a*) upon the ancient Hebrew Luni-Solar Cycle (see page 167, Study No. Ten), and the net of the True Chronology has caught it with as little difficulty as it has experienced in landing any of the other “great fishes” we have secured! For this result we render special thanks unto the God of Israel—than whom, indeed, there is none other God—and are nerved anew unto our task.

C. A. L. TOTTEN.

JULY 4TH, 1894.

“An helmet of copper upon his head, and he was armed with a coat of mail ; and the weight of the coat was five thousand shekels of copper. And he had greaves of copper upon his legs, and a target of copper between his shoulders.”*

I. Sam. xvii. 5, 6.

* “Brass” in the text, but “copper” in the original.

INTRODUCTION.

The modern Library of Ancient History is founded upon several errors which are so radical and far-reaching in their influence as to wholly vitiate its authority upon Chronological matters. We cannot qualify this statement in the least, and we attribute the very general disrepute into which the study of Chronological Prophecy has now fallen, to its literal truth.

Chief among its errors are these three:—

1st. The faulty emplacement of the Olympiads.

2d. The proleptic dating of Julius Cæsar's assassination.

3d. The misconstruction of the Post-Exilic Jubilee and Sabbatic Scale.

The first has been slipped down the scale of time a whole year too far this way throughout its entire length. The second has likewise been placed a year too late, whereby the regnal years of all the Cæsars are similarly displaced. The third has either been completely overlooked, or else been hung, without any deference to other essential conditions, by a single link, to whatever year individual writers were forced to select for Herod's capture of Jerusalem, by the duration they severally assumed for the Saviour's

Ministry, and by the dates they assigned to His Nativity and Passion.

In the train of these three principal errors, which pervade all the Standard Authorities and accepted Text-books on our shelves, there troop a host of minor ones, which are their offspring, and which multiply more rapidly even than the investigators, from the natural, although hopeless, efforts of the latter to straighten out the details of time, without disputing the premises themselves. For the more we examine the ancient authorities, upon whom presumably these premises were founded, the more we find they disagree with these very premises! and so, apace, confusion grows, or else investigation gives the problem up.

Into this confusion of misfits "private interpretation" has stalked, with a willful disregard of whatsoever in Biblical and Secular History resisted its own preconceived conclusions, and so the whole scheme of Time has been thrown out of joint. Under such circumstances it has not been possible to synchronize events that the original authorities have clearly joined together, and as a result History, already bereft of its limbs, is now in mortal jeopardy of its very life as a *Science*! Under such circumstances common-sense thinkers have found little profit in its study, and as a result have well nigh abandoned all hope of testing the accuracy of Prophecy by such a halting standard.

For of those who claim to speak with the authority of Inspiration we clearly have a right to demand an

absolute degree of accuracy; but to what end is this demand advanced if the measure itself is warped?

Of course, the novice, on his first approach to Clio's shrine, knows nothing of these errors; he comes to the records, supposing them to be correct; but when he measures Prophecy thereby, and encounters approximations only, or apology and disappointment, his sole escape from the dilemma is to abandon the field entirely. In the meantime, the very priests of the Historic Cult, although fully aware of the discrepancies in which their reckonings result, have failed to feel any due concern thereat, or to detect the cause.

And so anachronism has been handed down through generation after generation of disappointed seekers after light, by college after college of mere scribes and copyists, instead of the truth being set in due array by High Priests imbued with the zeal and ability of genuine reformers.

Not having attained to any self-evident truth in the premises, and hopeless perhaps of its possibility amid a confusion whose platform is so positively defended by those in authority, the mass of men have come to look upon History as a hopeless tangle, and upon Chronology as a skeleton whose bones are very dry; and so such History is, and such Chronology!

But History is not such an "indeterminate thing" as the common mind so naturally concludes from the virtual disagreement among its doctors, for though they are at one in accepting the same false premises,

they are at war in their explanations, and are all at sea in their conclusions. Upon the other hand, History is a very positive science, in that we distinctively know it cannot have had other than an orderly sequence upon some single right and only rigid Scale of Time.

And yet, born of one's early distrust of the Text-books, the conviction clings that the truth has been hopelessly lost, and that time is merely wasted in pursuing schemes that with mere variations span the same old discordant total to no purpose.

What then? Shall we add our own name to the discouraged list, and also abandon the field? Rather let us abandon the *impedimenta*, and revise the whole matter upon the premises demanded by the ancient and original authorities themselves. The need of a thorough revision, unconditioned by the three fundamental errors above alluded to, must be apparent, and is logically pursued with ample proof, *in loco*, in the following pages. The results are full of satisfaction and reward. The Standard Scale of Time (Study No. Ten) is a measure without peer. When rigidly applied it takes all the kinks out of Chronology, and infuses a positive pleasure into the task as it progresses. Having therefore forged the Key of History, let us try it in the Lock of Time and see if it will not yield its secrets without stint.

THE KEY OF HISTORY.

The Grecian
Belly of Copper.

3666-3672 A. M.; + 295 ; 3968-3974 A. M.

DANIEL vii. 6.

“And after thee shall arise another kingdom inferior to thee, and another third kingdom of copper which shall bear rule over all the earth.”

Dan. ii. 39.

THE TIMES OF THE GENTILES.

THE BELLY OF COPPER.

Here beginneth the Chronological History of the Grecian Empire. As already noted, in the Philosophy of History (Study No. Three, pages 24-25, 67-70) and elsewhere in these Studies, the Four Great Empires and the Fifth, *de facto*, began together, in so far as their roots are concerned, *circa* the time of "Israel's" captivity; but they come into *de jure* power successively as we progress along the Scale of Time. They run parallel and contemporary from the start, but take the helm one after the other, as ordained aforetime. It is also to be noted that like as they all existed ere as yet they severally and successively received the sceptre, so their roots remain subsequent to their individual loss thereof, and this in each case to the end.

Thus, in the case of Babylon, as specially typified under the symbol of a tree (Dan. iv. 10-17), the stump of his roots was left in the earth, banded with Copper (Greece) and Iron (Rome) long after the days of the Silver Age (Persia), even to the full end of the Seven Times (Dan. iv. 16); and so, too, we read of the "latter time" of Greece (Dan. viii. 23) long

after she had ceased to dominate ! In fact, the Gold and the Silver, the Copper and the Iron, are all coëxistent with the Clay at the time of the end itself, as clearly intimated by Daniel in his interpretation of Nebuchadnezzar's original and most comprehensive dream (Dan. ii. 35). The significance of these points is not to be lost from view, the while we press our analysis more particularly into the Chronology and History of their special periods of dominance. The stump of Babylon exists to-day ; the Persian Silver has been merely twice re-minted, the latter time of Greece hath not yet run out, the Band of Iron and Copper (Brass) is a fact, albeit the Barbaric flood hath well nigh overflowed the banded stump with Clay from out of the Northern Hive of Nations. But the consideration of all this, belongs more particularly to the closing chapters of The Gentile Times, and we have now to examine the actual era of Grecian dominance rather than its aftermath. Let us then continue our review.

As the Silver lost its sheen, the brazen hue of Copper cast its glint athwart the disordered affairs of men, and Alexander's hosts appeared upon the scene. The *de jure* "Origines" of Greece extend over a "week of years" to wit : 3666 A.M. to 3672 A.M., and its duration is 302 years measured in a seven-fold cord to the corresponding week of *origines* in the Roman Era. But the prominent date of Greece is 3669 A.M., and of Rome 3969 A.M., giving a special length of 300 years. (See general explanation under "Head of Gold," pages 91-94, Study No. Eleven.)

Now to Daniel personally was given an amplification of what Nebuchadnezzar saw as to this third phase of Human Empire. He beheld, and lo! another Beast, "like a leopard which had upon the back of it four wings of a fowl"—a swift beast of prey, with a double set of wings indicative of even more rapid conquest than that of Nabopolassar's kingdom. This was indeed the type of Alexander's brief period of conquest. Now it had "also four heads," so did the Empire of Alexander, after his death, as we shall see, "and dominion was given to it" (Dan. vii. 6).

But Alexander's so remarkable phase of conquest and empire, was deemed worthy of yet more explicit definition. So Inspiration lent yet further specifications as to its identity. For "in the third year of the reign of King Belshazzar" Daniel himself received more light thereon, from which his people may derive the benefit. All this is set forth in his Chapter viii., and was definitely tied to Greece by Gabriel himself—who specified that the great horn between the eyes of the bounding he-goat is none other than "Alexander the Great," and that the four horns which sprang up when he was broken, were the four divisions of Greece, that stood up in his stead, and had sway until the times of Rome.

But none of these kingdoms, which succeed each other as phases of Gentile rule, are wholly obliterated in the succession. The roots of the tree remain to the very end, the Image stands until it falls, Nebuchadnezzar's insanity is succeeded by a scintillation

of wisdom. Otherwise judgment would have to be decreed upon a lunatic! Hence, in the latter time of their kingdom, when the transgressors are come to the full, we must search History for the king of fierce countenance, and dark sentences, and who is backed by other power than his own, destroying mightily, and prospering, and particularly hostile to Daniel's own people (the Jews as such!) and to their Prince of Princes — yet doomed to be broken without hand (Dan. viii. 1-27).

3666 A. M. 333 B. C.

The 4-5th year of Alexander the Great; 3d of Darius Codomanus. Secular Games at Rome. $1221\frac{1}{2} + 2445 = 3666\frac{1}{2}$ A. M.; *i. e.*, $1222\frac{1}{2}$ Ast. + 2445 = $3667\frac{1}{2}$ Ast. In other words, 1260 + 2520 Lunar years, measured from Creation, are 3780 Lunar years, or $3667\frac{1}{2}$ mean Solar years of duration. They ran out in the Spring of 3666 A. M., here under consideration. Note now that 2300 Lunar years are $2231\frac{1}{2}$ mean Solar ones, and that $3666\frac{1}{2} + 2231\frac{1}{2} = 5898$ A. M., which is 5660 A. M. on the modern Jewish Scale, and, as already pointed out, is JEHOVISTIC (see Table opposite page 206, Study No. Two).

Alexander while at Tarsus was seized with a dangerous illness from having bathed in the River Cydnus, but, being cured in a few days, he totally routed Darius at Issus, early in November, capturing his mother, wife, children, all of his baggage, and slaying 100,000 men. Darius himself escaped. At Damascus, the rest of the treasure, 329 concubines,

and many noble ladies, were captured soon after ; among them Barsena with whom Alexander fell in love. She afterwards bore him Hercules. Calisthenes, the philosopher, flourished. All this was at the end of 444 Olympia, and the next Stadium record is as follows : “CXII. Olympiad. Eurylas, Chalcidian, *Stadium*. Alexander took Babylon and killed Darius.”

The latter part of this record is a mere note against the entire Olympiad considered as a period covering the 4 years beginning with the July new moon of 333 B.C., and ending with that of July 329 B.C. Before it ended the matters referred to in the record took place, as we shall see (3669 A.M.).

3667 A.M., 332 B.C. The 5-6th of Alexander the Great ; 4th of Darius Codomanus. Apelles of Cos, one of the most famous painters of antiquity, flourished, Aristides and Protogenes being his contemporaries. Alexander destroyed Tyre after a siege of 7 months, and replanted it with new colonies. He then visited Jerusalem (Joseph., Lib. II. cap. 8 ; 3667½ A.M. + 2230 = 5897½ A.M. = 1899¾* A.D.) on his way to Egypt, which submitted to him without bloodshed. He next founded Alexandria and visited the Temple of Jupiter Ammon, where he was declared to be the Son of the God himself. Ptolemy, the astronomer, being a native of Alexandria, begins the reign of Alexander here ; very well, 3667 A.M. + 2230 = 5897 A.M. = 1899 A.D. Watch Palestine ! or 3667½ + 2231½ (absolute) = 5899 A.M. = 1900¾ A.D., and the new Twen-

* 3667½ A.M. + 2231½ = 5899 A.M. = 1900¾ A.D.

tieth Century will certainly have begun the record of *Jerusalem Redivivus!*

3668 A.M., 331 B.C. The 6-7th of Alexander the Great, 5th of Darius Codomanus.

Alexander now returned and came to Memphis where he wintered. In the Spring he hastened to meet Darius. After sundry enterprises in Samaria and Tyre, Alexander again moved towards Darius, who had vainly for three times sought for better terms than "all or nothing."

SABBATIC YEAR (19TH).

3669 A.M., 331-330 B.C. The 7-8th of Alexander the Great, 6th of Darius Codomanus. Total eclipse of the moon, September 20 and 21st, 331 B.C., eleven days after which and before the overlap of 3669 A.M. and 330 B.C., Alexander with 50,000 men, meets Darius on the open plains of ARBELA (Oct. 1-2d, 331 B.C.). The Persian army was 20 times that of the Macedonian, yet they were utterly routed and the fate of their Empire determined. But Darius fled to Media, to raise another army. Meanwhile Alexander sacked Babylon and Susa, and reached Persepolis in December, where he wintered. Here, at length, in one of his drunken orgies, he set fire to the Palace, at the instigation of a mistress. The Lacedæmonians revolt now against the Macedonians. Antipater defeats them in a battle wherein Ægis, their king, is killed. Thalestris, queen of the Amazons, comes to see Alexander at Ladracarta with a train of 300 women. Philotas and Parmenio, his father, suspected of having conspired against Alexander, put to death.

In the Spring, Alexander marched against Darius in Media, where the latter decided to make a final stand. But two Persian conspirators (one of them Bessus) seized Darius, loaded him with chains, and fled towards Bactria. Alexander, reaching Ecbatana, found Darius had been gone eight days. He pursued, reaching Rages in Media, where he rested his army. But he himself took a detachment and pursued the traitors into Parthia. The conspirators, now hard pushed, stabbed Darius, and left him dying in his cart. So he was found by the advance, but when Alexander himself came up, Darius was already dead. Alexander shed tears thereat, cast his royal cloak over the remains, carried them to the mother of Darius at Susa, where they were buried with honor. And here ended the Silver Empire of the Medes and Persians, after it had existed 201 years ($3468\frac{1}{2}$ A.M. + 201 = $3669\frac{1}{2}$ A.M.).*

Calippus of Cyzicus in this year, 330 B.C., 448 Olymp., whose Summer Solstice succeeded Arbela, invented a new cycle called by his name. It is 4 times the period of Meton ($4 \times 19 = 76$) all but one day, and in 329 B.C. it supplanted Meton's to calculate the CXIII. and subsequent Olympiads. It was probably the imperfect solar year of the Greeks that was chiefly at fault, as "when used with the Julian Calendar, the system of Meton was found sufficiently

* Usually reckoned at 206 years by assigning the 1st of Cyrus at Babylon to 536 B.C. = 3463 A.M. But the consolidated chronology of the admitted regnal years of the Persian Kings does not admit of more than 201 for a total,

correct for the Christian Church for more than 100 years" (see Bond's Handbook for Verifying Dates page 116, but compare Harmonized Scale, page 55) Note that $4 \times 19 = 76$; $4 \times 76 = 304$; $3669 + 304 = 3973$ A.M., *q. v.*

In this year began Fergus I. of Ireland to reign. He it was who, in 330 B.C., landed in Britain, and upon whose family the Kingdom of the Scots was entailed forever (see 3694 A.M.)! He brought the Red Lion on the field of gold into Scottish Heraldry, and the Coronation Stone with him.

THE TWENTIETH "WEEK" BEGINS (DAN. IX. 24).

3670 A.M., 329 B.C. The 8-9th of Alexander the Great. Cycle of Calippus first practically used at Summer solstice of this year to calculate the Olympiad, hence 449 Olymp. $+ 4 \times 76 = 753$ Olymp. for terminal year as to its own proper scale, but it ceased to be active at the beginning of the preceding year, 752 Olymp., *q. v.* In this year Alexander pursued his victories faster than travelers could carry the news thereof (Dan vii. 6; viii. 5) and wintered as far north as Mt. Caucasus, where he founded another Alexandria. This was in fact the first Alexandrian year, in that the Grecian Monarchy of Copper (Brass) had now fully succeeded the Medo-Persian one of Silver. In the Spring he commenced a year's campaign in the East Caspian regions.

Bessus was this year brought before Alexander, and afterward put to death. In it he also received an embassy of the Scythians, which was followed up by a victory over that people. Lysippus of Sicyon, a famous sculptor, now flourished.

“CXIII. Olympiad. Clito, Macedonian, *Stadium*. Ageus, the Argive, in the Dolichus; who, going to Argos, announced there his own victory on the same day. The Dolichus contains 24 *Stadia*. He says in another place that there were eight contests: the *Stadium*, the *Diaulus*, the Dolichus, the Oplites or heavy-armed race, boxing, the Pancratiun, wrestling, and leaping.”

3671 A.M., 328 B.C. The 9-10th of Alexander the Great. Secular Games at Rome.

Alexander captured Samarcand, and wintered at Nautaca, where he married Roxana, daughter of Oxyartes. She was the most beautiful and most wicked woman upon earth. Here, too, in cold blood, he put Calisthenes, the Philosopher, to death for advising him against accepting divine honors, though Aristotle had sent him as an adviser, and he was in the willingly accepted exercise of his duty. Clitus killed by Alexander at a feast in Maracanda. The conqueror makes himself master of Oxus.

3672 A.M., 327 B.C. The 10-11th of Alexander the Great. In the Spring he crossed the Indus and conquered Porus, but restored his kingdom; then he conquered Cleophis, the beautiful Queen of the Assacans, but could not restore her honor. At the Hypasis his soldiers refused to proceed further East, so he returned to Hydaspes, founded Nicæ, and Bucephalus, where his famous war steed died.

3673 A.M., 326 B.C. The 11-12th of Alexander the Great. Putting his army aboard his fleet of 2,000 vessels, he sailed down the Hydaspes into the ocean and up the Indus, landed, settled the Indian conquests, sent

back his fleet under Nearchus, *via* the Euphrates, to Babylon, towards which he marched overland with his army. City of Oxadrycæ taken. Alexander in great danger there.

3674 A.M., 325 B.C. The 12-13th of Alexander the Great. Alexander now came to Persepolis, thence to Susa, where he married Satira, the eldest daughter of Darius, went to Opis, thence to Ecbatana, where his friend Hephestion drank himself to death. He then crucified the physician whose advice had been disobeyed; and so, after many other adventures he came to Babylon. War between the Romans and Samnites. Papirius Cursor, Dictator at Rome. Revolt of Harpalus, Governor at Babylon. Demosthenes banished for accepting presents, and is corrupted by Harpalus. "CXIV. Olympiad. Micinnas, Rhodian, *Stadium*," 325 B.C., "Alexander died; after whom, the empire being divided among many, Ptolemy reigned in Egypt, and at Alexandria."*

3675 A.M., 324 B.C. The 13-14th of Alexander the Great. Here he spent this year projecting the preparation of great designs, such as to send a fleet down the Persian Gulf, around Africa; another to explore the Caspian Sea; Conquests of Arabia and Carthage; and began greatly to improve Babylon and rebuild the Temple of Belus. But most of his time was spent in rioting. Menander, the inventor of the New Comedy, now flourishes.

SABBATIC YEAR (20TH).

3676 A.M., 323 B.C. The 14th year of Alexander the Great. Secular games at Rome.

* See similar Olympic record, page 142.

In one of his riots, Alexander attempted to drain the Herculean Bowl (8 quarts) but was stricken and died in a few days (*i. e.*, in June, 323 B.C.; some say April 21, *Parilia* of 431 A.U.C.). It was just before the 454th year of the Olympiads expired. He was 33 years 11 months old, *i. e.*, in his 34th year. It was 14 years after the death of Philip; but 13 years after the 2d Council of All Greece which ratified his Captain Generalcy; 11 years after he crossed the Hellespont; and a few months more than 6 years from the death of Darius. His reign is usually placed at 13 years.

Seven days after his death his followers chose Aridæus, his bastard brother, to be King, changing his name to Philip, but agreed that Roxana's child, if a boy, she being 8 months pregnant, should be conjoint Emperor, with Perdikkas as Guardian. They themselves took the names of Governors and went to their several provinces, 15 of them, and fell to war amongst each other, out of which the 4 who usurped the chief provinces soon swallowed up the rest.

Roxana bore Alexander before the year was over, and he being conjoined to Philip, the Philippean Era, or Era of Alexander commenced. Ptolemy, contrary to his usual custom, commenced it from the first day of Thoth (the Egyptian New Year day) which *preceded* Alexander's death, *i. e.*, with November 12th, 425 Nab., which falls in 324 B.C. (see Harmonized Scale, page 56). In all other descents Ptolemy begins the successor's reign at the succeeding month of Thoth.

Thus the notable Horn of Daniel viii. 8 was broken. The four notable ones that came up for it towards the four winds of heaven, were his ranking generals, viz:—

1. Ptolemy, the Son of Lagus, who got the Government of Egypt, ruling there 40 years, and in time subduing Lybia, Arabia, Palestine and Cœle-Syria. Therefore some Chronologists compute this year as his first. But in Ptolemy's (the Astronomer's) canon, the 1st year of King Ptolemy is 19 years after the death of Alexander, when he took the Title. (Dan. xi. 5., "King of the South.")

2. Cassander obtained Macedon and Greece.

3. Lysimachus obtained Thrace and the Parts near the Hellespont.

4. Seleucus obtained all the rest of the vast Empire in Asia (Dan. xi. 5, 6).

These were the Four Horns of the Goat (Dan. vii. 6 ; viii. 8 ; xi. 4).

From now on, there being but few serious points of disagreement among Chronologists, we can move rapidly down the Scale of Time, until we come to them, reference always being had to the Harmony submitted in Study No. Ten.

THE TWENTY-FIRST "WEEK" BEGINS (DAN. IX. 24).

3677 A.M., 322 B.C. Antipater besieged in Lamia by the Athenians, and capitulates, but soon seizes Athens and garrisons it. Death of Demosthenes.

3678 A.M., 321 B.C. "CXV. Olympiad. Damasias, Amphipolitan, *Stadium*." Alexander's magnificent funeral. Eumenes receives Cappadocia. League

against Perdiccas and Eumenes. The former comes to his end in Egypt. Antipater succeeds to the Regency. The Roman army passes under the yoke at the Caudine Forks.

3679 A.M., 320 B.C. Jerusalem taken by Ptolemy Lagus on a Sabbath day, because the Jews would not fight on that day. Supposed to have been the 21st of Nisan, which was the "High day" of the Passover that year. Colony of Jewish prisoners formed at Alexandria. Aridæus having taken the corpse of Alexander to Memphis (in 321 B.C.) it was taken thence this year and deposited at Alexandria, the Seat of the Ptolemies. Eumenes besieged in the castle of Nora this year. The Samnites defeated at Luceria. Jaddua, High Priest at Jerusalem, dies; succeeded by Onias.

3680 A.M., 319 B.C. Death of Antipater; he is succeeded by Polysperchon.

3681 A.M., 318 B.C. Secular Games at Rome. Phocion condemned to death at Athens.

3682 A.M., 317 B.C. "CXVI. Olympiad. Demosthenes (Dinosthenes, Pausan.; Dinomenes, Diod. Sic.), Lacedæmonian, *Stadium*." Cassander, son of Antipater, seizes Athens and settles Demetrius there over the Republic. Agathocles usurps at Syracuse and Sicily.

SABBATIC YEAR (21ST) AND JUBILEE (IV.).

3683 A.M., 316 B.C. The IV. Post-Exilic Jubilee year; $3536 \text{ A.M.} + (3 \times 49) = 3683 \text{ A.M.}$ Roxana having put Aridæus to death, Alexander Ægus, her son, about 7 years old, was sole King (nominal) of the Macedonian Empire. He reigned not over 7 years

(though Ptolemy gives him 5 more, to the first of Ptolemy Soter).

THE TWENTY-SECOND "WEEK" BEGINS (DAN. IX. 24).

3684 A.M., 315 B.C. Thebes rebuilt and Cassandria founded by Cassander. Eumenes surrendered by his own soldiers to Antigonius and executed.

3685 A.M., 314 B.C. Antigonius retakes Judea from Ptolemy.

3686 A.M., 313 B.C. "CXVII. Olympiad. Parmendes, Mitylenian, *Stadium*." Secular Games at Rome.

3687 A.M., 313-2 B.C. The Era of the Seleucidæ begins November 9th, 436 Nab. (313 B.C.), dating with the recapture of Babylon by Seleucus Nicator, who pursued his victories to the north. [It was used all over the East by Hebrews, Heathens, Christians and Mahometans. From it the Jews obtained, 1 year later, their Era of *Contracts*; used in them and in civil affairs until about 1040 A.D.; not wholly disused by them yet.] The Arabs call it the *Era* of the *two-Horned*, not from the two horns on Alexander's coins, but from those on the statues of Seleucus. It is sometimes ignorantly called the Era of Alexander, but began *with* the 12th year of the Philippean. In the Books of the Maccabees it is called the *Era of the Kingdom of the Greeks*, and in them it begins on November 9th, 313 B.C. The Syrians, Arabs and others (except the Chaldeans, who begin it from the Spring of 3688 A.M., *q. v.*) date it from the next Autumn, November 9th (312 B.C., *q. v.*). Those who attempt to rectify History by means of it alone, will land in confusion unless

they run its several scales in parallel columns, such as we have employed in the Harmonized Scale of Time.

The Romans begin the Etruscan war. Stoics founded at Athens by Zeno. Ptolemy defeats Demetrius and recovers Judea. The Jews pay tribute to the Kings of Syria. Peace between Antigonus and all his enemies save Seleucus. Ptolemy retires to Egypt taking more Jews to his colony.

3688 A.M., 311 B.C. In the Fall of this year (312 B.C.) Seleucus *reëntered* Babylon permanently, after a year's absence in the North, Demetrius having in the meantime taken and held the city. Thus Seleucus took Babylon *twice*, and he was called Nicator, the Conqueror. Now, from the date of *this latter capture* and entrance, the Syrians, Arabs and Jews, and all others except the Chaldeans, reckon the Era of Contracts, the years of which run with the Nabonassan Era, though September 1st, 312 B.C., is sometimes given as the Syro-Macedonian date.

Now, a great confusion has been introduced into Chronology from a failure to appreciate these facts, and the blunder can be traced to the works of *Josephus*, either as written by *himself*, or as misunderstood by his *translators*. Josephus was familiar, of course, with the common Jewish Era of Contracts (*i. e.*, of the Seleucidæ, as dated from the Fall of 312 B.C.), but either he or his translators must have been ignorant of the real peculiarities in the Seleucic Scale used in Maccabees. Hence, they or he interpret the years of the Greek Era, as enumerated in those books, into the years of his own Era of (Jewish) Contracts, and by

means of that determine the Olympic years, and thus place them one year each too far down the *actual* scale of time! And, strange to say, in their own adjustment of Seleucidæ, Olympiads, and B.C. years, most chronologists perpetuate the very same error, and add others of their own. It will be well to set forth our meaning once for all, by an appeal to Josephus on the spot. Speaking of the desecration of the Temple, Josephus, familiar with the Olympic Scale, and, we believe, with the true Seleucidæ (marked *a*), but being *misunderstood* to refer to (*b*) the Era of Contracts, says:

“This desolation happened *to the Temple in the 145th year* (of the Greek’s Seleuc.) *on the 25th day of the month Apelleus* (Chisleu) *and on the 153d Olympiad*; but it was dedicated anew on the same day, the 25th of the month Apelleus, in the 148th year, and in the 154th Olympiad.” (Jos. Antiq., B. XII., c. vii. §6).

	<i>a.</i>	Oly.	<i>b</i>
	145*	CLIII	144
3 {	146	2	145•
	147	3	146
	148*	4	147
		CLIV	148•

The Seleucic Scale (*a*) is the one employed in Maccabees, from which he obtained his information, and by means of which he should have located the Olympic equivalents. As a matter of fact the 3-year desecration extended from the middle of CLIII. 1 Olympiad, to the middle of CLIII. 4 Olympiad, as shown by the *’s in column *a*, and not by the •’s found in column *b*. In

terms, therefore, of the years of the Era of the Greeks (*a*), Josephus is correct in making 145 and 148 correspond with CLIII. and CLIV. Olympiads, but is misunderstood by those who make this Era (*a*), used in Maccabees, to be that of Contracts (*b*), and who err to the extent of 1 year. Thus, the Desecration covered the 3-year span, which is accurately bisected in CLIII. 3 Olympiad. All this, duly understood, will clear up much of Josephus' use of the Olympiads.

Now, the Chaldeans employ yet another origin for the Era of Seleucidæ, to wit, the *Spring* of this very year, 3688 A.M. = 311 B.C., so that all *counts* upon the Seleucidæ must be very carefully discriminated, lest confusion reign in the results.

3689 A.M. 310 B.C. Alexander Ægus, aged nearly 14 years, (having reigned about 7 years alone,) and his mother, Roxana, were murdered in the castle of Amphipolis by order of Cassander; and Polysperchon set up Hercules, the son of Alexander the Great by Berenice, as King; but he and Cassander coming at once to terms he afterwards murdered him; and so the line of Alexander ended this year.

Solar eclipse, Sicily, 310 B.C., Aug. 14th, 20h. 5m.; 11 digits 10'. Comet recorded in China. Agathocles defeated by the Carthaginians. Syracuse besieged. Aqueducts and baths at Rome.

SABBATIC YEAR (22D).

3690 A.M., 309 B.C. "CXVIII. Olympiad. Andromenes, Corinthian, *Stadium*. Antenor, an Athenian or Milesian (a famous and unconquered runner). The

Armenian text, according to the edition of Milan: 'Antenor Atheniensis aut Milesius in Pancratio, Adversatus, Circumstantibus si Victor extitit sine unctione tribus in ætatibus.' The Armenian text, according to the edition of Venice: 'Antenor Atheniensis vel Milesius in Certamine Omnium Virium, in Congressu et Circulo invictus et minime unctus in tribus ætatibus reperitur.' "

Polysperchon puts Hercules, the son of Alexander, and his mother, Berenice, to death.

THE TWENTY-THIRD "WEEK" BEGINS (DAN. IX. 24).

3691 A.M., 308 B.C. Secular Games at Rome. Ophellas revolts from Ptolemy.

3692 A.M., 307 B.C.

3693 A.M., 306 B.C. Demetrius Poliorcetes becomes Master of Athens, and reëstablishes Democratic government. He also conquers Salamis and Cyprus. Demetrius Phalereus retires from Athens to Thebes, and the Athenians condemn him to death and destroy his monuments. Antigonus and his son Demetrius assume the title of **KINGS**. Demetrius besieges Rhodes.

3694 A.M., 305 B.C. War in India against Sandrocottus. In this year Fergus I., the King of Scotland, died, after a reign of 25 years (330 to 305 B.C.). He had landed in Great Britain in 330 B.C., and on his family the Kingdom of the Scots was settled forever. "When the Picts," says Moore, "first desired that some of the Milesian women should accompany them to Scotland," so runs the legend, "they pledged themselves solemnly that, should they become masters of the country they were about to invade, the Sover-

eignty should ever after be vested in the descendants of the female line" (Moore I. 111). *Their* invasion is to be placed at least as early as the days of Eochaidh, the Heremonn, and the deference accorded to the female line of Judah is notable as evidence of a traditional hope of some great salvation to arise from that particular family.

O'Halloran commenting upon this remarkable compact, says as follows: "They at the same time, requested wives of Heremon; engaging, in the most solemn manner, that not only then, but forever after, if they, or their successors, should have issue by a British, and again by an Irish (Milesio-Judaic Danish) woman (*i. e.*, a descendant of Tea-Tephi), that the issue of this last only, should be capable of succeeding to the inheritance! . . . and which law continued in force to the days of Venerable Bede; *i. e.*, about 2000* years! A mark of such striking distinction, that it cannot be paralleled in the History of any nation under the sun!" (O'Halloran, vol. II. ch. 4) — except in the straight Sethite line of Adam, *via* Judah, in the double descent from Pharez and Zerah! C. A. L. T.

The arrival of Fergus I. was long (235 years \pm) after this famous compact, and in Champion's History of Ireland, p. 32, in Spencer's publication, it is noticed as follows:—"First, therefore, came from Ireland, Fergusius, the son of Ferchardus; a man very famous for his skill in blazoning of arms. *Him-*

* O'Halloran's Chronology is an exaggeration; really about 1290 years, 3434 \pm A.M. to 4724 \pm A.M.

*self bore the Red Lion, rampant in a Golden Field** (John Major, Lib. II. cap. 1).” Champion continues as follows: “There was in Ireland a monument of marble, fashioned like a throne; and . . . because he deemed the finding thereof to be ominous to some kingdom, he brought it along with him and layde it up in the country for a jewell. This marble Fergusius obtained towards the prospering of his voyage, and in Scotland he left it; which they used many years after, in coronation of their kings at Scone.”

Now as straws show the direction of the wind, and smoke may be always traced to fire, so traditions such as this are significant of lofty facts as to the Origin and Destiny of Our Race, and in due time and proper place we hope to formulate them for convenient use and reference.

It was this Fergus I., who brought the Stone of Destiny with him, even Jacob's Pillar. Now it is Bethel—even God's House, and the place of his footstool, the foundation of the Ladder that extends to Heaven, the veritable Throne of Him who is to come, and it rests to-day in Westminster Abbey!

“CXIX. Olympiad. Andromenes, Corinthian, Stadium,” 305 B.C.

Ptolemy, Seleucus, Lysimachus and Cassander, all declared themselves KINGS, as Antigonus had done the year before, and form a league against him as their common enemy (and therefore Ptolemy, the Astronomer, begins the Reign of Ptolemy, the King, with the next year, to wit):

* This blazon is that of Judah's royal tribe!—C. A. L. T.

3695 A.M., 304 B.C. Which was 473-4 Olymp., CXIX. 1 Olympiad = 444 Nab. = 305-4 B.C. = 4409-10 J.P. = 449-50 A.U.C. *In it* Antigonus and Demetrius were forced to make peace with, and retire from the Island of Rhodes, and the Rhodians, for the support they had received from Ptolemy Lagus, King of Egypt, called him Soter, *the Saviour*, consecrated to him a grove called the Ptolemeum and paid him Divine Honors (*vide* Canon of Ptol., the Astr.).

3696 A.M., 303 B.C. Secular Games at Rome.

SABBATIC YEAR (23D).

3697 A.M., 302 B.C.

THE TWENTY-FOURTH "WEEK" BEGINS (DAN. IX. 24).

3698 A.M., 301 B.C. Battle of Ipsus (301 B.C.). Antigonus, aged 84, slain, and his army routed by Seleucus and Lysimachus. Onias dies; succeeded by Simon the Just.

"CXX. Olympiad. Pythagoras, Magnesian (Greek reads Magnes, and the Armenian adds ex Menandra, or ad Mæandrum, according to the conjecture of Mai), *Stadium*," 301 B.C. "In wrestling, Crasus (Keras, Gr.), the Argive, who tore off the hoofs of a bull."

3699 A.M., 300 B.C. The Four Confederates now make anew a final partition of the Empire. They are the Four Horns of the He-Goat, or the Four Heads of the Leopard mentioned in the Prophecies of Daniel. To the League, thus and now made, all of their successors ever appealed in their contests, as to an original charter. It took effect in 300 B.C., 30 years after the death of Darius; $3669 + 30 = 3699$; $3699 + 2200 = 5899$; $2200 + 30 = 2230$ Solar years = 2300

Lunar years (@ 354d.), and if Dan. viii. 14 is concerned with this particular line of figures then the year 1900 A.D. = $565 + 1335$ will be GREAT in the annals of OUR RACE.* The fact is certain, and the certainty is sure, that with this current decade the 2300 years of Daniel, and the 2520 years, and the 1260, and 1290, and 1335, in fact all the scales that measure Gentile Times, *as such*, run out, and it is equally agreeable to the plain promises of Jehovah to the Fathers, that thereafter the Golden Age begins, which is the Restitution, in which Jesus Christ will restore the Literal Sceptre to Israel and set up his personal reign of 1000 years on earth.

Verily, it is not the end of the world for which we look, but for a Sabbath of "Peace on Earth, Good Will to men," administered by the Prince himself, or "a Day of Judgment" in which those only who resist shall suffer loss.

This is the consummation devoutly prayed for by all who understand the form of sound words given in the Lord's own Prayer. Yet this period of judging the nations in righteousness, and the people in equity, is not the final "Day of Judgment," for *that*, as we apprehend the Scriptures, must follow the "Little Season," which itself follows the Millennium.

In the year 300 B.C. Seleucus founded the city of Antioch in upper Syria (he built 16 other cities of the same name, one of which is mentioned in Acts xiii. 14).

* Accurately 2300 Lunar years = $2231\frac{1}{2}$ Solar; hence, the September Equinox of 1901 A.D. really begins the new century. See Table opposite page 206, Study No. Two.

This is Antioch the Great, the Mistress of the East. The Colossus of Rhodes also commenced in this year. finished in 12, after which it stood for 66 years !

First Plebeian High Priest at Rome. Euclid flourishes at Alexandria. Pyrrho founds the Sceptics, Epicurus the Epicureans. Bion, the philosopher, flourishes at Borysthenes. Athens refuses to receive Demetrius Poliorcetes.

3700 A.M., 299 B.C.

3701 A.M., 298 B.C. Secular Games at Rome.

Death of Cassander, King of Macedon. He is succeeded by Antipater. Pyrrhus, King of Epirus, espouses Antigone of Egypt, and returns to his dominions, whence he had been driven by the Molossi.

3702 A.M., 297 B.C. "CXXI. Olympiad. Pythagoras, the second time." Alexander succeeds his brother, Antipater, in Macedon.

3703 A.M., 296 B.C.

SABBATIC YEAR (24TH).

3704 A.M., 295 B.C. Demetrius Poliorcetes retakes Athens, but Lysimachus and Ptolemy deprive him of all he possessed soon after.

THE TWENTY-FIFTH "WEEK" BEGINS (DAN. IX. 24).

3705 A.M., 294 B.C. Timocharis of Alexandria observed March 9th, 4 hours before midnight, a conjunction of the moon with *Spica Virginis*. Demetrius puts Alexander of Macedon to death, seizes his dominions and reigns there 7 years.

3706 A.M., 293 B.C. Secular Games at Rome.

"CXXII. Olympiad. Antigonus, Macedonian, *Stadium*." The first sun dial erected at Rome ; on the

Temple of Quirinus by Papirius Cursor. Seleucus of Syria builds Seleucia on the Tigris, and Babylon begins to depopulate into it.

3707 A.M., 292 B.C. Death of Simon the Just, High Priest at Jerusalem. He was succeeded by his brother, Eleazer, who officiated 15 years. Simon was the last of the 120 Elders, or Men of the Great Synagogue, it having been founded, with Ezra at its head, to restore the Church and State, and collect the Holy Scriptures, which this Simon finished, by adding to the Canon, the Books of the Chronicles, Ezra, Nehemiah, Esther, and Malachi.

In this year Ptolemy Soter founded the Museum at Brachim, where the first part of the Alexandrian Library was stored. It came to hold 400,000 MSS., but was burned down in the wars of Julius Cæsar.

3708 A.M., 291 B.C. Seleucus builds 40 cities, populating them from different nations.

3709 A.M., 290 B.C. Fabius introduces painting at Rome. End of the Samnite war. Pyrrhus espouses the cause of the Tarentines against Rome.

3710 A.M., 289 B.C. "CXXIII. Olympiad. Antigonus, the second time, *Stadium*."

SABBATIC YEAR (25TH).

3711 A.M., 288 B.C. Secular Games at Rome. Colossus of Rhodes completed, a Statue of BRASS, 105 feet high ; Dedicated to the Sun. It stood but 66 years !

THE TWENTY-SIXTH "WEEK" BEGINS (DAN. IX. 24).

3712 A.M., 287 B.C. Pyrrhus and Lysimachus take Macedonia from Demetrius.

3713 A.M., 286 B.C. Demetrius dies in prison. Pyrrhus expelled from Macedon. Hortensian Law passed at Rome giving the decrees of the people the force of those of the Senate.

3714 A.M., 285 B.C. "CXXIV. Olympiad. Philomelus, Pharsalian, *Stadium*." Dionysius, the astronomer of Alexandria, began his Era Monday, June 26th, 285 B.C. He was the first who closely approximated to the true Solar year (365d. 5h. 49m.); died in 241 B.C. The Scythians invade Bosphorus. Theocritus, the father of pastoral poetry, flourished.

3715 A.M., 284 B.C. The Pharos of Alexandria finished in the first year of Ptolemy Philadelphus, who was associated with his father, Ptolemy Soter. It was the most famous lighthouse ever built, and accounted as one of the Seven Wonders of the World. Ptolemy Soter died the next year (283 B.C.) aged 84. Kingdom of Pergamus founded by Phile-tærus. In this year also the Serapeum, which held a part of the famous Library of Alexandria, was completed. It came to hold 300,000 volumes; to which Cleopatra added 200,000; and was burned by the Saracens in 642 A.D.

3716 A.M., 283 B.C. Deaths of Ptolemy Soter, Demetrius Phalereus, Demetrius Poliorcetes, and Consul Metellus. Lysimachia destroyed by an earthquake. Gauls and Etrurians subdued. Secular Games at Rome.

3717 A.M., 282 B.C. Timocharis observed November 9, $3\frac{1}{2}$ hours after midnight, a second conjunction

of the moon with *Spica Virginis*. Seleucus Nicator declares war against Lysimachus.

SABBATIC YEAR (26TH).

3718 A.M., 281 B.C. “CXXV. Olympiad. Ladas, *Ægean, Stadium*.” Lysimachus defeated and slain in battle by Seleucus. Rise of the Achæan League; formed by the three Ionian cities, Patræ, Dyme, and Pharæ; lasts about 130 years. Seleucus enters Macedon to take possession of the kingdom, but is assassinated by Ceraunus. Antiochus Soter, his son, succeeds him in Syria. The Tarentine war.

THE TWENTY-SEVENTH “WEEK” BEGINS (DAN. IX. 24).

3719 A.M., 280 B.C. Ceraunus puts the children of Lysimachus to death and banishes Arsinoe to Samothracia. Pyrrhus passes into Italy and defeats the Romans near Heraclea. A Roman Legion seizes Rhegium by treachery. The Gauls invade Greece. Ceraunus slain.

3720 A.M., 279 B.C. About this time, the 1999th year of the Ancient Hebrew Solar Cycle ($1721 + 1999 = 3720$ A.M.), Ptolemy Philadelphus purchased the freedom of 100,000 Jews, held in slavery in Egypt, at a cost of 600 talents, and wrote to Eleazar, the High Priest, for the loan of the Sacred books, and translators competent to render them into Greek.

Destruction of the Gauls under Brennus at Delphi. Pyrrhus passes into Sicily. Sosthenes king of Macedon.

3721 A.M., 278 B.C. Secular Games at Rome. Eleazar complies with request of Ptolemy and sends the Pentateuch, or 5 books of Moses, to Alexandria.

with 70 interpreters (72). Here they were translated at Pharos, as were afterwards the rest of the books of the Old Testament. This is the origin of that Bible, commonly called the Septuagint because it was begun or completed by the LXX. scholars.

3722 A.M., 277 B.C. "CXXVI. Olympiad. Idæus or Nicator, Cyrenean, *Stadium*." The Scriptures returned to Jerusalem by Ptolemy, and Eleazar dies (*quam proximæ*). The Gauls settle in Galatia (Asia Minor). Death of Sothenes; succeeded by Antigonus Gonatus. Mago, the Carthaginian, assists the Romans against Pyrrhus.

3723 A.M., 276 B.C. Idomeneus of Lampsacus, historian, flourished. Colotes, the Stoic.

3724 A.M., 275 B.C. Pyrrhus defeated by Dentatus, Antiochus gains the name of Soter for his final defeat of the Gauls. Hiero II., Prætor at Syracuse.

SABBATIC YEAR (27TH).

3725 A.M., 274 B.C.

THE TWENTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

3726 A.M., 273 B.C. "CXXVII. Olympiad. Perigenes, Alexandrian, *Stadium*." Embassy from Ptolemy Philadelphus to Rome. Pyrrhus besieges Sparta. Secular Games at Rome.

3727 A.M., 272 B.C. From the writings of Aratus (astronomer and poet), who flourished about 272 B.C., St. Paul quoted the expression, "For we are also his offspring" (Acts xvii. 28). Pyrrhus slain at the siege of Argos. Fall of Tarentum. Theocritus, poet, flourished.

3728 A.M., 271 B.C. Hiero II., King of Syracuse.

3729 A.M., 270 B.C. Death of Polemo the Platonic philosopher. Manetho flourished.

3730 A.M., 269 B.C. "CXXVIII. Olympiad. Seleucus, Macedonian, *Stadium*." Silver first coined at Rome. C. Fabius Pictor and Gallus Consuls.

3731 A.M., 268 B.C. Athens captured by Gonatus. Secular Games at Rome.

SABBATIC YEAR (28TH) AND JUBILEE (V.).

3732 A.M., 267 B.C. The V. Post-Exilic Jubilee $3536 + (4 \times 49) = 3732$ A.M. transacted under Manasseh, the High Priest. Ptolemy makes a canal from the Nile to the Red Sea.

THE TWENTY-NINTH "WEEK" BEGINS (DAN. IX. 24).

3733 A.M., 266 B.C. History of Dionysius Halic. ends; Timæus ends at the same period. All lower Italy subdued by Romans.

3734 A.M., 265 B.C. "CXXIX. Olympiad. Philinus, Coan, *Stadium*. The pony two-horse chariot was added, and Philistiachus, the son of Macetus, conquered."

3735 A.M., 264 B.C. The Arundelian Marbles composed and their records brought down to this date. First Punic war begins; lasts 24 years. The Romans now begin to carry their wars out of Italy. Gladiators first exhibited at Rome. Hiero makes peace with Rome.

3736 A.M., 263 B.C. Secular Games at Rome. Death of Zeno (Eusebius). Eumenes I. ascends at Pergamus.

3737 A.M., 262 B.C. Death of Philemon of the New Comedy, aged 97.

3738 A.M., 261 B.C. "CXXX. Olympiad. Philinus,

the second time, *Stadium*." Manetho, the Egyptian historian, flourished. Antiochus, son of Soter, proclaimed king. Berosus of Babylon, the historian, flourished. The Romans won their first Naval battle. Surrender of Agrigentum. Battle of Sardis.

SABBATIC YEAR (29TH).

3739 A.M., 260 B.C. Duilius has the first naval triumph in November. The Sadducees arise; they derive their name from Sadok, president of the Sanhedrim.

THE THIRTIETH "WEEK" BEGINS (DAN. IX. 24).

3740 A.M., 259 B.C. Duilius defeats the Carthaginians off Mylæ. Scipio descends upon Corsica and Sardinia. Death of Zeno, according to Lærtius; Cleanthus succeeds.

3741 A.M., 258 B.C. Secular Games at Rome. Sulpicius captures a few galleys off Sardinia and the Carthaginian sailors murder Hannibal in revenge!

3742 A.M., 257 B.C. "CXXXI. Olympiad. Ammonius, Alexandrian, *Stadium*. The pony single horse was added, and Hippocrates, the son of Thessalus, conquered. The Greek is very different." Hanno and Hamilcar defeated near Ecnomus. Regulus lands in Africa.

3743 A.M., 256 B.C. Defeat and capture of Regulus by Xantippus. Athens restored to liberty by Antigonus. Fourth Imperial Dynasty of China begins.

3744 A.M., 255 B.C. War between Antiochus and Philadelphus. Great Carthaginian naval victory at Ecnomus.

3745 A.M., 254 B.C. Palermo besieged by the Ro-

mans. About this time the Huns are first heard of; governed by Teuman. Romans complete a new fleet of 220 ships in seven months.

SABBATIC YEAR (30TH).

3746 A.M., 253 B.C. The II. Calippic term (of 76 years) begins 3746-7 A.M., *i. e.*, 525 Olymp. throughout=its first year. Servilius and Sempronius sail for Africa, and lose 150 ships in a tempest. The Romans desist from naval expeditions. Secular Games at Rome. "CXXXII. Olympiad. Xenophanes, Ætolian, from Amphisia, *Stadium*."

THE THIRTY-FIRST "WEEK" BEGINS (DAN. ix. 24).

3747 A.M., 252 B.C. Atratus delivers Sicyon. The Gauls besiege Mithridates IV. in his capital. Romans again prepare a navy.

3748 A.M., 251 B.C.

3749 A.M., 250 B.C.

3750 A.M., 249 B.C. "CXXXIII. Olympiad. Simeus, Neapolitan, *Stadium*. The Parthians revolted from the Macedonians, and the first Arsaces reigned, from whom the Arsacidæ." Peace between Antiochus and Philadelphus, the former repudiates Laodice and marries Berenice. Claudius Pulcher totally defeated by Adherbal; in a storm loses all his ships, and Rome again abandons the sea. Regulus sent to Rome to propose an exchange of prisoners; on his return he is tortured to death.

Arsaces revolts against Agathocles, Governor for Antiochus, and founds the Parthian monarchy, which disputed the Empire of the world with Rome for nearly five centuries, 229 A.D., when it became a Persian

Province. About the same time Theodorus, Governor of Bactriana revolted and declared himself king.

3751 A.M., 248 B.C. Agis revives the laws of Lycurgus. Secular Games at Rome.

3752 A.M., 247 B.C. Ptolemy Philadelphus dies of grief, aged 63, and Ptolemy Euergetes I. his son, succeeds to the throne of Egypt; reigns 25 years. Birth of Hannibal the Great.

SABBATIC YEAR (31ST).

3753 A.M., 246 B.C. Laodice poisons Antiochus Theos, and assassinates Berenice and her son; she proclaims Seleucus Callinicus King. Euergetes makes war and becomes master of a great part of Syria. Hamilcar takes Eryx by surprise.

THE THIRTY-FIRST "WEEK" BEGINS (DAN. ix. 24).

3754 A.M., 245 B.C. "CXXXIV. Olympiad. Alcidas, Lacedæmonian, *Stadium*." Leonidas restored at Sparta. Cleombrotus exiled. Atratus delivers Corinth.

3755 A.M., 244 B.C.

3756 A.M., 243 B.C. Secular Games at Rome.

3757 A.M., 242 B.C. The Romans again prepare a fleet. Death of Gonatus Demetrius; his son succeeds at Macedon. War between Seleucus and Hierax; the latter victorious at Ancyra.

3758 A.M., 241 B.C. "CXXXV. Olympiad. Eraton, Ætolian, *Stadium*. In boxing, Cleoxenus, the Alexandrian, in the circle of victory unwounded;" reported to have been an all-round athlete. Naval victory of Catulus over Hanno at Ægates. End of First Punic war. War with the Falisci. Agis executed at Sparta. Death of Eumenes at Pergamus; succeeded by Attalus.

3759 A.M., 240 B.C. Comedies first acted at Rome. Cleanthes the Stoic starves himself.

SABBATIC YEAR (32D).

3760 A.M., 239 B.C. Birth of Ennius, the poet. Eratosthenes made Librarian to Euergetes.

THE THIRTY-THIRD "WEEK" BEGINS (DAN. IX. 24).

3761 A.M., 238 B.C. End of Libyan war. Hamilcar sent into Spain. Secular Games (Ludi Séculares) celebrated at Rome. Hiero attends with 200,000 modii of wheat.

3762 A.M., 237 B.C. "CXXXVI. Olympiad. Pythocles, Sicyonian, *Stadium*." Romans occupy Sardinia, and Carthage agrees to pay 1200 talents.

3763 A.M., 236 B.C. The Temple of Janus shut, and Rome at peace for the first time since Numa.

3764 A.M., 235 B.C. The Sardinian war begins, and the Temple of Janus opened. Continues open 206 years, *i. e.*, to 3970 A.M.

3765 A.M., 234 B.C. Sardinia again invaded. The judicature of the Centum viri erected.

3766 A.M., 233 B.C. "CXXXVII. Olympiad. Menestheus, Barcylite, *Stadium*." Secular Games at Rome.

SABBATIC YEAR (33D).

3767 A.M., 232 B.C. Agrarian Law of C. Flaminius. Sardinia again invaded. Death of Demetrius of Macedon; succeeded by Antigonos, Guardian of Philip. Athens enters the League.

THE THIRTY-FOURTH "WEEK" BEGINS (DAN. IX. 24).

3768 A.M., 231 B.C. Sardinia and Corsica reduced to a province. Divorce of Spurius Carvilius (first divorce known at Rome).

3769 A.M., 230 B.C. Eratosthenes observed the obliquity of the ecliptic to be $23^{\circ} 51' 20''$. Apollonius Rhodius born (poet and third librarian at Alexandria). Teuta, Queen of Illyria, procures the murder of a Roman ambassador.

3770 A.M., 229 B.C. "CXXXVIII. Olympiad. Demetrius, Alexandrian, *Stadium*." The first Illyrian war. Hasdrubal succeeds Hamilcar in Spain.

3771 A.M., 228 B.C. Peace with Illyria. Roman ambassadors first appear at Athens and Corinth. Fortress of the Athenæum built. Cleomenes, King of Sparta, defeats Aratus. Secular Games at Rome.

3772 A.M., 227 B.C. Carthagera in Spain built by Hasdrubal.

3773 A.M., 226 B.C. Alliance between the Cisalpine Gauls against Rome led to a fierce 6-year war. Megalopolis enters the Achæan League. Seleucus Ceraunus succeeds to the throne of Syria.

SABBATIC YEAR (34TH).

3774 A.M., 225 B.C. "CXXXIX. Olympiad. Jolaïdas, Argive, *Stadium*." Cleomenes restores the Agrarian laws of Sparta. Regulus slain. The Gauls defeated by Æmilius, his colleague. Q. Fabius Pictor, the historian, serves in the Gallic war. A famous Roman embassy now goes to Greece to deliver a copy of the Illyrian Treaty. The Corinthians invite the Romans by decree to take part in the Isthmian Games, and they are given the freedom of Athens.

THE THIRTY-FIFTH "WEEK" BEGINS (DAN. IX. 24).

3775 A.M., 224 B.C. The Romans pursue the Gauls across the Po. Archimedes demonstrates the properties of the lever.

3776 A.M., 223 B.C. Cleomenes, King of Megalopolis, is defeated at Sellasia by Antigonos, who takes Sparta. Antiochus the Great succeeds Ceraunus in Syria. Secular Games at Rome.

3777 A.M., 222 B.C. Death of Ptolemy Euergetes. Succeeded by Ptolemy Philopater, who ruled 17 years. This year a violent earthquake threw down the Colossus of Rhodes, after it had stood for 66 years! and it lay in ruins until 672 A.D., when it was sold for old brass to a member of Our Race, who loaded it onto 900 camels and carted it off. A comet appeared in Aries 22 days.

3778 A.M., 221 B.C. "CXL. Olympiad. Zopyrus, Syracusan, *Stadium*." Hannibal succeeds Hasdrubal in Spain. Conquest of Istria. Battle of Caphyæ; 3778 A.M. = 222-1 B.C. = 3540 A.M., *Modern Jewish*, = 10×354 !

3779 A.M., 220 B.C. End of the war with the Cisalpine Gauls. The military force of Rome now mustered at 700,000 foot and 70,000 horse. Death of Antigonos, King of Macedon; succeeded by Philip V., son of Demetrius. The history of Aratus ends; that of Polybius begins. Commencement of the Social war. Cleomenes dies in Egypt, and Agesipolis and Lycurgus are elected to succeed him.

3780 A.M., 219 B.C. Lunar eclipse March 19th, 14h. 5m., total, 219 B.C., Mysia; $1260 \times 3 = 3780$! Hannibal takes Saguntum. Second Illyrian war. Art of surgery introduced into Rome.

SABBATIC YEAR (35TH) AND JUBILEE (VI.).

3781 A.M., 218 B.C. VI. Jubilee (Post-Exilic), Onias being High Priest. The Second Punic war begins.

Lasts 17 years. Hannibal crosses the Alps and invades Italy. Polybius records two memorable battles in the Spring of the third year of the CXL. Olympiad—the first between the Romans and Carthaginians in Italy (Ticinus), and the second between Antiochus and Ptolemy in Syria (Raphia). In the course of this same civil year 3781 A.M., there occurred an eclipse of the moon (Sept. 1st), which according to Polybius “terrified the Gallic auxiliaries.” It thus fell in the 4th year of the CXL. Olympiad. Samius, the poet, flourished. Secular Games at Rome.

THE THIRTY-SIXTH “WEEK” BEGINS (DAN. ix. 24).

3782 A.M., 217 B.C. “CXLI. Olympiad. Dorotheus, Rhodian, *Stadium*.” Romans defeated at Lake Thrasymene. Flaminius slain. Ptolemy attempts to enter the Temple at Jerusalem, but is prevented by the priests. On his return to Egypt he condemned all the Jews in his dominion to be trodden to death by elephants, but they were delivered by Jehovah.

3783 A.M., 216 B.C. Hannibal winters at Daunia, and effects an alliance with Philip of Macedon. The Romans under Æmilius and Varro totally defeated at Cannæ. Rome was saved by Fabius Maximus, to whom Washington is often compared, being called the American Fabius. The Egyptians rebel against Ptolemy; the Jews take his part! Fabius Pictor sent as an ambassador to Delphi.

3784 A.M., 215 B.C. Hannibal winters in Capua. Casilinum taken. Posthumius defeated and slain in

Gaul. Evander, the philosopher, succeeds in the Second or Middle Academy. Siege of Apollonia.

3785 A.M., 214 B.C. Hannibal winters at Apulia. Birth of Carneades, founder of the New Academy. Hasdrubal the Bald defeated in Sicily by the Romans. Fabius retakes Casilinum. Syracuse besieged and the Romans turn it into a blockade.

3786 A.M., 213 B.C. "CXLII. Olympiad. Crates, Alexandrian, *Stadium*. Carus, Elian, both in wrestling and in the Pancratiun, conquers after Hercules, and is enregistered as the second from Hercules. (The Armenian reads 'in the Stadium and the Pancratiun,' but this is a manifest error, since Crates conquered in the *Stadium*."

This year all the Chinese records were destroyed by Shee-hoangtee (some place it 246 B.C.). The Scipios make progress in Spain. Syphax sent against Carthage, but defeated by Masinissa. Secular Games at Rome.

3787 A. M., 212 B.C. Tarentum surprised by Hannibal. Syracuse taken by Marcellus. Death of Archimedes. The two Scipios slain in Spain.

SABBATIC YEAR (36TH).

3788 A.M., 211 B.C. Capua recovered by the Romans. Scipio, the younger, sent to Spain. The Ætolians confederate with the Romans against Philip of Macedon. Attalus, King of Pergamus, joins the confederacy, and the Lacedæmonians sometime later.

THE THIRTY-SEVENTH "WEEK" BEGINS (DAN. IX. 24).

3789 A.M., 210 B.C. Agrigentum delivered to the Consul Lævinus. Sicily conquered and made a

province by the Romans. Hermippus of Smyrna, the peripatetic philosopher, flourished.

3790 A.M., 209 B.C. “CXLIII. Olympiad. Heraclitus, Samian, *Stadium*.” Tarentum recovered by Fabius Maximus.

3791 A.M., 208 B.C. Marcellus slain in ambush. Hannibal relieves the siege of Locri. Lævinus defeats the Carthaginian fleet off Clypæ. Battle between Philip and the Ætolians near Elis. Secular Games at Rome.

3792 A.M., 207 B.C. Battle of the Metaurus; Hasdrubal defeated and slain by Nero and Livius, the Consuls. Hannibal retires into Bruttium.

3793 A.M., 206 B.C. Battle of Mantinea. The Carthaginians abandon Spain. Sotion, of Alexandria, critic; Appollonius, of Perga, mathematician; Zeno, of Tarsus, philosopher; Plautus, Archagathus, Evander, Teleclus, all flourish.

3794 A.M., 205 B.C. Philopator dies; is succeeded on the throne of Egypt by his son, Ptolemy Epiphanes, at the age of 5 years, under the guardianship of the Roman Senate; he rules 24 years. Scipio made Consul, and determines to carry the war into Africa via Sicily. Mago lands an army in Italy. Lælius sent into Africa, who there confers with Masinissa.

“CXLIV. Olympiad. Heraclides, Salaminian, *Stadium*, (Armenian adds, ‘From the Island of Cyprus,’)” 205 B.C.

SABBATIC YEAR (37TH).

3795 A.M., 204 B.C. Peace between Rome and Macedonia. Syphax secedes from Rome. Scipio lands

in Africa, and is joined by Masinissa. Cato, the Quæstor, brings Ennius, the poet, from Sardinia to Rome. Polybius said to have been born this year. A meteor of star form appeared, traversing from east to west points of the horizon (*Lubiniezki*).

THE THIRTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

3796 A.M., 203 B.C. Philip and Antiochus form a league against Ptolemy Epiphanes. Scipio in the same day takes the two camps of Hasdrubal and Syphax, killing 40,000 and making 6,000 prisoners. Masinissa saluted as King by Scipio. Hannibal recalled to Africa. Peace proposed in vain. Secular Games at Rome.

3797 A.M., 202 B.C. The fifth Imperial dynasty of China (Han) begins. Shower of meteoric stones in Italy. Philip, of Macedon, defeated by the Rhodians at sea, off Chios. Battle of Zama, in Africa. Hannibal totally defeated by Scipio. Judea submits to Antiochus the Great.

3798 A.M., 201 B.C. The Carthaginians obtain peace on very ignominious terms. End of the Second Punic war. Rome confirmed in the dominion of Italy, Sicily, Sardinia, Corsica, the greater part of Spain, and in virtual control of North Africa. Triumph of Scipio, who receives the surname of Africanus.

"CXLV. Olympiad. Pyrrhias, Ætolian, *Stadium*. In the boxing of boys, Torchus (Gr. Moschus), the Colophonian, the only victor in the circle of boys. The Pancratiun of boys was added, and Phædimus, the Alexandrian, conquered," 201 B.C.

3799 A.M. 201–200 B.C. At the Autumnal Equinox of this year the moon rose so much eclipsed at Alexandria that it must have begun half an hour before (Hipparchus, recorded by Ptolemy). This eclipse has been verified by Page (see “New Light from Old Eclipses,” pages 19–27), who located the middle of the eclipse at 5h. 17m. 17s., or more than half an hour, before sunset and moonrise for that day, September 22d, 201 B.C. See Scale, Study No. Ten, page 68, to obtain the accurate “over-laps”; 3799 A.M. ends in 200 B.C., and 200 B.C. (backing up from its own era) ends in 3799 A.M. Nevertheless, $3799 = 201-0$, and $201 \text{ B.C.} = 3798-9 \text{ A.M.}$ The *Scale* is the best explanation, for it presents these complex facts to the *Eye*!

A comet appeared in Cancer, and Rome made war on Philip, king of Macedonia, pretending to take the Greek cities of the Achæan league under her protection. Sulpicius wins the battle of Octolopha.

3800 A.M., 199 B.C. Villicus succeeds Sulpicius.

3801 A.M., 198 B.C. Sidon captured by Antiochus, after the battle of Panias. Flaminius succeeds Villicus. The Achæans declare for the Romans against Philip. Books, with vellum leaves, introduced in lieu of parchment rolls, by Attalus, king of Pergamus. Earliest mention of the Sanhedrim. Secular Games at Rome.

SABBATIC YEAR (38TH).

3802 A.M., 197 B.C. “CXLVI. Olympiad. Micion, Bœotian, *Stadium*.” Sparta and Bœotia declare for the Romans. Interview of Philip and Flaminius,

Death of Attalus, king of Pergamus; Eumenes succeeds him. Romans send two Prætors to Spain. Battle of Cynoscephalæ. Philip totally defeated.

THE THIRTY-NINTH "WEEK" BEGINS (DAN. IX. 24).

3803 A.M., 196 B.C. Hannibal joins Antiochus. Thracian Chersonese seized. Treaty between Philip and the Romans ends the war. Roman embassy to Antiochus the Great. Greece declared free. Conspiracy of Scopas punished. A comet recorded.

3804 A.M., 195 B.C. Flaminius makes war against Nabis of Sparta. Cato in Spain. Argos liberated. Death of Eratosthenes. Apollonius Rhodius succeeds as librarian at Alexandria. Birth of Terence.

3805 A.M., 194 B.C. Rome makes war on Antiochus King of Syria. A comet appeared, and a shower of meteors fell in Italy. Sparta and Hither Spain subdued by the Romans. Hannibal made Prætor of Carthage.

3806 A.M., 193 B.C. Masinissa harasses the Carthaginian commerce. Embassy of Antiochus to Rome fails; Hannibal retires to him and urges an attack upon Italy; 243,704 effective men in Rome. Secular Games at Rome.

"CXLVII. Olympiad. Agemachus, Cyzicene, *Stadium*. In wrestling, Clitostratus or Clistostratus, the Rhodian; who conquered only by grasping or twisting the neck."

3807 A.M., 192 B.C. Attilus sent into Greece. Nabis defeated by Philopœmen. Lacedæmonia joins the Achæan League. Antiochus gives his daughter Cleopatra to Ptolemy Epiphanes, King of Egypt,

with Cœle-Syria, Phœnicia, Judea, and Samaria as dowry.

3808 A.M., 191 B.C. Earthquakes at Rome for 38 days. Antiochus goes to Greece, Romans declare war against him, and soon defeat him at Thermopylæ. Cato Military Tribune. Interview of Hannibal and Scipio at Ephesus. Antiochus defeated at sea retires to Phrygia.

SABBATIC YEAR (39TH).

3809 A.M., 190 B.C. Lucius Cornelius Scipio became consul, with Caius Lælius as colleague (190 B.C.). Scipio Africanus became his Legate or Lieutenant, and the two led the first Roman army that ever entered Asia across the Hellespont. The disastrous defeat of Antiochus at Magnesia, quickly followed, for which Scipio, the Consul, got the title of Asiaticus, his brother Africanus was not in the battle, being sick at Sardis, nor was Hannibal, who fled to Crete. Thus ended the Antiochian war.

Now there were great irregularities in the Roman Calendar at this time, for instance: Livy states that in this consulship, “during the Apollinarian Games, the 5th day before the ides of Quintilis (July 11th), in the day time, when the sky was serene, the light was obscured by the passage of the moon over the sun’s disc. This solar eclipse took place by astronomical computation on March 14th, 190 B.C. (4524 J.P.). According to Numa’s Calendar, then in use, the intervening time (March 14th to July 11th) was 117 days, or according to present computation 119 days! Here then was a variation of nearly 4 months be-

tween the solar year and that of Numa." This can be accounted for only by irregularities of intercalation, which had been growing during the past 260 years, and which continued to be more or less serious for 145 years longer, after which time the new Julian Calendar of Julius Cæsar went into effect ($3549 + 260 = 3809$; $+ 145 = 3954$ A.M., *q. v.*, severally; see also 3811 A.M., as to Mr. Page's location of Livy's eclipse).

THE FORTIETH "WEEK" BEGINS (DAN. IX. 24).

3810 A.M., 189 B.C. "CXLVIII. Olympiad. Arce-silaus, Megalopolitan, *Stadium*." The Ætolians submit to Rome; Consul Manlius reduces the Gallo-Greeks in Galatia, 565 A.U.C.

3811 A.M., 188 B.C. Eclipse of the sun, July 16th, 188 B.C. Mr. Page, in "New Light from the Old Eclipses" (page 55), thinks this to have been the eclipse referred to by Livy as occurring 5 days before the ides (11th) of July (Book XXXVII. c. 4, compare c. 1), and on this premise calculates that Numa's calendar was correct at this time to within 5 days of our solar time. But Dr. Jarvis, following Petavius, places Livy's eclipse on March 14th, 4524 J.P. (3809 A.M., *q. v.*), which was (190 B.C.) the Consulate of Scipio and Lælius, according to the Fastes and Capitoline Marbles. This is a question not as to these eclipses as facts, but as to the *identification* of the one referred to by Livy; now the location of the Consulate, of course, settles the matter, and thus the error in the Roman Calendar at this time. If Mr. Page is right the calendar was but 5 days out, and the error increased till Cæsar's time; if Jarvis is correct, the

error was some 119 days and held on with regular fluctuations till Cæsar's day. Both eclipses as located are accepted as facts, the identification of Livy's eclipse going with the *Consulate* of Scipio and Lælius (see 3809 A.M.). We believe that Dr. Jarvis is correct, in this identification, and that Mr. Page blundered.

Philopœmen compels the Lacedæmonians to renounce the laws of Lycurgus. Treaty with Antiochus completed. Hannibal takes refuge in Crete. Secular Games at Rome.

3812 A.M., 187 B.C. Antiochus the Great slain in the temple of Belus (Media); Seleucus Philopater succeeds him in Syria. Scipio Africanus banished from Rome, retires in disgust to Liternum.

3813 A.M., 186 B.C. The Bacchanalian Society suppressed. Marcius defeated by the Ligurians. Artaxata (in Armenia) built.

3814 A.M., 185 B.C. Diogenes of Babylon, Stoic. "CXLIX. Olympiad. Hippostratus, Seleucian (Armenian adds, 'from Pieria') *Stadium*."

3815 A.M., 184 B.C. Cato Censor. War between Eumenes and Prusias. Philip sends his son, Demetrius, to Rome to conciliate the Senate. Hannibal abandons Crete and takes refuge with Prusias King of Bithynia. Death of Plautus.

SABBATIC YEAR (40TH).

3816 A.M., 183 B.C. Very large comet, 80 days (see Lubiniezki and Hevetius). The stars appeared in China in the day-time, 182 B.C. Hannibal dies at the court of Prusias. Scipio Africanus dies. Philopœmen put to death by Dinocrates. Transalpine

Gauls march into Italy. Demetrius pleads for his father before the Senate. Secular Games at Rome.

THE FORTY-FIRST "WEEK" BEGINS (DAN. IX. 24).

3817 A.M., 182 B.C. The Lacedæmonians re-enter the Achæan League.

3818 A.M., 181 B.C. Ptolemy Philometor succeeded to the throne of Egypt at the age of 6 (ruled under his mother's guardianship 7 years, then 4 years alone. He was then expelled by Physcon for 7 years; but the Romans arbitrated his restoration and he reigned thereafter 17 years, until his death, 35 years in all).

"CL. Olympiad. Onisicratus, Salaminian, *Stadium*." The plague rages at Rome. Demetrius unjustly accused by his brother, Perseus, is put to death by order of Philip, his father.

3819 A.M., 180 B.C. The Villian Law, as to ages required for admission to public office, enacted at Rome. The Ligurians transported to Samnium.

3820 A.M., 179 B.C. Death of Philip of Macedon. Perseus, his son, succeeds. Numa's books, found in stone coffin at Rome, forgeries according to Livy.

3821 A.M., 178 B.C. Secular Games at Rome. Manlius at war in Istria.

3822 A.M., 177 B.C. "CLI. Olympiad. Thymelus, Aspendian, *Stadium*." The III. Calippic term of 76 years begins (3822-3 A.M.), *i. e.*, the 1st year covering 601 Olymp. throughout. Wars in Istria and Sardinia completed.

SABBATIC YEAR (41ST).

3823 A.M., 176 B.C. The 137 year of the Era of the Seleucidæ, which began in the Autumn of 3687 A.M.,

q. v. In it Seleucus sent his son, Demetrius, to Rome for education, and in exchange for his brother, Antiochus, who had been held there 14 years as an Hostage. But Heliodorus, the Treasurer, finding both heirs absent, poisoned Seleucus and seized the Kingdom of Syria. Antiochus, hearing of the matter at Athens, on his return home, applied to the King of Pergamus, with whose help he suppressed Heliodorus, and got quiet possession of the throne, calling himself Antiochus *Epiphanes*. He became "*Illustrious*," however, only for his persecution of the Jews.

THE MACCABEAN CHRONOLOGY.

Here, therefore, beginneth the First Book of Maccabees, *vide*, chapter i. 1-10. Now in those days many bad men in Jerusalem endeavored to make a covenant with the Heathen, and they went to this King and effected their purpose (I. Mac. i. 11-13). Meanwhile Cornelius Scipio died, and the Consul Petillius was slain by the Ligurians. Heraclides, the historian, called Lembus, and Agarthacides, fl.

THE FORTY-SECOND "WEEK" BEGINS (DAN. IX. 24).

3824 A.M., 175 B.C. In this, the 138th year of the Seleucidæ, Antiochus Epiphanes displaced Onias, the High Priest, from his office, and sold it to Jason, his brother, who prevailed upon the King to send Onias to Antioch as a prisoner, where he was held for 5 years, while Jason erected a Gymnasium and Ephebeum at Jerusalem to train up Jewish youths after the manner of the Greeks! (I. Mac. i. 14-15). A great earthquake in China. Pestilence at Rome. The Bastarnæ enter Dardania at Philip's invitation, exciting Roman jealousy.

3825 A.M., 174 B.C. An eclipse of the Moon (7 digits) at Alexandria, on the 1st of May, 174 B.C., recorded by Ptolemy, the Astronomer, as occurring in the 7th year of Ptolemy Philomentor, in the 574th year of Nabonassar, on the 27th day of Phamenoth (Philomentor's 1st year began in 3818 A.M., *q. v.*). Cato's embassy to Carthage. Three ambassadors from Rome to Perseus. Ennius finishes the 12th book of his annals. Attalus, of Rhodes, flourished.

In this 139th year of the Seleucidæ, Jason introduced Heathen rites into Jerusalem, and sent 300 Drachms to Tyre to be expended in sacrifices to Hercules at the Quinquennial Games, but the Tyrians used the money to repair their fleet (I. Mac. i. 15-21; II. Mac. iv. 12-20; Joseph. Antiq. XII. 5. 1). Comet (Hevetius and Cœsius).

3826 A.M., 173 B.C. In this 140th year of the Seleucidæ, was born Antiochus Eupator, the son and heir of Epiphanes, who went to Palestine to prepare for a descent upon Egypt (II. Mac. iv. 21, 22; Joseph. Ant. XII. 5. 1, XV. 3). Secular Games at Rome. "CLII. Olympiad. Democrates, Megarean, *Stadium*."

3827 A.M., 172 B.C. In this 141st year of the Seleucidæ, Jason sent his brother, Menelaus, with tribute to Antioch, where he bought the High Priesthood of Antiochus, upon which Jason fled to the Ammonites. But the purchase money not being forthcoming at once, Menelaus was summoned back to Antioch to answer for it. The King, in the meantime, went to subdue a revolt in Cicilia. Comet recorded in China (Hevetius). Eumenes excites the Senate

against Perseus. Carthage complains against Masinissa. The Bœotian League dissolved. Terence fl.

3828 A.M., 171 B.C. The 142d year of the Seleucidæ. Menelaus now got his brother, Lysimachus, to sell the Golden Vessels of the Temple, and thus procured his freedom. He then bribed Andronicus to slay Onias, who had reproved him for his apostacy and sacrilege. But on his return, Antiochus slew Andronicus in the same place, and the enraged Jews in Jerusalem slew Lysimachus (II. Mac. iv.). Antiochus made his first descent upon Egypt in this year (I. Mac. i. 16-19). The Second Macedonian war begins. Ambassadors from Perseus sue for peace in vain. Licinius winters in Bœotia. Ptolemy's generals defeated by Antiochus between Pelusium and Mount Casias.

3829 A.M., 170 B.C. The 143d year of the Seleucidæ. Antiochus, having wintered at Tyre, makes a second descent upon Egypt and penetrates to Memphis; but a false rumor of his death occurred, Jason, with 1000 men, returned to Jerusalem and drove Menelaus into the castle, exercising great cruelties on his adversaries. This news at once brought Antiochus back to Palestine and to Jerusalem with all speed, where he slew 40,000, sent many into captivity, was conducted into the Holy of Holies by Menelaus, defiled the Altar by the sacrifice of a sow, and the Temple by sprinkling it with the broth thereof. So he returned to Antioch with the treasure of which he had gutted the city (I. Mac. i. 20-24; II. Mac. v. 11-16). As for Jason, he fled, on, a wanderer thence-

forth, and finally died a vagabond in Lacedæmonia; but Antiochus made his third descent upon Egypt at once, and to complete the year's work he defeated the Alexandrians at sea, and marched by land straight to their city, but could not take it. An irruption of the Tartars into China. Paper invented in China this year. Unsuccessful attempt of Hostilius to penetrate into Macedon.

SABBATIC YEAR (42D) AND JUBILEE (VII.).

3830 A.M., 169 B.C. The 144th year of the Seleucidæ. So Epiphanes returned to Antioch for the Winter. Now it was the VII. Post-Exilic Jubilee year $3536 + (6 \times 49) = 3830$ A.M., and Jehovah gave Jerusalem a last chance to repent, for it was left to itself throughout its duration. Nevertheless its iniquities were not abated, and so its day of grace expired! Albeit there was mourning in the land throughout that year (I. Mac. i. 25-28!).

In the meantime the Alexandrians applied to Rome for assistance. Their ambassadors reached the Imperial City that very Winter, and in the Spring thereof, to wit: "on the 3d of the nones of April," the Legates left Rome and went direct to Alexandria, to confer there with Ptolemy.

But Antiochus, leaving Syria much later than usual in that he delayed to perfect his plans for a siege, did not reach Egypt until Summer had well advanced. In this *fourth* descent he made straight for Alexandria, but when he had come within 4 miles of the city he was met by the Roman Legates, who ordered him to quit Egypt, which he did forth-

with, and went straight back to Antioch. Now this was the IX. year of the Cycle, Table *i*, and therefore intercalary! which fact serves to add to the explicit correctness of our chronological location. At the end of such years the Jews floated the two years (Solar and Lunar) together as nearly as possible. Now the reference to this intercalary period in which the "two years fully expired" is found in I. Mac. i. 29, and secular history corroborates the matter to the full, for the year was no sooner over than Antiochus unbottled the wrath he had been meditating to vent upon Jerusalem ever since he received his rebuff from the Romans. (Polyb. Legat. 92; Vell. Palerc. i. 10; Vol. Max. vi. 4; Justin. Hist. XXXIV. 3). Maricus penetrates into Macedon. Perseus abandons Dium.

"CLIII. Olympiad. Aristandrus, Lesbian (Armen. adds, ex Antissa), *Stadium*." 169 B.C.

THE FORTY-THIRD "WEEK" BEGINS (DAN. IX. 24).

3831 A.M., 169-8 B.C. The 145th year of the Seleucidæ. Epiphanes sent Apollonius with 22,000 men, to complete the ruin of the city, who arrived the very first week of the year, and, upon the next Sabbath (8th of month), slew all the men they could find, enslaved such of the women and children as they desired, spoiled the city, burnt much of it, demolished the walls, and with the ruins built a strong fort commanding the Temple on Mount Acra. There they stored the spoil. Now, as the people no longer dared to worship, the Temple was deserted, and all who could, fled from the city, leaving it in the hands of strangers (I. Mac. i. 30-53).

In his determination to extirpate the Mosaic religion, Antiochus next issued a decree enforcing heathen worship throughout his dominions, and sent old Athenicus to execute his orders in Judea. Therefore, on Tuesday, the 15th of the 3d civil month (Dec.) he dedicated the Temple to Jupiter Olympus (in the 1st year of the CLIII. Olympiad!=609 Olymp.=169 B.C., the 145th year of the Seleucidæ having just begun, *i. e.*, 3687 to 3831 inclusive=145; which year, from October 4th, 3831 A.M., extends to October 4th, 3832 A.M. (I. Mac. i. 54-58).*

And on that day they set up "the abomination of desolation" upon the altar. Therefore Antiochus Epiphanes has in all ages been regarded as a type of Antichrist, and the persecution of the Jews as foreshadowing the Antichristian persecution which the Christian church is to endure in the last days. The Prophecy of Daniel xi. 21-45, glides imperceptibly from speaking of Antiochus to speak of Antichrist, and this is so, whether we regard Antichrist as a System, or as an Individual yet future.

Now on the 25th day of that month, which was Friday, they sacrificed upon the idol altar which was upon the Altar of God, and slew certain women who had obeyed the laws of God "and there was very

* For an important discussion of Josephus' reference to this desecration, as falling "*on* the CLIII. Olympiad" (Joseph. Antiq. XII. vii. 6), see 3688 A.M., present Study, where it will also be seen that 148 Seleucidæ ends, three years later, on the CLIV. Olympiad. It was a peculiarity of the Seleucic Scale that its years, by *quads* (4) overlap parts of two *Stadium* years.

great wrath upon Israel" (I. Mac. i. 59-64 ; II. Mac. vi. 18-31, xiv. 37).

Then arose Matthias and his 5 sons, the Maccabees, and stood up for Jehovah (I. Mac. ii. 1-24), also they slew the king's messengers and fled unto the mountains (25-30); all of this was in the 3d month of the year. And on the 5th day of the 3d month, which was a Sabbath, many were slain by their pursuers because they would not fight thereon (31-38), *whercupon they after that DECREED that they would resist their enemies, and fight, EVEN ON THE SABBATH DAY, for verily the cause was the Lord's own, and He prospered them* (39-49)!

By examining the Harmonized Scale of Time, page 72, we are able to identify the particular year under consideration, for in it occurred, as all historians and chronologists of note agree, the battle of Pydna, at the Summer Solstice of 168 B.C., in the 156th year of the Philippic era ($3676 \text{ A.M.} + 155 = 3831 \text{ A.M.}$, in which 3676 being 1 of the era 3831 is 156). Here the Romans defeated Perseus and destroyed the Macedonian monarchy. The day *before* the battle C. Sulpicius Gallus, a Tribune of the 2d Legion, and the first Roman astronomer on record, came to General L. Æmilius Paulus, the Consul, and warned him of a total eclipse of the moon for that night (June 21st, 8h. 2m., Macedonia, 168 B.C.). This was published to the Roman army, but to the Macedonians, not forewarned, it portended what occurred—the end of their kingdom (Livy, Justin., Val. Max., Plutarch in Æmilio, etc.).

Now as 3676 A.M. was the 1st on the Philippic Era, 3676 A.M. + 11 = 3687 A.M., was the 12th thereon; but the 12th of the Philippic was the 1st of the Seleucidæ. Hence (3687 + 144 =) 3831 A.M. was 145 of the Seleucidæ. But we have shown above, that it was also the 156th of the Philippic era on which the battle of Pydna is recorded to have occurred. Therefore 156 of the Philippic Era was 145 of the Seleucidæ.

N. B.—This year (3831 A.M.) stands midway between the important years 3699 A.M. and 3963 A.M., *q. v.*, the dominant factor being 66 years ($2 \times 66 = 132$) and repeating itself here and there all through the era. The Prætor Anicius subjects Illyria in 30 days. Flight and surrender of Perseus to Æmilius. Secular Games at Rome.

3832 A.M., 167 B.C. The 146th year of the Seleucidæ. Matthias, having given good counsel to his sons, died in this year (I. Mac. ii. 49–70), and Judas Maccabeus rose up in his stead (I. Mac. iii. 1–26; II. Mac. viii. 1–4). He took his acrostic motto from Exod. xv. 11. MI-CAMO-KA BAELIM, JEHOVAH, M. C. K. B. I. “*Who is like unto Thee among the Gods, O Jehovah?*” whence he and his followers are known and honored. In this year Antiochus Epiphanes celebrated the festal games with almost incredible splendor and luxury at Daphne, near Antioch, in Syria; described by Polybius in Athens, v. 4, x. 10, Ussher, pp. 331–332. In the meantime Judas gathered a Jewish army and commenced his victories by defeating and slaying Apollonius, and

routing a Syrian army under Seron (I. Mac. iii. 9-26). Macedonia divided into provinces. Seventy towns in Epirus destroyed; 1000 principal Achæans exiled to Rome for 17 years, Polybius among them. First library opened at Rome, stocked with books taken from Macedonia. Census of Rome, 327,032:

3833 A.M., 166 B.C. The 147th year of the Seleucidæ. In it Antiochus departed on his expedition to the Euphrates (I. Mac. iii. 27-37), and Judas gained a great victory over Gorgias (38-60, iv. 1-27), on the day before the Sabbath, so they did not press their advantage by a close pursuit (II. Mac. viii. 1-27), and the day after the Sabbath they divided the spoil (II. Mac. viii. 28). A globe of fire recorded. Prusias visits Rome. Eumenes forbidden to enter. Terentii 'Andria.'

3834 A.M., 165 B.C. The 148th year of the Seleucidæ, in which Judas again defeats Lysias (I. Mac. vi. 28-35), and then went up to cleanse and re-dedicate the Sanctuary (36-51). Now, on the 25th day, Tuesday, of the 3d civil (IX. Sacred) month, (Casleu) the Anniversary of the setting up of the Abomination, they re-dedicated the temple, and ever after that, from year to year, on the 25th, and for the space of 8 days, they kept this feast, near the time of Winter Solstice (52-61; compare John x. 22).* And now began the wars of Judas with Esau, in Idumea, and with the surrounding nations, and for

* The student is referred to (that interpretation of Josephus, which places this rededication 1 year too far down the Olympic Scale found under) 3688 A.M. Josephus makes 145 and 148

that whole year and unto the next, he was victorious (I. Mac. v. 1-68). N. B.—The expression in II. Mac. x. 3, “After two years” has caused no little trouble, as the plain reading in I. Mac. i. 54, iv. 36-61., covers three years for the actual presence of the Abomination on the Altar. Two explanations are at hand: *1st.* The *two* years should read *three*, there having been a mistranscription, nor should it surprise any one to find such occasional errors (similar to typographical errors in many of our Bibles) now and then in the Apocrypha, or even in the Canon itself. *2d.* The explanation, however, which we, as Chronologists, offer, avoids even such a necessity here, in that we take the expression “after two years” (taken in connection with verse 6, just below it) to be a chronological one, intended to fix the year of the Dedication as one that followed an intercalary year, as 3834 A.M. certainly did, it being XIII. (table *m*) in the Cycle! Hence, as by means of the intercalary month at the end of the XII. year, two years (Solar and Lunar) expired together, so we regard this odd clause as of exactly

Seleucidæ correspond respectively to years in CLIII. Olympiad, and CLIV. Olympiad, which they do not upon the Era of Contracts, in use by the Jews of *his* day, but the Seleucidian years, referred to in Maccabees, are all to be estimated on a Scale whose origin is 1 year higher up the stream, so that the whole 3-year Era of desecration properly fell in CLIII. Olympiad, 1st to 4th year thereof! The number 153 is an odd one, all along the Scale, and we have caught many great fishes with that mark on it. And why should we not, seeing it is the number of numbers, even a net full?

the same force as that found in I. Kings ii. 39, and already explained in Study No. Five, page 16. And the expression is a little varied "at the end of three years," *i. e.*, at the end of a 3-year subdivision of the Cycle, at which "two full years" ended or floated together. A similar expression is found in Acts xxiv. 27, where, as a matter of fact, Paul was in duress to the end of the year 4058 A.M., the expression is "when two years were fulfilled!" *i. e.*, at the end of days! *i. e.*, of intercalary days! But more on each of these matters in their appropriate places; in the meantime we proceed:

Now, in this same year, 3834 A.M., which was the 148th of the Seleucidæ, was fought the battle described in II. Mac. x. 24-38, it being specified as "upon the *fifth* day," which we opine to have been Friday, the 5th day of the 4th civil month. In the next month, "not long after," Lysias was defeated and taught an important lesson (II. Mac. xi. 1-12); whereupon, in the month Dioscorinthius (Feb.-March) he wrote the letter set forth in II. Mac. xi. 13-21 and later in Xanthicus (April), the King wrote a letter II. Mac. xi. 22-33, as did also the Romans (verses 34-38). Sundry events then followed (II. Mac. xii. 1-31), and after Pentecost (this year on Sunday, the 7th of the 9th civil month), Judas defeated Georgias on Friday, the 12th, and on the "Seventh day," *i. e.*, the *next* day, which was a 7th or *Sabbath*, the 13th day of the month, they purified themselves and kept the Sabbath, but on Sunday, when they came to bury the dead Jews—behold all of them were such

as had put their trust in other Gods, and had images, and things consecrated to the Idols (probably such relics and vain "things" as modern Roman Catholics place their trust in) upon their persons, and with this great lesson the record of the year ends (II. Mac. xii. 32-45).

"CLIV. Olympiad. Leonidas, Rhodian, victor in the triple contest—rendered in the Milan version, 'triplici in certamine victor;' in the Venice-Armenian version: 'Triplicator.' One who conquered in all three courses, the Stadium, Diaulum and the Dolicum—the course, the double-course and the quadruple course,'" 165 B.C. Terentii 'Hecyra.' The Romans enter Achaia.

3835 A.M., 164 B. C. The 149th year of the Seleucidæ. Now, about this time, Antiochus failed in his attempt to surprise Elymais, and returned in great heaviness to Babylon, where news came to him of the defeats of Lysias, and he was stricken with a dire disease and with remorse, and admitted his errors, and sent his regalia to his son Antiochus; and so he died at Tabæ in Babylon, in the 149th year of the Seleucidæ (I. Mac. vi. 1-16; II. Mac. ix.), and Antiochus Eupator (aged 9 years) reigned in his stead (I. Mac. vi. 17.). But the garrison in Acra was a dangerous and perpetual menace (verse 18). In this year also, rumor reached Judas that Antiochus Eupator, the new King, was preparing to come into Judea, with great power, and was seeking alliances far and near. Menelaus also joined him against his own country, but at the instigation of Lysias he was

buried in ashes. Then Judas resolved to be ahead of Antiochus, so he took the initiative, and after fasting 3 days, made so successful a night attack upon the camp of the Syrian army that they departed from the borders of Judea, and tried to take the small places and "holds" in the region round about (II. Mac. xiii. 1-21). Meanwhile Judas returned to Jerusalem and made preparations to besiege the Tower of Acra. Sulpicius Gallus is sent to Asia to watch Eumenes.

3836 A.M., 163 B.C. The 150th year of the Seleucidæ. So Judas beseiged the Tower for the whole of that year, during which Eupator raised and recruited a large army, and gathered many allies from beyond the sea, and hired soldiers and elephants (I. Mac. vi. 20-30). Now the army of Eupator went through Idumea and pitched against Bethsura which they besieged the second time until the *Intercalary* days ended the year! (I. Mac. vi. 31). "Many days" here refers to the month of Ve-Adar, with which this civil year, *the last of the Cycle*, table *o*, ended, and clears up another point of vast importance in the Chronology of the Maccabees. For right here, in so far as the Book of the Maccabees are concerned, (verse 31) the record of a new year, *not heretofore detected*, begins, to wit: (3837 A.M., *q. v.*).

But in the meantime, soon after the 150th year of the Seleucidæ began, Demetrius who had escaped from Rome (through the connivance of Polybius) had come to Syria, and begun to reign at Iricopolis, giving out that he had been sent by the Senate of Rome (I. Mac. vii, 1-2). Secular Games at Rome.

The siege of Bethsura was brought to a close in view of the Sabbatic year which drew on, rather than in it, and the transfer of Eupator's attention to the Sanctuary occurred at this same period, to wit: in the intercalary days (*Ve. Adar*). The account is necessarily somewhat confused, owing to there being several parties concerned in this struggle for power, to wit: two rival kings of Syria, the Bethsurans, and the Jews. But no exception can be taken to the Chronology of the Maccabees. The three distinct references to the Intercalary days found in the account locate their overlapping dates without appeal, as we shall now see.

SABBATIC YEAR (43D).

THE KEY OF HISTORY.

THE *A QUO* OF THE MACCABEAN ERA.

Sabbath, the 13th of Adar, 151 Seleucidæ.

3837 A.M., 163-2 B.C. The 151st year of the Seleucidæ. CLIV. 3 Olympiad. Hipparchus begins his astronomical observations at Rhodes and observes the Autumnal Equinox, September 27, 163 B.C. (*i. e.*, Sun on the meridian at noon, but the Sun entered Libra 4 days *earlier*, as it still does!)

Now when the Bethsurians sallied out and burned the engines of the King, Judas lifted the siege of the Tower of Acra and pitched over against Eupator's camp, in the first month of the civil year, and there they fought a great battle, though after all an indecisive one (I. Mac. vi. 31-46). After which the Jews withdrew and shut themselves up in Jerusalem, closely followed by Eupator's army (verses 47-48).

But with the Bethsurians Eupator made peace the second time (II. Mac. xiii. 22) for it was now the Sabbath year of rest (I. Mac. vi. 53, note *especially!*), and they had been too much occupied with war during the preceding "6th year" to lay in any victuals (verse 49); $3830 + 7 = 3837$, thus Sabbatic, 3830 being both a Sabbatic and Jubilee year as explained under 3536 A.M., *q. v.* Now all of this Chronological harmony, coming thus to bless faithful study of the ever faithful Word of God, is worthy of our deepest admiration and gratitude. There are no errors here because those who wrote the record were true men standing for the honor of Jehovah, and they merely stated facts as they occurred. History written by the actors themselves naturally possesses a value not to be compared with that sought out, albeit by the very best of scholars, concerning times and people far remote. That of the Maccabees bears upon its very face, when measured, now at last, by the principles of a true interpretation, the full stamp of absolute accuracy. The facts we are permitted to adjust lend credence that can never more be shaken, and the permission comes from the God of the Maccabees!

The identification of this particular year, the 151st of the Seleucidæ (163-2 B.C.) as SABBATIC, thus explicitly set forth in the Book of Maccabees, is in absolute harmony with our own recovered Jubilee Scale, *and verifies the location of every other year related to it!* For instance, the capture of Jerusalem by Herod the Great, which Josephus records to have occurred upon

a Sabbatic year, must be some multiple of 7 years down the same scale, and "the acceptable year" of the Lord be found to be both a Jubilee, and a Sabbatic year upon it (see Study No. Twelve, page 139).

Let us, therefore, continue: So the King took Bethsura, and garrisoned it, but he besieged the Sanctuary many days without success, for the Jews were always desperate fighters, and invincible when right! But it is not to be wondered at that the supplies were short after *such* a week of years as had transpired since the Jubilee (I. Mac. vi. 50-54). So when the siege had lasted a long season news came that Philip had come back from the East with traitrous intentions, so a peace was hastily made and a Covenant offered, which the Jews accepted (II. Mac. xiii. 23-26). But Eupator, having taken an oath and having been admitted into the city, broke it at once, and ordered the wall to be pulled down, after which he hastened to Antioch where Philip was master and took that city by storm (I. Mac. vi. 53-63). But his soldiers began to fall away to the new King and at length the whole army of Eupator deserted, delivering up Eupator and Lysias to Demetrius, who put them to death, and began to reign (162 B.C.) as Demetrius *Soter* (I. Mac. vii. 3-4). Now he was no sooner set upon his throne than the traitors among the Jews besought his assistance; and he appointed Alcimus High Priest (I. Mac. vii. 5-7), all of which was duly reported to Judas (compare II. Mac. xiv.*

*The expression "after three years" (verse 1 of II. Mac. xiv.) taken in connection with verse 4, shows that the same year is

1-11) but Demetrius sent Alcimus with Bacchides, to Jerusalem where he did great injury (I. Mac. vii. 8-25). Then Demetrius sent Nicanor with an army against the city, but his purpose to destroy Judas by deceit being frustrated, he left Jerusalem blaspheming; and Judas followed him with a small force and utterly defeated his army and slew him upon the 13th day of Adar, *which was the Sabbath day!* (compare I. Mac. ii. 41; also see Study No. 8, page 115, where the siege of Jericho ended on a Sabbath!) Therefore the Jews, to this very day, yearly keep this anniversary as a day of great gladness (I. Mac. vii. 26-50). The battles of the Sabbaths of this period of the Maccabees are the exceptions that prove the truth of the True Chronology. It will be noticed, by those who have followed our Studies closely, that (although we have now come down the Hebrew Chronicles for 3837 years, and identified an innumerable number of recorded dates by detecting their *week* days upon their proper *years*) we have never been landed at a date incompatible with the genius of the people under consideration. Heretofore all the Sabbaths have been days of rest, and all records indicating Secular work and enterprise have duly fallen upon one or another of the six natural working days.

Here, however, we find even battles on the Sabbath! and *should* find them! in that they deliberately

referred to, to wit: this one, 3837 A.M., which was the first of a calendric group of three years! It is merely a reference to show that the Intercalary year having passed, these events took place in the next or in a fourth year which was the beginning of a *new* group of three.

agreed and decreed and recorded the decree (I. Mac. ii. 41) to resist the enemies of their God without respect to days.

It is a clear principle of Law that no man can take advantage of his own wrong. The Maccabees recognized this principle in the most extreme way in which it was possible for a *Jew* to do so! Their enemies, heretofore, had been in the habit of selecting the Sabbath upon which to attack them, and Judas Maccabeus decided that it was lawful to resist those who thus desecrated that day at the point of arms! His principle was, and is, *right*, or it would have failed as signally as it succeeded, and it is only a short-sighted criticism that will condemn his judgment, seeing that in every nation those who enforce the law may do so and *must* do so upon whatever day those who presume upon its exceptions dare to violate it. *But, be all this as it may, the Chronological significance of our results is that which chiefly now concerns us, and the finding of this Sabbatic battle just where it is needed (i. e., necessary!)—and where only a correct system could possibly place it in its solitary fitness,*

AS AN EXCEPTION WHICH PROVES THE RULE, upon a scale that systematically avoids just such anachronisms, is but another all-sufficient guarantee of the sharpness of the splendid tool at last placed in our hands.

No system of Chronology has heretofore been conceived in such minute accuracy as to be able to follow “All Past Time” literally day by day, on the week, the month, the Sabbatic Scale and the Soli-Lunar Cycle.

There are the libraries—point out upon their shelves one single volume that (save perhaps in some isolated date, not even then really identified but merely claimed on premises unknown to the readers) has pursued even a “SYSTEM” of Chronology! Point out one that has even presumed to get closer than a year (*i. e.*, within the year) as to all of the events vouched for year by year adown the stream of time! The effort is in vain. It has not before been conceived as possible so to do, yet how simple it all is when done! The fact is, there can be no true Chronology without a SOLI-LUNAR CYCLE, and with one thus founded True History can have no controversy, while it will sift a false system like the chaff upon a Summer threshing floor!

Now the details of these events, from Nicanor’s invasion to this Sabbath Day Victory, in this Sabbath Year, are set forth at due length in II. Maccabees (xiv. 12–46 and xv. 1–39), where endeth the II. Book of Maccabees, which is merely an independent, running and truthful commentary, as it were, upon a block of some 14 years already Chronologically set forth in I. Maccabees.

The attention of the student is now particularly called to II. Mac. chapter xv., where this celebrated victory *is explicitly set forth as having occurred upon the Sabbath day* (verses 1, 2, 3, 4)* which day is furthermore

* The whole gist of chapter xv. is lost if this point is not appreciated. Nicanor was determined to defy the Lord of Hosts, and yet he failed, for his defiance wrought his overthrow. The last clause in verse 5 refers to this overturning

(verse 36) specifically identified as the 13th day of the XII. (Sacred) month (Adar). From I. Mac. vii. 1, the year under consideration will be seen to have been the 151st year of the Seleucidæ which we have fully identified as the 43d Sabbatic year, and as 3837 A.M. Now by turning to page 192, Study No. Ten, it will be found that 3837 A.M. is a year I. of the Cycle (table *a*) and has its calendar given on page 167, Study No. Ten. Finally, on reference to this calendar it will be seen that its 13th day of Adar fell upon the Sabbath day. A clearer demonstration of the impregnability of our position as entrenched behind the Harmonized Scale of Time could not be set forth, *nor do we know of a parallel case in the whole range of Chronology*—that is of another case where the day of the *month* is carefully specified as a certain day of the *week*, and that upon a Secular Era (Seleucidæ) whose *year* (151) is also given! and given as *Sabbatic*!

The gist of the conditions thus imposed upon Chronology is that the 13th day of Adar, in the 151st year of the Seleucidæ (which was a Sabbatic year)! was the Sabbath day, or *Saturday*, as we moderns call it, and the minute agreement with which the True Chronology replies to these requirements is alone sufficient to establish its unique and unimpeachable authority. The fact is we cannot but look upon this date as the most important one it has been

of his plans, *i. e.*, their *inception* was not prevented, but their *issue* was dominated by an overruling Providence! verse 6 showing that Nicanor persisted in his intention, and the rest of the chapter that he failed, in that God hallowed the day in spite of him.

our good fortune to spike into its appropriate place. From it alone the entire calendar (Sacred and Secular) of Our Race, should it ever hereafter be lost, can be recovered and worked out, and furthermore may be synchronized to all the Scales of Secular History! Here is indeed, the very KEY OF HISTORY, which locks it to the Harmonized Scale of Time as set forth in these Studies, and we defy those who are traducing our labors to unlock it!

It is from this particular Sabbatic year (3837 A.M.), and its Sabbatic victory of Adar 13, that Josephus reckons the ERA of the Maccabees, or Asmonæans, even 126 years to their overthrow by Herod in 3963 A.M., *q. v.*, all verified and found to be Facts upon the True Chronology. There are some, however, who prefer to reckon this Era from Matthias (3831 A.M.), others from the 1st year of Judas (3832 A.M.), and still others from the year of the Re-dedication of the Temple (3834 A.M.). All who agree in their reckoning with the years given by Josephus, and their emplacements, as hercin given on the Harmonized Scale of Time, are right — and to the degree in which any disagree, to that extent are they unreliable.

Now the Land had rest for a little season after this Great Victory, and Judas thought he would improve it by sending Ambassadors to Rome, of whose greatness had he heard the fame, and among other things the circumstances of the Great Battle of Pydna were reported to him (see 3831 A.M.). So the Ambassadors went, towards the end of Summer, and met the Senate, and procured a decree whereby Judah, at her

own instance! became an ally (offensive and defensive) of the "People great and terrible"! This must ever be viewed as having been a terrible mistake; for we cannot serve two masters; though we doubt not Judas did the matter unwittingly, and chiefly to gain assistance against Demetrius. At any rate, before these Envoys returned, Judas, himself, was dead, as we shall soon relate (I. Mac. viii. 1-32).

We have now reached a vantage ground on whose lofty and impregnable height we may pause a moment and peer far into the future for the purpose of measuring some of its durations as recorded on the scroll of History. As the era of the Maccabees began in 3837 A.M. and lasted 126 years (Josephus), Herod must have conquered Antigonus and captured Jerusalem 18 Sabbatons (or *Shabuas*) later ($18 \times 7 = 126$)! Hence the city fell in 3963, since $3837 + 126 = 3963$ A.M. But Herod ruled thereafter 35 years "and 34 years after the next year, 3964 A.M., when he procured Antigonus to be slain" (Josephus) and died. Hence Herod died in $3963 \text{ A.M.} + 35 = 3998 \text{ A.M.}$, *i. e.*, in $3964 \text{ A.M.} + 34 = 3998 \text{ A.M.}$, *which was two years after the Birth of the Saviour* $3996 \text{ A.M.} + 2 = 3998 \text{ A.M.}$ (agreeably to Matthew). Henceforth this fact cannot be shaken (modern text-books to the contrary notwithstanding)! Now as the Nativity of the Lord is thus independently shown to have occurred in 3996 A.M., he was 30 years old 30 years later, *i. e.*, in 4026 A.M., which must therefore have been the 15th year of Tiberius Cæsar, and was of course *Sabbatic*; $3837 \text{ A.M.} + (27 \times 7) = 4026 \text{ A.M.}$; and a JUBILEE $3536 \text{ A.M.} + 490$

=4026 A.M. Finally as 4026 A.M. was the 15th year of Tiberius Cæsar, his first must have been 4026 A.M. — 15 = 4011 A.M., which was 13 A.D., or 1 year earlier than located in the modern text-books. And for the same reason Julius Cæsar must have been assassinated in 45 B.C. instead of 44 B.C., all of which we shall demonstrate beyond any shadow of doubt in this Study (see 3954 A.M.), using the *independent* records of Rome!

Now the bearing of all this argument is in the *first* place harmonious to the true Chronology as set forth in these Studies; and the consensus of what they demonstrate shows in the *second* place that the years of the Cæsars are all displaced, in the accepted text-books by 1 year too far down the stream of time; and *third* that the Olympiads should begin in 777 B.C. as herein harmonized, rather than 776 B.C. as usually accepted. We now have the Key of History and shall proceed to use it, against every “tumbler” recorded in the Lock of Time.

THE FORTY-FOURTH “WEEK” BEGINS (DAN. IX. 24).

3838 A.M., 161 B.C. The new moon of the Autumnal Equinox, it will be remembered, determines the beginning of the years of the A.M. scale, upon which we are coördinating History; and an examination of the Harmonized (Consolidated) Scale, page 72, will show that in the current year, on October 3d, the new Nabonassan year (587) began, which Nabonassan year was also the 152d of the Era of the Seleucidæ, the first month of which, therefore, began in the first civil month of this A.M. year. It was at this time that Bacchides and Alcimus, when he came a second time

into Judea, encamped before Jerusalem. Judas was encamped at Elasa, and the Syrians moved to Beria, 22,000 men against 3,000 Jews, 2,200 of whom soon slipped away from fear, leaving but 800 with Judas. Now all this occurred in the last week of the first civil month of the A.M. year (table *b*), so that we do not hesitate to place the sad events of the battle, which was fought from morning to night, upon the next day, which was the first Sabbath of the second month. The day of the battle was clearly selected by the Syrians, who no doubt pursued their usual Sabbath breaking tactics. But Judas had been well advised against this battle; yet he thought too much of his honor (and perchance he had one of those oft-recorded presentiments that rule our destiny (Eccl. iii.)). At any rate, he fought, and that valiantly, but the matter was sore, and Judas, himself, was killed, and the remnant fled (I. Mac. ix. 1-18). Now Judas had no need to fight this battle at that particular time; in doing so he made a clear military mistake, and for no purpose save a questionable one, and from a human standpoint we attribute his defeat to recklessness, while from a deeper principle we believe he died, not because of the day on which he fought (if it were the Sabbath which we merely assume, as there is naught particularly so to place it), but rather because of the Embassy he had sent to Rome! Judas Maccabeus could hardly have perceived the whole of its significance, but had he been a more careful reader of *Daniel*! he might *even then* have KNOWN that this growing power in the West was the Mortal Enemy of

Greece, and so a People from whom Judah had the very worst to dread! But they bewailed him, as they had Saul and Josiah, and buried him at Modin (I. Mac. ix. 19-22).

Now the famine continued, and increased (see 3837 A.M.), for the crops of this 8th year were not yet ripe, and in fact the land had no sufficient tilling in any of these 7 preceding years, and there was much confusion. But Judah came and made Jonathan their Prince, and he, with his followers, found it necessary to abandon the city for the wilderness, where, after sundry adventures, he led them against Bacchides and worsted him, *as specified, upon the Sabbath day*. Howbeit Bacchides returned to Jerusalem and strengthened himself (I. Mac. ix. 23-53).

Philosophers and rhetoricians banished from Rome.

RECAPITULATION.

3830 A.M. = 49th year, Sabbatic, and JUBILEE!

The 43d "Week." (Dan. ix. 24). *	{	1	3831 A.M.	Matthias,	1		
		2	3832 A.M.	Judas Maccabeus,	2	1	
		3	3833 A.M.			2	
		4	3834 A.M.	DEDICATION,		3	1
		5	3835 A.M.			4	2
		6	3836 A.M.			5	3
		151 Seluc.	{	7	3837 A.M.	{ The Key of History, Sabbatic year, Sabbatic Victory of Adar 13th, Maccabean Era (126 years) begins,	{
	3838 A.M.			Jonathan succeeds Judas,	7	5	

* Let this stand, O God of Daniel, and cause it to be known; to the eternal end that men may honor Thee, and accept Thy Word, as written, and for the purpose written! Amen. C.A.L.T.

“CLV. Olympiad. Leonidas, the second time, *Stadium*,” 161 B.C.

3839 A.M., 160 B.C. The 153d year of the Seleucidæ. In the 2d month (probably the Sacred month, Hebrew Cycle) of this year Alcimus was visited for for Sacrilege, and died*; and Bacchides was recalled to Antioch by Eupator who had now received instructions from the Roman Senate, and so the land had rest “for two years,” *i. e.*, this year and the next (I. Mac. ix. 54-57).

Hipparchus of Nicæa in Bithynia, the famous Astronomer, again observed the Autumnal Equinox of this year, September 27 (Ptol. Lib. III. cap. 2) 160 B.C., 4554 J.P., CLV. 2 Olympiad, etc. Terence's last play, *Adelphi*, acted at the funeral of P. Æmilius. Demetrius recognized King of Syria by the Romans.

3840 A.M., 159 B.C. The 154th of the Selucidæ. Palestine at rest (2d year of I. Mac. ix. 57). Clepsydreæ invented by Scipio Nasica.

3841 A.M., 159-8 B.C. Hipparchus again observes the Autumnal Equinox on Sunday, September 27th, 159 B.C.=CLV. 3 Olympiad, etc., about mid-day. Secular Games at Rome.

The 155th of the Selucidæ. In the Spring of this year Bacchides again invaded Judea and the war was renewed (I. Mac. ix. 58-64). The Siege of Bethbasi lasted to the end of this year, about which time Jonathan resolved to create a diversion against Bacchides (verse 65). An irruption of the Tartars into China.

3842 A.M., 158-7 B.C. The 156th of the Seleucidæ.

* Perhaps on the anniversary of the death of Judas!

At its beginning matters came speedily to a crisis, and Bacchides, beaten in a decisive battle, made peace with the Maccabees and returned home (I. Mac. ix. 66-72). Thus the sword ceased from Israel, and Jonathan began to Judge the People at Machmas (verse 73). "Comet in China in the 9th month." Ariarthes, king of Cappadocia comes to Rome for protection against Demetrius. Cato urges the destruction of Carthage.

"CLVI. Olympiad. Leonidas, the third time, *Stadium*. Aristosenes (Mil. ed. Aristoxenus), Rhodian, the third from Hercules both in wrestling and in the Pancratiun. The name of the victor is wanting in Greek, and wrestling in the Armenian; but both are obviously to be supplied." Note an arithmographic peculiarity of this particular *Stadium* year, the CLVI., to wit: in it the 156th year of the Seleucidæ ended, and the 156th year B.C. began; it was a symphony of $12 \times 13 = 156!$ and in 156 years Herod the Great died, soon after murdering the Innocents. These facts are best verified by examining the overlaps of CLVI. Olympiad, on the Harmonized Scale (page 73, Study No. Ten). Mithridates V., King of Pontus.

3843 A.M., 156 B.C. The 157th of Seleucidæ. War between Attalus and Prusias.

SABBATIC YEAR (44TH).

3844 A.M., 155 B.C. The 158th of Seleucidæ. Embassy of Diogenes to Rome.

THE FORTY-FIFTH "WEEK" BEGINS (DAN. IX. 24).

3845 A.M., 154 B.C. The 159th of Seleucidæ. The Romans first pass the Alps. A comet recorded.

This was the ninth year of the Hebrew Solar Cycle and at its termination (table *i*) the two years (Solar and Lunar) were floated together as nearly as possible. It was a year busy with conspiracy in Syria, for the people had received Balas, the pretended son of Epiphanes, and he, contemplating a *coup d'état*, prepared letters to the Jews, and sent them towards the end of the year to Jonathan. In the meantime Demetrius also sought peace with him. So all these matters came to a head at the beginning of the next year, to wit:

3846 A.M., 154-3 B.C. The 160th of the Seleucidæ, which began on October 1st, in this year, or about the 10th of the 1st Civil month. Now it was in this 160th year, on its New Year's day, that Balas captured Ptolemais and assumed the name of "Alexander." Jonathan in the meantime had repaired to Jerusalem, fortified with his letters from both the Syrian kings. At once all was confusion. The Maccabee held the balance of power. The people in the Tower hastily evacuated it and Jonathan began at once to repair the city, and, by virtue of a special grant arriving that week from Alexander (I. Mac. x. 1-20) he did more! for at the Feast of Tabernacles, even on the Sabbath, the 15th day of this Civil month, which was the VII. Sacred month of this Calendar year, did he put on the Holy Robe as High Priest of the Nation of Judah (I. Mac. x. 21). This was at the Autumnal Equinoctial Feast of 154 B.C. = 4560 J.P. = the 4th year of the CLVI. Olympiad = 600 A.U.C. = 595 Nab., all as shown upon the Har-

monized Scale of Time (Study No. Ten, page 73). From this time the High Priesthood remained in the Asmonæan family till the times of Herod the Great. Demetrius now offered him all sorts of concessions, but Jonathan preferred Alexander and confederated with him (verses 22-47). Both the Syrian kings then came into the field, and Demetrius had the advantage in the first battle, according to Secular History. The Consuls of Rome now begin to enter upon their office on January 1st. The Celtiberian war unsuccessful under Nobilior. Cato pleads his own cause, aged 81. Secular Games at Rome.

“CLVII. Olympiad. Leonidas, the fourth time, *Stadium* [153 B.C.]. This was the first and only one who received twelve Olympic crowns in four Olympiads.”

3847 A.M., 152 B.C. But in the 161st Seleucidæ, Alexander gathered great forces and overcame his rival, and slew him (I. Mac. x. 48-50). Now, when he had secured his kingdom he sought an alliance and marriage with the Egyptians (I. Mac. x. 51-56). The war in Spain conducted by the Consul Marcellus. Masinissa defeats the Carthaginians.

3848 A.M., 151 B.C. The 162d of the Seleucidæ. Ptolemy of Egypt agreed with Alexander, and brought his daughter to him, and there was a great feast at which Jonathan was highly honored (I. Mac. x. 58-66). The Celtiberian war unpopular at Rome. Galba, the Prætor, defeated by the Lusitanians. Return of the Achæan exiles. Albinus, the consul and historian, flourished.

3849 A.M., 150 B.C. The 163d of the Seleucidæ. A very large comet of the color of fire. It shone with intense light and appeared as large as the sun.

The Samaritans condemned by Ptolemy, and the Temple of Jerusalem preferred to that of Gerizim. Aristobulus, a peripatetic Jew, flourished in Alexandria. Galba treacherously destroys the Lusitani-
nians. Utica secedes from Carthage.

3850 A.M., 149 B.C. The 164th of the Seleucidæ. The 3d Punic war begins; lasts 3 years. Prusias, King of Bithynia, slain by his son, Nicomedes *Philopater*!

“CLVIII. Olympiad. Orthon, Syracusan, *Stadium*.” 149 B.C. Onias, son of Onias, who had been High Priest, builds a Temple in Egypt, like that of Jerusalem.

SABBATIC YEAR (45TH).

3851 A.M., 148 B.C. The 165th of the Seleucidæ. In it came Demetrius, the son of Demetrius (Soter), into the land of his fathers. Now he challenged Jonathan, at the hand of Apollonius, who accepted and fought him, capturing Joppa, and afterwards Azotus, with its Temple of Dagon, which he burned down, for which also Alexander added to his honors (I. Mac. x. 67–89). A comet in North China. Carthage besieged by the Romans. Macedon reduced to a Roman province. Secular Games at Rome.

THE FORTY-SIXTH “WEEK” BEGINS (DAN. ix. 24).

3852 A.M., 147 B.C. Autumnal Equinox observed by Hipparchus, September 26th, 148 B.C. = CLVIII. 2 Olympiad. The 166th of the Seleucidæ. Ptolemy

Philometor invades Palestine at the instance of Alexander, and en route to Ptolemais meets Jonathan, who escorts him as far as the river Eleutherus. The King of Egypt employs the year in reducing the sea coast as far as Seleucia (I. Mac. xi. 1-8). Rome contains 322,000 citizens. Roman Commissioners insulted at Achaia; its league totally defeated.

Now, at the end of this, his 35th year, Ptolemy Philometor died, and Ptolemy Euergetes II. came to the throne of Egypt. [His reign extended over 29 years. He is Ptolemy *Physcon*. After reigning 17 years he was expelled for his cruelties, and his divorced wife, Cleopatra I. ruled for 3 years. *Physcon* then returned to Alexandria, where he reigned 9 years longer, making up the full 29 assigned to him in Ptolemy's Canon.]

3853 A.M., 146 B.C. The 167th of the Seleucidæ. Ptolemy now discovered a plot against his life, and attributing it to Alexander, conspired against him in favor of Demetrius. The Antiochans then opened their gates to Ptolemy who got them to accept Demetrius as King. Alexander returned from Cicilia and was defeated near Antioch, on which he fled to Arabia where he was decapitated and his head sent to Ptolemy, who, however, himself died three days after its arrival. "By this means Demetrius reigned in the hundred three score and seventh year" of the Seleucidæ, and called himself *Nicator*. It being the 146th year B.C. = 608 A.U.C. in which Carthage was taken and destroyed by Scipio Africanus in the third year of the third Punic war, while Cn. Lentulus and

L. Nummius were Consuls. In this same year Nummius burnt and destroyed Corinth, and Corinthian Brass was the result! Here endeth the history of Polybius with the Commonwealth of Achæa that was made up of several states, all of which fell with Corinth and came under the commonwealth of Rome. Now, at this same time Jonathan formed a League with Demetrius, and the Jews fought in his wars, though at the end thereof Demetrius broke all of his engagements (I. Mac. xi. 20-54). This year Hipparchus observed the Vernal Equinox March 24th at mid-day. A remarkable comet is reported as visible 23 days. All Greece is reduced to a Roman province named Achaia. Nummius brought the first fine painting to Rome from Corinth. The age of luxury and taste now begins on the Tiber. Rome in the course of a century had now become mistress of Thrace, Greece, Africa, Asia Minor, and Syria, but the empire of Alexander the Great still survived in Egypt.

3854 A.M., 145 B.C. The 168th of the Seleucidæ. At this time Antiochus Theos, the son of Alexander, set up at Antioch for King of Syria, so Jonathan formed a league with him. It was also in this year that Simon captured Bethsurah, and Jonathan turned a disaster into a victory at Naser, after which he returned to Jerusalem (I. Mac. xi. 54-74). Then he employed this year of succeeding quiet in straightening out the affairs of Judah, and wrote that famous letter to the Lacedæmonians, "THEIR BRETHREN," referring to more ancient writings on the same sub-

ject, and to their own sacred writings; and sent ambassadors to them also on their way to Rome to renew their League there. To whom Areus, the King of the Lacedæmonians sent in reply: "GREETING:—*It is found in writing that the Lacedæmonians and Jews are brethren and that they are of the stock of Abraham*; Now, therefore, since this is come to our knowledge ye shall do well to write unto us of your prosperity, and we do write back to you that your cattle and goods are ours, and ours are yours; we do therefore command our ambassadors to make report unto you on this wise" (I. Mac. xii. 1-23; compare Josephus Ant. Lib. XIII., cap. 8; also see Study No. Three, page 58, etc.). Those who dispute the broad contention that OUR RACE was sown in many waters with a Purpose from on High, and who scorn the IDENTITIES by which in these days it is our glory to acknowledge its so lofty origin, will haply find in History such as this, tied to a Chronology without error, a stumbling stone on which their stubbornness must break, for failing this it will grind them and their scorn to powder in the Lord's good time.

Now Jonathan was a strategist and took the initiative when it was wise. So when he heard that the forces of Demetrius were about to enter Palestine again, he was aforetime with them, and invaded Syria; and by strategem also he discovered and frustrated their designs, so that they fled afraid. But he pursued them a long way, and then attacked the Zabodeans, and took Ascalon and Joppa, and so came home, and prosecuted the repairs of Zion.

Now Tryphon wished to murder young Antiochus and claim the throne of Syria, but feared Jonathan; so he came to Bethshan and Jonathan marched against him with a strong host. But Tryphon made a wily peace with him and gave him Ptolemais, and when he had foolishly trusted him, and sent his army back, Tryphon shut the gates and held Jonathan prisoner, slaying his body guard. Thus Jonathan also suffered for his sin, in that he had any commerce with Rome! for this we doubt not was the secret of his fall, as it had been that of Judas before him, and as it hath ever been the fate of those who deal in any wise with any that rule upon the Tiber! (I. Mac. xii. 24-48). But the rest of Jonathan's company escaped, in spite of Tryphon, and brought the sad news to Jerusalem where they made great lamentation (I. Mac. xii. 49-52). Then all the heathens round about made ready for war against the Jews (I. Mac. xii. 53). But Simon hastened to Jerusalem, and its courage revived. And the Jews made him their Captain, and he sent Absalom's son Jonathan to Joppa and he captured it. Then Tryphon invaded Palestine and demanded a ransom for Jonathan which Simon paid, 100 talents of silver and his two sons. But Tryphon went away with it and Jonathan, and so the campaign of that year ended. . "CLIX. Olympiad. Alcimus, Cyzicene, *Stadium*," 145 B.C.

3855 A.M., 144 B.C. The 169th of the Seleucidæ. Now, in the Fall, when Tryphon came against the land, Simon marched to flank him wherever he went. But the final Syrian effort to relieve the peo-

ple in the Tower at Jerusalem was frustrated by a very great snow storm, as it was now Winter, so he returned to Galaad, and when he came to Bascama he slew Jonathan, who was buried there (I. Mac. xiii. 1-23).

Now, in the Spring, Tryphon returned to his own country, and Simon sent after the bones of Jonathan and buried them at Modin. And Simon spent the rest of the year raising the sepulchres of his family, great and mighty works and very curious with cunning devices (I. Mac. xiii. 24-30). It was in this year that the Jews of Jerusalem wrote the Epistle referred to in II. Mac. i. 7-8. A bright comet in Capricorn for two days. Hipparchus observes the Autumnal Equinox September 26.

THE ERA OF SIMON, THE HIGH PRIEST, BEGINS.

3618 A.M., *Modern Jewish Scale*.*

3856 A.M., 143 B.C. The 170th of the Seleucidæ. In this year Tryphon slew young King Antiochus and reigned in his stead, declaring himself King of Asia, and Simon negotiated with Demetrius, who was pleasuring in Laodicea, and who freed the Jews of all their tribute. "Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year." Then all the people of Israel began

* To obtain the *Modern Jewish* A.M. Year corresponding to any *True* A.M. date, as for instance 3856 A.M., deduct 238. Thus, 3856 A.M. - 238 = 3618 A.M., *Modern Jewish*. N. B.—3761 added to any A.D. date gives the year on the *Modern Jewish*, which begins at the September Harvest Moon thereof. Thus, 1894 A.D. + 3761 = 5655 A.M., *Modern Jewish*, which year begins at sunset on September 30th, 1894 A.D.

to write in their instruments and contracts : “In the First Year of Simon, the High Priest, the Governor and leader of the Jews” (I. Mac. xiii. 31-42), which year is thus another chronological pillar upon which we stand, to wit : 1 of Simon = 170 Seleuc. = 3856 A.M. = 4571 J.P. = 634 Olymp. (CLIX. 2 Olympiad) = 610 A.U.C. = 605 Nab. = 143 B.C., as may be seen upon the Harmonized Scale, page 74 (see Joseph. Lib. XIII. cap. 11), and in those days he captured Gaza, and cleansed it, and built there a dwelling for himself (I. Mac. xiii. 43-48). Consul Metellus sent to Spain. Embassy of Scipio Africanus to Egypt. Hipparchus begins his New Cycle of the Moon. Great earthquake in China. Secular Games at Rome.

3857 A.M., 142 B.C. The 171st of the Seleucidæ ; 2d of Simon. And in this year fell Acra, the Tower, and there was great rejoicing at the destruction of so great a thorn, for upon Wednesday, the 23d of the II. Sacred month, in the 171st year, Simon entered it with thanksgiving and branches of palm trees, and with harps and cymbals and with viols and hymns and songs, “And He ordained it to be kept yearly with gladness as a Feast. And he tore down the tower, and strengthened Zion yet the more. All this was in the 300th year since Nehemiah came into the land to build the walls (I. Mac. xiii. 49-53). Consul Servilianus sent against Viriathus. Birth of M. Antonius, the orator. Fannius, the historian, serves in Spain.

SABBATIC YEAR (46TH).

3858 A.M., 141 B.C. The 172d of the Seleucidæ ; 3d of Simon. In it Demetrius went to Media and after

many victories was made a prisoner, but in Judea all was quiet all the days of Simon, and all men lived happily. The Numantian war begins, and lasts 8 years. An eclipse of the moon observed at Alexandria on Tuesday, January 17th, two hours before midnight. Now in this year, Rome, as far as Sparta, having heard that Jonathan was dead, was sorry thereat, and sent letters of friendship upon tables of brass to Simon to renew the League which they had made with Judas and Jonathan "which writings were read before the congregation at Jerusalem," and the Lacedæmonians also renewed their friendship. After this Simon, who could do no less than accept what he had not sought, returned the compliment to Rome, and sent as a gift a shield of gold of a thousand pounds weight to confirm the League; and be at peace. Whereupon the people were at ease, and sought to honor Simon and his sons, who had secured their liberty on all sides. So they wrote their testimony upon tables of brass and set it up on pillars on Mt. Zion, dating it "The 18th day [Sunday] of Elul [the 12th civil, Aug.-Sept.] in the 172d year [of the Seleucidæ], being the 3d year of Simon, the High Priest" (I. Mac. xiv. 1-27), which was in 4573 J.P.=CLX. 1 Olympiad=613 A.U.C.=607 Nab.=141 B.C.=3620-21 on the *Modern Jewish* A.M. Scale, and in the Testimonies after recording his deeds and those of all the Maccabees they unanimously conferred upon him and his heirs the Princely dignity, and the High Priesthood (verses 28-46) and when Simon accepted it they stored up records in

the Treasury for him and his sons forever (verses 47-49). Note here, that although by this decree the quasi-sceptre was set up in Jerusalem, it was *not* of Judah, nor of David,—yet neither Pharez nor Zerah, nor David, were without men wielding sceptres over Israel in those very days—far away in the Isles, and blind themselves as to the Rock whence they were hewn! “CLX. Olympiad. Anodorus, Cyzicene, *Stadium*.”

THE FORTY-SEVENTH “WEEK” BEGINS (DAN. IX. 24).

3859 A.M., 140 B.C. The 173d of the Seleucidæ. Now in this year, Antiochus, the son of Demetrius Soter, married Cleopatra, wife of Nicator, declared himself King of Syria, and took the name of *Sidetes*, “the hunter.” He wrote a kind letter to Simon, confirming his sovereignty and giving him renewed favors (I. Mac. xv. 1-9). The Picts from the north of England settle in the south of Scotland. Diodorus flourished. Viriathus assassinated.

3860 A.M., 139 B.C. The 174th year of the Seleucidæ; the 5th of Simon. And in this year *Sidetes* came unto the land of his fathers, and defeated Tryphon, who fled to Dora, where he was besieged. In the meantime, the Embassy returned from Rome, with favorable letters from Lucius (Calpurnius Piso), the Consul, unto King Ptolemy, which letter also was written unto divers others whom it might concern. But the letters not being directed to Antiochus *Sidetes*, who was besieging Dora, he would not accept the help that Simon sent unto him, and broke all his covenants with him and made many outrageous

demands, to which Simon would not agree. In the meantime, Tryphon fled by ship to Orthasius, and from thence to Aparmia, his native city, where he was taken and put to death. But Sidetes sent Cendebeus with an army against Judea (I. Mac. xv. 10-41). Then John, the son of Simon, came and reported the matter to Simon who, being too old to take the field, gave the command to his two eldest sons, Judas and John, who with 20,000 men beat Cendebeus out of the field, and cleared Judea of the Syrians (I. Mac. xvi. 1-10). Lucius Accius flourished. Astrologers banished from Rome. Popillius conducts the Celtiberian war.

3861 A.M., 138 B.C. The 175th of the Seleucidæ; 6th of Simon. Death of Attalus, King of Pergamus. Attalus Philometor, his nephew, succeeds. Mancinus defeated by the Numantines. Peace obtained on equal terms. Panatius, of Rhodes, flourished. Secular Games at Rome.

3862 A.M., 137 B.C. The 176th of the Seleucidæ; 7th of Simon. Brutus in farther Spain. Nicander, of Colophon, flourished. Learning patronized by Physcon. "CLXI. Olympiad. Antipater, Epirote, *Stadium*."

3863 A.M., 136 B.C. The 177th of the Seleucidæ; 8th of Simon. Now, when Simon was visiting, he came to Jericho, with his sons Matthias and Judas, in the XI. Sacred month, called Sebat, where he was treacherously slain at a feast by Ptolemeus, his own son-in-law, who desired to usurp the principality; and this traitor sent another to slay John, who was at

Gazara, and still others, to capture Jerusalem. But John got news of the matter in time to be beforehand with the assassins, and so John, who is called Hyrcanus, succeeded his father in the High Priesthood.

Here endeth the First Book of Maccabees, in 4578 J.P.=641 Olymp. (CLXI. 1 Olympiad)=617 A.U.C.=612 Nab.=136 B.C.=177 Seleuc.

Mithridates the Great, King of Pontus, born at Sinope, later his capital (*Apian* in Mithridate, Lib. XII.), when a great *Comet* appeared, mentioned by Seneca (Lib. VII. cap. 15, *Natur Quæst*). Now he lived 72 years, or to the year in which Pompey captured Jerusalem, and in which Augustus Cæsar was born, by means of whose own years we may continue our measure of time without the error of a day!

Finally, to demonstrate that this statement of the times, as to the Era of the Seleucidæ, is in accord with accepted Historico-Chronological Astronomy, let all the following be *noted*: The year we have now arrived at, 3863 A.M., is the 177th of the Seleucidæ. Now, 2029 years added to 3863 A.M., fetch us to 5892 A.M., which we maintain is the true year corresponding to 1894 A.D., but if so, then $177 + 2029 = 2206$ should be the year upon the Era of the Seleucidæ corresponding to 1894 A.D., and that this is so, and so accepted, will be seen by any one who turns to the official American Nautical Almanac for 1894, published at Washington, D. C., for the benefit of Navigators and the U. S. Navy. Q. E. D.

This year, Scipio Africanus, made an embassy to

Egypt, Syria and Greece. A globe of fire appeared.

3864 A.M., 135 B.C. This year, Matthias Aphelius, a Priest of the course of Joarib, married a daughter of Jonathan, late prince of the Maccabees, who bore to him Matthias Curtus, the father of Josephus, the father of Matthias, the father of Josephus, the Historian, who was born in the first year of Caligula, 36 A.D., *q. v.* Hipparchus observes the Vernal Equinox of CLXI. 2 Olympiad=135 B.C., on March 23d. The war of the Slaves begins in Sicily. Comet in N. E. of China, Autumn.

SABBATIC YEAR (47TH).

3865 A.M., 134 B.C. Scipio joined in Spain by Jugurtha. Sidetes besieges Hyrcanus in Jerusalem. Truce of 8 days to celebrate Tabernacles, followed by peace with Antiochus. Hyrcanus discovers the Treasures of Judah in David's Tomb.

THE FORTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

3866 A.M., 133 B.C. "CLXII. Olympiad. Damon, Delphian, *Stadium*." Numantia destroyed by Scipio. Sedition and death of Tiberius Gracchus. Servile army defeated at Messana by Piso. Spain becomes a Roman province. Equestrian order established. Secular Games at Rome.

3867 A.M., 132 B.C. A comet for 83 days in Gemini. The Servile war ended in Sicily.

3868 A.M., 131 B.C. Death of Scipio Africanus, Æmilianus Sidetes slain in Persia. Nicator again reigns in Syria. Crassus sent against Aristonicus.

3869 A.M., 130 B.C. Revival of learning in China.

Hyrchanus destroys the temple on Mt. Gerizim. Crassus defeated and slain near Smyrna. Aristonicus captured by Perpenna and strangled in prison. Comet for 70 days in China (130-29 B.C.) diurnal arc of 4 hours.

3870 A.M., 129 B.C. Physcon expelled from Egypt for 3 years, Cleopatra I. ruling in his stead; $3870 + 3 = 3873$ A.M., *q. v.*

“CLXIII. Olympiad. Timotheus, Trallian, *Stadium*.” Death of Scipio Africanus Æmilianus. Hyrchanus conquers the Edomites; compels them to be circumcised, and incorporates them among the Jews. The very name of Idumea is from now on hardly mentioned in history. Physcon repudiates Cleopatra, and marries her daughter Cleopatra.

3871 A.M., 128 B.C. Hipparchus observes the Vernal Equinox, about sunset, at Rhodes, March 22d, 128 B.C. = CLXIII. 1 Olympiad, and afterwards the star *Regulus* was $29^{\circ} 50'$ from the Summer solstitial colure. Its present position at Greenwich mean noon, March 22, 1894 A.D., is α Leonis (*Regulus*) 10h. 2m. 43.63s., R. A. (annual var. 3.2s.); $+ 12^{\circ} 29' 6.4''$ (annual var. 17.48"). Hyrchanus sends ambassadors to Rome and renews his allegiance. Hipparchus also made an observation on the sun at Rhodes, August 4th. Secular Games at Rome.

SABBATIC YEAR (48TH).

3872 A.M., 127 B.C. Hipparchus on May 2d, CLXIII. 2 Olympiad, 127 B.C., took an observation on the sun at sunrise. It was in $7^{\circ} 35'$ *Taurus*, the moon then being $21^{\circ} 40'$ *Pisces*, and their mean distance being

$312^{\circ} 32'$. This current year (1894 A.D., Wednesday, May 2) the sun's place is 2h. 38m. 22.22s. Ap. R. A.; Ap. Dec. $15^{\circ} 27' 27.2''$, semi-diameter $15' 53.99''$ (semi-diam. passes meridian in 66.17s. sidereal time) all at Greenwich mean noon. The moon's place being oh. 44m. 24.34s., R. A.; Dec. N. $4^{\circ} 59' 9.5''$, 26.3d. old at mean noon of Greenwich. Semi-diameter $15' 36.5''$. On the 7th of July CLXIII. 3 Olympiad, 127 B.C., Hipparchus also observed the star Spica (α) Virginis. It was 6° west of the Autumnal point. Its right ascension for January 1st, 1894 A.D., is 13h. 19m. 36.48s. (Ann. Var. + 3.154s.); declination— $10^{\circ} 36' 28.9''$ (Ann. Var. — 18.84").

THE FORTY-NINTH "WEEK" BEGINS (DAN. IX. 24).

3873 A.M., 126 B.C. Physcon recovers the throne of Egypt, and rules his final 9 years; $3873 + 9 = 3882$, *q. v.* Demetrius killed by Alexander Zebina, who becomes king of Syria. Caius Gracchus goes to Sardinia.

3874 A.M., 125 B.C. "CLXIV. Olympiad. Boïotus, Sicyonian, *Stadium*." The Jews of Judea send greeting to Aristobulus the preceptor of King Ptolemy (II. Mac. i. 10).

3875 A.M., 124 B.C. The Era of Tyre begins Oct. 19, 125 B.C. The months of this Era are Greek, the year similar to the Julian. Seleucus V. declared King of Syria. Gracchus appears unexpectedly in Rome. The Nabonassan year, 624, begins at Autumnal Equinox, September 23d, 125 B.C., and so continues for a *quad* of 4 years; situation repeats in 1336 A.D., after a precession of 365 days.

3876 A.M., 123 B.C. Seleucus V. slain by Cleopatra. Antiochus Grypus succeeds him, who defeats Zebina. Physcon gives him his daughter in marriage. Gracchus Tribune of the people. Carthage rebuilt by order of Roman Senate. Secular Games at Rome.

3877 A.M., 122 B.C. Gracchus Tribune, the second time; goes to Carthage and returns in 70 days. A very large comet appeared.

3878 A.M., 121 B.C. "CLXV. Olympiad. Acusilaus Cyrenean, *Stadium*." Gracchus having lost his third election is proscribed and slain. The Agrarian law is gradually abrogated. Allobroges defeated by Fabius Maximus. A great eruption of Ætna. L. Cælius Antipater, the Roman historian, flourished.

SABBATIC YEAR (49TH) AND JUBILEE (VIII.).

3879 A.M., 120 B.C. The VIII. Post-Exilic Jubilee; $3536 + (7 \times 49) = 3879$ A.M. = 120 B.C. = $\frac{1}{3}$ of 360. Cleopatra attempts to poison Grypus and is poisoned herself. Law of Eclipses known to the Chinese. Castor of Rhodes flourished. Comet in China.

THE FIFTIETH "WEEK" BEGINS (DAN. IX. 24).

3880 A.M., 119 B.C. Two comets in Chinese records; first in Spring, second in Summer; one lasted 70 days. Caius Marius imprisons Metellus.

3881 A.M., 118 B.C. Narbonne built in Transalpine Gaul by Marcius. Dalmatia conquered by Metellus. Death of Micipsa; assassination of Hiempsal. Secular Games at Rome.

3882 A.M., 117 B.C. Death of Physcon. Ptolemy Lathyrus (Soter) and Cleopatra II., his mother, as partner, reigned 10 years in Egypt, after which she

drove him into exile. Lucilius, first Roman satirist. Birth of Varro. "CLXVI. Olympiad. Chrysogonus, Nicene, *Stadium*," 117 B.C.

3883 A.M., 116 B.C. Anthemion flourished.

3884 A.M., 115 B.C. Apollodorus of Athens, fl. Scaurus drains the Placentian marshes.

3885 A.M., 114 B.C. Cato Porcius defeated in Macedonia.

SABBATIC YEAR (50TH).

3886 A.M., 113 B.C. "CLXVII. Olympiad. Chrysogonus, the second time, *Stadium*." First recorded migration of the German nation. Cimbri spreading over Transalpine Gaul; they rout Carbo. Secular Games at Rome.

THE FIFTY-FIRST "WEEK" BEGINS (DAN. IX. 24).

3887 A.M., 112 B.C. Drusus forces the Scordisci across the Danube. Antiochus defeats Grypus and obtains Syria.

3888 A.M., 111 B.C. Jugurthan war. Crassus Quæstor. Bestia invades Numidia; bribed to desist; 3888 A.M. = 3650 A.M. on *Modern Jewish Scale*, i. e., 10 × 365.

3889 A.M., 110 B.C. Comet in China. Sumptuary law passed at Rome. Hyrcanus besieges Samaria.

3890 A.M., 109 B.C. "CLXVIII. Olympiad. Nicomachus, Philadelphian, *Stadium*." Samaria taken. Silanus defeated by the Cimbri and Teutones. Metellus defeats Jugurtha in two battles. Birth of Atticus.

3891 A.M., 108 B.C. Cimbri defeat Scaurus. Secular games at Rome.

3892 A.M., 107 B.C. Ptolemy Alexander I. reigns 18 years with his mother, Cleopatra II., in Egypt, Lathyrus fleeing to Cyprus, where he reigned until Alexander killed his mother and was himself slain; $3892 + 18 = 3910$ A.M., *q. v.* John Hyrcanus succeeded by his son Aristobulus, who first assumes the title of King. Birth of Cicero and Pompey. Cassius slain in Gaul.

SABBATIC YEAR (51ST).

3893 A.M., 106 B.C. Jugurtha betrayed to Marius, the war ends. Sallust its historian.

THE FIFTY-SECOND "WEEK" BEGINS (DAN. IX. 24).

3894 A.M., 105 B.C. Manlius and Cæpio with 80,000 Romans totally defeated by the Cimbri on the Rhone. "CLXIX. Olympiad. Nicodemus, Lacedæmonian, *Stadium*." Alexander captures Gaza.

3895 A.M., 104 B.C. Solar eclipse at Rome, July 18th, 22h, 104 B.C. Marius Consul, the second time. Sulla Legatus. Lathyrus defeats Alexander on the Jordan.

3896 A.M., 103 B.C. Marius Consul, the third time; Sulla Military Tribune. Roman people obtain power to elect Prætors. Cleopatra takes Ptolemais. Secular games at Rome.

3897 A.M., 102 B.C. Marius defeats the Teutones in two great battles at Aquixæ Sextiæ (Aix in Provence). Second Servile war in Sicily. Alexander forms an alliance with Cleopatra, and takes some places in Palestine.

3898 A.M., 101 B.C. The IV. term (76 years each) of the Calippic Era begins, its first year being 677

Olymp. throughout; 19 years = Metonic Cycle; $4 \times 19 = 76$ years, Calippic Cycle; $4 \times 76 = 304$ years = Calippic Era. It began with 449 Olymp. as 1 throughout; hence, $449 + 303 = 752$ Olymp. throughout, is the last year of the Era, *q. v.*

“CLXX. Olympiad. Simmeus, Seleucian from the Tigris, *Stadium*.” 101 B.C. Marius and Catullus defeat the Cimbri in the Tyrol.

Caius Julius Cæsar born, 101 B.C. (CLXX. 1 Olympiad = 653 A.U.C. (Varro); 3898-9 A.M. = 1st year, 3954 A.M. = end of 56th year). From this man came “*Cæsarism*,” and the strength of all that is marked with 666. Now, 3×666 is 1998, and $3898-9$ A.M. + 1998 = 5896-7 A.M.; and $2 \times 666 = 1332$, hence, $3898-9 + 1332 = 5230-1$ A.M., and $3898-9 + 666 = 4564$ A.M., all important dates.

3899 A.M., 100 B.C. Agrarian law revived by Saturninus Philo, the philosopher of the third academy. Marius buys his 6th consulate. Metellus banished.

SABBATIC YEAR (52D).

3900 A.M., 99 B.C. Romans capture Lusitania. Sematzin Emperor of China. Gaza demolished by Alexander. Globe of fire appeared. Return of Metellus.

THE FIFTY-THIRD “WEEK” BEGINS (DAN. ix. 24).

3901 A.M., 98 B.C. M. Antonius defends Aquillius. Secular Games at Rome.

3902 A.M., 97 B.C. Ptolemy Appion dies, wills his kingdom to the Romans. Cyrene becomes a Roman province. Death of Grypus; Seleucus succeeds him. “CLXXI. Olympiad. Parmeniscus, Corcyrean, *Stadium*.” M. Antonius Censor.

3903 A.M., 96 B.C. Parthian ambassadors to China.

3904 A.M., 95 B.C. Mutiny at Jerusalem during Feast of Tabernacles. Alexander slays 600 Jews. Charmidas of the 3d Academy.

3905 A.M., 94 B.C. Alexander subdues the Moabites.

3906 A.M., 93 B.C. "CLXXII. Olympiad. Eudamus Coan, *Stadium*. Protophanes, the Magnesian, in wrestling, and the Pancratiun, the fourth from Hercules (Arm. adds: Magnesian ad Mæandrum mil. ex Menandra, Ven.)."

An aurora borealis recorded (Haskel). Seleucus defeated by Eusebes, and burnt in Mopsuestia. Tigranes, King of Armenia. Apellicon Teius, proprietor of a famous library at Athens. Secular Games at Rome.

SABBATIC YEAR (53D).

3907 A.M., 92 B.C. Sulla receives the ambassadors of Arsaces at the Euphrates; the first public transaction between Rome and Parthia. Crassus Censor. Antiochus, brother of Seleucus, son of Grypus, assumes the diadem, is soon defeated by Eusebes, and drowned in the Orontes.

THE FIFTY-FOURTH "WEEK" BEGINS (DAN. IX. 24).

3908 A.M., 91 B.C. Social war begins in Italy for 3 years. Jewish-Arabian war begins for 6 years. Livius Drusus assassinated. Philip succeeds Antiochus.

3909 A.M., 90 B.C. Marius lays down his command. Sulla enters Cappadocia and sets Ariobarzanes on the throne. Demetrius Euchares King of Damascus. Comet in Virgo.

3910 A.M., 89 B.C. Alexander kills his mother, Cleopatra ; expelled and dies soon after. Lathyrus restored over Egyptian throne and rules 8 years, the whole 36 from the death of Physcon (3882 A.M.) being assigned to him in Ptolemy's canon.

“CLXXIII. Olympiad. Parmeniscus, Corcyrean, the second time, *Stadium*.” Cato slain. Sulla takes Stabiæ by storm ; returns to Rome at end of campaign to enter on his consulate.

3911 A.M., 88 B.C. Social war ended. First Mithridatic war. Civil war between Marius and Sulla begins (666 A.U.C.), continues 6 years. Mithridates causes all the Roman citizens in Asia Minor to be massacred in one day. Secular Games at Rome.

3912 A.M., 87 B.C. Athens captured by Sulla, who sends its libraries to Rome. Cinna deposed ; effects a junction with Marius. Contest of Cinna and Octavius. Death of Marius. Photius Gallus first Roman rhetorician. Comet recorded in N. W. China, Spring. Archelaus defeated by Sulla.

3913 A.M., 86 B.C. Posidonius from Rhodes to Rome.

SABBATIC YEAR (54TH).

3914 A.M., 85 B.C. “CLXXIV. Olympiad. Demostratus, Larissean [the Greek is here wanting], *Stadium*.” Sulla passes into Asia. Birth of Brutus. Demetrius taken by Parthians. Antiochus Dionysius, fifth son of Grypus, takes the throne of Syria.

THE FIFTY-FIFTH “WEEK” BEGINS (DAN. IX. 24).

3915 A.M., 84 B.C. Sulla interviews Mithridates ; peace granted. Cinna assassinated.

3916 A.M., 83 B.C. Pompey opposes Carbo in behalf

of Sulla, who lands at Brundisium. Sertorius returns to Spain. Mithridates puts his son to death. Syrians choose Tigranes king of Armenia, for their king; reigns 14 years by a viceroy. Eusebes flees to Cilicia. Secular Games at Rome.

3917 A.M., 82 B.C. Confusion in the Roman Calendar increases on the death of Scævala, Pontifex Maximus, and becomes worse confounded until corrected by Julius Cæsar 3953 A.M.

Cleopatra III. reigned the last 6 months of this year, with Ptolemy Alexander II., when he slew her. Decline of agriculture in Italy. Sulla plunders the Delphic temple, defeats Marius the younger, enters Rome, and is made perpetual Dictator.

3918 A.M., 81 B.C. Ptolemy Alexander ruled alone in Egypt and thence forward for 15 years (see 3933 A.M.). Triumph of Sulla. Pompey in Africa.

“CLXXV. Olympiad. Stadium of boys, and Epænetus, the Argive, conquered. For the men did not contend, because Sulla had called them all to Rome.” 81 B.C.

3919 A.M., 80 B.C. Julius Cæsar's first campaign. Capture of Mytilenë.

3920 A.M., 79 B.C. Sulla resigns the Dictatorship. Posidonius estimates the atmosphere to be 400 stadia high. Zeno and Cicero at Athens. Alexander Janneus dies; is succeeded by his wife Alexandra.

SABBATIC YEAR (55TH).

3921 A.M., 78 B.C. Alexandra, Queen of Judea, makes her eldest son, Hyrcanus I., High Priest (78 B.C.). She conciliates the Pharisees.

Death of Sulla; body carried to Rome and burnt in Campus Martius; the first at Rome who had a funeral pyre; the only decent thing to do with his body as he died eaten by lice! Lepidus defeated by Catullus and Pompey. Julius Cæsar hearing of Sulla's death, left Cicilia and hastened to Rome. War of Sertorius in Spain. Second Mithridatic war. Secular Games at Rome.

THE FIFTY-SIXTH "WEEK" BEGINS (DAN. IX. 24).

3922 A.M., 77 B.C. P. Servilius, Proconsul of Cicilia, leads the first Roman Army over Mt. Taurus. Pompey, only 30, sent to Spain to assist Metellus against Sertorius. Arsaces Sinatrocces begins to reign in Parthia. Death of Lipidus. Cicero returns to Rome. "CLXXVI. Olympiad. Dion, Cyparissean, *Stadium*," 77 B.C.

3923 A.M., 76 B.C. The Capitol at Rome being finished, Catullus and Curio got the Senate to send a committee to Erithræ to collect Sibyllin verses, written by Sibylla, a Fortune Teller of Alexander's day. They sent, in fact, all over the known world to finish this collection, and secured a vast number, most of them spurious, but stored them in the Capitol. Sertorius makes a compact with Mithridates. Nicomedes III., of Bithynia, dying, left his realm by will to Rome, whereat Mithridates determined upon war against the "Covetous Romans"; he makes an alliance with Sertorius. Julius Cæsar captured by pirates.

3924 A.M., 75 B.C. Sertorius routs and wounds Pompey. Cicero Quæstor in Sicily. Julius Cæsar now captures his former pirate captors and crucifies

them at Pergamus. Third Mithridatic war begins; Lucullus and Cotta have it in charge.

3925 A.M., 74 B.C. Mithridates defeats Cotta. Lucullus and Marius deterred from battle by a flaming prodigy in the heavens. Cicero returns to Rome. Cherry tree often cited as sent to Rome by Lucullus this year; it was rather a feature of his triumph in 63 B.C., *q. v.*

3926 A.M., 73 B.C. War with Spartacus, the Gladiator. Lucullus defeats Mithridates. Sertorius slain by Perperna, whom Pompey pursues and cuts off with all of his effects, ending the Spanish war. Secular Games at Rome. "CLXXVII. Olympiad. Hecatomnus, Elian, *Stadium*," 73 B.C.

3927 A.M., 72 B.C. Ariovistus crosses the Rhine and subdues Gaul. Spartacus routs Cassius, the Prætor. Mithridates again defeated by Lucullus, and forced to fly to Armenia.

SABBATIC YEAR (56TH), AND JUBILEE (IX.).

3928 A.M., 71 B.C. The IX. Post-Exilic Jubilee. End of the 56th "Week" (Dan. ix. 24); $3536^{\text{I.}} + (8 \times 49) = 3928^{\text{IX.}}$ A.M.

Early in this year Herod the Great was born. [His father was Antipas, a noble Idumean, and his mother Grypas, a noble Arabian. Antipas called himself Antipater, and was by religion a Jew, as all Idumeans then were. Herod died at the age of 70; $3928 + 70 = 3998$ A.M., *q. v.* It is to be noted that Herod's life runs with the Sabbatic and Jubilee Scales (see page 81, Study No. Ten). Finally, Herod's 70 years extend from late in 4642 J.P. to late in 4712 J.P.].

Crassus defeats and kills Spartacus, whose army is scattered. Marcus Lucullus was the first Roman that warred against the Scythians beyond the Euxine Sea. 450,000 free citizens in Rome at the Lustrum. An interval of 41 years now occurs, during which, from the records of Augustus, it would appear no census was taken; this interval covers 3929 to 3969 inclusive, and we shall meet with a recurrence of the Lustrum in 3970 A.M., *q. v.*

THE FIFTY-SEVENTH "WEEK" BEGINS (DAN. IX. 24).

3929 A.M., 70 B.C. Pompey and Crassus Consuls. Virgil born at Mantua. Alexandra dies, succeeded by Hyrcanus, her eldest son, who reigns but three months. Censorship revived at Rome. Romans learn of water-mills in Asia.

3930 A.M., 69 B.C. Aristobulus II. King and High Priest of Jerusalem, Phraates III. begins to reign in Parthia. Lucullus totally overthrows Tigranes. Cotta returns to Rome and is honored by the name of Ponticus. The Cretan war. Comet in the Spring, Western China. Antiochus Asiaticus takes the throne of Syria for 3 years. "CLXXVIII. Olympiad. Diocles, Hypepenean, *Stadium* [69 B.C.]. Stratonicus, the son of Corovagus (Gr. Coragus), the Alexandrian, in wrestling and the Pancratiun, the fifth from Hercules. At Nemea on the same day he received four crowns of boys and bearded men (Gr. beardless 'Imberbium'). Thus far the Greek and Armenian; but the Armenian adds a passage variously rendered in the two editions, and to me (Jarvis) unintelligible. I therefore add them both without translation. The

Venice edition reads: '*Gymnicis peractis certaminibus sine equitatione; idque per gratias accidit, sive ad amicos, sive ad reges scribere; unde neque usum, (vel equitationem) fieri arbitrati sunt.*' The Milan edition renders the Armenian thus: '*Et gymnica certamina sine equo, peragens, gratia amicorum vel regum adsecutus est ut in Album referretur; quare nec egisse Olympiadem putabatur.*'"

3931 A.M., 68 B.C. Lucullus again drives Mithridates from the field and defeats Tigranes. Pirates of Sicily scorn the Romans. Aristodemus of Crete. Nisibis taken by assault. Secular games at Rome.

3932 A.M., 67 B.C. Cæsar Quæstor, in Spain, sighed at the sight of Alexander's statue, for that he himself had done nothing great. Mithridates defeats Triarius, who is slain with 7,000 Romans, 150 Centurions, and 24 Tribunes. Clodius, sent by Marcius, as Admiral against the pirates, but Gabinius got the Senate to appoint Pompey Imperator of the Seas, for three years, with 500 ships, 120,000 foot, 5,000 horse and 25 Senatorial Lieutenants, etc. In 40 days he scoured the sea clear of the pirate pests, and in 40 more subdued Cicilia. Q. C. Metellus conquers Crete, and wins the name of Creticus.

3933 A.M., 66 B.C. Ptolemy Auletes reigned in Egypt, under Roman protection, for 14 years; 3933 + 14 = 3947 A.M., *q. v.* Pompey made Generalissimo of Asia, and all wars, on land or sea, committed to his charge. Crete reduced to a Roman province. With this year ended the Syrian Kingdom. Antiochus Asiaticus was conquered by the Romans, and the sceptre was thereupon resigned by Tigranes,

after it had stood 247 years, according to the Era of the Greeks, or of Seleucus; $3687 \text{ A.M.} = 1; + 246 = 3933$, *i. e.*, the 247th year (inclusive). Syria, a Roman province. Ebony introduced at Rome by Pompey.

3934 A.M., 65 B.C. Cæsar Edile, P. Sulla and Aurelius Cotta chosen Consuls, but being accused of bribery, Aurelius Cotta and Manlius Torquatus were substituted. This so displeased Julius Cæsar and Marcus Crassus, that they now joined to attack the Senate; Cæsar having a special grievance in their refusal to send him to Egypt. Pompey returned to Damascus, and made Syria a separate Roman province. Horace born at Venusium in Apulia. A very large comet recorded. "CLXXIX. Olympiad. Andreas. Lacedæmonian, *Stadium*," 65 B.C.

SABBATIC YEAR (57TH).

3935 A.M., 65–64 B.C. The 57th Sabbatic year since the I. Sabbatic Jubilee after the Exile (3536 A.M.) and therefore the last year of the 57th "week" of Daniel ix. 24. (Eclipse of the moon at Jerusalem May 14th, 4.25 A.M., 64 B.C., cited by Hales, verified by others). Cæsar Pontifex Maximus. Mithridates proffers peace. Pompey rejects except on rigorous conditions. Vigorous war prepared for on both sides. Terrible family misfortunes now overwhelm Mithridates. Pompey hastens to Pontus.

THE FIFTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

3936 A.M., 64–63 B.C. The Consular Lists or "Fastes Consulares," so called among the Romans, were tables of marble on which were engraved in Chronological order the names of the Consuls, Dic-

tators, Masters of the Cavalry, and Censors. This constituted a sort of abridgement of the Annals of the Republic. These tables, long lost, were recovered in fragments, in the Sixteenth, Eighteenth and Nineteenth Christian centuries, and deposited at the Capitol—whence the name of Capitoline Marbles, which is sometimes given them.

“These precious fragments which form our most considerable monument of Latin Epigraphy, are unfortunately but too few in comparison with those parts that are perhaps hopelessly lost; nevertheless they often clear up and complete the narratives of ancient Historians.” Such naturally, is their legitimate purpose—to preserve the skeleton of Roman Administrations, but unfortunately the List in its present form, *i. e.*, as it has come from the hands of those who, in modern times, have recovered and arranged it, is seriously misunderstood at its most critical years (links) whereby the strength of the chain, as a Chronological metron, is not only unreliable, but absolutely misleading from that point onwards. In the course of our own Chronological Studies, we, like many predecessors, were not long in discovering the fact that a displacement existed somewhere along the line of modern arrangement, and set ourselves the task of finding out just where the error lay. That our search has been rewarded will be shown in due time; in the meanwhile we shall follow the List from this point onward to the weak links, and having drawn it up and re-welded them into their proper relations with their predeces-

sors, pull in the slack and so follow the cable down to at least the end of the first century of our own Era.

The List begins in the 244th year A.U.C. with Junius Brutus (Valerian Colleague), *i. e.*, commences with 509 B.C., and runs down to the year now under consideration, 63 B.C.* at which (447th year) we shall take it up and follow it year by year, to the end of 100 A.D., as follows:

Consular List for 63 B.C. nominal (64-63 actual):
M. Tullius M. F. M. N. Cicero; C. Antonius M. F. C. N. Hybrida.

Secular games at Rome. The Roman Calendar was very much out of place at this time, so that we may consider (see Page, "New Light from Old Eclipses") its nominal 1st of January as falling even before the Autumnal Equinox of 64 B.C.! This we have shown by the small displaced figure 63 to the right of the Harmonized Scale on page 82, Study No. Ten, and until Julius Cæsar corrected the calendar, a displacement more or less serious existed, whereby the actual "count" began in, or is set *back into*, the preceding B.C. year.

AUGUSTUS Cæsar born "at sunrise Sept. 23d (64 B.C.), the moon in Capricorn ($7^{\circ} 21' 36''$) rising towards

* Since writing this, and discovering the links of weakness by independent investigation, we have run across much additional and corroborative testimony, so that we are thoroughly satisfied that the Consuls, as set forth in this redaction, are correctly emplaced, and that the List as now given will sustain any criticism which is pushed *à l'outrance*. Let it be noted, however, that as it is a harmony of the dozen or more independent efforts of former scholars it may not be fairly repudiated by citing against it any single witness who seems to disagree therewith.

the East," a result agreeing with the horoscope cast for Augustus in later years by Theogenes, and fully verified by Wm. M. Page in "New Light from the Old Eclipses" (pages 57-72), to which the reader is referred for irrefragible proof. N. B.—The years of Augustus thus run exactly with the Civil Solar (Equinoctial) years aimed at by the ancient Hebrew Luni-Solar Calendar, 3936 A.M. throughout being his 1st year of age, or he becoming "one year old" at its termination, *i. e.*, at the next Autumnal Equinox ! Now 45 days and 1 hour after the birth of Augustus there occurred a partial eclipse of the moon, referred to by Cicero (in the poetical history of his Consulship) as happening when Mons Albanus was "*nivalis*," snow-covered ; this has all been verified as the eclipse (4h. 58m. 48s.) of November 7th, (64 B.C.), and proves that the *beginning* of the *nominal* consular year of Cicero and Antony (commonly called 63 B.C., by early historians) was really in the Autumn of 64 B.C., as more or less corrected by Scaliger, Canon Browne, and others, now recognized as authorities. The whole matter has been fully discussed by Mr. Page in "New Light from the Old Eclipses" (pages 57-72) and verified. The Consulate as a fact, extended over parts of 64-63 B.C., and ranks as that of the corrected 63 B.C.

It was by means of this eclipse that Mr. Page solved, for the first time, the riddle of the Augustan horoscope, made for the emperor by Theogenes. *In the 46th year of Augustus Cæsar's age, Herod commenced to enlarge the Temple, and 46 years later, the veil of that*

Temple was rent in twain! Thus Jesus Christ was crucified in the 92d year, reckoning from the Autumnal Equinox at which Augustus was born! N. B.—It was the error in the Roman Calendar (about 101 days) at this time that led Julius Cæsar, 18 years later, during the “year of confusion” to correct that calendar, and to begin a new count (known as the Julian years) with the next Consular year, *i. e.*, January 45 B.C. (which see), and any system of Chronology which omits to take these matters into consideration is unscientific, based on ignorance, or worse yet, a deliberate fraud.

Augustus Cæsar was the grandson of Julia, the sister of Caius Julius Cæsar, the great military Dictator, and was ultimately adopted by him, and made his heir. He was the son of Caius Octavius, and was Caius Octavius, Jr. His mother was Accia, the daughter of Julia by Marcus Accius Balbus. This Accia married Caius Octavius, Sr. So much for the much disputed chronology of Augustus, in so far as it relates to the year of his birth. It now remains to note three other events mentioned by all historians as occurring in the same Consular year.

In this year Catiline's conspiracy broke out at Rome, as related by Sallust. It was discovered by Cicero, and defeated by Antony. This year, also, the people of Philadelphia (the old Rabbah of the Ammonites) began their Epoch. In it also Mithridates, 72 years old, committed suicide rather than be led in triumph to Rome. Thus ended the 3d Mithridatic war. He was succeeded by Pharnaces, his

unnatural son. But that which makes the year still more famous and important to Chronologists is the capture of Jerusalem by Pompey, after a siege of three months. The city was taken on the 3d day of the Fast of Esther (Thursday, the 22d of Sivan) about the middle of our June. Aristobulus was deposed and Hyrcanus II. restored, but not allowed to wear a diadem. Pompey destroyed the walls of Jerusalem, and entered the Holy of Holies, but he took none of the treasures, ordered the Temple to be cleansed, and restored the Divine service. The several events of so much importance will be found noted on the margin of the Measure of History (page 82, Study No. Ten) to wit: Birth of Augustus (*); Capture of Jerusalem (†); Death of Mithridates (‡); Catiline's conspiracy (§).

Pompey did not hear of the death of Mithridates till near Damascus, when Aretas and Pharnaces submitted to the Romans. It was Cicero who defeated Catiline's conspiracy, by arraigning him (nominal October) in that famous speech, "*Quousque tandem abutere, Catilina nostra patientia? quam diu etiam furor nos eludet?*" Pompey this year also received the submission of Cicilia and obtained the immense treasures of Mithridates in Pontus. Lucullus triumphed this year, brought to Rome a celebrated Greek library, and the cherry tree, from Pontus.

3937 A.M., 62 B.C. Consular List for 62 B.C. (agreeing with the *Nominal* Consular year at that time, 63-62 actual): D. Junius M. F. D. N. Silanus; L. Licinius L. F. Murena; Julius Cæsar Prætor,

It was C. Antonius who led the forces against Catiline, but he fought not in the battle, as he was himself a conspirator! So the victory was won by Petreius; Catiline's army perished to a man, without quarter. This year Cæsar put away his wife, Pompeia. Pompey wintered at Ephesus. Metellus Creticus triumphed at Rome. Cato went to Ephesus and saluted Pompey. At length Pompey, leaving Scaurus, President of Syria, and Flaccus Prætor. of Asia, having warred with 22 Kings, taken 1,000 castles, 900 cities, restored 39 cities, and 8 regions with colonies, and done much more, left Ephesus and began his return towards Italy, through Greece. Rome filling up with magnificent houses. The marble theatre of Scaurus built to hold 30,000 spectators. The poor growing poorer, the rich richer. Power centralizing more and more. The Republic nearing its end. As History repeats itself, and like tendencies portend similar results, *we* manifestly live in perilous times (1894 A.D.). This without reference to Prophecy or to its scientific interpretation, but with *it* in addition, who can fail to discern the times?

3938 A.M., 61 B.C. Consular List for 61 B.C. nominal (62-61 actual): M. Pupius M. F. Piso Frugi; M. Valerius M. F. M. N. Messala Niger.

About the beginning of this Consularship, Pompey arrived at Brundisium, where, contrary to all men's expectation, he dismissed his army and came without any military retinue to Rome. Here he related his achievements, and his triumph was decreed, which he delayed till his birthday. He had the decrees of

Lucullus reversed, and, assisted by Cæsar, restored the Tribunes of the people to their former power. Julius Cæsar, envious of Pompey's glory, and having now finished his Prætorship, procured the government of Spain, but being much in debt, from his liberality, applied to Crassus, the wealthiest man in Rome, who became his security for 830 talents, this at the instance of Tertulla, the wife of Crassus, who was very passionately in love with Cæsar. Cæsar, with this backing, went to Spain, where he subdued the Gallicians and Lusitanians, and all the Spanish nations never before conquered. In a short time, he now amassed such a vast treasure (though in the name of the Republic) as enabled him to imitate Alexander himself.

In the meantime, on the 29th and 30th of the nominal September (Pompey's birthday, and the day before it), really about the June Solstice of 61 B.C., Pompey's Triumph, for two days, over the known earth, was held, to wit: over Africa, Europe, and Asia; when 324 noble captives were led before him, together with chariot loads of gems, of gold, and of silver (20,000 talents), and such heaps of other precious things, taken in war, as had never before been seen in Rome. And now it was that Cicero's Temple of Liberty began to lose its usefulness at Rome, since from this very year we may reckon the incidents that three years later led to its destruction, and a century later to the Senate's vain attempt to recover "the Word" as the watchword of the Republic! Phraates III. murdered by two of his sons, and

succeeded by Arsaces Mithridates III., of Parthia. Castor's Roman Chronology ends here.

“CLXXX. Olympiad. Andromachus, Lacedæmonian (Gr. Ambraciote), *Stadium*,” 61 B.C.

3939 A.M., 60 B.C. Consular List 60 B.C., nominal (61–60 actual): Q. Cæcilius Q. F. Q. N. Metellus Celer; L. Africanus A. F.

Now it was in the very year after his Triumph that Pompey began those encroachments that led to an open rupture between him and the Senate, and which coming to blows resulted in his imprisoning Metellus (though a Consul)! through Flavius the Tribune, upon which the Senate also demanded to be imprisoned with him. But Flavius set his Tribunal at the door of the prison to keep them out. Thereupon the Senate caused the wall to be broken down, in another place, and so Liberty went into a century of incarceration—for with a Consul imprisoned, and the Senate, in effect, his companions, the giving of the Password of the Republic, which till then by Senatorial custom had resided with the Consuls, lapsed into the hands of Pompey and his successors. For, as Josephus says (vol. III., bk. XIX. c. 2, § 3) “Before the city was subject to Tyrants, the Consuls were the commanders of the soldiers, but when Cherea had received the Password (on the night that he slew Caligula) direct from the Senate, even the word ‘Liberty,’ the ‘facts were the subject of admiration to themselves, and almost incredible; for it was a hundred years since the democracy had been laid aside, when

this giving of the watchword returned to the Consuls." Here the Chronology of Josephus seems to be absolutely correct. Thus:—

3939 A.M. = 60–59 B.C. = 1st year;

+ 99

4038 A.M. = 39–40 A.D. = 100th year.

Meanwhile Julius Cæsar came home from Spain, waived his Triumph in order to be made Consul, and got Pompey's interest on promising to confirm all his transactions. Indeed, Cæsar made Pompey and Crassus good friends, and the three joined to absorb the whole Power of Rome. This was

THE FIRST TRIUMVIRATE.

CÆSAR, POMPEY, CRASSUS.

It was confirmed by an oath, the provisions of which went into effect at the beginning of the next Consular year. Posidonius, during an eclipse of the sun, observed a comet this year, 60 B.C. Diodorus Siculus in Egypt; his History ends at the Gallic war of Cæsar. Denmark, reign of Sciold, first king. The Danish chronicles enumerate 18 kings to the time of Ragnor Lodbrog.

TRIUMVIRATE.

3940 A.M., 59 B.C. Consular List nominal 59 B.C. (actual 60–59 B.C.): C. Julius C. F. C. N. Cæsar; M. Calpurnius Bibulus L. F. L. N. Piso Cæsorinus.

The Triumvirate (the first) Pompey, Crassus, Cæsar, began now, and lasted for ten years, *i. e.*, up to the civil war. Reckoning "Consular Groups" from *this* year, *inclusive, i. e.*, as an initial year (59 B.C. = 1st) we shall find the capture of Jerusalem by Herod

(36 B.C.) to have occurred in the 24th Consulate, but it was in the 28th "Consular Group" if we reckon as 1st the one *in which* (63 B.C.) Pompey took the city. In other words, 27 current and consecutive years, reckoned severally, say from the Fast of the III. Sacred month, to the same Fast again, year by year, will inevitably fetch the enumerator *into* a 28th year and *to* the 27th *repetition* of the same Fast day. This can be proved by opening the Measure of History at page 82, and placing a finger on June 3936 A.M., at which time Pompey captured Jerusalem. Now from that June to the next (June 3937 A.M.) is 1 twelve-month, to the next (June 3938) is 2, etc., down to June 3963 A.M., which is 27, to the selfsame Fast day. But 3963 is the 28th year counting the one at, and in which, we began, 3936 A.M., as the 1st consulate! which may be similarly proven, to wit: 3936 A.M. = 1st, 3937 A.M. = 2d, etc., 3963 A.M. = 28th. Cæsar carries the Agrarian law, ratifies the acts of Pompey, and the adoption of Clodius by the Plebeians.

At the end of his Consulate (59 B.C.) Cæsar, by a Decree of the People, obtained "*Omnis Gallia*" and Illyricum, for his provinces, during 5 years, with four Legions. This was the beginning of his great Power, and is where he begins his Commentaries. This is also the year in which the Roman government (in the sense of Rev. xvii. 10) changed its form, the Fourth Phase (Consuls and Military Tribunes) giving place to the Fifth (The Triumvirate) which eventuated, by the gradual encroachment of the Cæsars, into the Sixth, an Imperial, one-man power,

concentrated, 27 years later, in the hands of the last surviving "Triumvir," Augustus. From the Patmos point of view, if the vision had 5 parts *fallen* in John's actual past, then the Sixth "King" (or regnal head) of Rome was certainly the Imperial one actually in power in John's day! and it is manifest that one *pair* of the generally accepted governmental phases of Rome was contemplated as a unit. The historical subdivision as generally given is I. Kings, II. Consuls, (III. Dictators), IV. Decemvirs, V. Tribunes, (VI. *Triumvirs*, VII. *Emperors*), one of which must be entirely dropped, and we select for elimination the one, Dictators, which was merely an intensified enforcement of whatsoever phase of government happened at the time to be in power. The resulting list, therefore, becomes I. Kings, II. Consuls, III. Decemvirs, IV. Consuls and Military Tribunes, V. Triumvirate, and VI. Emperors, growing out of the Triumvirate. This subdivision at 1260 years for the entire matter gives us $244 + 59 + 86 + 305 = 694$ years for the 4 *fallen* heads, and leaves 566 years for the V. and VI. Heads, or fetches us down to 508 A.D., an all-important year in Theodoric's career, while 1260 years further fetch us to the birth of Napoleon Bonaparte (Feb. 5th, 1768 A.D.) whom many consider to have been the VII. "King" that continued a short space (Rev. xvii. 10) duly followed by the *recovered* Austrian Dynasty as VIII. "head,"—resurrecting, as it were, the VI. and being "of the seven." We present this matter here for what it may be worth, and proceed to others, merely noting that the

V. Head as such continued $3 \times 3 \times 3 = 27$ years, or to the Battle of Actium.

Cæsar married Calpurnia, and gave his daughter Julia to Pompey. Cicero blamed the Triumvirate as dangerous to public liberty, so Cæsar induced Clodius to lay down his Patrician cast and be adopted as a Plebeian, that he might be Tribune of the people and so be in a position to oppose Cicero. Titus Livius, the celebrated historian, born this year.

3941 A.M., 58 B.C. Consular List 58 B.C. nominal (actual 59–58 B.C.): L. Calpurnius L. F. L. N. Piso Cæsorinus; A. Gabinius A. F.

Cæsar, having gotten the above (his friends) into office, hastened to Gaul. Here his Commentaries begin. Clodius, now Tribune, accused Cicero of the summary execution of Roman citizens in quelling the Catiline conspiracy, and forced him to flee from Rome by night. An act was passed banishing him, his houses and villages were destroyed, his effects confiscated, and he traveled alone to Thessalonica. Meanwhile Cæsar overcame the Helvetians at the Rhone, and King Ariovistus at the Seine. Ptolemy Auletes goes to Rome, leaving Berenice as regent. Secular Games at Rome.

SABBATIC YEAR (58TH).

3942 A.M., 57 B.C. The 58th Sabbatic year since the I. Sabbatic Jubilee after the Exile (3536 A.M.), and therefore the last year of the 58th week (*Shabua*) of Dan. ix. 24. In this year Herod was 14, and in his 15th year; Augustus was 6, and in his 7th year. It was the 2d Sabbatic year of that Jubilee period which starts with the year of Herod's birth.

Consular List for 57 B.C. nominal (58-57 actual): P. Cornelius P. F. L. N. Lentulus Spinther; Q. Cœcilius Q. F. Q. N. Metellus Nepo.

At this time, 57 years before A.D., begins the Era of Vikramaditya, obtaining its name from a Sovereign of Malwa. The years are called *Samvat* and are Equinoctial. King of Ozone, in India, at whose court there flourished Amera Sinka, lexiographer; Vararuche, grammarian; Kalidasa, poet.

This year Clodius sent Cato against Ptolemy, King of Cyprus. Calvinus as President, and Mark Antony as his Lieutenant, were sent to Syria. Pompey secured the recall of Cicero, who recovered all his possessions and was received in great splendor. Cæsar subdued the Belgæ, and with difficulty the Nervians, for which a 15-day festival was decreed at Rome. Clodius *versus* Milo. Sallust expelled from the Senate. Gylf, King of Sweden.

"CLXXXI. Olympiad. Lamachus, Tauromenite, *Stadium*," 57 B.C. Gabinius defeats Alexander, who surrenders Alexandrion.

THE FIFTY-NINTH WEEK "BEGINS" (DAN. ix. 24).

3943 A.M., 56 B.C. Consular List for 56 B.C. nominal (actual 57-56): Cn. Cornelius P. F. P. N. Lentulus Marcellinus; L. Marcius L. F. Q. Phillippus.

Cæsar sent Galba against the Rhone, marched himself against the *Veneti* and *Celti*, sent Crassus, another lieutenant, against the *Sontiates*, and Sabinus against the *Unelli*. After this, he put his men into winter quarters, and traveled to Italy; sent for Crassus and Pompey to meet him at Lucca, and

(for fear he himself would be recalled!) induced them to run for the consulship. While here he was waited on by a great concourse of people, and 200 Senators. Claudius Edile. Cato returns from Cyprus. War in Amorica. Aristobulus escapes from Rome, and attempts to recover Alexandrion. Is defeated, and eventually sent a second time to Rome. Pompey secures Caina and the treasures of Mithridates.

3944 A.M., 55 B.C. Consular List for 55 B.C. nominal (actual 56-55): Cn. Pompeius, Cn. F. Sex. N. Magnus II.; M. Licinius P. F. M. N. Crassus Dives II.


The election of Pompey and Crassus was greatly, but fruitlessly, opposed by Cato, so the former prevented Cato's being chosen Prætor. By the help of Trebonius, the Tribune, Laws were now passed continuing Cæsar in Gaul for 5 years more, dating from next year, inclusive, assigning Syria and the Parthian war to Crassus, and Spain and Africa to Pompey, with 4 legions, two of which he sent to Cæsar. The Triumvirate also got extraordinary power to employ what forces they pleased, against whom they pleased, without waiting orders from Senate or people. This was little short of Dictatorial power, lodged in *three*, instead of one; and when, at last, his two rivals were out of the way, Cæsar profited by the absorption. Gabinius and Mark Antony marched to Egypt and restored Auletes to the throne, for 10,000 talents. Gabinius then returned to Syria, prepared to return home on being relieved by Crassus, who, against the

consent of the people of Rome, had made vast preparations against the Parthians; though the latter were then at peace with Rome. Therefore, when he departed, the people followed him out of the city with dreadful imprecations, although he was still Consul. The war was unholy from the start, and came to a well-merited termination. Cæsar passes the Rhine and defeats the Germans.

“It is stated in history that Cæsar invaded our shores [Britain] on the 26th of August 55 B.C.” The year letter for that year, if we observe the fixed form of the year, was A, which brings the 26th of August to Saturday. In his commentaries we also find that the 4th day of his arrival was in the time of full moon. Now the Metonic (Golden) number for 55 B.C. was XVII., which locates the new moon to August 14th, and the full to August 27th; hence, if he arrived on the 26th, “the fourth day of it,” *i. e.*, reckoned inclusively, would be the 29th.” This note is condensed from J. J. Bond’s Handybook for Verifying Dates, and exemplifies the employment of the Golden Numbers of the Metonic Cycle for similar purposes. Mr. Bond remarks that “the golden number XVII. suits the statement made by Cæsar with reference to the time of the full moon, when the high tides caused him so much inconvenience.” These facts can be shown from the Harmonized Scale as follows: 346 Olymp. (page 45, Study No. Ten) was I. on the Metonic Cycle of XIX. years—because it is said to have been the first year of its employment, hence 777 Olymp. (page 88) was the

432^d year thereafter (inclusive). But $432 \div 19 = 22$ with XIV. as a remainder, which therefore was *its* golden number on the 23^d Metonic Cycle. Now reckoning back by 19's to 723 Olymp. it will be found to be XVII. on the Cycle, and reading across the page (83, Study No. Ten) it will be found to overlap 699 A.U.C. and 55 B.C., in which A as a year letter may be written, and the gap between that year and 45 B.C., filled in by those who desire.

We did not carry the numbers back beyond 45 B.C. in the Scale because that is the year in which they properly began, in that 45 B.C. was the 1st year of the Julian count ! Nevertheless for purposes of calculation, they can be reversed indefinitely. To fill them in use the following letters, year by year, between 55 and 46 B.C., to wit : A ; G ; FE ; D ; C ; B ; AG ; F ; E ; D. The Metonic numbers may be obtained direct as follows : 4659 J.P. corresponds to 55 B.C., but $4659 \div 19 = 245$, with IV. as remainder, which was thus the Dionysian golden number. This according to the constant variation (-3) between it and the Lunar Cycle of Hilarius, gives us $4 - 3 = 1$. for *Hilarius* ; and, allowing for the same constant variation (-3) between it and the *Metonic*, or going back into the next preceding cycle 3 counts, *inclusive*, brings us, as per direct calculation, to XVII., *i. e.*, starting backwards at I.,

XVII. (XVIII., XIX.), I. 

All of which gives a new moon August 14th, as per any table of Metonic numbers). Thus, Cæsar's landing in Great Britain is verified, and the Harmonized

Scale is shown to Measure History, albeit we presume by this time our readers must have become convinced of its veracity by virtue of far different evidence than the perpetual burden of figures and calculation. The situation, in a nutshell, is this: some minds require this mathematical sort of proof, and we are rejoiced to say to them: Very well, Brethren, help yourselves, and make it hard or easy, and take as much or as little as you like, for the Scale will stand it. Others, on the other hand, have minds that judge a demonstration by its collateral evidence chiefly, *its fitness to the case in hand*; and we must confess that we prefer that class of evidence ourselves. Yet once again, before dropping this strain, let it be plainly stated that we fully recognize the fallibility of our own work, and chiefly submit it to our fellows for verification or emendation. Of the correctness of its main argument, we know, because mathematics is mathematics, and on mathematical grounds we are confident that the skeleton cannot be shaken, and this, too, in that its concert is the result of the harmonized and accepted testimony of the whole preceding array of evidence and authority as to the principal epochs, eras, data and cross references concerned. But in the subordinate matter of internal adjustment, "the filling in," as it were, we have no doubt whatever but that some, and perhaps much of it, may have to be overhauled; in disconnected data we have often been forced to use judgment, as have others before us. Yet, let no one who detects a typographical accident, or a misjudg-

ment, miscalculation, or out and out blunder, here and there, imagine that a few weak bricks are going to destroy this wall of time ; no, nor will a whole section of such bricks do so! The mass of the fabric is sound, and its bricks, and mortar too, are full of straw, which was provided for the purpose. Here and there, all along its course, great spans spring up and arch their way to piers of adamant, far in advance or far in rear, the which, with intricate chronological architecture, bonded, measured and braced, sustain each other quite fearless of any evil from such weak blocks, in the mere outside work, as may have gotten in from accident, or over-hasty judgment. In the stress of the present emergency, now that the "signs" portend the "end" so near, or well begun, it is hardly worth while to waste time repairing at these minor points, yet when we or others see them, we shall certainly help pull them out. But the urgent demand now is to complete the final span, that we may measure the whole line of works, and so discover the real and pertinent secret of its wonderful design.

3945 A.M., 54 B.C. Cæsar having beaten the Britons in several battles, forced them to sue for peace, and give hostage; he then started back to Gaul, where, after having despatched Labienus and Galba to harass the Gauls, who had revolted, he sent his army into winter quarters in Belgium.

Consular List for 54 B.C. nominal (actual 55-54): L. Domitius Cn. F. Cn. N. Ahenobarbus; Ap. Claudius Ap. F. Ap. N. Pulcher.

Crassus succeeds Gabinius over Syria, and invades Parthia, returns to winter in Syria, and having spoiled the Temple of Jerusalem to the value of 10,000 talents (which Pompey had left untouched), marched over the Euphrates against the Parthians.

Cæsar, finding the Britons had violated their articles, embarked (at Calais) with 5 legions and 2,000 horse, landing without opposition at Dover, in the Spring, and quickly forced one of their camps. He then established Mandubratius (a British prince, who had fled to him), over his father's kingdom, defeated them in a naval battle, but had to repair his fleet, which suffered greatly in a storm. He next subdued Cassivelaun, took hostages, imposed a tribute, and returned to Gaul. A shower of iron is reported by Pliny to have fallen this year in Lucania.

3946 A.M., 53 B.C. Consular List 53 B.C. nominal (actual 54-53): Cn. Domitius; M. F. M. N. Calvinus; M. Valerius Messala.

Enumerated as Balbinus and Messala in the *Fasti Idatiana* and *Fasti Siculi* (Chronicon Paschale). Secular Games at Rome.

Crassus overran Messopotamia until he went into winter quarters (note that the displacement of the Calendar brought January 1st into the Autumn in these days). Mithridates III. was now conquered by Orodes (the Parthians being now engaged in civil war), who then began to reign alone. He divided his army, giving one part to Surenas who, at Charraë (old Charean) overthrew the Romans, took 10,000 prisoners, and slew Crassus and his son. Cassius,

his Quæstor, alone escaped to Syria with 500 horse. Cæsar, this Fall, broke the Gallic Union, crossed the Rhine on a new bridge, met with little success, and repassed it to resist the Segambri, who had pursued a similar military policy. After causing them to retreat back over the Rhine, Cæsar had a council of war, and put his army into winter quarters. Meanwhile, Pompey had not left Rome, leaving his own wars to his lieutenants. But Cæsar's successes excited his jealousy, and the two began to work apart.

“CLXXII. Olympiad. Anthestion, Argive, *Stadium* [53 B.C.]. Marion, the son of Marion, Alexandrian, in wrestling and the Pancratiun, the sixth from Hercules.”

The death of Julia, Pompey's wife, occurred while Julius Cæsar was last in Briton, and the defeat of Crassus had left the field of ambition open to the twain, with no longer any check upon them save the mutual dread of failure; for as rivals, each aspired to solitary rule. Clodius was slain by Milo, the Curia became his funeral pyre, and the year went out with anarchy in Rome.

3947 A.M., 52 B.C. Ptolemy Auletes, dying, leaves his children under the protection of the Roman Republic, and directs that the eldest son, Dionysius should have the crown, and should marry Cleopatra IV. his sister. She, the famous Cleopatra, was then about 17 years old. Dionysius began to reign very young. [He refused to marry Cleopatra, raised an army, and would have dethroned her if Julius Cæsar had not come to her relief, just after the battle of Pharsalia.

Cæsar defeated Dionysius, who was drowned in the fight, after he had reigned 4 years, $3947 + 4 = 3951$ A.M., *q. v.*].

As to Cleopatra's age, in 3947 A.M., she was "17," therefore, in her 18th year. Her reign counts forward 21 additional years, and thus, into 3968, on August 29th of which she died:

3947 = "17 years old," *i. e.*, in her 18th year.

<u>21</u>	<u>21</u>	<u>21</u>
3968 A.M., <i>q. v.</i> ,	"38 years old," <i>i. e.</i> ,	in her 39th.

For the first eight months of this year (3947 A.M.), which followed the defeat of Crassus, no Consul was chosen because of the contention of candidates. The Senate was at last forced to create Servius Sulpitius INTERREX, who by Cato's advice made Pompey, not Dictator, to which office he aspired, but sole Consul. Milo was banished to Marseilles.

Consular List for 52 B.C. nominal (actual 53-52): Cn. Pompeius Cn. F. Sex. Magnus III., at first without a colleague, then with Q. Cœcilius Q. F. Q. N. Metellus Scipio, *ex* A. D. K. Sextil.

Cæsar, as a proffer of friendship, now offered Pompey his niece Octavia, and demanded Pompey's daughter for himself. This was rejected by the latter, who married Cornelia, the beautiful widow of Crassus. Pompey now made his new father-in-law, Metellus Scipio, his colleague, as Consul. Cicero was made Augur in the place of young Crassus, slain last year, and by the end of the year was ready to start for Syria. In the meantime, Pompey secured a law that "no absent person should demand any

public employment." Aimed at Cæsar, and eventually the occasion of civil war (in that Cæsar and his friends made just this demand two years later, and crossed the Rubicon early in the next, to enforce it). Sallust Tribune.

3948 A.M. 51 B.C. Cæsar, while he had a strong party at Rome, was forced to fight a wonderful winter campaign, which ended in the capture of Alesia, and the defeat of Vercingetorix.

Consular List for 51 B.C. nominal (actual 52-51): Serv. Sulpicius Q. F. Rufus; M. Claudius M. F. M. N. Marcellus.

While Cassius was besieged at Antioch, Cicero made a diversion, which caused the Parthians to lift the siege, and besieged Antiogonia. Cassius, thereupon marched out and gave them a total rout. This ended the Parthian war, after which he resigned the government of Syria to Bibalus, and returned to Rome. There was an eclipse of the sun, $10\frac{1}{2}$ digits on the 7th of March, this year. Cicero then subdued the Eleutheso-Ciciles, who had never before been conquered, for which the army saluted him as Imperator.

SABBATIC YEAR (59TH).

3949 A.M., 50 B.C. The 59th Post-Exilic Sabbatic year (end of Daniel's 59th Shabua); $3536 + (7 \times 59) = 3949$ A.M.

Consular List for 50 B.C. nom. (51-50 B.C. actual): L. Æmilius M. F. Paulus; C. Claudius C. F. M. N. Marcellus

The 10-year period (3940-49 A.M. = 59-50 B.C. inclusive) of the first Triumvirate (Cæsar and Pompey

sole survivors) expires with this year (50 B.C. nominal) and Consulate. Cæsar now defeated the Aquitanæ and dispersed his army in winter quarters at Narbon. Thus ended the 8th and last of Cæsar's successful wars in Gaul (58-50 B.C.) which thereupon became a Roman province. Cicero now returned to Rome, but, in view of the Civil war then pending, he declined a Triumph.

Cæsar sent from Gaul and demanded the Consulship in his absence, and a continuance in command of Gaul. But all of this was successfully withstood by the Consul Marcellus, by virtue of the law of two years before. Meanwhile Cæsar had bribed half of the Senate, his army was a refuge for the disaffected, and civil war was hoped for, and intended, aye, promised as a relief! Such are the dangers that face Republics which grow lax, and trust their affairs to demagogues and politicians. Eternal vigilance is the only price of liberty. It cannot be commuted, *for there are no equivalents!* And let it not be forgotten that so long as human nature remains unregenerate History must and will repeat itself! Shew me a Republic whose citizens have lost their simplicity, whose rulers are the exponents of cliques and trusts and rotten primaries and I will show you the Law looking to its destruction written in the experience of the past. For unless such a republic cleans its House its House must fall.

THE SIXTIETH "WEEK" BEGINS (DAN. IX. 24).

3950 A.M., 49 B.C. Consular List for 49 B.C. nom. (50-49 B.C. *actual*): C. Claudius M. F. M. N. Mar-

cellus; L. Cornelius P. F. Lentulus. (Towards the *end* of the Consular Term C. Julius Cæsar, Dictator I. This *first* Dictatorship lasted but eleven days and closed the Nominal Consular Year. But of this anon).

THE FIRST YEAR OF THE CIVIL WAR.

Cæsar's own account agrees with that of other historians, that the Civil war began early in the Consulship of *Marcellus* and *Lentulus*. Now the chronological student must bear carefully in mind the difference between the true and nominal calendars at this period; for, as Cæsar's correction had not yet obtained, there is a very wide discrepancy which must be taken into due consideration. Thus the beginning of the nominal Roman year, January 1st, 49 B.C., coincides with November 13th, 4664 J.P. = 50 true B.C., on which date the new Consuls entered upon their office. Curio delivered Cæsar's letters to them at once, and they were read in open Senate. A stormy debate of several days followed, and on the 6th of January (true November 18th) Cæsar was declared to be an enemy of his country. Upon this, Curio and the two Tribunes fled to Cæsar at Ravenna.

Cæsar now began the Civil war by crossing the RUBICON (50 B.C., 699 Nab., 704 A.U.C. (Varro), 728 Olymp. (*i. e.*, CLXXXII. 4 Olympiad, 4664 J.P.), and invaded Italy which he conquered in 60 days. On the arrival at Rome of the news of this declaration of war, the two Consuls fled to Pompey at Capua, and as Cæsar advanced to Apulia, Pompey retreated to Brundisium, arriving there in the nominal Autumn. But Cæsar himself (failing to join in battle

with Pompey, for the latter sailed as soon as possible to Dyrrachium) hastened on to Rome where he delayed only long enough to secure the public treasure, and go through the form of calling the Senate together. Then, leaving the affairs of Rome in the hands of Mark Antony, he marched for Spain through Gaul (laying siege to Marseilles on his way) where he defeated Pompey's Lieutenants, among whom was Varro. These he treated with unparalleled generosity. He then returned to Gaul, and Marseilles surrendered, after which he marched back to Rome, arriving *before* the Autumnal Equinox, *i. e.*, before the beginning of nominal 48 B.C., actually late in the Consular year 49 B.C.

"CLXXXIII. Olympiad. Theodorus, Messinian, *Stadium*." "Julius Cæsar became monarch of the Romans," 49 B.C. Thus read the Greek records, the note as to Cæsar referring, of course, to a later period in the Olympic *quad* rather than to its particular *Stadium* year.

When Cæsar came back to Rome, he was created Dictator, to which, in the absence of the Consuls, he had been named by Lepidus. This he accepted, but desiring to be Consul the ensuing year, he abdicated in eleven days; after having first made several good laws. Hence, the Capitoline Tables record, after the names of Marcellus and Lentulus:

"EODEM-ANNO*.

"C. IVLIVS. C. F. C. N. Cæsar. DICT. sine mag. eq. comit. hab. causea."

**Eodem Anno* = this same year, *i. e.*, the year of the Consulate of Marcellus and Lentulus, 3950 A.M. = 50-49 B.C. actual, or 49 B.C. nominal.

This was Cæsar's First Dictatorship, and it was during its brief term (11 days) that he had himself and Isauricus designated as Consuls for the ensuing year. From this *first* Dictatorship of Cæsar, the *Greeks in Syria*, computed the "CÆSARIAN TIMES," or the Era of Antioch (48 B.C.), and the Roman Emperors their Indictions* but the *Syrians* reckoned the Era of Antioch from the next Autumn (September 1st, 48 B.C.), *i. e.*, from the one succeeding the battle of Pharsalia.

Without waiting for the calends of January to enter his office, Cæsar left Rome, and went to Brundisium.

SECOND YEAR OF THE CIVIL WAR.

3951 A.M., 48 B.C. Consular List for 48 B.C. nominal (49-48 actual): C. Julius C. F. C. N. (Cæsar II. as Consul, see 59 B.C.); P. Servilius P. F. Cn. N. Vatia Isauricus. (Later, in the nominal Autumn, 48 B.C., C. Julius Cæsar II. (Consul) appointed Dictator II. by the Senate for one year.) Finally appointed by Cæsar to end *this same year*, Fufius Q. F. R. N.; Calenus P. Vatinius P. F. Secular Games at Rome.

Cæsar sailed from Brundisium against Pompey, about nominal January 4th, 48 B.C. (true date, November 5th, 4665 J.P.), leaving Antony to follow.

Pompey was at DYRRACHIUM, and thither,

* Proof: $4666 \text{ J.P.} \div 15 = 311$ and 1 for a remainder; hence, 48 B.C. was a year I. on the Cycle of Indictions, or the last 11 days of 49 B.C. covered the Dictatorship! Q. E. D. 360 years later = 24 Indictions, completed (*i. e.*, 313 A.D.). January 1st began the Pontifical Indiction, adopted by Scaliger in the Julian Period, $4666 + 360 = 5026 \text{ J.P.}; \div 15 = 335$, with 1 as a remainder.

upon the arrival of Antony, Cæsar repaired early in the Spring (really in January of 48 B.C.).

Here, with little delay, and after discovering great military skill, Pompey fairly defeated Cæsar, but failed to follow up his advantage. The next morning, Cæsar marched into Greece, closely followed by Pompey, who joined Scipio, while Calvinus reinforced Cæsar. They all, at length, met on the plains of PHARSALIA, in Thessaly, where the fate of Rome was decided in a fierce battle*, in which Pompey was totally defeated. He, thereupon, fled to Cicilia, and shortly after to Cyprus.

When the news reached Rome they loaded Cæsar with honors. He was appointed Consul for 5 years; Tribune of the people for life; and Dictator for a whole year. This was contrary to law, which forbade such an appointment for more than 6 months. But now Julius Cæsar himself was Roman law personified, and all the "times" as well, were literally out of joint! †

That the loss of the chronological "count" was

* This battle must have been fought early in February, 48 B.C. (nominal April), and Cæsar, as soon as possible thereafter, began his difficult Winter march towards Egypt (see Suetonius).

† It is generally stated that the news arrived about the middle of August, and hence it is concluded that Pharsalia was fought about mid-summer. We take it that this August date refers to Cæsar's subsequent Egyptian victories, and to his acceptance of the Dictatorship, which, of course, was decreed upon the original receipt of news from Pharsalia, but the official notification of which had to follow Cæsar to Egypt and find him there before his acceptance *could be returned to Rome*, and so go into effect upon the Capitoline Tables!

keenly appreciated, we shall see anon, and by none, as to the proper sequence of the regular and official calendar, more than by Cæsar. But war was now the chief end of his anxiety, and broken law of small account, after that passage of the Rubicon! Early in the (nominal) Summer of this year (48 B.C.), Pompey sailed to Pelusium, in Egypt, hoping for aid from Ptolemy; but the latter, having expelled Cleopatra, and being confused with his own affairs,* followed the advice of Theodotus, and had Pompey decoyed ashore, where he was assassinated in sight of his friends, on the last day of his 59th year (nominal June 22), 13 years after his Triumph at Rome over Mithridates, which was celebrated on the birthday whereon he became 46 years old. Cæsar, who had anticipated this move, was then at Alexandria, where he received the news of Pompey's death; he wept when presented with his head, and ordered it to be honorably buried. Cleopatra now came to Cæsar by night (tied up in a bag of bed-clothes, for fear of discovery by Ptolemy), and in the morning he espoused her cause (she bore him a son, named Cæsarion, before a year was out).

News now arrived from Rome as to the Dictatorial and other honors conferred upon Cæsar, and Dion Cassius says, that, although out of Italy, he immediately assumed the Dictatorship, and contrary to the established usage, took Antony as his Master of the Horse, although he had not been a Prætor.

* He was already at war with Cæsar, and Pompey's move was made with a view of assisting Ptolemy in the emergency.

Making allowance for the necessary delay in returning word to Rome, we must, therefore, date the official beginning of this Second Dictatorship from early in the nominal August (true June, 48 B.C.), and accordingly *it is at this time* that the records MUST have been engraved upon the Capitoline marbles, and that, *ipso facto*, the regular Consulate lapsed, or was absorbed. Thus, Cæsar and Isauricus drop out of office, as Consuls, and the record stands, as rectified and recovered:

C. IVLIVS, C. F. C. N. Cæsar II., DICTATOR.

M. ANTONIVS, M. F. M. N., Mag. Equitvm; and the year (12-month), covered by the term, is to be measured from nominal August, 48 B.C., to nominal August, 47 B.C. [I do not know that any former Chronologist has caught the force of this logical and legal necessity, and its misunderstanding threw even such a close reasoner as Dr. Jarvis entirely off the track of time. Its practical effect is to *telescope* the 19 sets of Consuls (as reckoned from Cicero and Antony to the Year of Confusion), to but 18 full consulates, and so cover exactly 18 years (63 B.C. to 46 B.C. inclusive) instead of 19 nominal years (64 B.C. to 46 B.C. inclusive) as Dr. Jarvis reckoned. The fact of these 19 sets, is clearly borne out by the harmony of the various Fastes, cited by Dr. Jarvis (Fastes Capitolini, Idatiani, Dion Cassius, Cassiodorus, Various Authors, Various Inscriptions, and the Fastes Siculi), but that they cover only 18 years has not been perceived. Now, it is also positively certain that the consulate of Cicero and Antony must

have begun with, and covered the nominal year 63 B.C. By this reckoning alone, can the eclipse of November 7th, true 64 B.C., cited by Cicero, and recognized by all the earlier chronologists, be satisfied, while, if Cicero's connection of the eclipse itself with the *Feriæ Latinæ* (April 27), is more than a poetical relation, it also demonstrates that the calendar of *his* day had slipped back into true 64 B.C., anywhere from 101 even to 116 days, *i. e.*, if the coincidence noted was accurate! (see 3946 A.M.). And the 19 sets must also end with 46 B.C., which all admit was the Year of Confusion.

The importance of the matter here set forth is not to be underestimated by any who are concerned with the necessity of recovering the true age of the Human Race, and of adjusting Roman History accurately to its scale of Equinoctial Solar years, and in that the ancient records set forth explicitly that Cæsar's acceptance of the II. Dictatorship, and his appointment of Antony as his Master of the Horse, *took place while he was in Egypt, and at once upon its receipt from Rome*, it equally follows that the record went into the Capitoline Tables at once, or at least, as soon as the news of his acceptance returned to Rome, *and hence, that the old Consulate lapsed then and there into the new official situation!* Now, the sequence of Sabbatic years demands just this emplacement, and this alone will satisfy the case, for Pompey's capture of Jerusalem was just after the Sabbatic year (*i. e.*, the next after), while Herod's, to the day, was 27 years later, and in the Sabbatic year itself, while the ministry of John

and the Saviour intensified the 70th Post-Exilic Sabbath year, and *had* to do so, in order to fulfill the types. Hence, such as are capable of looking at *all* the historical bearings, and are in search of that harmony only which is a guarantee of truth, will follow us in our acceptance of yet another discovery, vouchsafed by the Divine Spirit in these days of such direful need of Light! and which we shall now proceed to set forth].

The full record of the Capitoline Tables, therefore, reads, for this year, nominal 48 B.C. (49-48 B.C. actual), as follows:

C. IVLIVS C. F. C. N. Cæsar II.; P. Servillius P. F. Cn. Vatia Isauricus.

C. IVLIVS. C. F. C. N. Cæsar II. Dic.

M. ANTONIVS. M. F. M. N. Mag. Equitvm.

EODEM ANNO.*

(q.) FVFIVS Q. F. R. N.; CALENVS P. VATINVS P. F.

(The latter part of the inscription refers to a

* Note the testimony *Eodem Anno*; *i. e.*, *the same year*. Whence Fufius and Vatinius can have been Consuls in no other year than a part of *the same one*, to which the other and preceding records refer; and so sure as Cæsar became Dictator, the second time, in the year of Pharsalia, in which he and Isauricus were Consuls, so sure also the expression "*Eodem Anno*," makes Fufius and Calenus to have been Consuls towards the end of *the same year*! All this is of the utmost importance, as it proves the List of Consuls was telescoped. in so far as mere duration is concerned, and locates the two sets Cæsar and Isauricus. and Fufius and Calenus, in the same year, instead of two separate ones, as generally misinterpreted.

matter that fell in the same second Dictatorship, and second year of the war! but much later on, as we shall see.)

Returning now to Cæsar, himself, and Egyptian affairs incident upon his arrival in the nominal June of 48 B.C. Ptolemy at once made war on him, so Cæsar seized the Tower of Pharos, and burned the Egyptian fleet, the fire of which, communicating with the shore, burned down *Bruchium* and its famous library containing 400,000 volumes.

Reverting again to the date of Cæsar's arrival in Egypt (nominal June 48 B.C.) we have to coördinate the dates of the Alexandrian war. Of course, as the nominal year was three months too early, the actual period of the year was *April*, hence as Suetonius states, referring to all the events subsequent to *Pharsalia*! "It was *Winter*,"* and Cæsar found himself in a strange country,† with but limited resources. Nevertheless he succeeded in his enterprise.

Cæsar's war with Ptolemy was of very brief duration; his own cause as against Ptolemy was espoused by Mithridates of Pergamus, and Antipater of Jerusalem, with whom he gained a great victory, after

* Which really begins December 22d and ends March 22d. Winter in Asia Minor, Syria and Egypt did not necessarily mean cold, but did mean want, and we take the reference to be *retroactive*, *i. e.*, as covering particularly Cæsar's *march from Pharsalia to Egypt*, which *was* in Winter (actual February, March and April!). The account of Suetonius (Julius Cæsar XXXV.) clearly bears out this rapid campaign as here demanded by Chronology.

† *i. e.*, The one he marched through in reaching Egypt.

which Ptolemy was drowned in the Nile while endeavoring to escape in a boat. Cæsar now returned to Alexandria, and from thence came into Syria, rejected Antigonus, the son of Aristobulus, decreed the High Priesthood and the Principality of Judea to Hyrcanus and his heirs, and appointed under him Antipater to be Procurator of Judea. This was in recognition of his help in Egypt. Cæsar then marched against Pharnaces, and defeated him at Mt. Scotius, nominal August, 48 B.C. Writing of it to his friend, so sudden was its climax, the famous sentence : "*VENI, VIDI, VICI.*" The fifth day after he arrived in Pontus, and 4 hours after finding his enemy, he conquered !*

On the testimony of Appian, the Alexandrian historian, writing nearly two centuries later (140 A.D.) Cæsar's stay in Egypt is generally placed at 9 months, and hence his conquest of Pharnaces is fixed to 47 B.C.

We reject this testimony for several reasons: (1) Appian as well as all later historians, was separated from the facts by the Year of Confusion, and was just as liable to misunderstand the Consular Fastes of these confusing years as his successors; (2) It is incompatible with Cæsar's character to have dallied in Cleopatra's arms in the face of the hostile military ones which at this juncture called so loudly for energetic action; (3) The very testimony of "*Veni, Vidi, Vici,*" covers

* Suetonius says this motto, "I came, I saw, I conquered," did not signify what was done "so much as *the dispatch* with which it was done" (Julius Cæsar XXXVII.), and this is exactly our position. It was all done in one year!

the three victories of that rapid year, *i. e.*, over Pompey, Ptolemy and Pharnaces ! (4) There is not chronological margin enough in his career, after Rubicon, to allow of such an idle waste of time ; (5) The *eodem anno* of the Consular Fastes, referred to above (page 148), forces us to place his return to Rome that very year, and long enough before its termination to have appointed Fufius and Vatinius Consuls for its few remaining months ; (6) Only thus can the Sabbatic and Jubilee records be harmonized ; (7) Only thus can we harmonize the sequence of events that lead up to the fatal Ides of March in 45 B.C. ; (8) The age of Augustus Cæsar, the eclipses at his death, and the chronology of Herod's life, in fact, the mesh of all subsequent history conspires to this same end, and the best way to convey our own conviction to our neighbors is to set the harmony of all the subsequent and collateral facts before them.

[Cleopatra, on the defeat of her brother Dionysius, reigned alone (by and from the original countenance and authority given her by Julius Cæsar) for about 18 years (3951-68 A.M. inclusive) and died, aged 39, about the 29th of August, in the year succeeding the battle of Actium ; $3951 + 17 = 3968$ A.M.]

Cæsar, having settled all affairs in those Eastern parts, and hearing, by express, of a sedition at home, hastened back through Greece to Rome, where he arrived in the Autumn of 48 B.C., about 9 months after the battle of Pharsalia ! and as his II. Dictatorship was still running, he caused Fufius and Vatinius to be elected Consuls, so that he might

himself be free at once to carry the war into Africa. This record, already quoted (page 148), is found on the Capitoline Tables. The appointment was another violation of law, if a Dictator may be said to be bound thereby. At any rate, Dion says: "He did these things in that year in which, being Dictator the second time, he possessed supreme authority." Now as this honor was conferred upon him in the very year in which he and Isauricus were the original Consuls, the subsequent "*eodem anno*" of the Capitoline Tables must, of course, refer to it also.

As it is time, therefore, to elaborate a system which harmonizes *all* of the conditions, and as we have set some of them in order, let us proceed to the rest, and so settle all of them *in loco*.

It was thus towards the end of the first (or legal) six months of this II. Dictatorship that Cæsar appointed Fufius and Vatinius as Consuls; the remaining six months were extraordinary and lapped over to the next nominal mid-summer, when he was re-appointed Dictator for a yet longer term, as we shall see.

RECAPITULATION.

The Battle of Pharsalia was fought early in that year (48 B.C.), which began with the Consulate of Cæsar and Isauricus. Cæsar started soon after in a Winter march to Egypt, and arrived in time to synchronize with Pompey's death (who had in the meantime delayed in Cicilia and Cyprus). The Alexandrian war began at once, and was shortly settled, Cæsar in the meantime assuming his II. Dictatorship. He, forthwith, returned to the North via Syria, con-

quered Pharnaces, and hastened on to Rome, arriving about November (actual September), the 9th month of Pharsalia. Here, contemplating his African campaign, he made Fufius and Vatinius Consuls for the *rest of the same year*, and eventually left for Africa (as we shall see) before that year was over! It was quick work, but Cæsar always worked quickly. His recent campaign in Spain against Pompey's sons was of similar celerity, and the succeeding one in Africa, now to be discussed, was of the same nature, and the second one in Spain surprisingly rapid. Hence, it is anachronistic in the last degree to leave such a man as Julius Cæsar loitering idly for nine months in the arms of Cleopatra! As we shall see absolute necessity for reversing the date of his assassination a whole year, the beginning of his African Campaign falls at the Winter of 48 B.C. The Net of Time cannot be broken, nor such a Fish as this escape!

THIRD YEAR OF THE CIVIL WAR.

3952 A.M., 48-47 B.C. Having made these arrangements, Cæsar departed for Africa, embarking about Winter Solstice, says Dio; in midwinter (Plutarch); the 25th of December (A.D. VI. Kal. Jan.), says Hirtius, the Greek historian, not considering the confusion of the Roman Calendar. The 25th of December was really about 17-18th of October, allowing for the then displacement of the Almanac.

At the expiration of the short term of Fufius and Vatinius, on the calends of January, nominal 47 B.C., Cæsar was encamped before Ruspina in Africa, and, although Cæsar's II. Dictatorship was still running

(its 12 months, dating from the preceding midsummer 48 B.C.), he was made Consul with Lepidus as associate. No regular comitia were held, according to Dion Cassius. The matter being settled presumably by the mere fiat of the Dictator himself. Hence, overlapping the latter half of this II. Dictatorship, we have the following record in the Capitoline Tables:

“Consular List for 47 B.C. nom. (48–47 *actual*): C. Julius C. F. C. N. Cæsar III. (as Consul); M. Æmilius M. F. Q. N. Lepidus.”

In June, as to nominal, but in *April* as to actual time, the Senate conferred a *ten*-year Dictatorship upon Cæsar; hence, the Capitoline Tables also record:

“C. Julius C. F. C. N. Cæsar, Dictator III.”

Cæsar completely overthrew Cato, Scipio, and Juba early in February, after which Cato slew himself at Utica, Juba committed suicide, and Africanus, Sylla, and Scipio were taken by Sitius and killed. Cæsar, having settled the province, ordered Carthage to be rebuilt,* and in May (July 27th nom.) returned to Rome, from whence he also ordered Corinth to be rebuilt. At Rome Cæsar now triumphed four days: 1st over Gaul, 2d over Egypt, 3d over Pharnaces, and 4th over Juba.

It was at this time that his III. Dictatorship was punctuated (nominal July, 47 B.C.) by enacting a law for reforming the Calendar, of which more anon; but he himself now prepared, at some delay, for the

* Cæsar left Utica on the “Ides of June” (April 1st actual); he left Sardinia June 28th (April 16th actual), and arrived at Rome July 27th (May 14th actual).

war in Spain. Whatever may have been the cause of this delay, for repeated messages from Spain were sent to him for aid, his presence at home must have been necessary, and it seems that he remained in Rome until Autumn, *i. e.*, the end of the nominal (47 B.C.) year, and so into the next Hebrew civil year, to wit:

THE YEAR OF CONFUSION.

FOURTH OF THE CIVIL WAR.

3953 A.M., 47-46 B.C. Let it now be noted that the nominal Roman year, January 1st to December 31st, 46 B.C., so called, was at this time sufficiently displaced, or backed up, to cover very nearly the civil year 3953 A.M. It thus included the *last* quarter of 47 B.C. actual, and the first *three* quarters of 46 B.C. actual. Hence the *fourth* quarter of 46 B.C. actual required to be dropped, if the Roman Calendar was ever to be readjusted to the actual scale of the Solar months, so as to cover the 12 months from January to December.

But it is now necessary to glance briefly at the affairs of Jerusalem, the Holy City of Our Race, before discussing these secular events.

Antipater, having settled the Civil government of Judea, under Hyrcanus, appointed his son, Phasæl, to be Governor of Jerusalem, and Herod, his second son, then aged 25, to be Governor of Galilee. The latter defeated and put to death a gang of thieves, for which he was summoned before the Sanhedrim, and would have been condemned had he not withdrawn by night, at the advice of Hyrcanus. He

came to Damascus, where he was protected by Sextus Cæsar, and from whence, early in 46 B.C., he marched into Judea with an army, and would have cut off Hyrcanus and the Sanhedrim, had not Antipater interposed and prevailed upon him to return. In the meanwhile let us revert to the Chronological revision which was taking place at Rome.

The year 46 B.C. is known as the "long," "last," or "great year of Confusion." In it Julius Cæsar, having long been High Priest of Rome, effected the revision of the calendar by forming his Julian year, in which he was assisted by Sosigenes, an astronomer of Alexandria, and Flavius, a Roman scribe. The work, in so far as Cæsar was concerned, was a mere feature of this year's administration, and did not require more than his fiat; it was prosecuted by his authorized agents; for other events took Cæsar elsewhere. He abolished the Lunar year of 355 days, and introduced a Solar one of $365\frac{1}{4}$ days, with a leap year, as we still have it. [It was everywhere used until 1582 A.D., when Pope Gregory XIII. (finding that the 1st of January had been regulated by Cæsar, from the Winter Solstice, and that his year was about 11 minutes longer than the natural Solar year, and that these minutes made a day in 130 years, whereby 10 days had then been gained), proposed and ordained a New Style, since then successively followed and adopted in all civilized countries, except Russia, of which New Style in its proper place.]

To explain Cæsar's corrections: it was found that the current calendar was then about 90 days out

of the way, several smaller corrections having already been made since Cæsar's High Priesthood. To correct the matter finally, Sosigenes intercalated 23 additional days in February, and 67 in November and December, whereby the whole year of Confusion (47-46 B.C., *actual*), 46 B.C., nominal, was made 445 days' long, ending at last *accurately*, on December 31st (3954 A.M.), 46 B.C.

Returning now to the Spring of 3953 A.M.=46 B.C., we find that Vellius Paterculus, in his History of Rome (Lib. II. c. 59), states that at the time of the war in Spain, against the sons of Pompey, Augustus Cæsar was in his 18th year—"natumque annos XVII." Jarvis also says "Hirtius, or whoever was the author of the history of Cæsar's war in Spain, states that on the third, before the nones of March, or according to our computation, the 5th of March, occurred the battle of Soricia; that on the same day Pompey removed his camp against Hispalis, and was followed by Cæsar; but that before Cæsar had commenced his march the moon had risen about the sixth hour" (Chron. Hist. of Church, p. 168). This makes the moon's age, on the 5th of March, in the Year of Confusion, to have been "22d. 21h. 32m." "*Luna hora circiter VI. visa est.*," all of which has been astronomically *verified* by Mr. Page, in "New Light from the Old Eclipses" (page 70).* By which it is certain that the year of the war in

* The record will not fit 45 B.C., *i. e.*, it is astronomically *incompatible* therewith, as shown by Page and Jarvis, but it does fit 46 B.C.

Spain, was not 45 B.C., as commonly assigned, but 46 B.C., as here, and in Study No. Ten (page 84), set forth, to wit: the Year of Confusion. "If so, as it is admitted by all authorities that Cæsar was assassinated in the following March, it becomes clear that his death must be placed in 45 B.C., *q. v.* *

It is therefore, considered as settled beyond further controversy, that 3953 A.M. was the 26th of Herod ("i.e., 25 years old"), and the 18th of Augustus (i. e., "17 years old), and that the Year of Confusion and of the war in Spain began at its nominal January 1st, or as corrected in Study No. Ten (page 84 ††), was in 46 B.C. It was upon this *nominal* first of January of the Year of Confusion, that Cæsar, Dictator the III. time, but in the 2d year of the *ten*-year term of Dictatorship, began his IIII. regular Consulship, without a colleague, and soon after, passing into Spain, defeated Pompey's party in the battle of Munda, slaying Eneius, Pompey's eldest son.

There can be no doubt, whatever, that this war in Spain began with Cæsar's IIII. Consulship; both Plutarch and Appian agree with Roman historians on this point: "Being now Consul the IIII. time," says Appian, "he led his army against the younger Pompey, in Spain." "These transactions being finished," says Plutarch, "and being designated†

* The event has been generally placed in 44 B.C.; an error naturally arising from the misdating of the wars in Spain, Africa and Egypt.

† This is probably accurate, and Cæsar may have left Rome a few days before the Ides of nominal January, and so, during the period of "designation," or before the Consulate actually began.

Consul the *fourth* time, he led his army into Spain, against the sons of Pompey." "Cæsar," says Eutropius, "having returned to Rome, made himself Consul the *fourth* time, and immediately set out for Spain, where the sons of Pompey, Cnæus, and Sextus, had *again* prepared a mighty war." "C. Cæsar," says the author of the History of the War in Spain, "being Dictator the *third* time, and designated the *fourth*" (*i. e.*, as Jarvis quotes Oudendorp's explanation), "designated Consul the fourth time, when, by rapid marches, he had come into Spain," etc. Dion says, that Cæsar, being then Dictator, was created Consul towards the end of the year, Lepidus having called the people together (in Comitia) for that purpose, etc.

Now the regular Consular List for 46 B.C. nominal (47-46 actual) [*i. e.*, extending 12 months from the actual fall of 47 B.C. to that of 46 B.C., when, owing to their term having legally expired, *another set, to serve for a short (3 months) period, succeeded them, so as to BRIDGE over the Year of Confusion, and enable their successors to begin the new Julian years in due Consular order*] was: C. Julius C. F. C. N. Cæsar, Dictator III.; M. Æmilius M. F. Q. N. Lepidus Master of the Horse. In the same year, C. Julius C. F. C. N. Cæsar IIII. Consul without a colleague. This list covers accurately the 355 days of Numa's nominal lunar year 46 B.C. *only*, and leaves the Consular List for the rest of this Year of Confusion (90 odd days) to be accounted for later.

Cæsar reached Boëtica in November, 27 days after

he left Rome.* Attegua was taken December 22, or the 11th before the calends of March, 19th of intercalary month ; and the battle of Munda was fought on the 97th day of the nominal year, *i. e.*, 4668 J.P., January 17 ; on the 123d day of this Year of Confusion (February 12th) the head of the elder Pompey was brought to Cæsar at Hispalis.

The affairs of Spain kept Cæsar absent from Rome during nearly all of 3953 A.M., but at last, having settled that province, he returned to Rome in October, made a Triumph, issued the Act of Oblivion, or general pardon for all who had opposed him, was made Consul for ten years, perpetual Dictator and Censor, was styled the *Saviour* and *Father* of his Country, was saluted as Imperator, got the sole command of men and money, and all magistrates were made subject to him. Thus, being also High Priest, the whole power and authority of the Roman Empire was vested in him ; and, though without the name, he was indeed the Sovereign Prince or Emperor of Rome !

Here was an example of the Centralization of Power, whose inevitable evil should be taught incessantly to all who dwell in a Republic. If the Republican idea is “a government *of* the People, *by* the People, and *for* the People,” then whatsoever tends to concentrate the power in any individual or clique of individuals is out of harmony therewith. Cæsarism

* The celerity of this campaign was even greater than that of the first Spanish campaign. It was in keeping with all of his military methods. It is from this as well as Chronological records, that we decline to make an exception as to the Egyptian campaign.

always aims at a government of the People, by the Individual, and for himself and his friends.

Since this is so it behooves OUR RACE to look unto their Charter, for it has fallen into the hands of men who will *outdo Cæsar himself unless we undo them!* We have plenty of examples in our own past history without going to Rome, and what we have to do must be done quickly. It is high time, then, for "Uncle Sam" (son) to arouse himself and heed the cry, "The Philistines be upon thee!" And as history tends to repeat itself, and we now live in the face of similar conditions, we may obtain a plain lesson of warning from the events which led up to the fall of the Roman Republic now to be considered.

3954 A.M., 46-5 B.C. But during the *last three months* of this *extra long year* of "Confusion" (October, November, December of true 46 B.C.) to close it, and act during its extraordinary "overlap," *i. e.*, for that period between the nominal and actual beginning of 45 B.C., two *new* regular Consuls were substituted by Cæsar for himself, to wit:

Special Consular list 46 B.C. nominal (actually the last 3 months of 46 B.C.: Q. Fabius Q. F. Q. N. Maximus, replaced by C. Caninus Rebidus the last day of the year, and C. Tribonius C. F.

Their actual term of office was thus in the first quarter of this Hebrew civil year, 3954 A.M., and filled the last quarter of the *true* year, 46 B.C., by means of which special Consulate (*itself* INTERCALATED, *as it were!*) the *Fastes Consulares* were also set right with the legal Consular Calendar!

Finally, to verify all this, we have, upon the recovered Capitoline Tables, two other important records, and these are absolutely *dated*; so that no one may err in locating them upon the Harmonized Scale of Time (page 84, Study No. Ten). These records refer to the *Triumphs* accorded Fabius and Pedius, two of Cæsar's successful Spanish generals, and were conferred on their return and just before the actual Consular year 46 B.C. ended, for that must have been the year corresponding to October and December DCCVIII. (708 A.U.C.!). The records are as follows:—

Q. Fabivs Q. F. Q. N. Maximvs Cos. Ex Hispania, An. DCCVIII. III., Ides October.

Q. Pedivs M. F. Pro. Cos. Ex Hispania An. DCCVIII. IBID, Dec.

From the foregoing there is no appeal, and those who continue to maintain, in view of such evidence, that the war in Spain was completed in, and with, 45 B.C., and, therefore, that Cæsar's death occurred in 44 B.C., and base their calculations thereon, *are fighting in vain against the Chronological Facts, and writing themselves out of all authority as to openness of conviction, and fitness to guide the watchers. Verbum sap!*

And so ended the Year of Confusion, in which the manners and customs, as well as the "times and seasons" of the IV. Empire of Daniel, were completely "changed." From this date there extend numerous remarkable "lines of time" of which we can notice but a few: $3954\frac{1}{4} + 666 = 4620\frac{1}{4}$ A.M. = 622 A.D., the year of the Hegira! From this date 1260 Lunar

(Mohammedan) years extend to the Mohammedan Edict of Toleration wrung from the Porte, and dated March 21st (1st of Nisán) 1844 A.D.; which, in turn, was 2300 Solar years from Nisan 1st, 3542 A.M., the great date of Ezra, etc., etc.

In most all former redactions and discussions of the "Consular Lists" (see, for instance, that of La Rousse in his great Encyclopedia Universale) the regular and special Consuls for this Year of Confusion have themselves been misunderstood. The Regulars being assigned, as we do here, to 46 B.C. (nominal and actual) and the specials being placed in, and assigned to 45 B.C. actual! whereby all the succeeding "Consular Lists" *are thus pushed bodily one year too far down the B.C. line!* to the perpetuation of all manner of confusion, in "times and seasons"!

Perhaps, therefore, the greatest debt that *purely secular* historians will henceforth owe to these Studies, is the one incurred by enforcing this particular rectification, which, in conjunction with that referred to on page 148, rearticulates the vertebral column of Roman history, and verifies the Bible! The Consular Lists are often referred to in chronological argument, but the old lists are all of them vitiated by one or both of these two blundering oversights, and it is chiefly because of them that the death of Julius Cæsar has been pushed one year too far down (*i. e.*, too late*); and for the same reason, that of Augustus Cæsar† and all of the subsequent Cæsars,

* 44 B.C. instead of the correct date, 45 B.C.

† 14 B.C. instead of the correct date, 13 B.C.

are also forced one year too far down the Scale of Time, while above the Year of Confusion, all who follow Dr. Jarvis are forced to locate Cicero and Antony* and all earlier Consuls 1 year each too far up the Scale!

Let it not be thought that we assume unto ourselves any originality in thus finding specific fault with the Consular Lists as at present generally accepted. While we do claim originality in the particular discoveries *as to just where the errors lurk* (our own solution, so far as we now know, though it will be all the more important if it turns out that others have independently pointed out the same errors) we are by no means solitary in perceiving that the list needed radical correction. Such scholars as Dr. Jarvis and Dr. Seyffarth and others, have believed the accepted list "to be incorrectly adjusted to our modern system of computation,"† and our own task, in that we had come to the same conclusion, was merely to discover where the errors lay! This we have done independently of them and all others, and, having corrected the list accordingly, we have thereby recovered the full use of one of the most valuable chronological relics we inherit from ancient secular history.

Now, these *Special* Consuls, who were "created to serve three months in this particular year, were a *legal* necessity, incident upon Cæsar's correction of the Calendar. They were installed merely to bridge

* 64 B.C. instead of 63 B.C., which latter is the correct date.

† Mr. Page in "New Light from the Old Eclipses."

over the intercalary gap ! and to float the nominal Lunar year of Numa to its proper place, and then drop it for good in favor of Cæsar's new Julian Solar year.

The recognition of this important fact actually lifts the veil from the Roman history of the Cæsarian Era, and enables us to reach and verify Daniel's dates with absolute precision. Thereby, too, the years of Herod, and Tiberius Cæsar, fall into harmony with the Mosaic Calendar, and the Life and Ministry of Jesus Christ, fulfilling the whole of the Law and the Types, along the Sabbatic, Jubilee, and Sacred Scales, fall into line without the sound or necessity of any chronological hammer !

The Year of Confusion was 445 days long, 90 days longer than a regular Consular term ; it was for these 90 days that the Special Consuls acted ! and although a part of the intercalation (23 days) was actually introduced in February, and the remainder (67 days) not until November and December, the practical *effect* of the matter within the purview of the strict interpretation of Roman Legislative Jurisprudence, was to limit the regular term to the first 355 days, and to *demand*, just what is recorded and found to have taken place, to wit: the creation of a 3-month consulate for the purpose of allowing the regular incumbents of the next or *1st Julian year* to float into their proper place without a Chronological hiatus in the "Fastes" !

We therefore conjure Secular Historians to note and incorporate this point at once in all their works.

Future ages will inevitably do so, and no work of importance can now afford to overlook the matter, while to students of Sacred and Prophetic History, the discovery is one of supreme moment—in that it wins for them an eternal victory and routs the old school of Chronology wherein infidelity has found so many lurking places from whence to sally forth and wound the heel of Truth! The time of retaliation has now come, and, in the Name of Jesus Christ, whose Life and Ministry we are thus able to prove took place at the “appointed time” as set forth in Moses and the Prophets,—we are enabled thus again to bruise the serpent’s head!

Finally: At the last moment, and just before closing the MSS. of this independent study, in premises so important, we rejoice to testify that the same conclusion, the latter of the two herein set forth, and supposed till now to be original, was arrived at by the celebrated Dr. Jarvis, years ago. His book* fell into our hands, for the first time, only so late as December 17th, 1893 A.D. (when we had completed the manuscript of the several Studies covering the Times of the Gentiles†), and in it (p. 598), for the

* (Chronological.) “Introduction to the History of the Church.”

† It will be remembered, by those who have followed our labors, that Studies Nos. Eleven, Twelve, Thirteen, (Fourteen, Fifteen and Sixteen yet to issue), required to be completed in manuscript before either of them went to press. Hence, any new data, caught on the final revision, was in time for insertion wheresoever it properly belonged.

Consuls of this Year of Confusion, specially separated from the General List, by double lines, and correctly assigned to the latter part of 4667, and of the whole of 4668, J.P. we find as follows:

“

C. Julius C. F. C. N. Cæsar, Dictator III.

M. Æmelius Lepidus, Master of the Horse.

In the same year:

C. Julius C. F. C. N. Cæsar IIII. Consul without a colleague.

In the same year he substituted for himself as Consul:

Q. Fabius Q. F. Q. N. Maximus, with C. Trebonius.

Fabius died the last day of the year and for him Cæsar substituted, for a few hours only, *honoris gratia* :

C. Caninius C. F. C. N. Rebilus.*

”

Now, while the True Chronology has several points of serious disagreement with the general results of Dr. Jarvis (as for instance, in the location of the Consuls for the *preceding* year; in the matter of the adjustment of the Olympiads; in the regnal years of Herod and Augustus; in the length of the Saviour's Life, and its location on the stream of time), nevertheless, we wish to accord to him as a laborer, the degree of *Optimus*, among all the scholars who have heretofore undertaken to rectify the old Chro-

* With whom the Year of Confusion ended.

nology. In these premises his work is the final exponent of the very best arguments that particular school of Chronology affords, so that, had our own special studies not afforded additional light upon collateral matters, not made clear to him (such as the true position of the Sabbatic and Jubilee Scales, the correct length of the A.M. Scale; the general adjustment of the Harmonized Scale; the consular adjustment between Cicero and the war in Africa; and the shorter length of the Saviour's ministry, etc., etc.), there had been no alternative but to accept his conclusions as final; nor can we help wondering that his solution of the numerous difficulties of the Old School of Chronology, since its publication, so long ago as 1845 A.D., has not moulded already all Chronological thought or, at least, helped to suppress some of its more prevalent errors.

But, leaving the Year of Confusion, and all former systems of Chronology in the past, let us proceed with our own task.

FIFTH YEAR OF THE CIVIL WAR.

On New Year's day, January 1st., 45 B.C. (year letter CB), Julius Cæsar entered upon his 5th and last Consulship, the moon being new at the time. He was also Dictator for the IIII. time, and that for life—but for a life that was limited to the fatal Ides of March.

True Consular List for 45 B.C. actual: C. Julius C. F. C. N. Cæsar V. Dictator IIII. (Special III. year on later 5-year term; and I. on new

10-year term. Slain on the Ides of March (15th), 45 B.C. Denoted as "The Parricide," in the Roman Calendar). M. Æmilius, M. F. Q. N. Lepidus II. mag. Equit.

M. Antonius M. F. M. N. was Cæsar's associate Consul at the beginning of this year, and after the death of Cæsar (in March) P. Cornelius P. F. Dolabella was the associate of Mark Antony in Cæsar's place.

In this first Julian year, upon the request of Hyrcanus, Cæsar permitted the walls of Jerusalem to be rebuilt, and Antipater began forthwith to fortify them as strongly as ever. The Senate now, in honor of Cæsar, decreed that the name of the month Quintillis should be changed to Julius (July), and Cæsar resigned his Consulship in favor of Dolabella, because he designed to undertake a Parthian war. He likewise appointed Octavius, then a youth, Master of the Horse, and gave Lepidus a large command in Gaul and Hispania, but he never began the Parthian project, for being offered a Crown on the Feast of Lupercalia (February 15th), which he refused, he was decoyed into the Senate upon the Ides of March (15th), upon pretence of doing him further honors, when he was no sooner seated than 60 conspirators, led by Brutus and Cassius, fell upon him, and by 23 wounds killed him. He fell at the foot of Pompey's statue, in the 56th year of his age, in the 5th year after he was made Dictator, having fought 50 battles, 48 of which were successful, and having slain about 1000 times 1260 men.

Here again the Capitoline Tables furnish the full record and the date, to wit:

C. IVLIVS C. F. C. N. Cæsar IIII. Dict.

M. ÆMILIVS M. F. Q. N. Lepidivs II. Mag. Equit.

VT QVM M. Æmilivs Lepidvs Palvdatvs exisset iniret.

C. N. Domitivs M. F. M. N. Calvinvs.

In. Insequentem Annvm designatvs.

Erat non iniit.

C. IVLIVS C. F. N. Cæsar V. M. Antonivs M. F. M. N. P. F. Dolabella.

C. IVLIVS C. F. N. N.; CÆSAR VI.† Dict. IIII. Ovans Ex Monte Albano an DCCVIII. VII. K. Febr.

From the foregoing testimony it follows that Cæsar was slain in his V. Consulate, in his IIII. or perpetual Dictatorship, and in the B.C. year which contained part of the 708th year A.U.C., before April 21st (the Parilia), and part of the 709th year, A.U.C., after April 21st. This, the Harmonized Scale will show, must have been 45 B.C., and the date K. Feb. Anno DCCVIII.‡ shows that the Ova-

* This line lost. Dion says, that C. Octavius (later known as Augustus) was designated in case Lepidus left the city on a military expedition.

† The VI. after Cæsar refers to his VI. Triumph.

‡ VIII. supplied. The Capitoline Tables are unfortunately shattered at this very point! They read, "AN DCC. . . VII; K. FEBR." Most authors have here supplied a IX. or even X. so as to make the year correspond to 44 B.C.=709 A.U.C., in

tion on Mt. Albanus must have been 7 days before the calends of that February (of 45 B.C.), which immediately preceded his assassination.

“CLXXXIV. Olympiad,” 45 B.C. “Theodorus, the second time. Augustus reigned over the Romans.”*

Mark Antony, the associate Consul with Cæsar, at the head of the Cæsarians, harangued the people against the murderers so that they all left Rome, and Antony governed till Octavius, then in his 19th year, came to Rome, about the end of April. The latter pleaded his adoption by Cæsar, changed his name to *Caius Julius Cæsar Octavianus*, and, the people and soldiers flocking to him, soon obliged Antony to leave the city and march into Cisalpine Gaul, in order to dispossess Decimus Brutus of that province.† In the meantime Marcus Brutus seized Greece, and Cassius Syria, all preparing for war. Cleopatra now cut off her brother and husband, Ptolemy (15 years old) by poison, and reigned alone.

Before leaving this 1st Julian year, 45 B.C., we refer the reader to its square on the Harmonized

which that February fell. It clearly should be VIII. because as February precedes March, and so precedes both the Parilia and the assassination, the ovation must have been at the end of that A.U.C. year which preceded the fatal Ides of March.

* This note as to the reign of Augustus refers to events farther down in the Olympic *quad*, and, as in similar cases, must be taken advisedly. It is like speaking of an event in Grant's second administration, and has nothing to do with its years, as such.

† This was a piece of high-handedness on the part of Antony, for Decimus Brutus held his province by special grant from the people of Rome.

Scale, page 84, Study No. Ten, where he will note the year letters C B (indicative in this case of a leap year). From that date they are introduced in all the B.C. and A.D. years, but for previous ones they must be calculated as follows:

To find the year Letter for years of the Julian Period before 1 A.D. (and so, before 45 B.C.) according to the Julian System (so interpreted, as per J. J. Bond), add 3 to the year's number; to this sum add its 4th part,* omitting fractions;* add also 5; then divide by 7. If there be a remainder, the letter under the number representing such remainder, in the following table, will be the Year Letter, o representing A.

o	6	5	4	3	2	1
A	G	F	E	D	C	B
S	M	T	W	T	F	Sab.

Example; Required, the year Letter for 4713 B.C. the first date of the Julian Period: $4713 + 3 = 4716$, $\frac{1}{4}$ of 4716 = 1179;* $4716 + 1179 + 5 = 5900 \div 7 = 842 - 6$, below 6 in the foregoing table we find Year Letter G, and under it Monday, which was therefore January 1st of 1 Julian = 4713 J.P.

3955 A.M., 44 B.C. The Consular List for 44 B.C. was as follows: C. Vibius C. F. C. N. Pansa, replaced by (1) C. Julius C. F. C. N. Cæsar Octavianus (abdicated); (2) C. Cavinus C. X. A. Hirtius (killed in

* No remainder, after dividing by 4, is interpreted by Bond to signify that the year is a Leap-year requiring two letters, the second being the one following that found, hence, for above, G F.

tenure). Replaced by (1) Q. Pedius Q. F. (killed in tenure); (2) P. Ventidius P. F. (Bassus Prætor).

Antony declared a public enemy for besieging Decimus Brutus at Mutina, where Octavianus and both Consuls came to the relief of the latter, and defeated Antony in the fierce battle of Mutina (Apr. 15), in which both Consuls were slain, whereby Octavianus got sole command of the army. Antony was now joined by Lepidus, and his army, and Cicero thereupon influenced the Senate to favor Brutus and Cassius, and to refuse Octavianus a Triumph for the battle of Mutina.

THE SECOND TRIUMVIRATE.

LEPIDUS, ANTONY, OCTAVIANUS.

Octavianus thereupon wrote privately to Mark Antony and Lepidus, who together made private peace and formed a new (the 2d) Triumvirate. Octavianus, then married Claudia, daughter of Fulvia, the wife of Antony, and was made Consul, with Q. Pedius as colleague, by his military force, on the 19th of August, he being (19y. 6m. 24d. old) in his 20th year (Dio and Livy). Now, from this date, he lived 56 years longer, to the very day, in that he died on the 19th of August, 35 days before he became 76 years old (in 13 A.D.), as anyone may measure on the Harmonized Scale! A law was now made condemning all the murderers of Julius Cæsar; Decimus Brutus was beheaded, and the Senate decreed that Octavianus should have power to raise forces at his pleasure; should have chief command in Rome, and should govern it according to his will, without regard to the

old laws. On this account many reckon *this* year as the first of Augustus, assigning him exactly 56 years (August 19, 44 B.C., to August 19, 13 A.D.), though he did not obtain the name of Augustus until the 5th year after the battle of Actium, which battle occurred 12 years after this earliest date of his levitation to the Consulship). N. B.—Note that the month of August had but 30 days at this time, and that the battle of Actium occurred on September 2d, B.C. 32, *q. v.*)*

SABBATIC YEAR (60TH).

3956 A.M., 44–43 B.C. Sabbatic year, the 60th on the Post-Exilic Scale; $3536 \text{ A.M.} + (60 \times 7) = 3956 \text{ A.M.}$

While Brutus marched from Macedonia into Asia, for more recruits, the Triumvirs met privately at Bononia, and, having divided the Empire among themselves, marched to Rome, where a law was made giving them the care of the Republic for 5 years, with Consular power, in which office they commenced at once, on the 5th, before the calends of December (Nov. 27th), and thus a few weeks before the regular Consular date (January 1st). The official 5-year term of the new office, however, being the 5 Julian years, from 43 to 39 B.C., inclusive; they first served the short overlap at the end of 44 B.C., and then went into the first regular 5-year term of the 2d Triumvirate.

Hence, we must add to the Consular List of this

* Dio: "All authors agree that the battle of Actium was fought in the Consulship of Cæsar and Messala Corvinus." (Vel. Pat. Lib. II. c. 84).

year, 44 B.C., now ending, what the Capitoline Tables themselves record, to wit, and to this effect.

In the end of the same year, 44 B.C. :

SECOND TRIUMVIRATE.

M. Æmilivs M. F. Q. N. Lepidvs.

M. Antonivs M. F. M. N.

Imp. Cæsar C. F. C. Octavianvs.

Begins at once. Designation in 710 A.U.C., but the 5 regular years reckon from January 1st, 4671 J.P.*

Secular Games at Rome, the *first* celebrated under Augustus Cæsar.

Cicero had fled on their approach, but was pursued by the emissaries of Antony, who slew him, and brought his head and hands to be exposed upon the Rostrum. In this year, Malichus, an eminent Jew, poisoned Antipater, and seized the Government of Jerusalem, but Herod got permission of Cassius to cut off his father's murderer. Before the beginning of 43 B.C., Octavianus laid down his regular Consulship to Ventidius (see Consular List 44 B.C.), and leaving Lepidus at Rome, he and Antony sailed across the Adriatic, and marched against Brutus, with 40 legions.

The Capitoline tables record two triumphs belonging to this 710th Year of Rome, *one for each of its designated Consuls*,† and as the records are severally

* This is plainly lettered by the "Mills' Inscription," found on the Palatine, in the Colocci Gardens. "Emilivs M. Antonivs Imp. Cæsar IIIVIR. R. P. C., ex A. D. V. K. Dec. ad pr. K. Jan. Sex."

† They took place respectively, December 29th and December 31st, 44 B.C., just on the eve of their taking office (Appian).

dated in the terms of the A.U.C. Scale, DCCX., they serve to settle the position we have reached *independently of all other proof*. They are as follows:

L. MVNATIVS L. F. L. N. PLANCVS PRO COS. EX GALLIA AN DCCX. IIII. K. IAN.

M. AIMILIVS M. F. Q. N. LEPIDVS II. IIIIVIR. R. P. C. PRO COS. EX HISPANIA PRIDIE K IAN.

Consular List for 43 B.C.: L. Munatius L. F. L. N. Plancus; M. Æmilius M. F. Q. N. Lepidus II.

Cassius now went into Syria, where he secured the greater part of the army, received Herod with great favor, gave him the command of Cœle-Syria, and promised to make him King of Judea. He then joined Brutus at Smyrna, and after rapidly subduing all the East, from Macedonia to the Euphrates, they crossed the Hellespont with 100,000 men to fight Octavianus and Antony. In the meantime, the coast being now clear of Cassius, the friends of Malichus, with Hyrcanus in their interest, arose in arms to avenge themselves upon the sons of Antipater, but Herod and Phasæl, by the help of Fabius, the Governor of Damascus, defeated their design.

And now, the Roman rivals met upon the plains of PHILIPPI,* where their cause was decided in two famous battles. In the first, Cassius was defeated, and killed himself, and in the second, 20 days later, Brutus was defeated, and also committed suicide. Octavianus now returned to Rome, and Antony

* November and December, 43 B.C.

marched to Asia to reduce the Eastern provinces, and raise contributions.

THE SIXTY-FIRST "WEEK" BEGINS (DAN. IX. 24).

3957 A.M., 42 B.C. The suppressed faction at Jerusalem now got Antigonus, the son of Aristobulus II., at their head, who claimed the government by hereditary right, and with outside allies attempted to set themselves up over the Jews.

Consular List for 42 B.C. L. Antonius M. F. M. N. Pietas; P. Servilius P. F. C. N. Vatin Isauricus II.

But Herod and Phasael, by the further help of Fabius, whom Herod bribed, temporarily defeated the designs of Antigonus and his faction; when, however, by a large sum of money, Fabius was overbribed against him, Herod overthrew them all, and as governor entered Jerusalem in triumph. Now Antony, contrary to the general acceptance of interpreters, spent this year subduing Asia Minor, and receiving ambassadors from all parts, having sent out mandatory letters to that effect, and among them the principal men of the Jews appeared with charges against Herod. But the latter, because he bribed him well, prevailed against them all and retained his position. Then Hyrcanus sent a crown of gold to Antony at Ephesus and obtained many immunities for the Jews whom Cassius had oppressed.

3958 A.M., 41 B.C. And so the Triumvir moved eventually to Tarsus where he now had his headquarters for awhile, and spent that Winter (42-41 B.C.).

Consular List for 41 B.C.: Cn. Domitius M. F. M.

N. Calvinus II. (abdicated) replaced by L. Cornelius L. F. Balbas; C. Asinius Cn. F. Herii. N. Pollio, P. Canidius Crassus.

In this same year a son was born to Pollio, the Consul, and in honor of the event Virgil composed the famous IV. Eclog upon the Golden Age. Now Josephus refers the creation of Herod, as King of Judea by the Roman Senate, to this year, or rather this particular Consular term, which term, in the list he employed (by a misunderstanding of the Consular List as a whole, but which universal misunderstanding we have now explained, pages 148 and 163) must have been taken as located two years lower down the Scale of time. We make this statement advisedly, and shall discuss the matter later on (page 192). It is sufficient to say at present that while the Consulate of Pollio and Calvinus actually belongs here (4673 J.P.) the Senatorial inauguration of Herod as certainly does not, the confused interpretation of a partly misunderstood and a partly mistaken Josephus to the contrary notwithstanding. Now, it was towards the beginning of this particular year that Herod cemented his friendship with Hyrcanus by proposing to marry his granddaughter, Mariamne, upon which the machinations against him broke out afresh. So no less than 100 of the most influential Jews appeared before Antony, against Herod; who now at Daphne, early in the Spring, heard both sides, and eventually befriended Herod, making him and Phasæl TETRARCHS over all Judea.

Note, now, that this elevation of Herod to the

rank of Tetrarch *did* take place in the Consulate of Pollio and Domitius! whereby, perhaps, the confusion of Josephus arose. For the Consular List, as such, is a mere collateral to his Jewish history, and that he, a foreigner to Roman affairs (and these as to the Consular terms, mixed at best, from his day down to the publication of this very Study)! should have erred therein, is not at all surprising, nor does the error, once detected, vitiate his evidence wherever first class, *i. e.*, where strictly Hebrew, in the terms of Hebrew affairs themselves.

This year Cleopatra came by summons on a visit to Antony at Tarsus, and he became her slave. It was then, too, that through him she compassed the death of her sister Arsinoe.

Now at this time, 41 B.C., Antony deposed the little Kings and Tyrants that Cassius had made, and this, with his attempted pillage of Palmyra, the same year, was partly the occasion of the Parthian war now to be considered.

“CLXXXV. Olympiad. Ariston, Thurian (Arm. Thodensis), *Stadium*,” 41 B.C.

3959 A.M., 40 B.C. Cleopatra had returned to Egypt some time before, but now, late in the Fall, Antony left Plancus in Asia, and Saxa in Syria, and followed her, to spend the Winter in love and folly.

In the interim the conspirators in Syria were not idle, but sent urgent invitations to the Parthians that they should cross the Euphrates, inducing them, with promises of gold, women and lands, to an

undertaking which they soon agreed to, but they consumed all of that Winter in their preparations.

The Sixth Julian year came in, to wit : 4674 J.P. with the following Consular List for 40 B.C.: L. Marcius L. F. C. N. Censorius (abdicated) replaced by L. Coccirus Nerva ; C. Calvinus C. F. Sabinus, replaced P. Alfenus Varro.

And now things remained awhile in *statu quo*. Saxa in Syria, Plancus in lesser Asia, Herod finishing his first year as Tetrarch in Judea, and Antony in Egypt wasting his time with Cleopatra. But in Rome, that Fall and Winter (41-40 B.C.) Fulvia raised tumults against Octavianus, who divorced her daughter Claudia; and the matter coming to open war, he besieged and took Perusia and banished Fulvia from Italy.

The adverse reports from Rome at last aroused Antony from the "Lethargy of Love." He set sail from Egypt, and for Italy, before the Winter was well over, or at least very early in 40 B.C.

But upon landing in Italy Antony heard that Fulvia was dead, and, being well advised, he made up the differences by marrying Octavia, the sister of Octavianus. A new partition of the Empire was now made, Octavianus receiving the West, Lepidus the South, and Antony retaining the East, while Italy was left common to the three.

And "now, in the second year" of Herod's Tetrarchate (Jos. XIV. c. xiii. 3) late in the Spring of 40 B.C., the Parthians under Pacorus, the king's son, invaded Syria. They divided their forces, and

while Labienus slew Saxa in Cilicia, and drove Plan-
cus out of Asia, gaining everything to the Hellespont
and Agean Sea, Pacorus, himself, began to subdue
all Syria proper, and to extend his power down
through Phoenicia, except Tyre.

There was, in this Summer, a short reconciliation
effected between the Triumvirate and Sextus Pom-
peius, so that Cæsar and Antony, in conjunction
with him, appointed Consuls in advance, for the next
eight years, immediately after which Antony sent
Ventidius into Asia, to stop the progress of the Par-
thians, while he, himself, as Fall drew on, went to
Athens with his new wife, Octavia.

Ventidius was not long in forcing Labienus to re-
treat out of Lesser Asia to Mount Taurus, where he
waited to be reinforced by the Barbarians.

3960 A.M., 39 B.C. When the Parthians came to
the assistance of Labienus, they dared to meet Ven-
tidius before a conjunction was formed, and were
miserably overthrown, after which the army of La-
bienus deserted; and he, being captured in disguise,
was put to death. Ventidius, having thus recovered
all Cilicia, the Parthians retired and the Roman gen-
eral went into quarters.

Now Antony and Octavia spent this Winter at
Athens, and so the new Julian year 7=4675 J.P.
came on, with the following Consular List for 39
B.C., which coincided with it: Ap. Claudius C. F.
Ap. n. Pulcher, replaced by P. Cornelius P. F. P. n.
Scipio; C. Norbanus C. F. Flaccus, replaced by L.
Marcius L. F. L. n. Philippus,

But in this Spring Herod's 3d year as Tetrarch of Judea began, and with it a period of personal adventures, the Chronology of which has only been solved by an independent return to the original source, for, owing to the inextricable confusion into which modern historians have fallen (both by individual theorizing and by following withal in each others' wake, and by further altering dates with every new one that they assign to the Nativity of our Saviour, or to the length of his ministry, while hardly any two of them agree throughout) the more one consults them the less of judgment he will come to think that he has left! Now we have personally devoted more time, several times over, to the untying of this particular knot, to wit: the junction between the end of Herod's 2d year as *Tetrarch*, and the beginning of his 2d as *King* by the Roman Edict, than we have found it necessary to expend anywhere else in the whole 1420 years now under running consideration, and this confusion had remained inextricable and been further perpetuated by us also, had we not cut entirely loose from every former and particularly every modern exposition in these premises.

Such of our fellow students as have two or more "authorities," *so called* (but which are not authorities if they be simply the private expositions of some isolated writers' *views* as to the life and times of Herod the Great) are referred to them for proof of either mutual disagreement, or else (which is far worse!) of disagreement with the facts themselves as recorded by the ancient and only especial authority

thereon—Josephus himself. To leave a solitary one of his primary chronological conditions out (without even an effort at a satisfactory reason) is to vitiate the whole solution; and to ignore such numerical bonds, and references to the Hebrew Calendar, and “times and seasons,” and to suppress their philosophical bearing on the whole problem of time, as such, at least so far as Our Race is concerned! is to fail of all right to further credence in whatsoever is based as a system upon the ill digested result. Now the conditions are simple enough, and the first one is itself far better than an eclipse.

THE FIRST CLASS CONDITIONS.

(a) The Siege of Jerusalem was in a Sabbatic year (Jos. B. XIV. c. 16, § 2; B. XV. c. 1, § 2). The siege began before its early Spring, and ended some time before the Sabbatic year itself! which “ran on” afterwards!

(b) The particular year was not only Sabbatic, but was the 27th from the year in which Pompey captured the same city, *for even to the self same day* “this was after 27 years time” (Jos. B. XIV. c. 16, § 4). This too, is as rigid a measure (of 27 solid Calendar years) as can be found anywhere in history.

(c) The year of the siege was such that with the death of Antigonus, shortly after, the Asmonean government fell “126 years after it was first set up” (Jos. B. XIV. c. 16, § 4). This, too, is a rigid measure.

(d) As Herod reigned 34 years *thereafter*, but in all only 37 years after he had been made King in Rome

(Jos. XVII. c. 8, § 1) it follows that we have but 3 years (37-34) to *justify or account for, by a cross examination of Josephus himself.*

SECOND CLASS CONDITIONS.

(a) Josephus puts the siege in the Consulate of Agrippa and Gallus (Jos. B. XIV. c. 16, § 4).

(b) And in the CLXXXV. Olympiad (Jos. B. XIV. c. 16, § 4).

Now we may reasonably demand that the conditions of the first class shall be satisfied *absolutely, i. e.*, without any sort of tinkering whatever. They are all either purely mathematical, or else Hebrew, and in both premises any truthful Semitic historian, writing near by, and about his own people in familiar terms, with no prejudice then in sight, or that may now be cited, may be taken as correct; or else we must dump his whole literary labor into the Gehenna of bad work! Not so, however, as to the conditions of the second class. He may or may not be right. He, of course, depended upon foreign information for his List of Consuls, and for his scale of the Olympiads, provided no errors of transcription now vitiate his work. For instance, of the former (Consular lists) we ourselves have no less than ten or a dozen lists, all in calm disagreement with each other here and there among the terms and particularly as to the chronological measure they afford, while our own ratification of the List as a measure differs, for cause, from the whole of them*, and still, as in these Studies, fits Roman History and Chronology better than any!

**i. e.*, here and there, but on the whole, *harmonizes* the group.

So too as to the Olympiads, there are still two systems in use, and we have been forced by the Harmonized Scale of Time and the list of the winners in *Stadium* to accept the one which best fits Greek facts as recorded by the Greeks themselves.

Now, further, as to the first class conditions above enumerated. The Siege of Jerusalem by Herod as to its Sabbatic situation was only a link in a chain as solid, aye more solid than the Olympiads, in that its links are longer, and odder (7's *versus* 4's), and more pertinent to the Hebrew affairs of Zion! Any year assigned to Herod's feat must pass with accurate septenary arithmography through all the rest, from (3487 A.M.) the fourth year of Darius Hystaspes, to the "acceptable" Year of Redemption itself (4026 A.M.) inclusive, and thread every intermediate one! Verily, eclipses of all kinds were far more frequent at Jerusalem than Sabbatic years! and so the latter are by far the more valuable to Chronologists, and not only this, but *right in one of them right in all!* and furthermore the verification is within the scope of any man's lead pencil, howsoever humble! For, if 3487 A.M. was the Sabbatic origin of the Post-Exilic Jubilee Scale, all 7th years therefrom must have been likewise Sabbatic, as any man may see by obtaining the direct *difference*, and trying to divide it by seven without a remainder! Thus: Redemption year, 4026 A.M. — 3487 = 539 = 77×7 ! Again, the year *before* Pompey's capture of Jerusalem was 3935 A.M., hence — 3487 = 448 = 64×7 ! Finally, the year of Herod's capture of the city is found by taking that

of Pompey's, 3936 A.M., and adding 27, which fetches us to 3963 A.M., even to the very same fast day! Now $3963 \text{ A.M.} - 3487 = 476 = 68 \times 7!$ and so, whenever the simple test is applied, one answer only can come out, an even division by 7, if the year tested is to be and is Sabbatic! It is patent, therefore, that to make any particular B.C. year a Sabbatic one, is to require the whole chain forward and back to comply with the same rigid septinary law, and he who shall arbitrarily settle upon a wrong one, because of a misunderstanding of certain other local, or maybe more or less elastic conditions, will assuredly find himself in a dilemma *at all other places in the sequence where the local conditions are not elastic!*

And a final word, ere we go on, as to the measure of 126 years assigned to the Asmonean Dynasty by Josephus. It has a double meaning. From the famous victory of Judas, on the 13th day of Adar 3837 A.M. forward 126 years fetches to $3963\frac{1}{2}$ A.M., which date, Spring of 36 B.C., found Herod well along in the siege of Jerusalem. And from the accession ($3838\frac{1}{2} \pm$ A.M.) of Jonathan (who was the first of the Maccabees to put on the royal robes as a king), forward 126 years carries us to the last of October or the first of November in 3964 A.M., when Antigonus was executed. This seems to be the specific date in the mind of Josephus, for it corresponds to October-November of the same year 36 B.C.; and 34 solid years subtracted therefrom, bring us forward to the 7th of Kisleu B.C. 2 (October-November 3998 A.M.). Now the 9-month periods of

origin and termination covered by this difference, March to November, severally include all the incidents connected with the rise and fall of the Asmonean Dynasty, with 126 years respectively between them, and we may take them as a whole, or separately and interchangeably, when we exercise the usual latitude of a historian, whereas we believe chronologically that the measure is so near as may be exactly 126 solid calendar years (18×7 !) from the accession of Jonathan to the death of Antigonus! and from Judas' great victory to the siege of Jerusalem by Herod.

With this preliminary discussion, chiefly as to the Sabbatic conditions under which, primarily, Josephus *must* be interpreted, if his record is to be understood at all, and noting that these things are fixed, without reference to the Fall of Jerusalem, by the entirely independent Chronological data as to the time of Daniel, fulfilled by Ezra, Nehemiah, Darius Hystaspes, Augustus Cæsar and Jesus Christ, we now return to the Spring of 39 B.C. when the third year of Herod's Tetrarchate began, and with it the adventures that led him to Rome where he was made *de jure* king of Judea.

Though driven out of Cilicia, the Parthians still had full sway in Syria, and their negotiations with Antigonus were now pushed towards their consummation, for the late reverses in Cilicia boded no certainty to future success in *this* invasion. The Pass-over season was no sooner over than Pacorus, the King's son, sent a detachment of horsemen into

Judea to reconnoitre the country and to receive from Antigonus the sum for which he purchased peace and support. Their presence emboldened Antigonus to such an extent that he marched, but privately, to Jerusalem, for the Jews of his faction gathered into the city by stealth, the Parthians not having part in this matter. At last the Antigonus party was strong enough to besiege Herod in the Palace, but he and Phasæl got the better of them, and thereafter daily skirmishes occurred until the feast of Pentecost. Then, in a very general engagement Herod again came off victorious, and Phasæl assisted him.

But the Parthians now appeared openly before the city, and offered to arbitrate, which in spite of Herod's advice Phasæl agreed to; so they were admitted towards the end of May. Yet was this only a subterfuge, for not long after they induced Phasæl and Hyrcanus to accompany them on an embassy to Barzapharnes who was in command of the Parthians in Galilee. It was now well after Pentecost, and thus far forward into the 3d year of Herod's Tetrarchate; but when Hyrcanus and Phasæl came to Galilee and were delayed there some time longer under various apparent pretexts, Phasæl chided them for their double dealing, and Pacorus, the butler, not the king's son, returned to Jerusalem to entice Herod also into the same snare; then the Parthians who were left behind perjuriously bound Hyrcanus and Phasæl. The latter, however, got warning to Herod, and when Pacorus came back and had failed on the first day to draw Herod out of the city, Herod him-

self took occasion, as soon as it was night, to retreat from it with his mother and family, and about 9000 in his retinue. It was now Summer time (June), and in spite of haste he had a hard time fighting the Jews in his retreat "all along as he was in flight." The movement of rear guards are not recorded to be very rapid! His greatest victory was at the spot where in later days he built *Herodium*. At Thressa he at last met his brother Joseph, where after a council of war Herod dismissed 8000 of his company with money and instructions to seek safety in Idumea, and he himself with the rest, about 800, moved into the fortress of Massada where he must have spent some time in securing the defenses.

In the meantime the Parthians entered Jerusalem plundered it and Marissa, and delivered Phasæl and Hyrcanus to Antigonius who *himself!* bit off the High Priest's ears, so as to disqualify him; Phasæl at last, perceiving he was about to be executed committed suicide. And at this very time, towards the end of the Summer, hearing that Ventidius was on his way to Palestine, the Parthians withdrew from the country and took Hyrcanus with them.

Now, it was also at this same time that Herod proceeded personally to Arabia, seeking the assistance of Malchus, who owed his father much, but Malchus rejected him at the instance of the Parthians, whom he claimed to have been communicating with him. So Herod proceeded on towards Egypt, reaching Rhidacolura on the way, and there he first learned the fate of his brother. After some further delay at

Pelusium, he at last got shipping and came to Alexandria.

3961 A.M., 39-38 B.C. Here he was "detained by Cleopatra;" but while she desired him to take command of her armies she was not able to hold him long, and although it was now the equinoctial season, and the weather was exceptionally stormy thereabouts that year, he none the less set sail for Pamphylia.

In the meanwhile, so soon as he had left Massada the forces of Antigonus arrived and besieged it closely, nor left off until the forces of Herod himself relieved it the next Summer!

Returning, however, to Herod, the season of his departure from Egypt was only a trifle earlier than Paul's from Cæsarea, 98 years later; and his experience was a foretaste of the Apostle's and over nearly the same route. In fact he fell into such another violent storm that "he had much ado to escape to Rhodes with the loss of his ship's burden." Here two rich friends met him, and finding Rhodes still much distressed from the war against Cassius, "though in necessity himself he neglected not to do it a kindness, but did what he could to restore it to its former state." This was not the work of a day or two, nor of a mere donation we may be sure! Here, also, in his enforced wintering, he made use of the far-famed Rhodian skill, so celebrated by Pliny in St. Paul's day, "to build" himself "a three-decked ship"—no more than Rome, even at Rhodes, to be built in a day!

Returning now to the Fall of 39 B.C., and to An-

tony, the latter also came to Egypt some time after Herod's departure, whether by sea or land we are not informed, and was not distressed to stay with Cleopatra, whom he loved quite as much as Herod hated her. And while these delayed, the one at Alexandria, and the other at Rhodes, the new Julian year (8th) *i. e.*, 4676 J.P., came in with the following:

Consular List for 38 B.C.: M. Vipsanius l. f. Agrippa; L. Caninius l. f. Gallus, replaced by T. Statilius F. f. Taurus. Secular Games at Rome. The first celebrated in Herod's Era, and in the Era of *the Cæsars*.

Now, as there were other matters besides those of Herod and Antony taking place in the world at this time it is well to record in its place the following: Calvinus having brought the Spaniards the year before (39 B.C.) under the power of Octavianus, the Era of Spain, or Era of the Cæsars is reckoned from January 1st, 38 B.C. It was used in Africa, Spain, Portugal, and the south of France even until 1180 A.D., when a synod abolished it in Catalonia; Pedro IV. of Arragon abolished its use in his dominions in 1350 A.D.; in Valencia it was abolished 1358 A.D.; in Castile by John I., 1382 A.D., and in Portugal by John I. of Portugal in 1420 A.D.

The Era of Spain only differs from our A.D. Era in being reckoned 38 years earlier. Thus its 66th year was $66 - 38 = 28$ A.D., and our 1893 A.D., is the $1893 + 38 = 1931$ st year thereon).

At last the rigor of Winter being over, Antony left Alexandria as early as possible, in the new year,

and proceeded without accident (passing Herod and his still unfinished ship) straight to Athens where he took Octavia aboard, and went on at once with 300 ships to Tarentum in Italy, offering to assist Octavianus against Sextus Pompeius in Sicily. But Octavianus declined through jealousy, and this, and other matters, would have led to an open quarrel, had it not been for Octavia's intervention. The Triumvirs, now, in the early Spring, according to Appian, but by their own authority, renewed the Triumvirate for five more years (38-34 B.C. inclusive) after which they all repaired to Rome and the matter was duly recorded in the usual way beneath the names of the new Consuls, a Capitoline fragment preserving the matter as follows:

M. AIMILIVS M. F. Q. N. (Lepidus II.).

M. ANTONIVS M. F. (M. N. II.).

IMP. CÆSAR DIVI (Y. C. N. Octavianus II.).

Now, right upon this matter, *and while all concerned were thus in Rome*, came Herod, on his own belated mission, landing at Brundisium, and pushing on to see Antony before he should depart. His very moderate petition was that Aristobulus, the brother of Mariamne, his betrothed wife, should be made King of Judea, but Antony, to whom he represented the serious crisis in Syrian affairs, at once espoused his cause, and did even more than Herod asked; for, assisted by Octavianus, he recommended him to the Senate, who unanimously voted him (Herod, the Edomite!) King of Judea, and declared Antigonus to be an enemy of Rome. Herod was thereupon con-

ducted to the capitol by the Consuls and Magistrates, between Octavianus and Antony, where the decree was lodged among the public records, and he was solemnly inaugurated according to Roman usage, late in 715 A.U.C., *i. e.*, before the Parilia of 716 A.U.C. ($715 \text{ A.U.C.} + 37 = 752 \text{ A.U.C.}$, in November of which year he died).

When all was over at Rome, in one week, Herod returned to his ship at Brundisium, and landed at Ptolemais about April 21st, the Roman Parilia, and thus about 10 months (July–April), after he had fled from Jerusalem! He was now 33 years old (in his 34th), and his Senatorial inauguration was thus in the 3d year of the CLXXXV. Olympiad.

Soon after Herod's departure, Antony, himself, committing Octavia and his children to the care of Octavianus, returned to Asia, but he eventually wintered with Octavia, at Athens. In this year, Octavianus divorced his wife, Scribonia, and took Livia Drusilla, the wife of Tiberius Nero. She was already the mother, by Nero, of that Tiberius Cæsar, who succeeded Augustus, and was then again with child, for in three months she bore Drusus to the said Nero, who, dying about that time, left his children to be educated by Octavianus!

Cleopatra now founded the new library at Alexandria, and Antony presented her with the famous one of Pergamus (200,000 volumes), as a nest egg.

As for Herod, his affairs are now easily followed. Ventidius had been in Palestine since he departed; had received a bribe to go away without relieving

Massada, but had left Silo behind in command of a few Roman soldiers. It took Herod until Summer to procure an army, during which time Antigonus pressed the siege of Massada, and it had liked to have been abandoned for want of water had not a providential rain filled its tanks, and courage, in that succor also was at hand. Herod now marched against Joppa, saved Silo in his retreat from Jerusalem, and then made haste and relieved Massada.

3962 A.M., 37 B.C. Herod's army now increased daily, so, having reduced Ressa, he pressed on at once to the City of Jerusalem. But this first attack was an abortive one, for the Romans, under Silo, gave but weak support, and, as the season was now late, began to clamor for provisions and *winter quarters*. Herod sought the former at Jericho, which he captured and garrisoned, but coming back to Jerusalem, and finding the Romans still discontented, he sent them away for the Winter into Judea, Galilee and Samaria. But Herod himself was not pleased with lying still this first Winter of his return. He sent Joseph against Idumea, while he went to Samaria, where he placed his family in safety, and passed on to Sephoris, which was evacuated by the forces of Antigonus, in a great snow storm. Here, he rested awhile, having sent a detachment against the robbers in the caves about that neighborhood, and 40 days later he himself came on them with his whole army. He soon recovered all Galilee, after which he sent his own troops into their winter quarters. Now, Antony had gone in the Fall to Athens, there to

winter, but Ventidius sent word for Herod and Silo to hasten the war, so as to come to his own assistance against the Parthians. In the meantime, the new Julian year (9) 4677, J.P., came on with the following:

Consular List for 37 B.C.: L. Gellius L. f. L. n. Publicola, replaced by L. Antronius P. f. L. n. Pætus; M. Cocceius Nerva, then M. Nonius C. f. C. n. Gallus.

Herod was now secure in his *de facto* hold upon the kingdom, all of which had succumbed save Jerusalem, alone, into which Antigonus and his party had retired, and strongly fortified themselves.

It was a serious year, however, in which to shut one's self up within the walls of Jerusalem, for being the 6th on the Sabbatic Scale its crops were of particular value and were expected to last for the next two years!

Now, as soon as Spring was at all open Herod sent Silo to Ventidius, for the Parthians were again invading Syria, but Herod himself went against the robbers. These at last having by Spring been subdued, he set Ptolemy over that country, and went against Antigonus, who had ventured into Samaria. While absent Ptolemy was routed and slain; so Herod soon returned and resettled the country. Antony, jealous of the fame of Ventidius, had now come into Syria en route to relieve him. In the meantime Ventidius had defeated the Parthians and slain Pacorus on the anniversary of the defeat of Crassus at Carrhæ (June) and had marched against

Antiochus and besieged him in Samosata, his capital, having sent Macherus with two legions and 1000 horse to help Herod. At this juncture Antony arrived at Samosata, received the army from Ventidius and sent him on to Rome where he triumphed with universal applause—he was the first and the last that ever triumphed over the Parthians!

“CLXXXVI. Olympiad. Scamandrus, Alexandrian, *Stadium* [37 B.C.]. (Arm. adds, from Troy.)”

Herod had immediate difficulty with Macherus, so he left Joseph with him under a particular caution to run no hazards, while he himself hastened to the assistance of Antony with his main army. His march was a famous one, and shortly after his arrival Antiochus purchased peace for 300 talents and surrendered Samosata; so the war and the year was at an end (Antony, leaving Sosius in command of the army, returned to the coast, sailed to Athens, and thence to Brundisium, where, not finding Octavianus as he expected, he set sail for Egypt and wintered with Cleopatra).

SABBATIC YEAR (61ST).

3963 A.M., 36 B.C. A Sabbatic year throughout; *i. e.*, covering the Civil year from the autumnal new moon of 37 B.C. to that of 36 B.C. (3536 A.M., throughout being the first Sabbatic *Jubilee* after the Return and therefore 3963 A.M. being Sabbatic, the 61st thereafter, $61 \times 7 = 427$, $3536 + 427 = 3963$ A.M.); moreover there remained 9 Sabbatic years to complete the 70 weeks (or *Shabua* of Daniel), $9 \times 7 = 63$; 3963 A.M. $+ 63 = 4026$ A.M., *q. v.*

In his absence, Joseph had neglected Herod's advice and been slain, and his whole army (6 new Roman regiments) lost. Galilee thereupon again revolted against Herod, who had now reached Daphne, near Antioch, where he first dreamed and then heard of the disastrous news. He hastened on to Ptolemais, gathering up such forces as he could, and soon defeated the insurgents in Galilee. But a great storm hampered his operations and the season advanced. Reinforcements at last arrived from Antony, after which he hastened on to Jericho, where he narrowly escaped accidental death, and the next day was partially defeated and wounded by a dart. Then, as a last effort of Antigonus, came Paphus against him with an army, whom he overthrew, and slew Paphus, and "had it not been for the depth of Winter coming on, which then restrained them, the King's army had gone to Jerusalem . . . for Antigonus was already looking about how he might fly away, and leave the city" ! (Jos. B. XIV. c. 15, § 12).

Thus the 2d Winter, only, since Herod's inauguration at Rome is easily reached by a new and careful analysis of Josephus, properly understood in the light of the Sabbatic Cycle, and we conjure such of our fellow students as are already strongly committed to the old system (which coolly displaces whole years, and even multiplies seasons without winning the confidence of such as search the histories, and with still less edification for those who search the Scriptures) to reopen their minds to the matter from the very

beginning, and to see if they cannot come with us to what is far better than the foundation of conjecture!

Josephus mentions the events of but *two* Winters after the return of Herod from Rome (Book XIV. c. 15, §§ 3-4; and §§ 12-14). Now, the second of these duly recorded Winters was not even over before Herod had begun his siege! and that in a Sabbatic year which must have been a multiple of 7 years before that of the Saviour's ministry. If the siege was not 63 years before the 15th of Tiberius Cæsar it must have been either 56 or 70 years, for this thing works by 7's! Certainly we have not the latitude to make *such* leaps. But the 15th year of Tiberius Cæsar must have been, and from entirely independent evidence, 28 A.D., and this year of the Herodian siege was 36 B.C., the sum of which (*not* inclusive) is $63 = 9 \times 7$. Just so surely, then, as 28 A.D. is *fixed!* and must have been Sabbatic, was 36 B.C. Sabbatic, and therefore the year referred to by Josephus, for the Sabbatic year before it, 43 B.C., or after it, 29 B.C., are entirely out of the question. At any rate we shall prosecute our own studies with and for the sake of those only who are willing to change their minds, aye, a dozen times a day if newer light shall demand it, and who are satisfied that in the use of the Key of History, a basis of facts measured by their own common sense is far better than the blind acceptance of mere *credos* founded on the disjointed and unsupported rulings of the Rulers!

Now at this very time, Winter of 37 B.C., the termination of the great contest with Sextus Pompeius

which had ended in his defeat and the subjugation of Sicily to the power of Cæsar, was celebrated at Rome by an ovation which is thus inscribed on the Capitoline tables :

IMP. CÆSAR DIVI. F. C. N. II. III VIR.
RPC. II. OVANS. EX SILICIA. A. DCCXVII.
IBID. NOVEMB.

That is, the Ides of November (13th Nov.), 717 A.U.C. Appian says, Cæsar was *then in the 28th year of his age*. Hence, he had completed his 27th year on 23d of September, of 717 A.U.C.

Now, he lived to be 76 years less 35 days, $76 - 27 = 49$, and $717 + 49$, 766 A.U.C. Therefore, he must have died on August 19th, 766 A.U.C., which was August 19th, 13 A.D. (see Harmonized Scale of Time, Study No. Ten, page 90). This inscription therefore, with Appian's statement as to Cæsar's age, thereat, adds another irrefragible pillar to our own position, which is, that any system of Chronology which puts Cæsar's death in 14 A.D. instead of 13 A.D., and from thence deduces Chrono-Historico-Prophetic fancies, is necessarily *unreliable* !

Now, it is unfortunate for them, that (among many other correlative disagreements with the Truth of History, for false here, false everywhere) those who have chiefly exercised themselves among the brethren, in opposition even to an examination of our Studies, have rested their case chiefly on this hopeless error. If they are open to proof and to argument (*and they certainly are voluminous enough with wares so labeled!*) then, they have it here, and in these Studies, in suffi-

cient force to satisfy a veritable sceptic, and the fact is, such is the temperament of controversy, we shall win the sceptics themselves (whose disbelief has been occasioned chiefly by the lack-logic of dogmatic teachers, long before the bulk of our opponents shall have grace enough to come fairly over, not to us, but to the Truth itself! For here, too, "Vanity of vanities, saith the preacher, all is vanity," in that the chief end of controversy seems to be to win, in spite of facts, and to die arguing that its mortal wounds are not fatal! May they "Rest in Peace," *the survivors certainly will*, when the Truth of History is pillared on its own facts, and the Verity of Prophecy has a chance to close the argument without interruption.

Herod now (very late in 37 B.C.) went into winter quarters, and before he left them there was in force the new

Consular List for 36 B.C.: L. Cornificius L. f.; Sex. Pompeius Sex. f. Sex. n. (Suff. Cn. Nevins).

But so soon as the "rigor of Winter was over" (Joseph. Ant. B. XIV. c. 15, § 14), Herod came with his army near to the city, and eventually brought it to the very walls (Joseph. Wars B. I. c. 17, § 8), and here it is that Josephus remarks "now this was the third year" (*i. e., coming on!*) "since he had been made king at Rome," 38 to 37 = 1st, 37-36 = 2d, 36-35 = 3d, and this 3d year covered that of the Siege, and the death of Antigonus, and in it began Herod's *de facto* reign of 34 years, for he was already in his 36th year of age, and lived thereafter but 34 years

(70 years in all), and died in 3998 A.M., that is, barely, if at all, into his 71st year.

It was early in January, 36 B.C., when the siege was actually laid. Now, while the preliminaries of the siege were going on, Herod repaired to Samaria and consummated his marriage to Mariamne, whom he had betrothed some 4 years before. She was the daughter of Alexander, the son of King Aristobulus; her mother was Alexandra, the daughter of Hyrcanus II. Upon his return to the siege Sosius joined him with a Roman army, so that they now had combined no less than 11 legions and 6000 horse, beside Syrian auxiliaries. Josephus says "they bore a siege of *five* months" (Wars. B. I. c. 18, § 2). This must cover the whole matter and not its latter part. The besieged made a desperate resistance, but the city fell "on the III. (Sacred) month, on the solemnity of the Fast" (Ant. B. XIV. c. 16, § 3), *i. e.*, on Friday (Sabbath Eve) the 1st of Sivan, or on the last day of the three-day Fast of Esther (20, 21, 22 of Sivan), which was the fast of the III. Sacred month (see 3429 A.M.; also Study No. Ten, page 159). This corresponded to our month of June, 36 B.C. (3963 A.M. being a 7th year on the Anc. Heb. Soli-Lunar Cycle, and all of its dates falling as early as possible). Herod's capture of Jerusalem was exactly 27 years (Hebrew Calendric *Lunar* ones!) after its previous capture by Pompey in 3936 A.M., upon the selfsame Fast-day. At the fall of the city he had already reigned 2 years and about 5 months, *de jure*, which 5 months of his third year,

total, became at least 10 months by the time he had procured Antigonus to be slain, and thus Josephus is verified as a Chronologist well within the latitude of the ordinary Historian's license.

But in certain incidental efforts to synchronize the siege and the years of Herod to what were to his foreign systems of chronology, Josephus himself has *erred*. He states that the City of Jerusalem was destroyed in the Consulship of Agrippa and Gallus. We find it to have been, according to the correct list, in that of Cornificius and Pompeius!

Now, it will be noted that the *sequence* of the "pairs of Consuls" is generally the same in all the lists, but that owing to sound reasons, based upon chronological conditions which we do not believe can be eliminated, the List as set forth in these Studies has been necessarily pressed back and telescoped at two points (see pp. 148, 163) whereby it is made to cover two years less, as an entirety, than any former list. We deem it probable that whatsoever list Josephus availed himself of was no better than the ten or a dozen now found upon modern shelves, and as they do not make this allowance of two years less than the number of pairs between the Consuls of Pompey's siege and those of Herod's, it follows *that on them*, the Consulship of Agrippa and Gallus actually belongs here! So that Josephus, properly understood, must have believed that the year 36 B.C. was covered by the Consuls he cites against it. But let it be noted also that the pushing back of the pairs for better reasons than Josephus had, does not at all carry the siege wi

em, for there is no necessary connection, either al or implied, between them and the siege. The testimony of History, Chronology, and Prophecy *fulled*, is sufficient to fix the year of the siege to the year (4678 J. P. \odot 2, \supset 4, Ep. 3, $E=10$; Julian, \odot 10, 10, Ep. 9, $B=$) 36 B.C. \odot 2. \supset 17, E D without reference to the entirely irrelevant question as to the consulate, and in the absence of the unbroken list actually used by Josephus, we cannot measure the exact weight of his testimony. Now, it is a remarkable fact in the confusion, that the real year of the Consulate of Agrippa and Gallus, *was* in the LXXXV. 3-4 Olympiad, where Josephus places the siege in so far as the Olympiads are concerned, whereas upon the true Olympic scale, as rigidly set forth upon the Harmonized Scale of Time, the siege falls in CLXXXVI. 1-2 Olympiad and it may be pointed out plainly that the use Josephus makes of the Olympic Scale is quite as accidental as that of his Consular emplacements. He rarely, if ever, when *measured* by the rigid Scale itself, locates a fact by the year of the Olympic Stadium. He uses three several tenses in his references, and appears to be satisfied with getting into the 4-year term at all. He uses Olympiads as one would who specified the date of the Centennial exposition by saying it fell in Grant's second Administration. This would by no means fix the date of July 4th, 1876 A D. for future generations!

It is our belief that Josephus worked by reference to an Olympic Scale that was correct, and *perhaps* by a

Consular List whose pairs were *accurately* set against it in the *terms* of the years of Rome, but that he was careless or misinformed as to the irrelevant location of the siege thereon, and did not even verify it by his own conditions. The only other alternative that suggests itself to us is that some one of those through whose hands the original copies of Josephus should have come down to us, have coolly glossed the matter in their transcriptions to suit their own ideas of Chronology! His writings are not free from serious charges of having been tampered with, nor did he write in freedom from the common fallibility of men! To treat the statements found in the modern redactions of his works as if they were *per se* full of plenary inspiration is the height of absurdity. Josephus was right in what will sustain verification at the bar of General Harmony, he blundered in what will not.

But we are not through with this matter yet, for there are as many *chronological* "wolves in sheep's clothing" in the flock as there are false teachers upon doctrine, and what the flock needs is a basis on which to judge for itself. Let it therefore be offered for consideration that whatsoever Josephus *originally* wrote upon matters here in question was at second hand quite as much as what we are at present endeavoring to harmonize, and that his calculations were just as liable to error as those of any other writer, be he howsoever careful, and would have been even were he contemporary to what he describes, which he was not any more than we! In discussing similar matters, Dr. Jarvis, a perfectly

fair and logical writer himself, pointedly admits the liability of an Historian himself to commit errors, "especially where the testimony is not contemporaneous," and Josephus, though not long after, certainly wrote his memoirs more than a century after this event. Josephus published his memoirs in 93 A.D. This was 128 years after Herod's capture of the city, 155 after Pompey's, 255 after the Maccabean victory of Adar 13th, 3837 A.M., and 254 after Jonathan's accession in 3838 A.M. He may easily be mathematically correct *in terms of Hebrew Chronology*, and in fact his figures are so, but his efforts at synchronizing them with Greek and Roman incidents are by no means to be taken *as authority on Greek and Roman History, and least of all on Greek and Roman Chronology!* This position ought to be self-evident; and it is, in fact, the very ground on which Plutarch and the other Greek historians, while taken as true annalists of events and sequence, are disregarded as Chronological *authority* when they speak of "Autumn," "Mid-summer," "Spring," etc., in relating matters of the Roman Civil war before the correction of the calendar!

These things are but accidental examples of those many potent but silent factors, which may not be eliminated when we undertake to *verify* the statements of a witness who attempts to speak chronologically of foreign events in the terms of a foreign calendar! We must lower the degree of value to be placed upon such testimony and hedge it in with a demand for its credentials, and this we may do with-

out at all impeaching the honesty of the writer. Now, the chief point to be noticed here is that in his endeavor to fix the time of this event by too numerous measures, connections and cross-references, Josephus *increased his liability* to error. This is so whether he committed any or not, and certain it is that every harmonist who has ever attempted to satisfy all the conditions he imposed, has been forced at last to slur over *some* of them, in that they do not agree among themselves, or else to set forth a system that will not harmonize with other quite as important records! Dr. Jarvis, for instance, having been forced (from not detecting the condensation in the Consular lists during the terms of Cæsar and Isauricus, and Calenus and Vatinius) to locate Pompey's capture of Jerusalem in June 4680 J.P., and, holding closely to Josephus as to the CLXXXV. Olympiad, and to this consulate of Agrippa and Gallus, had to place Herod's capture in June 4676 J.P., thus only 26 years later instead of 27 as demanded by another better condition imposed by the Jewish historian "and this was after 27 years time" (Jos. B. XIV. c. 16, §4). Now had the Doctor taken the correct time, June 63 B.C., for Pompey's capture of the city, and still felt called upon to follow Josephus as to the location of Herod's capture in the Consulate of Agrippa and Gallus, the result would have been still less, 25 years instead of 27!

All this may be easily studied in the Harmonized Scale of Time (pages 82, 85) and then it at once becomes patent either that Josephus was "mixed"

as to the sequence of the Consuls or in his mathematics! It is simply certain that he cannot be right in both, for neither 25 nor 26 can be made equal to 27, and as a matter of fact we have demonstrated that there are but 25 Consulates and 25 years from Cicero to Agrippa! Note now, however, that if we elect to follow Josephus in his mathematics (27 years) and ignore his reference to the remote, and by no means heretofore clear, Roman Consulates (and on which he certainly must have been more liable to error than on Hebrew Chronology!) we reach the year 36 B.C., *i. e.*, June of 3963 A.M., which was *Sabbatic*, and so satisfy not only the reference just mentioned, *but two or three others* where he expressly notes the relation of Herod's siege to the Sabbatic year itself (Jos. B. XIV. c. 16, § 2; B. XV. c. 1, § 2). Again, Dr. Jarvis, and all others who elect to use this unsatisfactory reference to the Consulate of Agrippa, 38 B.C., will find it equally difficult to measure on the Scale of Time the 126 years referred to by Josephus as the duration of the Asmonean Dynasty; $126 + 38^* = 164$ B.C. and does *not* carry us to the 151st year of the Seleucidæ (I. Mac. vii. 43; II. Mac. xv. 36; see 3837 A.M. page 76); whereas $126 + 36 = 162^\dagger$ B.C. *does!* ‡ There are other reasons that consolidate our position, but these are *enough*. Josephus was *right* in his meas-

* Dr. Jarvis' position for Herod's capture of Jerusalem.

† Our own position as demanded by the Scale of Time.

‡ This whether we mark the beginning of the Maccabean Era at the Battle of Adar 13, 3837 A.M., or at the accession of Jonathan 3838 A.M.!

ure of 27 years, and 126 years, and in his reference to the *Sabbatic* year, for he was on familiar ground! but on the Consulates, and on the other matters of mere collateral Roman History, he was *not*; he rather ran every danger of error and actually committed it here, as in other cases which we can cite. The fact is, as already remarked, the Measure of History “will make short work of bad work,” and yet be lenient as to good intentions. Josephus did his best, as modern students we presume have done, but that is not good enough: we want the *Harmony of History, Facts!* and shall judge of the tree by its fruit—“according to the commandment.”

Finally (after which we are done with the Chronology of Josephus as an “authority” on anything but Jewish matters; and on even these reserving the inalienable right to measure his work by the impartial Scale of Time!), the student who is still a whit unsatisfied at the impossibility of harmonizing blunders should note that there is far more than mere Greek, Roman, and Jewish Chronology involved in this discussion; that of Egypt, Babylon and Persia, forms an equally important part of the great Net of Time. For instance, the Post-Exilic SABBATIC Era *began* with the last half of the 4th regnal year of Darius Hystaspes, 3487 A.M., *q. v.* (512 B.C.; compare also with *Sabbatic Scale* itself, page 139, Study No. Twelve), and at and through that particular year there enter other conditions which govern the verification of the date of Herod’s capture of Jerusalem, so that whatsoever solution ignores *them!* may be measured by

them at its peril! The WHOLE Skeleton of Time must be fitly joined together. *It is absurd for a Chronologist! to have a basket full of misfit bones for sale to the junk dealer after he has stopped work!*

These things being so, and Josephus' reference to the Consulates being found faulty here and there, and his use of the Olympiads not agreeing with the List of the Victories in Stadium, nor following any systematic method at all, we shall confine the credibility of his testimony to such data as agree with the Harmonized Scale of Time, and to such matters of purely Jewish Chronology as are not self-contradictory. Hence, we reject "point blank" the coincidence of the Fall of Jerusalem, and the Consulate of Gallus and Agrippa. There was no necessary relation between the two things. In adjusting whatever list of Consuls he employed to his History, Josephus erred, and we decline to perpetuate the error or be bound thereby, to the discredit of far weightier and more pertinent elements of precision in the premises themselves.

Now, we ourselves stand at this moment* in the position of Josephus, when he dared to appeal to the Consular List and intersperse his writings with its synchronisms, as he understood them, for the benefit of Roman readers. To explain, we have within a fortnight, come into possession of a list of the Olympic Victories in Stadium, and intend to add them before we go to press, along the Scale of years we are discussing. Not a name has yet been added to the first,

* January 1st, 1894 A.D.

Coræbus, who won the foot race prize at Olympia in 777 B.C. If the list is wrong in sequence, or as a measure of time, or in the names of the victors, and in future days someone shall find cause to vary its adjustment, he will certainly exceed his authority if, at the same time, he shall consider it necessary to displace events which, for entirely independent reasons, are now already settled and located in their proper places. We have personally verified the list, however, and find that it covers the proper number of Olympiads, and that it will be a valuable feature to this Concordance of Time, we shall therefore insert the names, Olympiad by Olympiad, where the Eusebio-Armenian records locate them, convinced that, as at last we have got the Olympiads adjusted to the Harmonized Scale, the names of the Victors will be found to fit contemporary records wheresoever honest. Josephus must have acted on a similar impulse when he added the names of the Consuls here and there to his history, of which they form no essential part; he copied them from a list which he therefore had to follow, and if the list, for causes he did not know, must now be corrected as to duration, and moved in sections here and there, it alone, in its own elements, will suffer improvement, while the events themselves, with which his Consular emplacements have no more to do than they have with ours of the *Stadia*, will naturally remain where they are!

And finally, the facilities of Josephus for obtaining the truth as to the Consular Succession, the assignment of its pairs to specific years, and its employment as a

whole for the measure of time, were probably not so good as our own! Public libraries were few, personal ones scarce, books far more expensive, and subject to special errors, while encyclopedias and books of general reference, in fact, all the valuable companions of the modern literary student, were almost unknown. *He* did not live in a day when knowledge was increased, while we *do*! Nor do we doubt that in our own possession, spread out upon our working table, we have now before us, more of codified data, as to universal history, than Josephus ever saw; aye, more about the history of his own people, who, likewise, were but the ancestors of our own!

Returning, therefore, to the siege, which we believe to be now correctly adjusted to the Harmonized Scale of Time, Josephus is particular to state that those within the city “were distressed by famine, and the want of necessities, *for this happened to be a Sabbatic year*” (B. XIV. c. 16, § 2) as we have shown, and which sometime later than the fall of the city, Josephus notes, “was still going on, and forced the country to lie still uncultivated” (Jos. B. XV. c. 1, § 2) as it did, in fact, until the Autumnal new moon of 36 B.C.

THE SIXTY-SECOND “WEEK” BEGINS (DAN. IX. 24).

3964 A.M., 36–35 B.C. Note now the overlap of the *last* quarter of 36 B.C. and the *first* quarter of 3964 A.M. (Study No. Ten, page 85).

Near the Feast of Dedication Antony, at the instance of Herod, caused Antigonus to be executed. He would have preferred to reserve him for his Triumph, but the Jews would not recognize Herod while

Antigonus lived. Herod bribed Antony to bring him before a Court, which formally condemned him to be tied to a stake, whipped with the Lictor's Rods, and beheaded with an axe. He was the *first* (Jewish) King executed by the Romans. It was thus the 1st year of Herod's reign (3964-5 A.M.) as recognized by the Jews, and therefore 3997-8 A.M. was the 34th and last year thereafter, as Herod died in November, 3998 A. M., *q. v.* ($3964 + 34 = 3998$ A.M.). Corroborating this matter still further, Josephus relates that Herod began his preparations to enlarge the Temple in his 16th year, and the actual work in the 18th year of his reign, hence (as 3964-5 A.M. covered his *first* year) his 16th must have extended from 3979-80, and his 18th must have extended from 3981-2 A.M. (see Study No. Ten, page 87). The Herodian enlargement of the Temple dates from the Spring of 20, 19, or 18 B.C., according as we wish to reckon: Whereby $3980 + 46 = 4026$ A.M., *q. v.*, at the commencement of *that* Passover (the first one of the Saviour's ministry) the Jews cited the average age (46 years) of the Temple in answer to one of the Saviour's prophetic statements which they misunderstood.*

What need, therefore, is there of further proof upon this line, in that we have sufficient upon other collateral ones to swell the testimony to overwhelming proportions, showing that we have emplaced the years of Herod upon the Harmonized Scale of Time

* We shall (*D. V.*) discuss the relative merits of these several years in their proper place, and come to the conversation of the Jews with the Saviour in due time.

with absolute accuracy and agreeably to all the known records bearing upon his tragic history. This year, 3964 A.M., was also the 9th of Augustus as to Consulates, the one in which Antigonus is known to have been executed. The fact is, honest Bible students, such as are so earnest in the search of truth that they are ready to erase a problem which falls short of an accurate and satisfactory solution, and keep at it until it yields eternal truth, may, at last, lift up their heads, for line upon line, the net comes in, full now of great chronological fishes, and unbroken! For with God's Grace, it has at last been cast upon the *right* side of the Ship of Truth. We may also be sure that when we get it all ashore, to count the catch, we shall find ONE standing there with *living* meat upon a bed of coals not made by mortal hands. He it was, who *defined* Prophecy, and signified its purpose (Matt. xxiv. 25). And why? Verily we may *now* perceive that it was in deference to human Reason, of which He was the Creator, and which he purposely designed to Honor! Prophecy can be but dimly understood in advance of its fulfillment, for it is not of private interpretation, and while it was given of old, it was only intended to *convince* those—to satisfy their reason! upon whom its Historical fulfillment, and verification should fall.

What then? This: He, who could thus accurately enunciate beforehand things beyond the ken of unaided human historical foresight, must have been He of whom all the Prophets spake. He was the Spirit of Prophecy; The Word, that was from the

Beginning, and was God, and in this very character said: "Behold I tell you before it come, that, when it is come to pass, *ye may believe* [as reasonable beings, reasonably convinced] that I AM" (John xiii. 19). The object of Prophecy is to establish God's peculiar attribute of foresight, and therefore his reliability, and thus the certainty of all else that he has revealed unto his creatures.

When, as here so promisingly begun, we shall have succeeded in setting History right, upon an astro-chronological basis, and it begins to dawn upon our conviction that, to its last degree and element, it was known of God, and written in His Word aforehand, in that thereby Prophecy becomes an open and a verified Book—then, indeed, must we stand mute before the Master and say: "It is He, the Angel of the Lord," and fall down and worship Him.

To our Jewish brethren all this is doubly significant, in that now, they, too, may come with us, to a further and continued review of the proofs that Jesus Christ was the Messiah, and with us, who have equally misunderstood Him, accept him as the King of Kings. Let us therefore resume our Chronologico-Historical exegesis.

Consular List for 35 B.C.: M. Antonius M. F. M. n., replaced by L. Sempronius Atratinus; L. Scribonius L. F. Libo; Suff. L. Æmilius Lepidus Paullus C. Memmius, and M. Herasinius Piceus.

After the reduction of Sicily, Octavianus and Lepidus fell out because of the arrogance of the latter, who assumed the honor of success as to the late war,

So, in this year, the army was induced to desert Lepidus, who was then deposed by Octavianus, and forced to retire to Circei, where he passed the rest of his life as a private gentleman; thus leaving the Roman Empire to Antony and Octavianus, the dividing line now being the Adriatic (35 B.C.). It was in this same year that Herod's attendants drowned Mariamne's brother, Aristobulus. He was the only male heir of the Asmoneans, and had just been made High Priest, though only 17 years old! In it also Sextus Pompeius, who had escaped to Asia, was again defeated, and put to death by Titius, one of Antony's lieutenants, and from that time the political parties of Cæsar and Pompey were no more mentioned, but those of Antony and Octavianus occupied the attention of Rome.

3965 A.M., 34 B.C. Herod, through the craft of Cleopatra, came near being cut off, and the foundation of his trouble with Mariamne was laid. Antony defeated the Armenians and had a Triumph at Alexandria, after the Roman fashion. He and Cleopatra now assumed divine honors, calling themselves Osiris and Isis, and Cæsarion, the son of Cleopatra by Julius Cæsar, was declared to be King of Egypt and Cyprus in conjunction with his mother.

Consular List for 34 B.C.: Imp. Cæsar Divi F. C. N. Octavianus II. (abdicated); L. Volcatius L. F. Tullus, replaced by P. Autronius P. F. L. N. Pætus and Caius Fonteius Capito; Suff. L. Flavius Fimbria and L. Vinucius; Sex. Pompeius Magus Pius (killed before the beginning of his term).

With this Consulate of 34 B.C., the ten-year term of the 2d Triumvirate ran out, *i. e.*, its *second* 5 years.

3966 A.M., 33 B.C. Consular List for 33 B.C.: C. N. Domitius Ahenobarbus L. F. T. N. L. Cornelius, substituted, July; C. Sosius C. F. T. N. N. Valerius, substituted November.

Secular games at Rome. Early in the Spring of 33 B.C., Antony marched against the Parthians, but got no farther than the Araxes, for there, being informed that Octavianus had openly accused him before the Senate, he sent recriminations, and the two, who found that the Roman Empire was not large enough for both, decided to resort to arms.

The new Consuls, Sosius and Ahenobarbus, declared for Antony, and with several Senators left Rome, whereby the city was rid of Antony's party, upon which, by advice of his own *Senate*, Antony declared war, and sent a bill of divorce to Octavia.

The rest of the year was spent by each in extensive preparations for the conflict.

This was the second year of the secular games, with which each 5-year period now began, and would have been the 1st year of the 3d 5-year term of the second Triumvirate. The two remaining members, preparing for war, simply continued in office, but Augustus only in actual possession! Hence it counts as

Imp. Cæsar Divi F. C. N. Octavianus I.,
or we have an era from the beginning of this III. term of the Triumvirate, which again became, as with Julius Cæsar, the real year of reckoning, as we shall demonstrate in due time.

Now it was just at this time that Josephus locates the beginning of Herod's war with the Arabians "for when the war about [*i. e.*, that led up to] Actium was *begun*" (Jos. Jewish Wars, B. I. c. 9, § 1). Cleopatra prevailed upon Antony to commit the Arabian affairs to Herod. The object of this "sweet" Queen was to exhaust Herod and secure his possessions for herself!—"the daughter of the horseleach is never satisfied"! (Jos. Antiq. B. XV. c. 4, § 1) and at first Cleopatra's plan worked charmingly, for this year, after one victory, Herod suffered a most disastrous defeat at the hands of the Arabians (Jos. Antiq. B. I. c. 19, § 2).

In the meanwhile the preparations of Octavianus were incomplete, and had Antony invaded Italy at once, he might have gained his point, but indulging his pleasures with Cleopatra at Athens, he delayed till the next year, which proved to be ruinous. In the interim Titius disclosed to Octavianus many of Antony's secrets and that his mad will was lodged with the Vestal Virgins at Rome. Octavianus seized it and read it to the people. It was in favor of Cleopatra and her children, to the dishonor and damage of the Roman State! This alienated the people from Antony, and he was declared to be a public enemy. At the same time, *in this 1st year of the new decade*, Octavianus received, perhaps by vote of the Senate, at any rate by the fact of the matters lapsing into his hands, extraordinary power. For instance, he became *ipso facto* possessed of tribunicial power, which we shall hereafter indicate yearly for awhile by the

letters I. II. III. with sub τ attached; thus for the 1st year, 33 B.C., by I. τ , and therefore in the inscriptive form:

Imp. Cæs. Divi. Tribunic. Pot. I. τ .

He also, at this time got the *de facto* powers of Pontifex Maximus, for although Lepidus held that office *de jure* and for life, he was now in practical banishment, and Octavianus was empowered *de facto* to exercise the duties. This we shall absolutely establish in its proper place, by producing positive inscriptive proof. In the meantime we shall anticipate a little, and show the form of this title, as used of him, in this new capacity, for this year, 33 B.C., and as in later days, actually reversed to it, to wit:

(F. AVGVSTVS. PONT. I. MAX.)

These two powers, or offices, Tribune, and Pontifex Maximus, began to be exercised by Octavianus in the first year of the II. decade, and our readers must have faith in us, as to so new a discovery, until we reach the year of proof.

“CLXXXVII. Olympiad. Ariston, Thurian, the second time, *Stadium*.”

3967 A.M., 32 B.C. Consular List for 32 B.C.: Imp. Cæs. F. C. N. Octavianus II. τ (1/9c.) IIIc. Pont. II. Max. Imp. I.; M. Antonius (appointed 8 years before, but now being adjudged an enemy there was substituted for him) M. Valerius M. F. M. N. Messala Corvinus.

All historians agree that the battle of Actium occurred in relation to this Consulate, hence it must go back with it in the rectification of the Fastes as

hereinbefore set forth. Octavianus now declared war, but for political reasons it was announced as against Cleopatra, who was, in effect, the last representative of Alexander's Realm! He also began to rendezvous his forces at Brundisium for the final struggle between Greece and Rome. In this Spring (32 B.C.) Agrippa, sent by Octavianus, seized many provision ships coming from Egypt to Antony, and here we draw upon Josephus for corroborative testimony, who speaking of Herod, states as follows:

“In the 7th year of his reign [dating, *de jure*, from his inauguration at Rome,] when the war about Actium [*in loco*] was at its height, at the beginning of the Spring [of 32 B.C., and thus at the beginning of the 7th year thus cited]! the earth was shaken, and destroyed an immense number of cattle, with 30,000 men; but the army [of Herod] received no harm, because it lay in the open air” (Jos. Jew. Wars, B. I. c. 19, § 3). The Arabians, thereupon, came in force against Herod, and the Jews were in great fear, but Herod defeated them signally at Philadelphia, and was, at last, acknowledged by the Arabians “for their ruler” (§§ 5-6).

Now in the Summer (32 B.C.) Octavianus transported his army to Epirus where he encamped opposite Antony, the Ambracian gulf between them, with their fleets near by, and within a mile of each other. Antony lost many friends by desertion, and was urged to march into Thrace and try the fortunes of a land battle, but Cleopatra's influence prevailed, and he risked all in a sea fight. And thus it came

about ACTIUM was fought, and lost by Antony, on or about September 2d.* For Cleopatra, becoming affrighted, fled out of it with 60 ships of war to Peloponnesus, and Antony, giving up all, fled after her. The battle of Actium was fought at the end of the Summer of 32 B.C. = 293 Philip. = 299 Calip., *i. e.*, 71 of the IV. Calippic period (*i. e.*, when measured in Egyptian years of Nabonassar, but 298 Calip. *i. e.*, 70 of the IV. Calippic period when measured on the *Olympiads*, which is the most accurate) *i. e.* = 722 A.U.C. (Varro) = 746 Olymp. (CLXXXVII. 2 Olympiad) in the 7th year of Herod's *de jure*, 4th of his *de facto* reign; in the 5th after the capture of Jerusalem; in the 4th of the Sabbatic Cycle, Herod being 39, and in his 40th year; in the 32d year of Octavianus' age, he being very nearly "32 years old;" in the 12th year of his total Consulship, and towards the end of the 12th year of the II. Triumvirate, *where it officially ends!* in the II. Consulate of Cæsar's sole power at Rome, in the 14th Julian year, and in 4682 J.P.

Before this Civil A.M. Year, 3967 A.M., was over, the entire army of Antony had deserted to Octavianus. "But *now*," says Josephus, "Herod was under an immediate concern about a most important affair, on account of his friendship with Antony, who was *already overcome at Actium* by Cæsar; yet he was more afraid than hurt, for Cæsar did not think he

* *Dio* observes that he was so particular in mentioning the very day because the whole sovereignty was then for the first time in Cæsar's hands and the years of his monarchy were counted from it."—Lib. LI. c. 1.

had quite undone Antony while Herod continued his assistance to him" (Jos. Jew. Wars, B. I. c. 22, § 1), and so the civil year ended. But it remains to be noted that on account of this great victory of Actium, the Senate at Rome, so soon as news arrived, heaped honors upon Octavianus, and among them that of Imperator (in particular) the which, although he did not accept it, officially, until his return to Rome two years later, must and does date from this very year, the proof of which must also be reserved against its proper place. Meanwhile note its inscriptive form, as referred to this current year:

Imp. Cæs. Divi. IMP. I.

3968 A.M., 31 B.C. Antony and Cleopatra at length reached Alexandria where they spent the Winter in alternate quarrels and pleasures, intensified by crowding disasters. Octavianus hastened from his Winter quarters at Samos to Rome, to secure funds for his own mutinous soldiers, who demanded their pay, and returning in 30 days, prepared for an early expedition against his enemies. But previous to this Herod's conclusion had been reached. As a man of action, he resolved upon the "appeal heroic," or *desperandum*, perhaps *despicandum*,—at least his course was politic and wise, in that he made friends quickly with his enemy, whilst he was in the way with him, and so was well received into the House of the Roman Agent of Mammon. But his previous crime of slaying Hyrcanus before starting, so as to remove all royal alternates, was without excuse, yet, too, in keeping with the ways of Earthly Kings! For finding Antony's cause

hopeless, he laid aside his crown, and went to Octavianus, at Rhodes (late in 32 B.C.) and frankly offered his allegiance, owning all he had done "for his good friend, and now that Antony was lost, offered the same friendship and fidelity to Octavianus, if he would accept of it." The offer was of course accepted, Herod's diadem was restored, and his kingdom confirmed. They then concerted plans for a descent on Egypt, after which Herod returned to his own dominions. The new year now came on with the following:

Consular List for 31 B.C.: Imp. Cæsar Divi F. C. N. Octavianus III.† (2/9c.) (IV.c.) (Pont. III. Max. Imp. II.); M. Licinius M. F. M. N. Crassus substituted at the end; July 1—C. Antistius Vetus; then September 13—M. Tullius M. F. M. N. Cicero; November 1—L. Sænius Balbus substituted.

"After this [*i. e.*, late in the Spring, after Herod's visit to Rhodes] Cæsar went for Egypt through Syria, where Herod received him with royal and rich entertainments, and then did he first of all ride along with Cæsar, as he was reviewing his army about Ptolemais" (Jos. Jewish Wars B. I. c. 20, § 3). Now Herod gave Augustus 800 talents, and provisioned his army through Palestine, escorting it to the borders of Egypt. Cleopatra and Antony had sued for peace in vain. She in the meantime had betrayed Antony at every step; until, causing it to be reported that she had killed herself, Antony fell upon his sword and inflicted a mortal wound. Hearing, however, that she was still alive, he had himself carried to her Tower, where she and her two maids drew him up

by ropes, and there he died in her arms, on the 1st of August, 11 months after the battle of Actium. Cleopatra then fell into the power of Octavianus, and hearing that he designed to lead her in triumph at Rome, got herself bitten by an asp, and so died on the 29th of August, 31 B.C., aged 39.

ERA OF OCTAVIANUS.

This practically ended the Grecian monarchy (Daniel's 3d Empire) at and *with* the 293d year of the Philippic period, the 282d of the Seleucidæ, the 717th of Nabonassar, and in the 723d year of Rome, *i. e.*, in 4683 J.P., or on August 29th, 31 B.C.; and here begins the Era of Octavianus, as decreed by the Roman Senate later in 724 A.U.C. (Varro), and *dated back* to the official date and completion, of the Conquest of Egypt whereby the 3d Empire of Daniel went down into the abyss, and the 4th came wholly up out of "the Sea!" There was an eclipse at Rome just before this, of the Sun, on August 19th and 20th, 31 B.C. It preceded the fall of Egypt, and fell itself about midway between the Battle of Actium, and the beginning of the Era of Actiac of which more anon (see 3969 A.M.).

Now, although longer in Egypt from the time of his arrival, Octavianus spent but about one month only in Alexandria, having arrived at the beginning of August, and leaving the city early in September, 31 B.C. Soon after this the news of Antony's death arrived at Rome, just as Marcus Tullius Cicero (Special Substitute of September 13th) entered upon his Consulate. He was the son of the great orator whom

Antony had caused to be proscribed and murdered, and Dio says it was remarked upon as an instance of Divine retribution that the news of Antony's end was received at Rome *in that part of THAT year* in which the son of Cicero was Consul! (Dio. H. R. Lib. LI. §§ 1-19). This record by Dio ties the death of Cleopatra and Antony to the *Consulate of M. Tullius Cicero*, and so to 31 B.C., and of course harmonizes with the concert of collateral testimony that Actium was fought the year before it, *i. e.*, in 32 B.C., and not in 31 B.C., as generally placed in the Tables. The fact is, all the years of the Cæsars are placed 1 year too far down the Scale in the accepted modern textbooks—because of the errors as to the date of Julius Cæsar's death, of the Stadium of Corœbus, and confusion as to the Fastes Consulares. But the students of the True Chronology are at last free from each of these errors, in that in these Studies all of the necessary corrections have been made. It is, therefore, with a sense of more perfect freedom than has been experienced by any former class of Biblical students that, in our next Study, No. Fourteen, we may move into the Times and Seasons of Rome, and pass the years which comprehend the Life of the Messiah in review!

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

Series IV.

JULY, 1894.

No. 13.

EDITORIALS.

XIII.

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A Bakers' Dozen.

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Manasseh's Tribal Number.

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The National Number of Our Country.

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"It will prove itself in fact," says Dr. Milo Mahan, "an almost ubiquitous number," and verily we have found it so!

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It is both the number of Transgression and the number of Atonement, or what includes both, the number of *Sin*, and the *Sacrifice for Sin*.

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"Inconvenient as this number may appear, it will be found to cling with astonishing pertinacity, and with what some may call 'an outrageous partiality,' to several of the most important and numerous classes of historical facts, and to the most prominent

and best known of the sacred oracles." We find it to be related to the very Key of History.

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In fact, the number 13 may be taken in its deepest meaning, as closely akin to 31, which is emphatically the number of Deity,* the *I.* and the *III.* being equally marked in both." Now, the 13th *triangular number*, or the number resulting from adding the first thirteen numbers together, is 91, itself 7×13 , and the length of a "Solar Season" so near as $\frac{1}{4}$ of 365 days may be expressed in whole numbers. Like the number 153 (which is 9×17 , and itself the 17th triangular number, and always the first day of the sixth month in a leap year), the numbers 13, 31, 43, etc., are severally and mysteriously related to the more *occult* terms of Time; and while the Law of their employment in the Divine Scale of the Ages has by no means been as yet revealed, it is already apparent to such Chronologists as are studying the Times and Seasons, as they at last rectify themselves upon the true Scale (now surely in our hands), that it may soon be found and lead to still more notable results.

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As an example, setting forth the use of the Chronological factor **13**, let us take a special case, but one

* *i. e.*, the numerical value of the Hebrew word EL is 31, and the cube root ($3.1413 +$) of 31, is the nearest *similar* expression to the famous "circummetric" value ($\pi = 3.14159$, etc.) in other words, $\pi \times \pi \times \pi$ is 31, as to *whole numbers*, and that at a very remarkable approximation!

whose point may be tested practically, and in the very simplest manner: It is well known that this year, 1894 A.D., is a *Locust* year, and a remarkable one, in that both the 17-year locust (*cicada septendecim*) and the **13**-Year Locust (Periodical Cicada) have, true to their several periods, made their appearance together and according to scientific entomological prediction. With the 17-Year Locust, an insect indigenous and still peculiar to this Western Continent, we have nothing to do at present, save to remark that the brood, now devastating the Eastern States, is recorded as "Number XII." in the books of the Agricultural Department, and its expected appearance was announced in advance by special bulletin on May 5th. We are chiefly concerned with the 13-year species, known to the Eastern Continent in all ages and commonly called the Egyptian Locust.

"No other creature has so long a hiatus between its appearances, and none other is so regular in its habits. . . . The 13-year locusts made their appearance this year on time in the places where it was said they would come up . . . and several States have been peculiarly unlucky in having both varieties make their appearance within their borders at the same time. North Carolina, and Virginia are now being overrun with both the 17-year, and the 13-year locusts."

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Now $17 \times 13 = 221$ years, and $1894 - 221 = 1673$ A.D. in which year we may be scientifically sure, the *two* species were also at their combination feast; 17

$\times 17 = 289$, and $1894 - 289 = 1605$ A.D., in which year the American species must have held the feast alone, while as $13 \times 13 = 169$, and $1894 - 169 = 1725$ A.D., the Egyptian Locust must then have been on duty!

Let us now determine whether this latter species could have been on duty in the Year of the Exodus! For on the accepted premises that its periods, are as regular as Chronology, and that *the insect is here this year*, 1894 A.D., which we know as 5892-3 A.M., it is manifest that the *interval* between it and the Year of the Exodus must be some perfect multiple of 13! By entirely independent calculations and premises we have already found the year of the Exodus to be 2513 A.M., and it is a matter of equally independent record that it was a locust year (Exod. x. 12-20). We now have a basis for positive calculation. The first Locust year on record was 2513-14 A.M.; the last on record is the present year 5892-3 A.M. Hence,

$$\begin{array}{r} 2513-14 \text{ A.M.} = \text{1st year of Locusts.} \\ + 3379 \\ \hline 5892-93 \text{ A.M.} = 3380\text{th year of Locusts.} \end{array}$$

But $3380 = 260 \times 13!$ and the result becomes still more significant when analyzed to its prime factors, to wit: $3380 = 2 \times 2 \times 5 \times 13 \times 13$. Hence it is evident that the system of Chronology we are studying acquits itself with honor even when put to so crucial a test as this; and in so far as this sort of a test has the determining weight of a final authority, it is clear that any rival system must render a similar "tale of

thirteens," or have its chronological bricks condemned for want of straw!

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Furthermore, in the present volume, we have run across what may be termed the most remarkable date recorded in History, and by virtue of a scale which has not failed to compass even the exceptions of Chronology have been able to emplace it where alone it fits upon the Cycles. Now, the year in which it falls is 3837 A.M., which is a year I. upon the 142d Cycle* of the Ancient Hebrews, and it also falls as early as possible (in view of the foregoing condition), in the 43d Cycle of $365.242 \div 4 = 91.3105$ years.† Thus, $42 \times 91.3105 \text{ years} = 3835.04 \text{ A.M.}$ Hence, 3837 A.M., the year in question, falls as early as possible in the 43d "Season of Years" after Creation. But it was the 43d Sabbatic Year after the Exile—the 151st year of the "Era of the Greeks," or the Seleucidæ, according to the record.

Now, it was upon Sabbath, as specified, the 13th day of its XII. Sacred month, which was the month of Adar, that Judas Maccabeus won his famous victory over Nicanor, which has been celebrated $137 \times 15 = 2055$ times since, for our current year, 5892 A.M., is likewise a year I. on the Ancient Cycle.

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This date, which we have termed the Key of History, and fully discussed in the present Study, is

* $142 = 2 \times 71$; 71 being the *Dove* in Hebrew, and 5×71 being 355, or the Hebrew word *Shanah* (the Lunar year, $355 \div 113 = 3.14159$, etc.

† A "Season of Years," so to speak.

without a parallel upon the Scroll of Time,* and we are anxious for our fellow students to perceive its full import, in that it enables us to verify all our work, and place its measure before those who would test it for themselves. One of the strangest circumstances, connected with this date, is the providential manner in which its secret has been kept. Though it has lain upon the very surface of History for some 2055 years, nevertheless, no former Chronologist has called attention to the uniqueness of its record, nor dreamed of the finality of the conditions wherewith it enables us to measure All Past Time.

In the domain of Chronology this discovery is equivalent to the finding and translation of the Rosetta Stone, whereby the Hieroglyphics of Egypt, were interpreted. For the specification of the week day (the Sabbath) upon which the 13th of Adar fell in the 151st year of the “Era of the Greeks” (Seleucidæ) places the record as it were, *in the three languages of Time* (WEEK, MONTH and YEAR!) and from the concert of the testimony there is no appeal.

That the record also specifies the year as Sabbatic, is, of course, of incalculable additional value, as it harmonizes all the Prophetic measures of the Holy Writ, and fixes the emplacement of Gabriel’s Scale of “Seventy Weeks” beyond any further dispute!

The record also settles another question which has frequently been raised, as to the Sacred Year of the

*Of course we refer here to Ancient and Classic Times — B.C. times.

Hebrews. That Nisan was the I. month of their Ecclesiastical Year, from the times of Moses unto the present day, is proved from the specification (II. Mac. xv. 36) that Adar was the XII. month, as it still is, while the fact of the Civil calendar, displaced by six months, so as to fetch about the "revolution of the common year" to Autumn, is equally a matter of unbroken testimony down to the present time. It was from this Civil calendar, for the sacred purposes of the Sanctuary and its types, that Moses changed the reckoning. But that the enumeration of the years of the genealogies for purely secular purposes, was continued without break upon the Original Autumnal Scale is voiced upon every page of Our Own History.

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The discovery of this special Key of History was the natural result of the system we have pursued on the log-book method—nor do we believe we would have perceived its bearing had we followed any other. It was not until we had pursued this analysis for 3837 years, with quite sufficient demonstration of its truth all along the journey, that we arrived at the date in question, and in due order. Our first impression, upon turning to the calendar to determine its week day, was a surprise, which occasioned us no small concern. We were then codifying the *First* Book of Maccabees, and had not yet taken up the critical reading of the *Second* Book. To find that the 13th of Adar (151 Seleucidæ, which we were forced to place against 3837 A.M.) was a

Sabbath ! and a Day of Battle! strained our faith in this Chronology to its utmost! and set us anxiously to re-reading the whole Book. We had not until this *re-perusal* perceived the full force of the DECREE recorded in the 41st verse of its chapter ii., whereby such an exceptional result was thereafter no longer a surprise, so with renewed confidence we then returned to the analysis and completed it, finding on record numerous other instances of Sabbath Day battles, to complete our satisfaction.

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Now, the *Second* Book of Maccabees is a mere review of the block of 16 years, with which the First Book opens, for the latter covers 41 years in all, so that our subsequent study of the Second Book was chiefly aimed at a mere verification of the dates already established by the analysis of the First. We pursued it mainly as to its years and months, reading both books together, and gathering such additional facts of history as it contained.

Finding the agreement to be accurate, we then continued our analysis of Time, until this current study was submitted to us in "galleys" by the printer. It was only during the reading of the proof thereof that our perception of the particular importance of this date increased, and we thereupon set ourselves to re-read the Maccabees, both books, with the conviction that the 13th of Adar ought not only to result as a Sabbath, by virtue of the calendar, and be authorized as an exception by the decree recorded in the First Book, but that there ought to be some

specific record, *as such*, that it was a Sabbath! With our mind thus fixed for this *detective* work, we stopped all printing, and returned to the Books of the Maccabees, re-reading them again as carefully as possible; and it was then only, and only at the termination of the task, that we found the proof and our own reward in the very last chapter of the Second Book, which is itself the last book of the Apocrypha!

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The full force of II. Mac. xv. is lost if the specific record that Judas' victory of the 13th of Adar was won upon a Sabbath day, is not perceived. Its verse 1 shows that Nicanor "resolved" "to set upon them on the Sabbath day," "without any danger." Verse 2 shows that his Jewish allies opposed him upon this very ground. Verse 3 records his impious answer, and verse 4 their own reply. In verse 5 it is recorded that Nicanor issued the fatal order in spite of all advice, and set his plan in full operation. But it is also recorded, per anticipation, that it failed; for that it was not "without any danger" unto him, and those of them that followed him, the incidents related in the succeeding verses show!

His object was to obtain a monumental victory (verse 6) upon this very day (a Sabbath), in that it was blasphemously undertaken even after the angry controversy as to the specific day of the week in question, and in open defiance of its Sanctity.

Verse 24 shows, with additional testimony, that the blasphemy was intentional, and verse 25 that it was persisted in. The rest of the chapter describes

his failure, for his effort ended in a monumental warning unto all concerned!

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These things being so, and all being matters of explicit *record*, we are thus placed in the possession of a date of unparalleled importance and are justified in terming it the veritable "Key of History," for by means of it we can tie the week day to a specific day of the Hebrew month Adar, 2055 years ago, or long before the Christian Era.* And there is no other similar record, so far as we know, upon the Scroll of Time, until we come far down into the Christian Era.

The beauty of all this is that it exactly fits the Calendar upon which we have been threading History in these Studies, and shows us plainly that it is correct, for until another system is evolved which swallows up our own measure by accomplishing the very same result, and includes all of the collateral harmonies which we have found our own to compass, it is above the reach of fatal criticism. The fact is, the production of another such system seems to be well nigh impossible, in that by doing the same it would perforce coincide with the true Scale of Time, and have to be one and the same therewith.

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But the satisfaction wherewith we can contemplate this wonderful result and consummation of our

* 151 Seleucidæ = 162 B.C., 2206 Seleucidæ = 1894 A.D. (see Nautical Almanac, 1894 A.D.). Now, from a date in 162 B.C. to the corresponding date in 1 A.D. is 162 years, and from that date in 1 A.D. to the corresponding date in 1894 A.D. is 1893 years. Hence, $162 + 1893 = 2055$. But $2206 - 151 = 2055$ Q. E. D.

efforts is burdened by the anxiety we feel to have its import known at once. We no longer live in days whose margin in the future is sufficient to contemplate a posthumous recognition of good work with any degree of pleasure. There was a day, when Time was young, wherein a laborer could feel, if he was right, that he was working for posterity at least, and that the benefits of his work would find their recognition in succeeding generations. But the very nature of our own discoveries cuts off all such anticipation! It is in "this generation" that the value must be seen if the benefit *is to accrue to anybody!* For as the results demonstrate that we are living in the final generation of the Age that now is, *i. e.*, of the Gospel Age, the warnings of these Studies must be accepted by it without delay, or be neglected at an irreparable loss to all concerned and chiefly to itself; for the readers of these Studies *have* accepted the benefit and have heeded its implied warning while the vast majority of this generation has rejected it, and that without any examination.

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And we chiefly wonder at the rejection it has encountered at the hands of those who are otherwise explicit in their agreement that some change is now at hand, and from those who, styling themselves Christians, have yet sought to muzzle knowledge in spite of its predicted increase. That our own conclusions overturn the crude library of the accepted Chronology is granted, but the latter has no seal of real authority, nor can its advocates agree, even in

pairs, upon any of its recognized conditions. Nevertheless they have agreed to stand out against truth itself in so far as they have turned their back in silence on our work, or openly condemned it without any adequate argument in rebuttal.

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Take for instance the following review of Study No. Eleven clipped from the columns of a no less, so-called, standard journal than the *New York Observer* (June 14, 1894):

"OUR RACE. Its Origin and its Destiny. This is the quarterly part of a 'a serial devoted to the study of the Saxon Riddle.' The editor is C. A. L. TOTTEN, of New Haven. The title of this particular part of the series is 'The Truth of History. Facts of Gold.' *So far as we can see,** the book is a hotch-potch of error and delusion, mingling the words of Scripture with an immense mass of wild conjecture and foolish imagination. To identify our race with the lost ten tribes and to believe that great truths of theology are expressed in the site and measurements of the great pyramid of Ghizeh, what is this but moon-struck madness? Yet there are good people who think that they are serving their generation by denying themselves in order to aid in circulating a literature which sets forth such blatant nonsense. New Haven: The Our Race Publishing Co."

Now what is such *observation* as this good for, seeing that the Study in question is a purely Historical one, and does not even touch upon the topics thus held up to ridicule? Yet what if it did touch upon them, if with argument and fact it is unanswered and with

* Italics ours, as an index of the *Observer's* power of sight! Alas, how the self-chosen misnomers of the press judge us in these days Laodicean, and how much we need to heed the counsel of the Saviour, and buy *Eye-salve*!

unanswerable logic silenced in fair fight? Such journalism as the foregoing is a sorrow on our generation, and it needs no morrow to pronounce it bad; the dust upon the feet of Nebuchadnezzar's image is too good to waste upon it, for as there is God of Truth, we firmly believe that future editions of this very Series of Studies will be made out of paper pulp containing the effete files of such an unjust sheet! As for ourselves we can afford to wait, for our vindication has begun; but the *Observer* cannot afford delay, in that the Crisis is already here. (Rev. iii. 18).

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But we also have Advent friends, so called, who deal with us even more harshly in that *they* are squarely voiced for fair play and for facts, and yet ignore them both. Now we are somewhat taught in battle ourselves and had been but half taught did we fail to know when victory was perched upon our banner. We have not entered this conflict with a fiction on our crest nor is the policy of silence very potent as against proofs adduced. The majority of these sheets are straining a very few texts out of all vitality in their vain endeavor to support some private line of interpretation while the scythe of Truth swerves not to right or left to take it in its swath. For, if it is in the way, it will be gathered and garnered, and as we do not find ourselves much out of touch with what, in the main, they preach, we fail to understand the attitude of those who so completely ignore the Facts that form a part of the broad harvest, and in whose elucidation we would welcome their more genial com-

panionship and advice. And their audiences? Well, we are reaching some of them in spite of editorial silence, and the facts that are about to swell the measure of our demonstration will recruit such of the rest as are in real concern to know the truth, and can recognize it at a glance. Now what is their controversy with us? We believe the Bible as written and for the purpose written; we read in it the promise of the restitution of all things; and we look for the end of this Age, only, and the beginning of the Millennial Age into which it will shortly pass as was foreseen of old. We find no conditions in the promise made to Abraham, and do not believe that the plan of the ages will have been compassed by the selection of but 144,000 out of them.

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If the Sabbath was made for man, then 1000 times more was the Sabbatic Thousand Years ordained for him; and while the 144,000 is a fact, it is but an earnest of a vaster harvest which has but little part in the philosophy of the final cataclysm they would have take place to-morrow as a prelude to eternal ages. The latter will begin on time, and without fail, but cannot precede the rule of Christ on earth, and to rule implies a realm! That Israel must return to Palestine, and this in close confederation with Judah is the testimony of fully seven-eighths of the Scriptures, and as we know the Jews, we have concerned ourselves somewhat successfully to identify those whom they must seek—unless the Scriptures may be broken. And as to Chronology, seeing it was

an essential to any further good work in these premises, we have conned it from new premises, in that they were sought out at the fountain head of the ancient authorities themselves, rather than harmonized in vain out of the accepted modern text-books. Now that our Studies have resulted in many strange discoveries, we admit, but that they are the inevitable conclusions of square testimony amply cited we maintain, and that they put life and pleasure into the study of God's Word we know both from our own experience and that of numbers who have shared the examination with us. Shall we desist because, forsooth, our work disturbs the dust upon the false premises of hoary error? God forbid! Or shall we ask permission of such as are fettered, ere we exercise the free use of our own parts which are not? Let man himself forbid this in the capacity of his Maker's image!

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But a truce, once more, to what are wasted words with those who tie themselves unto conditions which cannot bear investigation! Like Paul, we were ourselves born free, and owe no man the price of liberty to search all things and hold fast to what we find is clinched to truth alone. And we disavow that we are dictating Truth to our neighbors; we are merely testing it for ourselves, and describing its quality to them. If the description is unsatisfactory there is no occasion to accept the invitation to the feast, but it is only common courtesy to pass the dish unto one's neighbor who, perchance, is hungry, or to warn the unwary with an analysis of its contents. Once more then, we conjure

the Advent Press to give these topics room within their columns, and either to endorse them or to show reasons why they are beyond the pale of truth. They owe it to themselves, and to those whom they are teaching, to take up the *pros* and *cons* of this great theme, and may God bless them with an energy proportionate to their past hesitation, and a harvest overflowing with what they garner thereon by searching the Scriptures!

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We trust our friends will not lose sight of our main purpose as expressed in the several Studies now issuing. It is absolutely necessary, at this juncture, to set History right upon a rigid Scale of Time; and this must be so done, in log-book style, as to furnish a continuous chain whereby to measure Prophecy. We are now approaching the very Focus of History, and the results of our labor and of the patience of our friends will soon be made apparent. Of course much of this Chronologico-Historical matter is dry reading, and no little of the purely Chronological argument and calculation hard to follow, yet all of it is absolutely necessary, and unless we finish the girdle inch by inch the Buckle will be made in vain! To omit a single link would ruin the whole chain and there is now too much at stake to risk any omission that will serve to prove our case. We are endeavoring to settle every matter of dispute upon the spot, and to furnish our readers with a measure upon which they may rely, and to which they can refer with confidence. For instance with the present Study, we close the 3d (or Grecian) Book of the Times of the

Gentiles, and thus have placed the straight record of nearly 747 years of the Olympiads in the hands of our fellow workers! They will search the libraries in vain for any similar compilation, and in fact are rendered independent of the libraries and of the errors they perpetuate.

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Meanwhile the facts accumulate about us and crowd all further warning out of the journalistic columns, which are surfeited with headlines breeding sympathetic anarchy amid the multitudes of those whom enforced idleness has now made ripe for any effort at amelioration of their lot, and whose disordered judgment is the direct result of that supine policy of condemnation which but yesterday was occupied against all who were over-anxious at the crisis which they saw approaching. Verily, these be perilous times, yet worse are now ahead of us, in that we are already in the Revolution, and the whirlwind has but just begun. Hence, the forthcoming of such proof as now appears that we were right in yesterday's judgment is of but little consequence unto the world at large, which is too much occupied with facts to study deeply into their remote predictions and forebodings.

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We are very much crippled for want of means to go ahead. The working Fund will be practically exhausted in issuing the current Series, and unless our friends are especially active in securing new subscribers for the back numbers we shall soon be in a desperate state. In making this appeal we are sat-

fied that we cannot be misunderstood. Our readers now have a baker's dozen of these Studies in their hands, and are able to judge for themselves as to their value, and as to the responsibility that rests upon us all to prosecute this matter to a finish. Personally we are only nerved to still greater determination to go on, and this in proportion as the difficulties increase. The times are ill about us, and, as the measure of disaster fills, of course the burden becomes heavier upon those few who are fairly enlisted on the side of truth. Now as the final issue cannot be doubtful, and as the crisis nears on every side, our efforts should be doubled, and our sacrifices put to the utmost strain. No class of students have been so favored as we have been with light upon Biblical truth. The victory should be made complete, and its resource set well beyond any risk of want. A year ago, although our prospects were by no means sure, as one is wont to reckon upon worldly prospects, we resigned a sword that was well handled and assured us what was more than an equivalent to \$3,000 per annum in civil life; that, as a literal fact is, therefore, and henceforth our own *yearly subscription* to this work. Now we do not ask anyone else to make a similar subscription, but we do expect those who have examined the work, and who must therefore be satisfied as to its intrinsic value, to make some special and individual sacrifice in these premises. This work cannot possibly go on without donations to the cause, and we ask God to bless his servants who have helped it in the past, and even more for their

prayers than for their opportune and always timely pecuniary help.

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Our actual subscription list is not adequate to pay the printing bill. At present only about 300 of our correspondents have even responded to the call issued in Study No. Twelve for the regular subscriptions which are both due and necessary if we are to go on. Even if paid in at once the total subscription list ($888 \times 2 = \$1776$) would not begin to cover our minimum expenses! and yet without at least this moderate sum in sight it is manifestly useless to incur the additional expenses which will be involved in sending further manuscript to the printer. We therefore, conjure those who by virtue of receiving a copy of this particular Study, are thus notified that their own names are entered (to whatsoever degree their remittance may have called for) to renew their efforts to increase our circulation. We must have at least 2,520 *bona fide* names as subscribers, or its equivalent in Help, in order to survive from year to year, and the time has come when our friends should go into the Byways of life and recruit it. The command is to “*compel* them to come in”—why should not this be taken literally? It is practically useless to appeal to the “Laodicæans,” for they “have need of nothing”—so they say—being rich in their own conceit and considering our conclusions to be but “blatant nonsense!” As it is a waste of time to work among them, and as the parable of the Lord (Luke xiv. 23) must have a meaning, there certainly are enough in

the Hedges of Life to fill up our tables! Let us therefore seek our guests among those only who are really hungry after truth! We have facts enough to fill them full and if the invitation is a sweeping one—a challenge as it were to eat us out of house and home—we warrant they will come, and come to stay!

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In the meantime, one thing is sure, if we fail to compass the end we have set out to accomplish, the failure must be a cause of triumph to the many enemies who are now leagued against us. The fearless attitude of this effort, and its overwhelming array of facts and arguments, has merely served to unite against us all those whose personal interpretations have, in concert, brought the Word of God into such disrepute as modern exegesis demonstrates it is, and we only need to stand by our position a while longer in order to secure the results of this long period of sacrifice, and rout these false schools in a body! Of course, it is a desperate fight, and yet the only odds against us, humanly speaking, and we are only responsible humanly, are the pecuniary ones. As our plan of battle, therefore is sound, its key positions all occupied, and the opposing hosts already silenced, the critical moment has at last arrived; let us bring up the full reserve of energy, and concentrate our forces on the Times and Seasons of Augustus and Tiberius Cæsar that no former body of students have been able to untangle. A commander-in-chief may be supposed to know when the day is won, and with all our forces ready for

assault, we proclaim that the Battle of Chronology is ours, and that with it secured the History of Our Race is fully vindicated, and its King must be accepted soon by all other Races upon Earth.

From the vantage ground thus appropriately gained in this present Study (of nationally significant No. Thirteen), all the Times and Seasons of the First Advent are at last in sight! Our Crusade has been a long one, even through "a great and terrible wilderness," but it has been homewards, and the whole panorama of Palestine is now stretched out before us as it never was to any previous group of Students. If, therefore, we are to go in and possess it, according to the type, surely the manna must not fail until we have eaten of the old corn of the Land! (Study No. Eight, page 115).

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Several correspondents write that they have placed sets of these Studies in their local Public Libraries, with valuable results, an immediate increase of interest springing up in the community, and the books being in constant use. They ask us to advise others to make the same effort. We are satisfied that the suggestion is a good one, and that seed thus sown will bear much fruit. Every Public Librarian should be willing to procure a cloth-bound set, as a mere matter of reference, and we ask our friends to make a special effort in this particular direction.

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Though it is now a long time before New Year's Day, we wish to announce well in advance, and this

particularly before the Christmas season of presents arrives, that we have invented a very attractive and useful combination which our printers are now realizing to our perfect satisfaction. It is the outfit of an instructive Game for the Young Folks, called "Opportunity," and is, at the same time, a perfect Calendar for their elders. The calculations are all made for 1895 A.D., and when published will result in An Ideal Calendar for that Year. It is a thing that will be of practical value every day of the year, *even if left in the box*; while its occasional employment as a Game will afford no end of real amusement, combined with *valuable instruction*, around the sitting-room table.

Although it was beyond our own means to incur any of the expenses involved in its manufacture (in that we have devoted them to the Our Race Work), we shall derive some pecuniary benefit towards the same end from its sale, and we trust such of our friends as have any use for a Calendar, or desire to make its use familiar in a pleasant way to the younger generation, will send in their orders (50 cents each) for the Game of "Opportunity," in full time to enable the manufacturers to estimate the probable demand. Such copies as are ordered through us, will be mailed in advance of the regular Christmas issue, and so soon as the patent papers, now pending, have been properly secured.

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The receipt of this book indicates that your name has been placed upon the IV. Series List, as per

your advice to us; we take this means of acknowledging your letter as we simply cannot attend to the details of even business correspondence and have any time left to prosecute the main ends, which are of common interest. As the details of our undertaking increase, and as the time and means decrease, we expect more and more leniency to be extended to us as a mere matter of assistance in the burdensome premises that hedge us in.

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It may have been noticed, that in the current studies we have discontinued the Chronology of the Irish and Scottish line of Kings. It is our hope to make this and collateral topics the subject of some future special study. Our chief desire at present is to compass the arrangement of the central facts of history as a basis for prosecuting the study of the Prophecies, as such, and we need as much space as possible therefor.

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SPECIAL NOTICES.

STUDY NUMBER ONE, SPECIAL EDITION.

To facilitate the spread of the fundamental truth we are advocating in these Studies, we now offer our Regular Subscribers a *Special Edition of Study Number One*, “*Lost Israel Found*,” at the very moderate price of 25 cents a copy, post paid to any address in the United States and Canada, and at 30 cents per copy if sent abroad. As the time has now arrived to proclaim this truth of our identity with Lost Israel, with the utmost energy, we trust our friends will speedily and gen-

erously avail themselves of this opportunity in the spirit that we make it. In the evil days ahead of all mankind there is no truth that will meet with more ready acceptance at the hands of all concerned, nor another that will more solidly prepare the way for all that follows in its train. To spread this particular study far and wide will assist our cause, and do much to overcome the unreasonable condemnation it has incurred at the hands of prejudiced and unjust critics. Please send us heavy orders, and place the Study where it will do the most good; start some as circulators, place others in the Public Libraries, and send some to the poor. There can be no further doubt that the Crisis is upon us, and the sooner the Anglo-Saxon Race is awakened to the true facts, as to their Origin and Destiny, the sooner we shall be in a condition to do our destined part in the trying times which are at hand. Our land is full of Lawlessness and Anarchy, and its law-abiding citizens are groping around for a rudder to their faith. This Study will certainly supply it, it gives a broad and comprehensive summary of the very Romance of Jehovah, and will infuse fresh hope into our national life. It devolves chiefly upon us, who *know* that we are right, to set our brethren so!

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THE LAMP OF LIFE.

Our good friend and brother, Dr. B. O. Kinnear, has become an Editor, and solicits whatsoever of your bounty there may be to spare. In his announcement of his new magazine, "The Lamp of

Life, and Signs of the Coming Kingdom," he states that his object is to throw light on subjects which are puzzling Bible Students, and that the leading subjects will involve Scriptural Search. Send for a prospectus, or better, 10 cents for a sample number, to Dr. B. O. Kinnear, 101 W. 74th street, New York City. The annual subscription is one dollar.

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ANOTHER WORKER.

It is impossible to realize how many workers are springing up in the vineyard in these closing moments of the Dispensation, and almost vain is the attempt to bulletin the authors and the titles of their works; but, among the many, we refer to "The Everlasting Covenant," by Henry Clay, of Philadelphia. It is the first *brochure* of a 10-cent Series, to be devoted to specific Biblical Investigation, along somewhat novel lines. Mr. Clay, who is one of our own Correspondents, and is somewhat prominently connected with the movement looking towards an International "End of the Century" Prayer Meeting at Jerusalem, has sent to us on sale a few copies of "The Everlasting Covenant," and will send others of the Dime Series as they are issued. In remitting please send 11 cents to cover postage.

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VALUABLE BOOKS OF REFERENCE.

There are several books that we have found to be invaluable for reference, they are cited in our catalogue and we request those who have secured them to keep them at hand, both in verifying our own

work, and in fortifying their own judgment in the premises. Chief among these at present are "The Approaching End of the Age," by H. Grattan Guinness, and "New Light from the Old Eclipses," by Wm. M. Page. These are standard works, and we go with them in friendly search for Light, for even where we sometimes disagree with their conclusions, we are quite as often glad to feel the comfort of their companionship, and in view of the importance of the Books of the Maccabees, in the light of the Key of History, we would also state that the best edition of the Apocryphal Books we know of is that published by the London Society for Promoting Christian Knowledge. It is copiously annotated, and was the edition we employed in making the solution set forth herein.*

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CLUB RATES.

"THE BANNER OF ISRAEL," "THE COVENANT PEOPLE,"
AND "OUR RACE NEWS-LEAFLET."

The English Monthly Magazine, devoted to Anglo-Israel topics, known as the "Messenger," and edited by "Oxonian," has been purchased by the "British Israel Association." It begins its new career as their special organ, under the same able editorial management, but under a new title, "The Covenant People." No. 1, Vol. I. was issued in July, and we have received a few sample copies. The subscription price is 7 shillings (\$1.75) per annum, and will

* For full titles, prices, etc., see Our Race Extra for the III. Series, 1893.

be received here. "The Banner of Israel," an English weekly, but most conveniently sent to subscribers beyond Great Britain in bound "monthly parts," continues to hold its own under the supervision of "Philo-Israel." Its subscription price is also 7 shillings (\$1.75), which may likewise be sent to us.* These two journals are well worthy of your patronage, and all who can afford the outlay should secure them. They collect Our Race items of news from all over the Empire of Ephraim, under the pen of many able contributors, and are devoted exclusively to the Anglo-Israel Topics. As a combination, and to introduce them more widely among Manasseh's people, we offer them for one year, together with the 1st Set (13 numbers) of the Our Race News Leaflet, and the Current set of News Leaflets (1894 A.D.) as issued, for \$5.00; or for the same amount will send the "Banner" and "Covenant Nation," and either of the Our Race Series (4 vols.) to any American address.

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"ALL PAST TIME."

(Revised Edition, in press; price \$1.00 post-paid.)

We have received, just in time to add as a post-script among these notices, a letter from Professor

* We have adopted a new rule as to this class of subscriptions. Our former plan of obtaining these foreign journals in bulk and remailing them involved customs duties and double postage, besides loss of valuable time. Henceforth we shall forward all subscriptions direct to England, acting only as agents; this reduces the American subscription price, and benefits all concerned.

Dimbleby, announcing that his long delayed revision has gone to press, much enlarged, and a shipment will soon be made to us (as soon as the publication is effected). We quote the following from his letter:

“LONDON, June 28, 1894.

“PROF. C. A. L. TOTTEN: *Dear Sir*, The pages of my revised edition of ‘All Past Time’ are now complete and my printer starts printing them. . . .

“The books will contain a great deal of new material. An unbaked clay tablet has been found amongst a lot of others at the British Museum, recently brought from Babylonia. The tablet gives a list of all the Kings of Babylon in dynasties. The first dynasty comprised eleven kings, who reigned 294 years. Sumu-abi was the first king and reigned 15 years. The number of years reigned by each king enables us to give the year when they began. Sumu-abi began in 1772 A.M. This is remarkable as it was just after the Confusion of Tongues. It agrees with the 1903 years’ records of eclipses, starting from the commencement of the kingdom, which the priests showed to Alexander the Great in 3672, the year he conquered Babylon. The translation of the tablet, which ends with Nabonidus in 3466½, was made by Mr. Theo. G. Pincher, cuneiform reader at the Museum. It seems that Belshazzar reigned for his father, Nabandas, being the second in the kingdom. Thus he promised Daniel that he should be a “third.” See Dan. v. 7, 16 and 29.

“Sumu-abi was probably a son of Nimrod, who would at that time be 92, if alive.

“I have given in ‘All Past Time,’ the reigns of Kings of Babylon, Assyria, Egypt, Persia, Roman Emperors, Kings of Judah and of Israel, all A.M. years. These form a line of time themselves, particularly as we are getting records of the early times of the first six royal cities and then those of Babylonia and Assyria.

“Yours very respectfully,

“J. B. DIMBLEBY.”

It should need no special recommendation from us to induce our subscribers to secure copies of this valuable compilation, and compendium of Chronology. We, personally, owe to Professor Dimbleby the original impulse that led us to undertake the critical study of Biblical Chronology. The stray copy of his first edition that fell in our way guaranteed the hope that at last a systematic basis was discovered whereupon the History of Our Race might be hopefully undertaken. In the course of the independent work we have done in these premises, we have frequently used individual judgment, and arrived at very different results from that obtained by our preceptor,* but in the main we are in unison upon all the crucial dates of History whereby the line of “All Past

* That is, we use the very same line of A.M. years, with the same respective calendars (all as discovered by Professor Dimbleby), but do not always assign the same years that he does to the same historical events, for the reason that we believe we ourselves have discovered and cited cause to place the events on which we disagree where we have. Note, however, that the sum total and the calendars remain the same, and that on both his arrangement of the filling in, and on our own, the end draws near.

Time " is made scientific. The disagreements do not affect the system, nor the age of man upon the Years of the Genealogies. For instance, Professor Dimbleby's date for the Nativity (3996 A.M.) is the same as ours but as he holds to the generally received $3\frac{1}{2}$ -year ministry of the Saviour, while we are demonstrating it to have been but 1 year long, with an avocation of but 62 weeks, we differ as to the details of the years involved, and as to how they were occupied. But all this is without prejudice to the absolute duration of the line of time, and in perfect fellowship as companion searchers after Truth. We shall be glad to have his volume in the hands of all our friends and to leave the special solution of such matters to them. Send in your orders early, as they will be filled according to date of receipt, and we shall remail as soon as our consignment arrives, which we suppose will be towards the end of August.

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POSTSCRIPTS.

§ Leaflet No. XIV. has not yet gone to press.

§ In sending us notes, memoranda, queries, clippings, subscriptions, orders, and in fact any kind of encouragement, our friends must exercise the utmost grace and patience as to acknowledgments from us. We reiterate this because, as our burden of undertaking increases, our margin of time diminishes, and all the *Chronology*! there is left in it has to be devoted to the real work in hand. We are in the hot of the fight, and have about as little time to say even "thank you," as we would have "at the front," on a

battle field, at the crisis, for ammunition sent up. We want all sorts of ammunition and reinforcement, and will use it if it is sent to us. The sound of the guns will reach you sooner or later. Let this be our reply until the battle is won.

§ Inventory of rat-eaten copies (see Study No. Twelve, page 299). On hand: 20 No. Three; 50 No. Four; 37 No. Five; 10 No. Six; 15 No. Seven. N. B.—*No* Nos. One, Two, Eight, Nine, Ten, Eleven or Twelve left.

§ We have received another new invoice of Collateral Works, so that our Inventory of Books on Hand is now quite full, and we can send the bulk of an early order by return mail. Any books omitted are out of stock, but the order lives until we obtain them.

§ Please note the new department in this Study, to wit: the commencement of an "Our Race Library." We begin it with the reprint of a pamphlet long out of press, "Dan, the Pioneer of Israel." We do not intend to edit these "out of prints," nor to include them all, but shall fill up our shortage of space by a fair selection, according to circumstances, and in some cases with annotation. This new feature will form a valuable addition to our stock of arguments, and in the long run supply Manasseh with the works that Ephraim has used up. We also intend to issue these Works in separate covers, so as to facilitate the immediate spread of Truth, and eventually be in a position to collect its gems into an independent series. The price of "Dan, the Pioneer of Israel," in separate covers, is 20 cents.

*“Provide neither gold, nor silver, nor brass [copper] in
your purses * * * for the workman is worthy of his meat.”*

Matt. x. 9, 10.

THE OUR RACE LIBRARY.

I.



DAN, THE PIONEER OF ISRAEL.



BY COLONEL J. C. GAWLER.

DAN,
THE PIONEER OF ISRAEL.

HIS EARLY ENTERPRISE,
HIS SETTLEMENTS, AND CONNECTION WITH
THE SCYTHIANS.

With an Appendix:

WHY DAN WAS NOT SEALED AMONG
THE 144,000.

(REV. VII.)

WHAT THE SCYTHIANS SAID TO HERODOTUS.

BY
COLONEL J. C. GAWLER,
Keeper of the Crown Jewels.

LONDON:

1880.

(OUT OF PRINT.)

REPRINT.

THE OUR RACE PUBLISHING COMPANY.
NEW HAVEN, CONN.
1894.

1845

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P R E F A C E.

IN the following chapters I have traced but a mere outline. To have brought forward all the evidence that might be adduced, would have occupied volumes. I trust there is sufficient in these pages to induce others to study for themselves; but of one thing I feel assured, *The British Empire stands or falls with the Anglo-Israel theory*, because,

1. From a *strategical* point of view, in the approaching crisis (on the dissolution of the Turkish Empire), which may take place within a year or two, but may extend over the next twenty years, *the Power that gains Syria will control the British Empire*.

2. From a *Scriptural* point of view, if we, *not being Israel*, lay hold on Syria, we shall be very soon cleared out of it again. Compare also Jer. xxx. 11.

This question, which statesmen have dreaded, is called "The Eastern Question," but in Bible language "The Controversy of Zion" (Isa. xxxiv. 8), or, *who is to succeed to the country promised by God to Abraham?* (Isa. lxiii. 4).

J. C. GAWLER.

Tower of London, Dec., 1879.

INTRODUCTION.

We are persuaded to reprint this valuable little brochure, for several reasons. It has long been out of print, but ought not to be suffered to remain so. The demand for it upon this side of the Atlantic has been persistent ever since we commenced to handle a Collateral List. Its author was one of the early pioneers in the awakening of Our Race to its lofty Origin and Destiny, and, as the Keeper of Judah's Crown Treasures in London's very Keep, was, himself, a Tower of Strength in days when men in high position were rarely bold enough even to investigate, let alone avow their actual acceptance of, the Truths of Our Identity. There are several other works of similar value which deserve resurrection, and a permanent place in the Our Race Library; and it may be that some of these old mines of Identity Lore may be advantageously reopened, at least for our benefit who have never profited from their research. At any rate, Col. Gawler's Study is an excellent Pioneer in such an undertaking, and we employ the last copy on record, so far as we can determine, in the effort.

C. A. L. TOTTEN.

July 13th, 1894.

DAN, THE PIONEER OF ISRAEL.

CHAPTER I.

Dan, the name—History of Dan gathered from the Bible—Intimacy with the Phœnicians—Israelitish and Phœnician enterprise—Prefix Don, or Dan.

THE Tribe of Dan, by its enterprise and vigor, has made itself one of the most conspicuous branches of Jacob's family. Its ancestor was the son of one of the concubines, and was the first-born of Rachel's household. "God hath *judged* me," said Rachel, and she called his name "*Dan*," which means to *judge*, to *rule*; and this word, perhaps on that occasion first started as a surname, has been perpetuated as a title in the Gothic, Anglo-Saxon, and English. In these languages Din, Dun, Don, and Dan, signify *ruler*, *master*. The expression is repeatedly used by Shakespeare, Spenser, Chaucer, Prior, and others. The Spanish, too, from close contact for ages with the Hebrew, has engrafted it in their title of Don; it is in use in our universities to designate a professor or university official.*

* At a conference in Bayswater, in 1875, one of the opposition speakers took exception to these remarks. He believed that the university and Spanish *Don* was derived from the Latin *Dominus*; and, as for *Dun*, in Scotch it meant *a hill*. I had not an opportunity of replying, but the objector seemed not to know how thoroughly he was confirming what had been

How often do we see in the Bible that the name of an individual foreshadows the character and career. Dan's name given by Rachel implies authority and vigour, and Jacob, when bestowing his blessings (Gen. xlix. 16), repeats and confirms it: "Dan shall *judge* his people," said the venerable patriarch, and proceeded to name other characteristics implying great wisdom and astuteness. The serpent is the Scripture symbol of wisdom (Gen. iii. 1; Matt. x. 16): in dealing with foes his plans would be laid with wisdom and secrecy, and his action would be unlooked for and rapid.

"I have waited for Thy salvation, O Lord," is the ejaculation of Jacob as he concludes his blessing to Dan. What was in the patriarch's mind? Did a vision of Dan's future career pass in review before him? Did he see the pioneers of Israel by land and sea carrying on their enterprise and explorations, trading among the Grecian Islands into the Black Sea, up the various rivers, crossing Asia Minor, exploring Europe, scouring the Mediterranean, on into

asserted. He did not seem to reflect that Rome, who was not even an infant in arms, when Rachel said, "God hath judged me," must have coined her *Dominus* and *damno* from the Hebrew or Phœnician. And, as regards *Dun*; *Don* likewise, in the Gothic, means *hill* as well as *master*, and in this double signification they merely resemble the word *eminence*, which in Ireland especially is used as a title. *Dun* and *Don* therefore being identical, how come they to mean a *hill*, and yet often to be the name of a *river*, unless it be for the same reason that another form of the name was once also imposed on a *town*—viz: "After the name of Dan their father?" (Judges xviii. 29).

the broad Atlantic, meeting the overland parties at the Baltic, settling in Denmark, and making a secret secure little hiding-place and sanctuary for centuries in Ireland, and other settlements in England and Scotland? And did the patriarch still see this Tribe in the van leading back to the Land of Promise, to take up their first place, the most Northerly, in the day when the Lord shall beat off "from the channel of the river to the river of Egypt?" in that day when the Lord shall "bind up the breach of His people, and heal the stroke of their wound."

Shortly after the Israelites left Egypt, the Tribe of Dan numbered of fighting men alone, "*from twenty years old and upwards all that were able to go forth to war, 62,700*" (Num. i. 38, 39); and their very lot that fell to them in the Promised Land was calculated to stir up the inherent spirit. Their lot was on the coast from Ashkelon to Joppa, and it was in the purposes of God "too little" for them (Josh. xix. 40-47), B.C. 1443; and so in a very few years (Judges xviii.), 600 of them with their families and baggage marched off Northward to the spurs of Hermon, and conquered a corner of Bashan; and, with a sort of *esprit de corps* and veneration for their ancestor, which marked the whole career of this Tribe, they called the name of their new conquest "*Dan, after the name of Dan their father*" (ver. 29). It bears the impress of their determination to assert themselves, and to verify their name *to rule and be masters*.

Much was probably done in the following years,

but the Scriptures were written with one object, and, hence, matter irrelevant to that object finds no place; yet it came within the purpose of God to tell us that about B.C. 1285 (Judges v. 17) Dan had ships and got on board them when an invasion threatened; and, as for many years previous to this, Israel had been for long intervals under the yoke of Jabin, King of Canaan, the King of Moab, the King of Mesopotamia, and of the Philistines, Dan must have been paying some attention to nautical matters, and the love of enterprise and freedom had probably considerably reduced the numbers left behind, who, unable then to cope with their enemies, finally thought it more prudent to follow. Certain it is that the Tribe of Dan entirely disappeared from Palestine. In I. Chron. iv., v., vi., which were written after the Babylonish captivity, Dan, as well as Zebulun and Asher, also coast Tribes, are omitted from the genealogies. Alford, on Rev. vii., quotes several writers as believing that Dan became "*as good as extinct.*" Grotius quotes a Jewish tradition that this Tribe was early reduced to one family, named Huss, which is known to have perished in the wars before the time of Ezra. Eldad, a Jewish writer in the 14th or 9th century, writing to the Spanish Jews, says that "in Jeroboam's time (B.C. 975) the Tribe of Dan, being unwilling to shed their brethren's blood, took a resolution of leaving their country." *

Whatever became of them, therefore, they disappeared from Palestine entirely. But, that it was not

* Sailman, "Researches in the East," 1818.

an *extinction*, we know from the fact that it is recorded in Ezek. xlviii. that in the final division of the land, which has not yet taken place, Dan comes in for his share at the head of the list.

The Old Testament having put us in this position, gives us one clue where to look for the lost, and then leaves it. The New Testament, to my mind, furnishes another clue as to his whereabouts at a later period, by omitting the Tribe altogether from the sealing of the 144,000 (Rev. vii.).

The Old Testament clue is as follows:—Ezekiel (xxvii. 17—19), writing *circ.* B.C. 588 against Tyre, and pronouncing her doom, says, “Judah and *the land of Israel*” (not the Israelites themselves *who were then in captivity*, but such inhabitants as there were) “were thy merchants. . . . Dan also and Javan going to and fro occupied in thy fairs.” Now in three places in Daniel, where Alexander the Great is distinctly indicated, and one in Zechariah, Javan is translated “*Greece* ;” Josephus also (i. vi. 1) mentions Javan as being *Greece*. Hence Dan is indicated as in company with Greece trading with Tyre.

The Danites and men of Tyre were naturally on very intimate terms. It was a very remarkable privilege to be accorded to a foreign nation—if foreign—to be allowed to help in building Solomon’s Temple. The Danites and people of Tyre intermarried; the cunning craftsman especially sent by Hiram to superintend the work of the Temple was the son of a man of Tyre, and his mother was of the daughters of Dan (2 Chron. ii. 14).

Now it is necessary to bear in mind this intimate connection recorded in the Bible of the Phœnicians with Israel, especially with Dan. We must remember the numerical strength of this Tribe alone, 62,700 fighting men (*i. e.*, neither old men nor boys), shortly after their leaving Egypt (Num. ii. 25, 26). We must consider the schooling they had had with the then most advanced nation in the world in literature and science. Moses “was learned in all the wisdom of the Egyptians” (Acts vii. 22); and, beyond all this, we must remember God’s promises concerning Israel. The seed of Abraham, Isaac, and Jacob would not be likely to collapse and wither when in contact with other races! We must bear all this in mind because we find Grecian, Irish, Scandinavian, and English histories teeming with notices of a certain race called Danai, or Dannans, or Dannonii, who are either called Phœnicians, or mentioned in company with Phœnicians, and almost wherever Phœnicians are said to have traded, *there* we either hear of these Danai, or we find a river or district stamped with the name of Dan according to the early custom recorded of that Tribe in the Scriptures.

In a lecture delivered to Jewish working men and their families, at the Jews’ Infant School, on May 23rd, 1875, the Rev. A. L. Green stated as follows (*Jewish Chronicle*, May 28th, 1875):—

“ Our forefathers in their happiest times, in the golden age of the nation’s glory, were indeed the public carriers of their day, travellers for commercial enterprise to all the then known countries near and far. The ships of Solomon rivalled the Phœnician navy. The Ports of Elath and Eziongeber were

filled with the ships of Tarshish, which sailed down the Ælantic Gulf of the Red Sea on to the Indian Ocean, to Ophir, to Sheba, to Arabia Felix, to India and Ceylon, and through the Pillars of Hercules; brought home copper from Cyprus and tin from Spain, possibly from Cornwall. The Talmud is filled with special regulations bearing on the exceptional wants springing from these various avocations. Synagogues were from the earliest times attached to special centres of industry and frequented by special traders, and a workman's ritual was specially arranged to suit the artisan, the landsman, and the seafarer. The pursuits of commerce, in its various ramifications, were covered by an admirable code of international law. The laws of agency and insurance and hypothecation were codified. Promissory notes and bills of exchange were formulated even in Mishnaic times."

We may here pause to ask, What has become of this spirit of enterprise and love of adventure, this active, roving, restless spirit? It surely does not exist in the Jews of the present day. What has become of the commercial sailor race which this learned Jewish lecturer describes when speaking of Israel "*in the golden age of the nation's glory?*" It assuredly does *not* describe the Jews of the present day, but all must admit that it is an admirable description of ourselves!

In the "Manual of Ancient History" (p. 214) I read as follows:—

"From the middle of the sixteenth to the middle of the fourteenth century B.C., several colonies from Egyyt, Phœnicia, and Phrygia, settled in different parts of Greece, bringing with them the improvements in the arts and sciences that had been made in their respective countries. A Phœnician colony under Cadmus settled in Bœotia; he was the first who introduced the use of letters into Greece. . . . The Phœnicians were at that

period the *undisputed masters* of the Ægean." P. 86.—
 "Cyprus was not only a colony, but a province of the Tyrians.
 From Cyprus they extended their settlements to Crete,
 thence they proceeded to Africa, Sicily, and Sardinia. . . .
 The Spanish peninsula—called in Scripture Tarshish—was the
 country with which the Tyrians had the most lucrative trade;
 and the colonies they established soon became independent
 States. Colonies were also planted beyond the Straits of
 Gibraltar. Trade was extended to the British Islands and to
 the coasts of the North Sea. It is known that the Phœnicians
 preceded the Greeks in forming commercial establishments
 along the coasts of Asia Minor and the shores of the Black Sea.
 In the Eastern seas they had establishments on the Per-
 sian and Arabian Gulfs."

Now let us track Dan's footprints by this Phœnician light, and we shall find that almost wherever the Phœnicians have been, there, or in close proximity, on the name of some place, river, or province, the name of Dan is imprinted, as they did in their earliest independent conquest in Palestine. We have, then, on the Red Sea, *Don-gola*;* in Greece, *Caly-don*, a river of Attica (Strabo), the *Eri-dan*; *Make-don*; the *Danube*, *Dan-astris* (now Dniester), *Dan-apris* (now Dnieper), and the *Don*.

* The substance of this paper was delivered as a lecture at Clapham in 1876, when the Rev. Canon Titcomb, now Bishop of Rangoon, very kindly took the chair. Although a staunch Anglo-Israelite, and a believer in Dan as an enterprising pioneer, he took exception to my claiming *Don-gola* as having anything to do with Dan, and thought it was "making Dan ubiquitous" to trace him to Africa; but, in point of fact, it is one of the easiest to defend, for in Dongola and the neighbourhood are at this moment two bodies of people—the Falashas and Karmantas—professing the Jewish faith, calling themselves Israelites, and acknowledged by our English Jews.

Before speaking of the people in Greece, and of the Colchians in the Eastern corner of the Black Sea, we will take the probable route of an exploring overland party up the Danube, to its source in the mountains of Switzerland, and there pick up another river, the *Rho-dan* (now the Rhone), down to the sea at the ancient so-called Phœnician town of Massilia, now Marseilles, and thence across to *Sar-din-ia*. Back again into Switzerland to pick up the *Eri-dan* (now the Po), flowing Eastward through Venetia to the Adriatic. While in Venetia I would call your attention to the following:—We may infer from Exek. xxviii. 12—16, that Tyre had as one of her symbols or cognizances some cherubic device. The King of Tyre, in apparently a taunting message, is called “*the anointed cherub*,” and “*the covering cherub*,” and we find a winged lion the cognizance of Venice. Again, Tyre, the capital of *Phœnicia*, was the proud merchant city of ancient times, and Venice, the capital of *Venetia*, held the same grand position in the middle ages; and is there not in addition some clear connection between *Venetia* and *Phœnicia*?

From Venetia we will return to the *Dan-astris* (Dniester), follow it to its source, where we pick up the Vistula, at the mouth of which is *Dan-zig* on the shores of *Co-dan* Gulf (now the Baltic), across to *Dannemora*, opposite the Gulf of Finland, down the Baltic to *Dannemark*, the country of our beloved Princess; across the North Sea to the Humber, where we find the river *Don*, and go South to *Don-*

caster. Then we find a whole county called *Dannonia*, now Devonshire, and from thence we may cross to that undisputed head-quarters of the *Dannans*, the North of Ireland, anciently called Scotia, where we find an immense per centage not only of the names of places, but of the popular surnames, with the prefix *Don*, as *Dundalk*, *Donegal* and *Donaghadee*. This last place, if not the earliest, is one of the earliest reputed settlements of the Tuath de Dinnan: it has a sound remarkably Hebrew, and transliterated becomes דַּן הַעֲדֵי *Danhaghedee*, "Dan my witness." From ancient Scotia we pass over to modern Scotia, or *Cale-don-ia*, whose namesake we had in Greece. Here, among a host of others, we have *Dumfries*, *Dumbarton* (in these the letter *n* becomes *m* before the labial), *Dundee* and *Aberdeen* (mouth of the *Don*), and the river *Don*.

CHAPTER II.

DANAI OF GREECE ARE DANNITES OF ISRAEL.

Reputed Egyptian origin of both—Chronology agrees—Grecian Danai called *Argives*—Latham's opinion—Phœnician connections of both—Argive Danai also called *Heraclidæ*—Lacedæmonians are Argives and Heraclidæ—Serpent and Eagle symbols common to both—Egyptian monuments in serpent worship, refer to both, by Dr. Brugsch—The Macedonians or their ruling families were Argive Danai—Serpent and eagle symbols of Alexander the Great and his Generals—Lacedæmonians (*i. e.*, Danai Heraclidæ)—Their eagle serpent seal—Acknowledged by Jewish High Priest to be their “*brethren of the stock of Abraham.*”

HAVING now given a general view of our field of operations, as marked by the *names* attaching to rivers and countries, let us see how history and various marks favour the identification of these footprints, as belonging to Danites of *Israel* as identical with the Danai of *Greece*.

In history the renowned Danai of Greece are foremost. Danaus, it tells us, came from Egypt, so did Israel. And Jethro's daughters, speaking of Moses, told their father “an *Egyptian* delivered us” (Exod. ii. 19). Strabo, who lived between 40 B.C. and 20 A.D., says (xvi. ii. 34, 35), “*the Egyptians were the ancestors of the present Jews.*” Apion, an Egyptian priest in the 1st century B.C., calls the Israelites renegade Egyptians. And thus it serves the purpose of identification well that Danaus of Grecian history should be represented as coming from Egypt. The Danai are mentioned by Homer, Pindar, Euripides, Strabo, and

others. When we talk of Homer, and the still earlier times of which he sung, we are apt to think that these are *so* early that we could have no earlier records; but it will be well to refresh our memories with dates.—The siege of Troy, then, whose heroes on both sides Homer has immortalised, is believed to have taken place about 1193 B.C.; but Deborah and Barak taunted Dan with getting on board his ships nearly 100 years before that, or 1285 B.C.; and the conquest of the Holy Land by Joshua was a century and a half before that again, or about 1443 B.C.! The various dates assigned to the arrival of Danaus in Argos, would place that event at from fourteen years to two hundred *later* than the conquest of the Holy Land.

According to Euripides and Strabo: “*Danaus having arrived in Argos made a law that those who had borne the name of Pelasgiotæ throughout Greece should be called Danai*” (Strabo v. ii. 4). Compare this with the act of the people of Dan (Judges xviii. 29). We learn from Strabo and others that this Argos soon spread its name to the Peloponnesus, and afterwards to all Greece, for he says (viii. 6, 5), “*Homer calls the whole of Greece Argos, for he calls all Argives, as he calls them Danai and Achæi.*”

“I think, says Latham (Ethnology of Europe, p. 157), “that the eponymus of the Argive Danai was no other than that of the Israelite Tribe of Dan, only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites, that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. The sea ports between Tyre and

Ascalon, of Dan, Ephraim, and Ashur, must have followed the history of sea ports in general, and not have stood on the coast for nothing. What a light would be thrown on the origin of the name Peloponnesus and the history of the *Pelop*-id family if a *bonâ fide* nation of *Pelopes*, with unequivocal affinities and contemporary annals, had existed on the coast of Asia! Who would have hesitated to connect the two? Yet with the Danai and the Tribe of Dan this *is* the case, and no one connects them!"

To revert to Argos, this head of all Greece, the first city of the Danai, it stood with two others, Mycene and *Tiryns*, the latter of which, standing as it does close to the city of the Danai, *might* derive its name from Tyre. There is another instance of the kind, the Danaster (Dniester) is sometimes called the *Tyras* (Herod. iv. 51; Strabo vii. i. 1), and the people living there are called *Tyritæ*, and it is reasonable to infer that, from the intimate home relations of the people of Tyre with the Dannites of Israel, the names of Tyre and Dan were used indiscriminately.

Argos is said by the Greeks to have been the birth-place of Hercules, but Herodotus, who went to some trouble to find out who Hercules really was, made a special voyage to Tyre (ii. 44) and found an older Temple to Hercules.

The origin of the Grecian Hercules, or rather *Heracles* as it is in Greek, seems to me to have been in the daring adventures and exploits of the semi-traders and buccaneers of Tyre and Dan, out of which they formed an ideal man suitable to that heroic age, and in apparent conformity with the

earliest Divine command (Gen. i. 26, 28) to “subdue” and “have dominion.” In Hebrew *rakal* means to *trade*, and *Heracleem* means traders.* Those who went forth from Argos and subdued other parts of Greece are spoken of as *Heraclidæ*, or *descendants of Heracles*. For a while, apparently in the confusion caused by the Trojan war, they were driven Northward out of the Peloponnesus, of which some years after they made a re-conquest, which was called “the return of the descendants of Hercules” (see Muller’s “History of the Dorians”). From these are the Lacedæmonians, whose capital was Sparta. Thus Agamemnon, who was chosen Commander-in-Chief of all the Greeks proceeding to the siege of

* ארגון *Argoz* also, from רגז *ragoz*, to move, is Hebrew for “a *portable* chest, a name which might well symbolise *trade* or *commerce* (so, *Argosy*, a *merchant ship*). And the reputed mother of Heracles *Alcmene* (whose name is sometimes applied to Minerva goddess of *Science*) seems likely to be the Hebrew כִּימָה *chymeh*, heat or warmth, as a producing or loosening power, with the particle אֶל *al*, as in Arabic, *Alchymy*. And this seems the more probable as this *Alcmene* was said to be the daughter of *Electryon*, derived from the the Greek word for *amber*, by rubbing which *electric* sparks are produced; known certainly to Thales, a so-called Phœnician, *circ.* 600 B.C. But the Greek word *elektron* seems derived from the Hebrew קֶטֶר *keter*, to *fume*, to *make to smoke*; as a noun, vapour, incense (for which *amber*, which gives a pungent aromatic smoke, was largely used), also with the particle אֶל *al*. The foundation of the whole may be, that at Thebes in Bœotia, the adopted country of Cadmus, the Phœnician, was a college of *science*, *Alcmene*, which the aspiring young Dannites, sons of the enterprising *traders* or *Herakleem* of Argos, called their *mother*.

Troy, was King of Argos and Mycene, and his brother, Menelaus, was King of Sparta, capital of Lacedæmon.

Herodotus (iv. 147) calls Theras regent of Lacedæmon, a *Cadmæan* and *Phœnician*. But, with this confused assignment of Egyptian and Phœnician origin, which admirably suits the Israelites, we have this fact prominent, that *a people called Danai arrived in Argos and extended their rule to all Greece, and that the Lacedæmonians, whether as Argives or Heraclidæ, were the most notable branch from this place.* To this point I shall have to refer again.

But again:—We will try to identify these Grecian Danai by their symbols. The serpent is held by various Hebrew and Chaldee writers to have been the cognizance of Dan: “Dan shall be a serpent in the way, an adder in the path,” said Jacob (Gen. xlix. 17). The serpent was an emblem of sin as well as of wisdom and subtilty (“Be ye *wise* as serpents”), and the patriarch may have foreseen that this tribe would be the first to lapse into idolatry; at any rate, this fact has not escaped Jewish or Gentile writers. As head of three tribes—*i. e.*, one of the four camps—Dan had also the eagle, one of the four cherubic symbols, and hence the two signs are often combined; “*Ancient learned Jewish authorities unanimously assert that Dan bore scorpio under an eagle*” (Mazzaroth 39); “*Ancient Hebrew and Chaldee authorities say that Dan bore on his standard a crowned serpent or basilisk held in the claws of an eagle*” (Mazzaroth 41).

Of the four evangelists, St. John's emblem is the

eagle; and in many of the representations of him the serpent is also introduced. His mission was chiefly, if not entirely, among the Greeks. St. John's symbol also sometimes takes the form of a dragon, a compound of the serpent with the eagle and lion; for Dan was also called by his father "a lion's whelp."

As regards the employment of these symbols among the Greeks, I find in "Wedgwood's Book of Remembrance," i. 175: "Cecrops, the founder and first king of Athens (also said to have come from Egypt, and who founded twelve cities), was said to have been half a man and half a *serpent*. It is said in another account that the first king of Athens was a *dragon*, which symbol was borrowed by the Romans from Greece."

In a coin of Athens, a female figure in a chariot is drawn by two *serpents* (Calmet's Dict. v. Athens 19).

The oracle at Delphi being consulted by the people of Argos (Herod. vi. 77), speaks of the Argives as "the triple-coiled *serpent*," referring probably to the three cities Argos, Mycene and Tiryns.

We also find the *eagle* prominent in Greece:—

Woolridge, Drawings from Gems, London, 1868. No. 161 is Jupiter Tonans enthroned with sceptre, the *eagle* at his side on the ground, from an engraved crystal gem.

Calmet's Dict. v. Ashtaroth 3, Greek coin with *an eagle*. The celebrated statue of Zeus sitting enthroned in the Temple at Olympia, held a sceptre tipped with *an eagle*. "Saturday Magazine," 1840, xvi.. 51. Lempriere Jupiter, 382.

The eagle was regarded by the Greeks as the minister or attendant of Jupiter, as if the Dannites, who probably introduced the symbol, might have regarded themselves as God's executive. Jove's sceptre, the emblem of authority and rule, was, as Dan might have thought befitted himself, tipped with *the eagle*.

The eagle is sometimes represented as holding the fulmen or thunderbolt in its claws. This might have been corrupted by the Greeks from Dan's *eagle* holding the *serpent*.

At Baalbec, which was the limit of Joshua's conquests (Josh. xi. 17), and which, if not occupied by Dan, was not far from his Northern portion, is the so-called Phœnician Temple. It is described in "Universal History," vol. ii., 266, and in "Notes of a Clerical Furlough," Dr. Buchanan, "Sunday at Home," 1862, p. 743: "'The Temple appears to have been covered and embellished with eagles. On looking up when under the portal, you see the bottom of the lintel enriched with a piece of sculpture hardly to be equalled. It is a vast eagle carrying in its claws two serpents entwined about a rod.'"

Alexander the Great, of Macedon, represented himself to be the son of Jupiter in the form of a *serpent*. Ptolemy (a Hebrew name, better recognised when *Bar* is prefixed) and Seleucus, Alexan-

* The symbol of Marseilles, the ancient so-called Phœnician Massilia, is a figure resembling Britannia. She holds a trident, and wears a breastplate on which is an eagle surrounded by serpents.

der's generals, were also Make-don-ians, and their medals all bear the eagle.

But we find that the Make-don-ians were Argives. One of their princes (Herod. v. 22) wished to take part in the Olympian games, in which only Greeks could compete. His right was at first disputed, but he successfully proved before the judges that the Make-don-ians were Argives.

It is here worthy of notice that Alexander the Great showed great respect for the Jews; and, on being met before Jerusalem by the Jewish high priest in his robes, declared that he had seen in a dream his counterpart, by whom he was directed to undertake the expedition (Josephus Antiq. xi. viii. 5).

Tracing still further the serpent symbol, we find the antiquities of Egypt yielding their testimony to the identity of the Grecian Danai with Israelitish Dan. It is worthy of note that Danaus, who is recorded as landing in Greece from Egypt, was said to be the son of Belus, sometimes spelt *Bela*, which strongly resembles *Bilhah*, the name of Jacob's concubine, and mother of Dan (Gen. xxx. 4—6).

Now Dr. Brugsch, writing on the exodus of the Israelites, gives us this information, which I extract from the *Jewish Chronicle* of Jan. 21st, 1876. He discovers—

“a city named Pi-tom, with the addition in the Egyptian monuments of “*in the district of Succoth*,” and that the city is *Tanis* or *Zoan*. The same place is also called Pi-Rameses. Pitom and Rameses, however, are the places where the Israelites were forced to build the treasuries or storehouses for their oppressors.”

Before proceeding, I would remark upon this city, *Tanis* or *Zoan*. The Hebrew ז, used in the *Zoan* of the Bible (Psa. lxxviii. 12), is convertible into Z, S, D, or T. In the Greek and Latin, for instance, we have Zeus, Deus, and Theos.* So that the city may be called *Tanis* or *Doan*; and in the Black Sea we have the river *Tanais* or *Don*.† But to continue the quotation:—

“As most of the places of this region *can only be derived from the Hebrew*, just like Succoth, it is clear that in these very regions the land of Gosen must be sought. The name Pi-tom denotes city of (the god) *Tom*. *Tom*, however, add the inscriptions, is also called *Ankh*, with the surname *the Great God*. Investigation shows that *Ankh* denotes ‘*the Living One*,’ and is nothing else than the Egyptian translation of the Hebrew *Jehovah* or *Jahve*. *As a symbol of this God a serpent was worshipped in Pitom*. This reminds us of the brass serpent of Moses, and of its worship, which only Hezekiah abolished.”

I would rather suggest that *the serpent, as the cognizance of Dan, was the symbol of that city, one of whose names was Tanis*, and eventually became corrupted as the emblem, or similitude, of the God of Dan. But, be this as it may, the locality ascribed to this Israelitish serpent worship in Egypt is the locality from which the Grecian Danai are said to have come.‡

* So also: Heb., Tzor; Eng., Tyre; Greek, indifferently, Sor and Turos (see Septuagint Ezek. xxvii. 2, xxviii. 2); and modern Arabic, Sur.

† The *oa*, in *Tzoan* and the suggested *Doan* may have been pronounced as in *loan*, *moan*, *roan*, or perhaps a little broader.

‡ Dr. Schliemann's collection in the South Kensington Museum of antiquities unearthed at Mycene and Argos, is worthy of notice. Models in pottery of some of his metal

Taken in connection with the many common affinities and symbols already described, the crowning proof of the Identity of the Dannites of Israel with the Danai of Greece lies in the claim of relationship with the Jews preferred by the Lacedæmonians, the most important branch of the Argive Danai, which claim was duly admitted by the high priest at Jerusalem. It is recorded in 1 Maccabees xii., and Josephus' Antiq., xii. iv. 10, that, about 180 years B.C., the King of the Lacedæmonians sent the following letter to the Jews in Jerusalem:—

“Areus, King of the Lacedæmonians, to Onias, the High Priest, sendeth greeting. It is found in writing that the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this has come to our knowledge, ye shall do well to write unto us of your prosperity.”

They give no clue or hint as to what the relationship might be, except (recorded by Josephus only) calling attention to the seal: “This letter is four-

vases are sold about London. One of these, said to be a flower vase, is of most elegant shape. The handles are the neck, head, and wings of a winged horse, which, it has been conjectured, signifies *migration*. There are two or three small well-known Egyptian symbols—the owl and scarabæus—but the principal figures are cherubic; on one side two human-headed lions and an eagle-headed man; and on the other side two human-headed lions and an ox-headed man. Could these be relics of the Danai? Egyptologists would probably say that these were a portion of the Egyptian mythology. It might be so, but they might also as readily have been borrowed from the Israelites, as the worship of Jehovah under the form of a serpent, suggested by Dr. Brugsch,

square, *and the seal is an eagle with a dragon in its claws*" —the cognizance, in fact, of Dan. Now the Jews are stated by Josephus to have replied thus:—

"We joyfully received the epistle, and were well pleased with Demoteles and Aræus, although we did not need such a demonstration, because we were well satisfied about it from *the sacred writings*" (Josephus xiii. v. 8).

Did the Jews allude to Ezek. xxvii. 19, where Dan is represented in company with Greece trading to Tyre?

CHAPTER III.

DAN IN THE BLACK SEA.

Jason's expedition—Thessalians, so-called Phœnicians, who composed it, were also Heraclidæ and Argives—*i. e.*, Danai—the Colchians, descendants of the Argonauts, acknowledged as relatives by the Lacedæmonians—Colchians, in Herodotus' time, observed circumcision—Towns of Jason, Median helmet—Divine forethought—"My sanctified ones"—Halor and Harbor, Colchians and Iberians—"Elect of the dispersion"—Tumuli and serpent worship—Indian rock records of Dan and other Tribes of Israel, probably in Media, attacked by Cyrus.

It was, as nearly as chronologists can determine, about B.C. 1280 when Jason's expedition, composed of the flower of Thessaly, sailed in the *Argo* from the port of Iolchos. To compare dates: this expedition took place about 160 years *later* than Joshua's conquest of Canaan, about 150 years later than Danaus' first colony in Argos, and about five years later than when Deborah and Barak taunted Dan with keeping on board ship.

The Thessalians are Heraclidæ, for Thessalus was a mythical son of Heracles. Now Thessaly, Strabo tells us (ix. ii. 3), was colonised by Phœnicians (so called). He also tells us (v. ii. 4) that it was Argive; hence we come around again to the Danai. There is an additional tallying proof also of their being genuine Danai, for, many years afterwards, a shipload of the descendants of the Argonauts found their way back to Greece (Strabo viii. iii. 19; Herod. iv. 145), and claimed relationship with the Lacedæmonians,

whom they called "their fathers;" and the claim was admitted.

To return to the Argonauts. Their object is shrouded in mythic legend, but it was probably some buccaneering enterprise. Heracles is said to have been on board; and they sailed to the Eastern extremity of the Black Sea, and founded Colchis, the modern Poti.

Herodotus (ii. 104) mentions the important fact that in his time, B.C. 420, the Colchians observed circumcision.* He adds:—"I found that the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians." Israel, indeed, would long retain a very lively recollection of the Egyptians! He also says (ii. 105):—"The Colchians alone, and the Egyptians, manufacture linen in the same manner, and the whole way of living and the language is similar in both nations; but the Colchian linen is called by the Greeks *sardonic*,† though that which comes from Egypt is called Egyptian."

* Herodotus adds:—"The *Syrians* about Thermodon (a river running into the Black Sea), and the river Parthenius, with their neighbours the Macrones, confess that they very lately learnt the same custom from the Colchians." Thus there was a genuine colony direct from Syria in these parts. Now Josephus, on this very passage in Herodotus, denies that any inhabitants of Palestine, except Jews, practice circumcision (Joseph. agst. Apion i. 22). Instead of *learning* it from the Colchians, these emigrants from Syria, possibly *returned to the covenant at the instigation*, or through the *example*, of the Colchians.

† זָרָר (from זָרַר to scatter, disperse), one alienated, a stranger "who had been as it were scattered at a distance, or

These Argonauts—reinforced, perhaps, by fresh batches of their countrymen—pioneered their way inland, for Strabo (xi. xiv. 12—14, and i. ii. 39) says, “Traces of Jason’s expedition still remain, and the Jasonica, or towns of Jason, are everywhere met with in Armenia, Media, and the surrounding countries.” The Median helmet, we are told by several writers, was *serpent-crested*. Might this not have been introduced among the race by these Dannite colonists? At any rate, even here the Bible does not leave us without a witness to God’s providence. In Isa. xiii., which calls the hosts together for the punishment of Babylon, the banner for their assembly is to be lifted “upon the high mountain”—*i. e.*, the mountains of Armenia—whence the scourge came: the first called are “*My sanctified ones*” (ver. 2, 3); and in the 17th verse, the Medes are mentioned; but who but Israel could be called God’s “*sanctified ones?*” What then? Why, it shows that, 500 years before Israel’s captivity, God, who foresaw Israel’s sin and necessary punishment, was still providing for Israel’s safety and comfort by having the country—to which as wretched, degraded captives they would eventually be brought—pioneered, opened up for them, and settled by batches of their more adventurous brethren the Dannites; and secondly, that, while using Babylon as a scourge against Judah, who had gone after

cast away from others” (Parkhurst Lex.); in fact, *detached* or *emigrant*. Thus Sar-don-i and Sar-din-i would mean *emigrant*, *dispersed*, or *detached* Dannites; and Sar-don-ik, anything made by, or pertaining to, them.

Babylonish gods, God was secretly fostering in the mountains of Media, North of Babylon, a rod of His own "*sanctified ones*:" an offshoot of Israel, wherewith to destroy Babylon for her cruelty towards His people. These "sanctified ones" in Media may give us a clue to the ancestry of that remarkable man, Cyrus, whom God calls "*Mine anointed*" (Isa. xlv. 1). (See note p. 40.)

Sir Isaac Newton ("Chron. Anct. Hist.," p. 283), and most other writers on the subject, take Halah and Habor (2 Kings xviii. 11) to be Colchis and Iberia. Allatius supposes that the Israelites who were placed on the Chaborras also peopled the countries of Iberia and Colchis; and he adduces the authority of Constantine Porphyrogenetes in support of the Israelitish origin of the inhabitants of Iberia. The name Iberia, as well as Bithynia—also on the South coast of the Black Sea—certainly strikes one as of Hebrew origin.

Again, I find in Ezra viii. 17 that, on the return from the seventy years', or Babylonish, captivity, having no Levites, Ezra had to send to "Iddo, the chief of the place Casiphia, that they should bring unto us ministers for the house of God." And in Dr. Henderson's Russian researches, Casiphia is identified as a district bordering on the Caspian.

In the times of the apostles it was recognized that members of the Ten Tribes were in Asia Minor, for St. Peter's first epistle is addressed, *not* to the "*strangers scattered*," &c., as in our translation, but "to the elect strangers (in the sense of *strangers and pilgrims*)

OF THE DISPERSION " (see the Greek and Alford's notes on this passage); "*the dispersion*" being the word used by the Jews denoting the Ten Tribes.

Josephus states (Antiq. xi. v. 2) that when Ezra received permission to return to Jerusalem and rebuild the temple, "he sent a copy of the epistle to all of his own nation that were in *Media*;" he adds, "But then *the entire body of the people of Israel* remained in that country, wherefore there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude and not to be estimated by numbers."

Of the region of Colchis, Dr. Clarke mentions the vast number of *tumuli* which he thinks must be placed as marks for guidance across the immense plains, and they continue on to the sea of Azov; "reminding us of the Prophet's warning to exiled Israel, '*Set thee up waymarks.*'" I have observed the same on the Danube, where tumuli stretch from Widdin in a S.E. direction, apparently towards the Gulf of Burgas: a few are visible on the North bank stretching towards the N.W.

The Russian Archæological Society opened one of these tumuli near Poti. Within was a large arched vault beautifully constructed of white limestone, in which was found a gold serpent with ruby eyes. Now the Beni-Israel of India secretly worship a serpent of this sort, generally of silver (Carpenter, 42).

The rock temples of India give us some additional testimony regarding the existence, in the regions

about the Black Sea, of the Dannites and other Tribes of Israel. (The Cyrus mentioned is probably the one who was killed in an expedition against the Massagetæ.) From the preface of "Moore's Saxons of the East and West" I extract the following translation of a Hebraic inscription upon the walls of a rock temple in Kanari, twenty miles North of Bombay:—

"Lo the worship of Saka is the fruit of my lip. His garden, which Cyrus laid low, was glowing red, behold it is blackened. His people being aroused would have their rights, for they were cast down at the cry of the parting of Dan, who being delivered was perfectly free. . . . Everyone grew mighty, and Saka's mouth enkindling them brought the princes together of the race of Harari (people of the hill country of Ephraim, so-called—2 Sam. xxiii. 9—11). As to Dan, his unloosing was destruction, oppression and strife. He stoutly turned away, he departed twice. The predetermined thought is a hand prepared: yea, Gotha (*z. e.*, the opposite or North coast of the Black Sea called Gothland), that watched for the presence of Dan afforded concealment to the exile. . . . The redeemed of Kasha wandered about like a flock over-driven" (See note p. 42).

This name *Saka*, used in the inscriptions apparently as a title of their God, is one of the titles signifying "*the most pure*," given to God in the Jewish Passover hymn at the present day. The people who used it were in company with Dan, and, as it is Hebraic, and an allusion seems to be made to the princes of Ephraim, they were probably the descendants of the captivity of Samaria (2 Kings xvii. 6), and of Reuben, Gad, and the half Tribe of Manasseh (2 Kings xv. 29) who had had some two centuries to increase and expand. Might they not also be identical with the Sakai or Scythians who about this time

possessed those regions? The Persians called all the Scythians Sakai. The *Jewish Chronicle*, 24th March, 1876, mentions the *Zaccai* as one of the oldest family names among the Jews of Cochin remaining to this day.

I shall in the next chapter endeavor to show the Israelitish affinities of these Sakai or Scythians, and their connection with the Danai.

In the historical facts which I have brought forward and endeavoured to connect, there is one point which needs explanation before the subject of this chapter is dismissed. It will occur to many to ask, why, assuming the Lacedæmonians, Thessalians, and Colchins to be Danites of Israel, should there be traces of circumcision among the Colchians only? The answer is, that the Dannite element was probably in many places a comparative handful, more or less, of the clever, enterprising determined set of spirits, bred in the wilderness under Moses, and inured to war, which imposed its rule* and name on inferior and more primitive races. This would seem to account for the "descendants of Heracles" being sometimes compelled to fly their countries, and make a fresh muster ere they could get back again. The colony of Danaus in Argos was avowedly such a handful, reinforced it may be afterwards. The other colonies were probably the same; and, had the Macedonian people people *generally* been Argives,† it

* Like the modern British in India and the colonies.

† The Septuagint (Esther ix. 24) calls "Haman the *Agagite*," "Haman the *Macedonian*."

would have been too well known and admitted for any doubt to have been raised at the Olympian games when one of their princes (Herod. v. 22) was compelled to prove his Argive descent ere he was permitted to enter the lists.

I assume that the Colchians, as descended from the Argonauts, the best blood of Thessaly, were composed chiefly, if not altogether, of this Hebrew stock, and that, while this strengthened their position in Colchis, and favored the retention of their racial customs in that remote corner, it impoverished the Hebrew blood left in Greece, where those customs which were peculiar to Israelites, and of no apparent general utility or interest, disappeared, as Greece became a centre of attraction for various races in an age of progress.* And thus I think it was that the Colchians retained circumcision until the time of Herodotus, while only the Lacedæmonians, when claiming relationship with the Jews, could only refer to their ancient writings and their seal.

* See also Herod. ii. 104: "The Phœnicians who have any commerce with Greece . . . abstain from circumcising their children."

CHAPTER IV.

DAN AMONG THE SCYTHIANS.

Question of circumcision—Scuthi, or Scythian, is Hebrew for wanderers, or those living in temporary dwellings—Were considered Heraclidæ by the Greeks—Scythian account, and date of their first appearance as a nation—Place and date of their appearance, according to historians—Their character—The Saka, or Sakai, and Gimiri, or Beth-Kumri of Media—Scythian nation on the North of the Black Sea—King Saulios—*Gruph* and Ch'ruv—Language—Scythian gods are Syro-Phœnician—Goths, Roman name for Scythians—Aisareth—Sacasuni and Saxons.

ALTHOUGH the subject is still, like the previous chapter, “The Danai, or Dan in the Black Sea,” let us now more especially examine his connection with the Scythians, or Sakai, for at the close of the previous chapter, we had heard, through the Bombay inscriptions, of Dan, who had been living among the “*people of Saka*” (evidently in Media and Armenia), “unloosing” to cross over to Gothland (the North coast of the Black Sea), when Cyrus came against them. And to the “towns of Jason,” in Media and Armenia, we had traced step by step as the Danai of Greece and Heraclidæ or traders, the Colchians, who observed circumcision, the relatives of the Lacedæmonians, who showed the cognizance of Dan, the acknowledged literal “*brethren*” of the Jews. We have also seen that Armenia and Media were the countries to which the Tribes of Israel were deported by the kings of Assyria, and it is North of the Black Sea that in Herodotus’ time we find the greater part

of the Scythian nation located, and it is there also that we find many of the rivers impressed with the name of Dan, the Don or Tanais, the Dan-apris, Dan-atris, and Dan-ube.

Who, then, were the Scythians, these new friends and companions whom the enterprising Danai have met with in Asia? It would occupy a separate pamphlet of considerable dimensions to adduce all that might be said of the Scythians, as *including*, if not mainly composed of, the exiled and "*escaped*" of Israel. Some years ago I printed a small paper, "*Our Scythian Ancestors Identified with Israel*," but the sixteen pages which compose it, might be expanded to sixty with evidence of the first importance which has subsequently cropped up. I will therefore only touch upon a few of the leading points.

And, first, I think the question may be repeated by some readers, "*If the Scythians were Israel, why is there no record of circumcision being observed among them, as stated of the Colchians?*" To this I reply, the Colchians were free emigrants at a comparative early date, when everything was fresh among the Israelites; whereas Israel's deportation took place between five and six centuries later, as a punishment, *not for keeping the law and the covenant, but for breaking them*, and for going after other gods, and copying the rites of other nations.

The wonder is, *not* that the Israelites should have relinquished circumcision, but that any portion of them, as the Colchians, should have retained it, for St. Peter speaks of it as "*a yoke which neither we nor*

our fathers were able to bear" (Acts. xv. 10), and during the forty years in the wilderness, under Moses, it was wholly neglected (Josh. v. 2—9).

Mr. H. P. Smith ("Ancient History of the East," p. 472), and Professor Rawlinson ("Herodotus," note on the Scythians) concur in stating that *Scyth* is not a real ethnic name, but a title given to all *nomads*, or *wandering* pastoral tribes.

Now in Hebrew alone does this word mean *wanderers*, and it is connected with one of their most important feasts, the only one, apparently, which is to be retained after the restoration of all things—viz., the Feast of Tabernacles, or סֻכּוֹת *Scoth* or *Scot* (booth), which was instituted to commemorate Israel's *wanderings* in the wilderness (see Lev. xxiii. 40—43; Zech. xiv. 16; Gen. xxxiii. 17). In Hebrew, the dwellers in booths are סֻכּוֹתֵי, *Scuthi*, or *Scoti*, or as we should say, "*Succothites*."

Now the Greeks adopted the word, possibly imported by the Danites, and spoke of the Σκυθαί, *Skuthai*, which, through the Latin, we call "*Scythian*." But the Greeks can assign no meaning to the word, but say that these *Skuthai* were descended from a certain *Skuthees*, who was a mythical son of Heracles and a *half serpent* mother (Herod. iv. 8). Here, then, Greek legend assigns a connection between the Scythians and the Heraclidæ, or Danai, and traces of the *serpent* are again apparent. There seems somewhat also of a correspondence in the legends of the Scythians and the Lacedæmonians. The Scythians say that their ancestor was *Targetaus*,

a son of Jupiter by the daughter *of a river* (Herod. iv. 5), while the Lacedæmonians say that Lacedæmo was the son of Jupiter and Mount *Taygetus*, or *Taygeta*.* (See appendix, "What the Scythians said to Herodotus.")

Their legendary date of their first appearance under a king *in the wilderness* (Herod. iv. 5—7), 1,000 years before Darius' expedition (500 B. C.), corresponds with the date of Israel under Moses *in the wilderness*.

The date assigned by historians to their first appearance on the Araxes in Media *as a despicable* people (Diod. ii. 3) accords with the date of Israel's deportation to those regions by the kings of Assyria.

For their rapid growth and expansion, their excel-

* As "*Scythian*," "*Scuthi*," or "*Skuthai*," merely means "*dwellers in booths*"—*i. e.*, nomads—the name, though Hebrew, does not necessarily determine the ethnic affinities of those to whom it was applied, except when accompanied by other evidence. Herodotus often distinguishes between the Scythians *proper*, and Tribes living among them having Scythian *habits*, but who were not Scythian by tradition or language. He speaks of the Scythian *nation* as "very learned," but of certain tribes as dreadful barbarians. Strabo likewise quotes several authors who speak of the excellent laws and habits of the Sakai, a tribe of Scythians who are called "*a righteous race*." The name Saka is a better guide, even though the Persians applied Sakai *to all Scythians*, and Gumri or Gimirî (p. 40), is still more remarkable. But however great the medley, the blood of Abraham, and the effect of the discipline in the wilderness, and general training of Israel, would soon show up when in contact with mere vagrant vagabond tribes. "*The laws, customs, and manners of the Scythians*," says Epiphanius, "*were received by the other nations as the standards of policy, civility, and polite learning*."

lent laws, their learning and abhorrence of swine, see Diodorus, Herodotus, Strabo, Æschylus, Epiphanus, &c.

“The Persians,” says Herodotus, vii. 64, “call all the Scythians Sakai.” Strabo, xi., viii. 4, mentions “the Sakai got possession of the most fertile tract of Armenia, which was called after their own Saccasena.” Pliny, vi. 16, mentions that the Sakai were the most distinguished Scythians, and that those who settled in Armenia were called Saccasani. Ephorus quotes Choerilus, who calls the Sakai of Asia “a colony of nomads, a righteous race.”

In a short chapter, iv., of a small pamphlet, “Are We Israelites?” by the Rev. Bouchier Wrey Savile, M.A., these Sakai are traced by the aid of Sir H. Rawlinson’s own interpretations of the Assyrian inscriptions, to the Ten Tribes of Israel, including the people of Samaria, Beth Kumri, who were carried away by Tiglath-Pileser and Sargon B.C. circ. 721.

Sir H. Rawlinson, in his brother’s edition of “Herodotus,” seems to consider Scyth and Sacan identical in meaning as *Nomades*. *Scyth*, we have seen, does in the Hebrew mean “*wanderers*,” but in the Achæmenian inscriptions, *Saka*, which Sir Henry calls Aryan, and which he says is replaced by “Gimiri in the Babylonian transcripts, of the Persian and Scythic columns,”* refers, I would suggest, either to the worship of God under the title, still extant

* This Gimiri, of the Babylonian transcripts, says Sir H. Rawlinson, “*elsewhere always means the Tribes*,” and is “the Semitic equivalent of the Aryan name of Saka (*Σακαί*)

among the Jews, of *Saka*, the most pure, or else it is one of their own names, Tsaki, Isaacites or Beth-Isaac, House of Isaac (see Amos vii. 9, 16).

Further, as regards the history of the Scythians on the Black Sea, Herodotus, iv. 76, mentions a king *Saulios*, living on the Dan-apris (Dnieper). He was father to Idan-Thyrsus, the king who made the irruption against the Medes, and held Asia and the Holy Land for twenty-nine years, penetrating to Egypt. This took place about 630 B.C.—*i. e.*, some eighty or ninety years after the captivity, but nearly 600 years later than Dan's first settlement in the Black Sea; and it reads uncommonly like a wild dash of some of the Tribes—an Israelitish crusade to recover their inheritance.

. . . . "The Sacæ (Sakai) or Scythians, first appears in the Cuneiform inscriptions about 684 B.C." Now Cyrus's father was "of the *Royal Tribe* of Pasar-gadœ," of the family of Achæmenes, and his mother was daughter of the Median King Astyages (said to have been the Ahasuerus of Scripture). Cyrus, collecting some of the Tribes called *Persian*, including his own, and aided by a portion of the Medes, overthrew Astyages, and subsequently, with Medes and Persians, advanced against Babylon circ. 560 B.C. Now in Isaiah xiii. 3, 17, it is the Lord's "*sanctified ones*" who, *together with the Medes*, advance against Babylon under Cyrus, *the Lord's "Shepherd"* (Isaiah xlv. 28), and "*anointed*" (Isaiah xlv. 1). (See inscriptions regarding the Beth Khumri captives from Samaria, "Records of the Past," v. pp. 28, 41). If this Cyrus (for Xenophon gives a different account) was afterwards killed in an expedition against the Scythians, he was probably endeavoring to coerce *all the Tribes* into obedience, and to consolidate a new Israelitish empire under a despotism, which would have checked their development (see pp. 30 and 31).

Herodotus also records (iv. 76) that the Scythians “Studiously avoid the use of foreign customs.” Now Israel’s sin in the Holy Land was too great a fondness for foreign customs, but we may reasonably suppose that the sufferings they had endured and their banishment had brought them somewhat to a sense of their sin, even though they might have been unable to recover the truth. Ezekiel’s vision was by the river of Chebar, about 590 B.C., and 2 Esdras xiii. 40—42, ascribes as a reason for the Ten Tribes moving away from Media,* that they desired to serve God in their own way

Now it is somewhat remarkable that Herodotus should thus record the jealousy of the Scythians in religious matters (iv. 79, 80). One of their kings named Scylas had in the city of Borysthene, which was outside his dominions, a large and magnificent mansion: round it were placed sphinxes and *gryphons* of white marble (note that the Greek *γρυψ*, *γρυφες*,

*(See p. 45.) Probably the *more zealously religious portion* of them, and if, as conjectured, *Arsareth*, where they moved to, be the *city* or country of the river *Sereth* which flows into the Danube, this would account for the character of the people, the “Dacæ called *Polistæ*” who were there in Josephus’ time, and whose *strict manners of life* he compares to that of the sect of Essenes among the Jews (Antiq. xviii. i. 5): “And I do verily believe are the same with those which Strabo called *Plistæ*, and were the stock of the Abii” (a Scythian Tribe whom Arrian calls “the justest people in the world”).—Ortellius Thesaurus, Dacia et Mœsia. The Latin *Daci* would be Greek *Dakai*, but (see p. 18, Hebrew *ד*, convertible into Z, S, D, or T) the D here used may be the Hebrew *ד*, tz, and *Dakai* may therefore be corrupted from *Tzaki*, or *Sakai*.

grups, gruphes, is the Hebrew כְּרוּב, *chr'uv*, or as we say *cherub*). Scylas was very desirous of being initiated into the mysteries of Bacchus, but he was afraid of any of his people seeing him. He used, therefore, to go there in private and assume the Greek dress. On the occasion of his initiation, "just as he was about to commence the sacred rites, a very great prodigy occurred the god hurled a bolt and his palace was entirely burned down."*

Herodotus has also left us two or three specimens of the Scythian language—viz., iv. 27, he says *spou* means *the eye*, which may be from the Hebrew root תִּשַׁב, *tspeh*, to watch, to look around: English *spy*: but the most remarkable one is the following:—In iv. 52 he describes "a bitter fountain," which discharges itself into the Hypanis and taints the water: "The name of the fountain is," he says, "in the Scythian language '*Exampæus*,' but in the language of the Greeks, ἱεροὶ ὁδοί, '*the sacred ways*.' From this many writers have inferred that *Exampæus* is Scythian for *sacred ways*, but Herodotus does not say so. Now I find that in Hebrew הַסַּמ־פִּי, *ha-sam-pe*, would mean *the bitter* or *medicinal outlet*: from סַם *sam*, meaning as a verb '*to smell*,' and, as a noun, '*drugs*,' '*poison*,' '*bitter*,' and פִּי or פֶּה, *pi* or *peh*, '*a well's mouth*,' '*outlet*,' or '*opening*.'"

* Though the Scythians objected to the Bacchanalian orgies in the heathen sense, they appear to have been hard drinkers of "unmixed wine:" so that "*pour out like a Scythian*" was a saying among the Spartans when they wanted something stronger (Herod. vi. 84).

Again, iv. 59, Herodotus gives a list of the deities of the Scythians. These have surprised many writers, but the following is the note of the Rev. J. W. Blakesley, B.D., in the Cambridge Bibliotheca classica edition of Herodotus:—

“Παπαῖος,—Απία. These two reputed Scythian words seem to be unquestionably of the *Indo-Germanic* family of languages. Απία is a name by which a portion of the Peloponnesus was anciently called (Æschylus Sup. 260—269), and it is probably identical in etymology with the word *ἡπία*, and originally an epithet of the earth considered as an object of worship (ἰλεομαι μὲν Απίαν Βοῦνιν, Suppl. 117—127). *Artimpasa*, if genuine, seems to be merely another form of *Artemis* with an affix. *Ætosyrus* is most suspiciously like οἶτος *Συρος*, the *Syrian dirge, or chant*, of which the proper name was *Linus*. *Thamimasadas*, too, suggests the *Tammuz* of Ezek. viii. 14 in a Hellenic dress. *So that all these names, with the exception of Tabiti—and perhaps that, too, may be the Tophet of 2 Kings xxiii. 10—seem to belong to an Achæan or Syro-Phœnician language, and to all appearance are not genuine Scythian.*”

If it had occurred to Mr. Blakesley that the Scythians were Israelites who had come *viâ* Media, and that Danites had preceded them many centuries *viâ* Greece, he would have understood how these names would naturally bear an Indo-Germanic and Syro-Phœnician stamp, and a Greek dress, and still be Scythian.*

* The same might be said of the recent paper by Professor Bugge of Christiana (“the highest living authority”) on “The Origin of Norse Mythology” (See *Academy*, Nov. 29, 1879, p. 396). He traces Norse mythology to “tales heard by the Vikings from Englishmen and Irishmen.” And these tales are; he

The Scythians were later known as Goths, or Gothi, possibly because the Getæ, an important branch of the Scythian nation, were most in contact with the Romans, with whom, therefore, all Scythians were Gothi. Sailman, a Jewish writer in 1818, in "Researches in the East" quotes Ortellius, who "notes the kingdom of *Arsareth* (see 2 Esdras xiii. 45), where the Ten Tribes, retiring, took the name of *Gauthei*." John Wilson has pointed out that the country of the Getæ was on the borders of the Danubian principalities, on the river *Sereth*, where is a town of the same name, which, in the Hebrew tongue, would be *Arsareth* (see note, p. 42). It is necessary to point out this identity of the Scythians and Goths, and their connection with the Danai, for we have Gothland and the Danai in the Black Sea, and again we have Gotha and Gothland in the Baltic, and the Dannans, or Danes, again.

As apropos to the general subject, it may be observed, in concluding this chapter, that Ptolemy mentions a Scythian people sprung from the Sakai, named Saxones (Sharon Turner, "Anglo-Sax.," vol.

says, a mixture of "old Greek-Roman mythology," and "Jewish-Christian Bible legends." Dr. Baug also read a paper on "The Voluspa." If it had occurred to the Professor that the Danite Vikings had met the Irish Dannan, Greek Danai, and English Saka in "Gothland on the Euxine," and perhaps before that in Media, he would have seen how they could have become possessed of Jewish-Christian and Greek-Roman tales, *sharing* them *with*, and not *borrowing* them *from*, Englishmen or Irishmen.

i., p. 100). And Moore ("Pillar Stones of Scotland") observes:—

"That the Sacasuni of Armenia were of the same stock as the Saxons of England is deemed sufficiently evident by those who have most deeply studied the subject (see 'Origin and Progress of the Scythians or Goths,' by John Pinkerton, 1788; Sharon Turner's 'History of the Anglo-Saxons;' and 'Les Scythes,' by F. G. Bergmann)."

CHAPTER V.

DANNANS, OR DANES, OF SCANDINAVIA, IRELAND AND SCOTLAND.

Holsace chronicles—Education—Odin's capital, Asgard—Modern Asgard North of Lake Van—Baal worship and the serpent—Ireland, Tuatha Dannan from Greece and the Euxine—Date of arrival—Poenulus of Plautus—Milesians, Gadelians, or Scoti, from the Euxine—Villaneuva's Phœnician Ireland—Baal worship: serpent and Eagle—SCOTLAND, Dannans, Baal worship, coins.

THE Danes are always spoken of as the Gothic family (see Otta's "Scandinavia," and others), though seemingly more specially given to the sea than the other Gothic Tribes. The reputed common ancestor, leader, or deity of Goths, Saxons, and Danes, was one Odin. The Danes also claim as an ancestor, or leader, a renowned warrior named Dan, and hence their country was called *Danne-merk*, or Dan's-land. The "Vetus Chronicon Holsatiæ," p. 54, asserts "*the Danes and Jutes are Jews of the Tribe of Dan.*"

The settlements of the Dannans, or Danes, in Denmark and Norway, seem to have been made in very remote times, for the Irish colony of Dannans are said to have visited Denmark first, and to have found their compatriots and namesakes there before them, in some strength, with considerable towns. It is characteristic of these early Dannans that, wherever we read of them, we hear of their *establishing schools*; and being regarded, of course for their superior knowledge, as magicians by the simpler aborigines of the countries to which they came.

Odin is an historical and mythical personage. It was a name also often assumed by Danish chieftains. In Norse it is *Ottin*, in Gothic *Wuotan*, the Lombards wrote *Wodan*, Old Saxons *Wodan*, Westphalian Saxons *Godan*, or *Gudan* (Grimm; Moore's "Pillar Stones of Scotland," 151, and Sharon Turner, "Anglo-Sax.," vol. i. p. 100).

"Odin's capital, Asgard, was supposed to be between the Euxine and Caspian Seas. . . . The chronicle of the Swedish kings commences with an account of a people on the East of the river Tana-quisl (the Tana-quisl is the Dana-strom, or Danube). The people were governed by a pontiff-king, Odin. These people introduced the worship of Odin into Denmark and Sweden (Moore's 'Pillar Stones,' p. 149; see 'Traces de Buddhisme en Norvège,' par M. C. A. Holmboe, Professeur de Langues Orientales en Universitè Royale de Norvège)."

From the time of the defection of the Ten Tribes under Jeroboam, the kings of Israel seem to have constituted themselves pontiff-kings. They made the priests, and were priests themselves (see 1 Kings xiii. 1, 33). And (whether or not the places be identical) there, in Media, in the exact position assigned to the headquarters of the Ten Tribes (2 Esdras xiii. 43), South of the sources, or "*narrow passages*," of the Euphrates, may be found, in the best modern maps, the district or province Asgerd, with its capital of the same name, corresponding, as well as can fairly be conceived, with Asgard, the traditional home and palace of Odin, "near the Euxine and Caspian Seas."

The position of Asgerd, in the Prussian map which I possess, is about 30 miles North of Lake Van.

In Norway and Denmark, as in Scotland and Ireland, Baal worship flourished—that old mark of Phœnician company, that pet of Jezebel, wife of King Ahab and daughter of Eth-baal, King of Sidon (1 Kings xvi. 30, 31).

Here also we find almost national the old badge which everywhere we have observed attaching to the Danai, or Danites—the serpent. Numerous Danish families bear it, and it is the most common device in the ancient Danish jewelry.

IRELAND.

The old Irish manuscripts, many of which I believe are still untranslated, seem to possess a vast amount of information regarding the Dannans, or Tuath di Dannan, *Tribe of Dannan*. At present “Keatinge’s History of Ireland,” and “Annals of Ireland, by the Four Masters,” are I believe the best works. In these histories, compiled from ancient records, the Dannans and Milesians, said to be the same race, are represented as arriving in various batches from Greece, from “Gothland in the Euxine,” and from “Scythia near the Euxine and Caspian Seas,” and early Phœnician and Egyptian affinities are likewise noticed. Thus they confirm much of the information regarding the various colonies founded by the Danai, which have been traced out through many historians in this paper.

Keatinge’s “History of Ireland” states that there were two peoples who arrived in Ireland, the Dannans and Milesians, of whom the Dannans arrived first. At p. 40 he says, “The Dannans were a

people of great learning; they had overmuch gold and silver they left Greece after a battle with the Assyrians, and, for fear of falling into the hands of the Assyrians, came to Norway and Denmark, and thence passed over to Ireland."

From "Annals of Ireland, by the Four Masters," I extract the following note (p. 121):—

"The colony called Tuatha de Dannan conquered the Firbolgs, and became masters of Ireland. It appears that the Dannans were a highly civilized people, far more skilled in arts and sciences than any of the other colonies that settled in Ireland. They ruled in Ireland about two centuries, or 197 years according to the Psalter of Cashel, and were highly skilled in architecture and other arts *from their long residence in Greece and intercourse with the Phœnicians.*"

Again (p. 123), "The Dannans ruled about two centuries, until the arrival of the Milesians, which took place 1,000 years before the Christian era." Thus the date of the arrival of the first colony of the Dannans would be 1200 B.C., or 85 years after Deborah and Barak's victory, when we are told Dan had ships.

Keatinge observes, at p. 30, that the Milesians were the same race as the Dannans, for when the son of Breogan arrived, the people conversed in the same language. What this language was is proved by the words of the Phœnician or Carthaginian slave in the *Pœnulus* of Plautus, being nearly pure Irish as spoken only last century. It is shown in a pamphlet printed in Dublin in 1772, "Essay on the Antiquity of the Irish Language." The Phœnician language was identical with the Hebrew. The same passage

n Plautus may be found transliterated into Hebrew in the "Transactions Bib. Arch.," part ii., vol. ii., 1874.

The Milesians, observes Keatinge, are sometimes called Gadelians, from a leader Gadhol (Hebrew "great"). At p. 72 he states, "The most ancient Irish chronicles assert that the Gadelians in general were called *Scots*, because they came out of Scythia;" and at p. 76 he says, "Irish records of great antiquity assert that the Gadelians continued in *Gothland in the Euxine* 150 years," after leaving their country, and before going, *viâ* Spain, into Ireland.

"Annals of Ireland, by the Four Masters," note p. 123:—"The Milesians, according to our old annalists, were originally a colony from Scythia, near to the Euxine and Caspian Seas, on the borders of Europe and Asia, and about the country now called the Crimea. From these people, called also Scoti, or Scots, Ireland got the name of Scotia."

Villaneuva's "Phœnician Ireland," translated by H. O'Brien, p. 184, has the following curious remark accounting for the name *Dannan*, when endeavoring to prove them *Phœnician*:—

"I recollect that in the Phœnician language is to be found the word *danihain*, signifying illustrious, generous, noble, or rather Danin for Danani, or Danita, *the inhabitants of the city of Dan at the foot of Mount Lebanon, the spot where the Phœnicians (!) worshipped the graven image given them by Micah, and where Jeroboam erected the golden calf!*" (Judges xviii. 22—31).

It would be endless to attempt to relate all that is said in the Irish records of the Dannans, and that

mark of Phœnicia and Israel, Baal worship. The Psalter of Cashel says that the Tower of Tara was built for the preservation of the fire of Baal, and was called Bel Theine. The early connection with Greece, Phœnicia and Egypt is constantly alluded to throughout the chronicles and records of the Irish Dannans.

I have not observed that the serpent appears among Irish symbols; but Dr. Clarke (*Sunday at Home*, 1862, p. 678) observes that the freedom of Ireland from serpents was attributed to a talisman astrologically formed under the sign Scorpio. Here *may be* an occult connection between Ireland and Scorpio—Dan's sign.

The eagle, however, does appear. An ancient coin of Ireland was called "an eaghlè," and the figure of an eagle was impressed upon it. It was current in Edward I.'s reign, about 1270 A.D.

The mythical bird, the *Phœnix*, so characteristic of Tyre, is sometimes met with. It is supposed to expire in flames, and rise young again every cycle of 490 years (70×7). Its original place is said to have been Heliopolis, or the city of On, in Egypt, one of the most remarkable cities connected with the history of the Israelites.

SCOTLAND.

Large bodies of Dannans crossed over to Scotland, both from Europe and from Ireland, in very early times. Here also we find numerous traces of Baal worship and Bel Theine, as well as Budhism. The pillar stones generally bear a serpent.

“We see the *Phœnician* serpent deity with its head surrounded with a nimbus, or halo, as of the sun itself, curiously enough reproduced as one of the supporters to the arms of the Highland clan Donnachie” (Journal Transactions Victoria Institute, 1875; Lecture by J. S. Phenè, Esq., LL.D., F.S.A., on “Prehistoric Traditions and Customs in Connection with Sun and Serpent Worship,” sec. 18).

Coins of Philip of Macedon, and also of the Brutii in Magna Grecia, were found on the estate of Cairnbulg, in Aberdeenshire, in 1824; a gold coin of Alexander the Great at Ecclefechan, Dumfriesshire. A large number of Greek coins were found on the farm of Braco, in the parish of Shotto, Lanarkshire: one of Athens, one of Bœotia, and a Parthian coin of Arsaces XV. (New Statist. Art., vol. iv. p. 292, quoted in Wilson’s “Pre-historic Annals of Scotland,” vol. ii. p. 313).

The subject of the Dannans in Ireland and Scotland cannot be dismissed without a brief notice of

THE CORONATION STONE.

According to the “Annals of Ireland by the Four Masters,” this stone was brought by the Dannans from the East:

“Inis Fail, signifying the Island of Destiny, was the name given to Ireland by the Tuatha-di-Dannans, from a remarkable stone they brought with them into Ireland, which was called the Lia-Fail, or Stone of Destiny, sitting on which the ancient kings, both of the Dinnan and Milesian race (being the same people), were for many ages crowned at Tara. This stone was sent to Scotland in the sixth century for the coronation of Fergus, King of Scots, who was descended from the Milesian kings of Ireland, and was used for many centuries at the cor-

onation of the Scottish kings, and kept at the Abbey of Scone, from whence it was taken to England by Edward I. when he invaded Scotland, and placed under the coronation chair in Westminster Abbey, where it still remains, though it has been erroneously stated in some modern publication that the large pillar stone, which stands on the mound, or rath, at Tara, is the Stone of Destiny, an assertion opposed to the statements of O'Flaherty, the O'Conors, and all other learned antiquarians."

. . . . "From the ancient Scottish kings of Irish Milesian race were descended the kings of Scotland and royal house of Stewart."—*Note, p. 112, by Owen Counellan.*

"When our king" (Edward I.) "went forth to see the mountains, and, understanding that all was in peace and quiet, he turned to the Abbeie of Scone, which was of chanons regular, where he took the stone, called the Regall of Scotland, upon which the kynges of that nation were wont to sit at the time of their coronations for a throne, and sent it to the Abbeie of Westminster. The Scots dreame that this was the stone whereon Jacob slept when he fled into Mesopotamia."—*Hollinshed's Chronicles, "Britain," 125.*

*WHY IS DAN ALONE, OF ALL THE TRIBES
OF ISRAEL, OMITTED IN THE SEALING
OF THE 144,000? (REV. VII.).

THIS is a question often asked, and one which, in any history of that Tribe, some effort should be made to answer.

The usual answer of commentators is (see Alford) that Dan was the first to fall into idolatry, and that it would, therefore, be obliterated.

This may be at once disposed of as incorrect by a reference to Ezekiel, xlviii., where, in the division of the land which has never yet taken place, Dan comes in for his share at the head of the list; therefore, at that blessed time, Dan will still be as much in favour with God as any of the other Tribes

The error possibly has arisen, in some measure, from assuming that the sealing mentioned is to take place at the day of judgment, or at the ushering in of some new dispensation. This view also has been favoured by the picture in the last part of the chapter—viz., the *countless* multitude with palms in their hands, who are generally supposed to represent *saved Gentiles*; and commentators have often satisfied themselves with this interpretation: that the *saved Gentiles* shall be *countless*, but that the saved of faithful

* Paper read at an Anglo-Israel meeting in 1874, and printed in an extended form in the *Hebrew Christian Witness*, July, 1875.

Abraham's seed—of him to whom so much was promised—are only to amount to 144,000—less than an average modern army of a first-class European State, and less than *a quarter* of the number of *fighting men alone* who came out of Egypt under Moses upwards of 3,000 years ago! Why, so long ago as in Elijah's day, God had reserved to Himself in Israel 7,000 men "who had not bowed the knee to Baal."

A very brief examination of the vision of the seals (Rev. v.—ix.) will show (1st) that the sealing took place during an interlude between the sixth and seventh seals; and (2nd) that the *object* of the sealing was to preserve, alive *upon the earth*, certain of God's people—Israel—during certain calamities which were about to be brought upon the earth *under the seventh seal*.

Similar instances are the *blood over the door* in Egypt, which secured the inmates against the destroying angel (Exod. xii. 23); see a sealing also (Ezek. ix. 4—6); see also Rev. ix. 4, where in one of the judgments of the seventh seal, and under the fifth trumpet, it is distinctly said that they were "not to hurt. . . . but only those men *which have not the seal of God in their foreheads*."

It will now be asked, who, then, are the countless multitude with palms in their hands of ver. 9? To this I conceive the answer to be that it is customary in the Word of God, wherever calamities are foretold (see especially Isaiah), to follow them up with verses or a whole chapter of comfort and blessing; and in

the present case, ver. 9 the end of the chapter is, I think, a glimpse of heaven, depicting, for the comfort and assurance of the Church on earth when trouble and danger threaten, the perfect peace and comfort of those who endure faithfully to the end. Thus the first part of the chapter gives warning of the tribulation impending, and takes precautions for the safety of the elect, and the last part of the chapter holds up to view the reward.

Let us now see if there is anything to show *where* these 144,000 could have been at the time of the sealing.

To elucidate this, let us examine the sixth chapter, which details the events under the first to the sixth seals.

As each seal was broken, there was exhibited to St. John, as it were, a picture, each of which pictures the apostle describes, recording, at the same time, utterances which sometimes accompanied the exhibition. The six seals are in this way broken in succession, the first of which is considered by many commentators to be an assuring symbol of the progress and triumph of the kingdom of Christ;* the other five being, by the consent of commentators, from whom I see no reason to differ, *events now historical* and well identified—fearful wars, principally affecting Greeks, Romans, and Jews—scarcity of food—dread-

* Elliott, however, believes that the *white horse* must be *Rome*; but, if so, what of Rev. xix. 11?

ful persecutions and massacres of Christians, including the period known as the era of martyrs (A.D. 270—304), and the last fierce struggle of Paganism against Christianity, which ended in the triumph of Constantine, A.D. 323.

The verses at the close of the sixth chapter, being the end of the *sixth* seal, describing the terror of the followers of Paganism, have led casual readers to suppose that it represents the end of the world—the *last day*; but it is clearly not so, for, whatever be the interpretation, there still remains the long string of judgments to be accomplished upon the earth under the *seventh* seal.

Why, then, were these 144,000 of Israel (omitting Dan) to be sealed *now*, *after* the *sixth* seal and just before the seventh? One must infer that the judgments hitherto, which embrace the period called the “Era of Martyrs,” and which extended over the whole *Roman* Empire, including Egypt and Syria, had not materially affected them, or surely they would have been sealed at the outset.

If we accept the Scythians and Goths as representing Israel, we get out of this difficulty at once. Between the Danube and the Don *they* had enjoyed for centuries wonderful security. They had spread South of the Danube, and had there, it is true, come into fierce collision with the Romans, sometimes triumphing, sometimes failing, *but the heart of their country had never been penetrated.*

Keatinge, the Irish historian, rejoicing that Ire-

land was partly peopled by batches of Scythians or Scots from Gothland in the Euxine, says at p. 54:

“Justin, the abbreviator of Trogus, gives this glorious account of the Scythian nation:—‘The Scythians were always free from the attempts of any other nation, or came off conquerors when they were attacked. They drove Darius, the Persian king, out of Scythia, who was glad to save himself by a cowardly and ignominious flight. They killed Cyrus and his whole army. They fought with the same success against Zopyron, one of Alexander’s generals, and destroyed him and all his forces. They have heard indeed of the arms of the Romans, but never felt them.’ A character that no other people of the world so eminently deserved, and which we have no reason to suspect of partiality, as it came from an author who was a Roman.”

Thus then, on the North of the Black Sea, the Goths and Scythians had been entirely out of the way of the judgments under the first six seals. Christianity had taken root among them; there was a Gothic bishop present at the council of Nicæa, A.D. 325, Uphilas, who had translated the Lord’s prayer and the greater part of the Bible into Mæso Gothic.

What was *now* to happen that the sealing should take place before the opening of the seventh seal? It is remarkable, and it is strong evidence in favour of the Identity of the Goths or Scythians with Israel, that, by all commentators, the events under the first *trumpet* (*i. e.*, on the opening of the *seventh seal*) are held to be the *irruption of the Goths upon the Roman Empire*, A.D. 338—412. They had been surging up for some years, and now, pressed upon in the East by the Huns, they burst forth upon the West. As if God, before He put His host, His “sanctified ones”

(Isa. xiii. 3), His special hidden instruments, in motion ("Thou art My battle axe") to execute His purpose, had numbered 144,000 of them to Himself, to preserve a people to Himself, and a seed to Abraham, out of the myriads exposed to peril.

Why then was not Dan sealed?

The calamities against which the sealing was a safeguard, and in which the Goths were the instruments used by the Almighty, were to sweep over the Roman Empire; but if we accept as a fact that Dan, instead of being led away by the Assyrian conquerors and wandering about with the other Tribes, making long land journeys, preferred to take to his ships, abandoning Palestine, Greece, and the Black Sea, as enemies made them too hot and unsafe, and to seek the secure and remote West, destined by God as Israel's sanctuary, *then*, there is a plain reason why it was *not necessary that this Tribe should be sealed*, for *it was not endangered*. Denmark, Devonshire (Danonia), Scotland, and Ireland were *not within the theatre of operations*.

WHAT THE SCYTHIANS SAID TO HERODOTUS AT THE PORT OF BORYSTHENES.*

IN the preceding papers various points of resemblance between the Scythians and Israelites have been brought forward.

1. The Hebrew etymology of the name *Scythian* (p. 38).

2. Their first mention by profane historians “*of mean original on the Araxes*” (Diodorus ii. 3) accords with the *position* of exiled Israel.

3. The period assigned by Herodotus (i. 15) to disturbances among the peoples of Asia Minor, caused by the movements of the Scythians—viz., in the reign of Ardys the son of Gyges circ. 680 or 630 B.C.—allows some fifty years or more from the date of the captivity of Israel circ. B.C. 740 or 720, within which a people with Israel’s blood and training could have rallied and asserted themselves.

4. Their learning (Herod. iv. 46).

5. Their excellent laws (Strabo viii. iii. 7, and vii. iii. 7).

6. Their prejudice against swine (Herod. iv. 63).

7. Specimens of their languages given by Herodotus are Hebrew (p. 43).

8. Their gods seem to be Syro-Phœnician (p. 44, extracts from note Blakesley’s Herodotus).

9. Greek tradition classes them as Heraclidæ and

* Incompletely printed in *Hebrew Christian Witness*, August, 1875.

connects them with the Lacedæmonians, whose relationship was acknowledged by the Jews (pp. 26, 38).

But what the Scythians themselves told Herodotus is, so far as it is intelligible, just as remarkable—

10. “The Scythians say their’s is *the most recent of all nations*” (Herod. iv. 5). Moses said to Israel: “The Lord did not set His love upon you because ye were more in number than any other people; *for ye were the fewest of all people*” (Deut. vii. 7). Again: “A Syrian (Heb. *Arami*) and ready to perish was my father, and he went down to Egypt *and sojourned there with a few, and became there a nation, great, mighty, and populous*” (Deut. xxvi. 5).

11. “The Scythians say that the first man that appeared in this country,* *which was a wilderness*, was named Targitaus; they reckon the whole number of years from their first beginning, from King Targitaus to the time that Darius crossed over against them, to be not more than a thousand years, but just that number” (Herod. iv., sec. 7).

* “*This country.*” There is nothing opposed to our theory of the Scythians being Israel, in Herodotus’ account that *the wilderness* they referred to was *in Scythia*; whether they really asserted it themselves, or whether he merely supposed that they spoke of the country they then occupied. In the traditions of the flood, so common among many races throughout the world, some neighboring high mountain generally does duty for Mount Ararat, and is pointed out as the one on which the people were saved. So also that part of the Scythian tradition which indicates the *river Borysthenes* instead of the *Nile* as the mother of their king.

Darius' expedition against the Scythians took place about B.C. 500, so that 1500 B.C. would be the date of the appearance of their king Targitaus "*in the wilderness.*" 1500 B.C. is also about the date of the appearance of Israel under Moses *in the wilderness.* Until then they had been a leaderless community of Egyptian slaves.

These numerous points of resemblance between the Scythians would lead one to expect that, if really Israelites, the curious legend related by them to Herodotus (iv. 5—7) ought to reveal something *specially* Israelitish; though coming to us second hand, through Herodotus, we might naturally expect it to be somewhat blurred and defaced.

I suggest that Herodotus, in writing down the Scythian legend, spelt in Greek characters, as nearly as he thought they pronounced them, the names of certain things mentioned by the Scythians, and that his transcribers meeting with words which they did not understand, altered the spelling to make them comprehensible Greek words; or else, that Herodotus himself made the blunder, and wrote what he thought they said. I place Herodotus' version side by side with my suggested interpretation of the legend, including the words which I suppose to have been uttered by the Scythians, and stumbled at by Herodotus or his transcribers.

HERODOTUS' VERSION.

I. 'The first man that appeared in this country, which

SUGGESTED INTERPRETATION.

I. Israel first became a nation in the *wilderness* under

was a wilderness, was named *Targitaus*.

2. They say that the parents of this *Targitaus* were *Jupiter* and a daughter of the river *Borysthenes*.

3. That he had *three* sons.

4. That during their reign, *φερομενα χρυσεα ποιηματα* produced of golden workmanship, (plural, referring to all),

αροτρον, *arotron*, a plough,

ζυγον, *zugon*, a yoke, nom. *zugos*,

'*Thagedoos* אֶתְחֵדוּס (the testimony covenant).*

2. 'Thagedoos (the Testimony) emanated from *Jehovah*, and was given through one drawn out of a river (Moses—Exod. ii. 10).

3. The service of the *Mishcan-ha-Geduth* (Tabernacle of the Testimony) was administered by a family of *three* (Moses, Aaron, Miriam).

4. The sacred things within the Holy of Holies, [all except the tables being made of gold, or overlaid with gold,] were (Heb. ix. 3—5)

Aron, אָרוֹן, the ark (of the covenant).

Hlukos, † לְהֹת, the tables (of the covenant).

* אֶתְחֵדוּס, *eth-ha-gedoos* (plural) the *testimony, covenant*, or *witness*, is the general name for the various types and appointments of the *law* delivered by God through Moses. There was the מִשְׁכַּן הָעֵדוּת, *Mishcan-ha-Geduth*, the *dwelling* or *tabernacle* of the *Testimony*, or *witness* (Exod. xxxviii. 21; Num. xvii. 7). The cherubim with the ark were called הָעֵדוּת (Exod. xxx. 6). The two tables (לְהֹת) were called הָעֵדוּת, tables of the *Testimony*, or *covenant*, as containing what the Israelites on their part were to do, and not to do (Exod. xxxi. 18).

† ה is pronounced either as *th* or as *s*. In most of the London synagogues it is pronounced *s*.

ע For the G pronunciation see Gesenius. עֹזָה, *Gaza*, (Gen. x. 19), and עֲמֹרָה (Gen. xviii. 20), *Gomorrhah*.

σαγάρην, *sagarin*, an axe,

and a bowl,

5. dropping down from heaven, fell on the Scythian territory.

6. That the eldest, seeing them first, approached, intending to take them up; but, as he came near, the gold began to burn. When he had retired, the second went up, and it did the same again. . . . But when the youngest went up the third, it became extinguished. . . . The elder brothers, in consequence of this, giving way, surrendered the whole authority to the youngest.

'*S-ha-krvim*, ***אֲתֹכְרִימִים**, the cherubim (Heb. ix. 5).

And the *golden pot* † (that had the manna) (Heb. ix. 4).

5. The tables themselves, and the *patterns* of the rest, were given direct by Jehovah to Moses (Exod. xxv. 40, xxxi. 18; Heb. viii. 5).

“Miriam and Aaron (the two eldest, Exod. ii. 4, vii. 7) spake against Moses (the youngest of the three) . . . and said, Hath the Lord indeed spoken only by Moses? Hath He not also spoken by us? And the Lord heard it. . . . And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out, ye three, unto the tabernacle of the congregation. . And the Lord came

* **לְחָל**, *hlukos*, tables. The ancient *l*, I think, had the sound of the Welsh *Ll* in Llanberis, Llangollen, which is approximately expressed by *Hl*. This sound often becomes in the mouths of the inexperienced *sh*. In Kaffir there is the same sound, *Hlamba*, *to wash*, and *Umhle*, *handsome*, &c., invariably pronounced by inexperienced Europeans *Shlamba* and *Mooshle*. And we have an instance of the Greek *λ* becoming *z*, in the little island near Malta, formerly *Gaulos*, now *Gozzo*. Hence I think **לְחָל**, *hlukos*, *the tables*, might easily have been misunderstood for *ζυγος*, *zugos*, *a yoke*.

† A bowl is a common article; the Scythians probably knew the Greek word *φιάλην*, or they would have no difficulty in explaining it to Herodotus.

down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth.

And He said, Hear now My words, If there be a prophet among you My servant Moses is not so with him will I speak mouth to mouth not in dark speeches, and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against My servant Moses? And the anger of the Lord was kindled against them, and the cloud departed from off the tabernacle; and behold Miriam became leprous, white as snow (Num. xii.).

Thus the youngest of the three was miraculously chosen, and the two elder gave in.

7. This sacred gold *the kings* watch with the greatest care, and *annually* approach it with magnificent sacrifices to render it propitious.

“But into the second” (the Holiest of all, where the ark and the rest of these things were placed) “went the *high priest alone, once every year, not without blood*” (Heb. ix. 7; Lev. xvi. 2, 34).

Such, I think, may be the solution of the Scythian legend of their leader and of their sacred things. For, if any one were asked what things a people of Israelitish descent would be likely to have engrafted

into their traditions, would he not reply, Of course something connected with the wonderful schooling in the wilderness; of course the Tabernacle of the testimony, over which, in the sight of them all, hung, when at rest, a cloud by day and fire by night; and which gave the signal, by the raising of the cloud or fire, for the hosts of Israel to move on (Exod. xl. 34—38)? Of course the mysterious symbols that occupied the centre of worship in the Holy of Holies—that ark overlaid with gold, the ark of the covenant of Jehovah, before which the waters of Jordan clave asunder when the feet of its bearers touched the margin; before which the walls of Jericho fell down; which caused a plague to the Philistines when they captured it, and which threw down their god Dagon, so that they were glad to send it away; and the untrained cows leaving their calves behind, unguided, except by the will of their creator, brought it safely back to Israel. Of course those mysterious emblems “the cherubim overshadowing the ark” made of pure gold, and “out of the same lump” as the mercy-seat, and the tables of the testimony kept within the ark, “*written with the finger of God*,” which Moses brought down from the mount after forty days’ communing face to face with Jehovah, so that when he re-appeared his face reflected the glory he had witnessed; the precepts engraven on which tables were delivered from Sinai by God Himself to the people, mid thunder, lightning, and earthquake, and the sound of a trumpet, and so terrible was the sight that even Moses said, “I do exceedingly fear and quake.”

Such are the things, in addition to the origin of their leader, which it might confidently be anticipated would be impressed for many centuries on the traditions of a people of Israelitish descent, and as such I offer a probable solution of Herodotus' version of the Scythian legends.

It was noticed at p. 38 that the Lacedæmonians, the acknowledged relatives of the Jews, and, like the Scythians, *Heraclidæ*, say that their ancestor Lacedæmon was a son of Jupiter and *Taygeta*. Taygeta, or Taygetus, was the name given to the mountain overlooking their city Sparta. Their legend seems to describe them as the people of Jehovah through **תְּהִי עֲבֹדָתִי** (T-ha-Gedoos) the covenant; and it is curious that an early name of their country was *Æbal* (see Deut. xxvii. 2—4).

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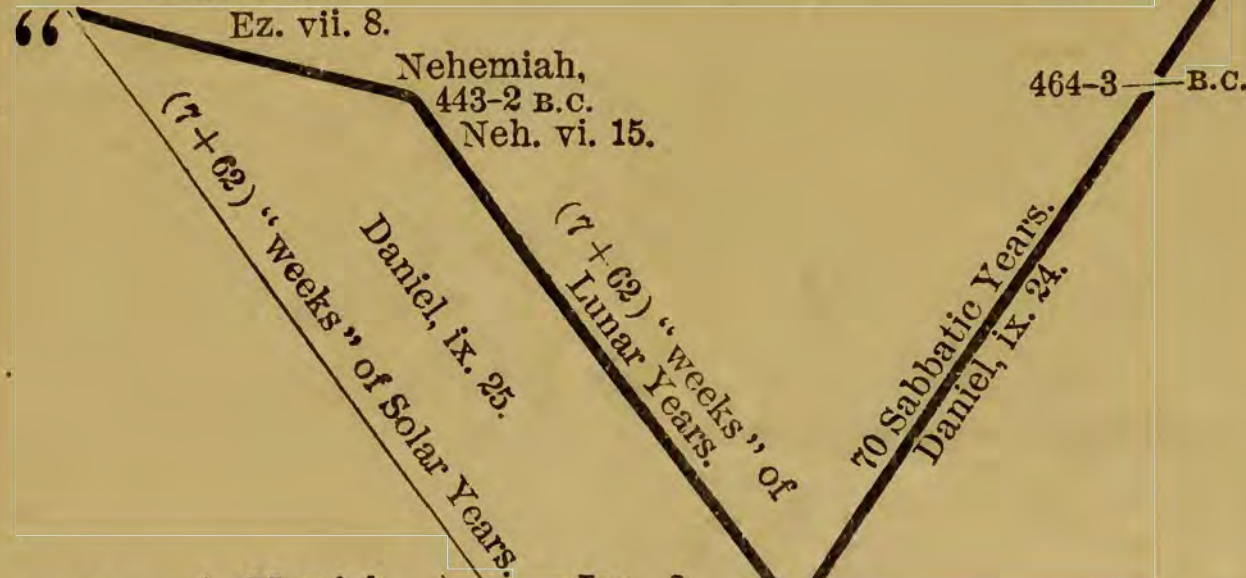
Ezra, 456-5 B.C.

Ez. vii. 8.

Nehemiah,
443-2 B.C.
Neh. vi. 15.

Darius Hystaspes,
514-13 B.C. Zech. vii. 1, viii. 19.

"A measure of wheat
for a penny."
—Rev. vi. 6.



"For the day of Vengeance is in
mine heart, and the Year of my re-
deemed is come."—Isa. lxiii. 4.

4026 A.M. { Messiah,
The Prince. }

Jan. 8.

{ Anointed } 28
{ Baptized. } A.D.

Mar. 17.

Mar. 28.

{ Avocation.
62 literal weeks {
Dan. ix. 26. }

Ministry 1 year:
"The Acceptable
Year of the Lord."

354 d

365 d

434 d

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Crucified Nisan 14th, 4027 A.M., Thursday, March 17th, 29 A.D.

"This is Jesus of Nazareth, The King of the Jews."

(Nisan 14th, 3789 A.M., Modern Jewish Count.)

If thou art in need of further LIGHT, and open to conviction,
I pray thee send address, and let us reason together.

E T A LITTLE WHILE AND
he that shall come will come, and will
not tarry."—Heb. x. 37; Hab. ii. 3.

**ARE BOUGHT WITH A
PRICE!"**

—I. Cor. vi. 20.

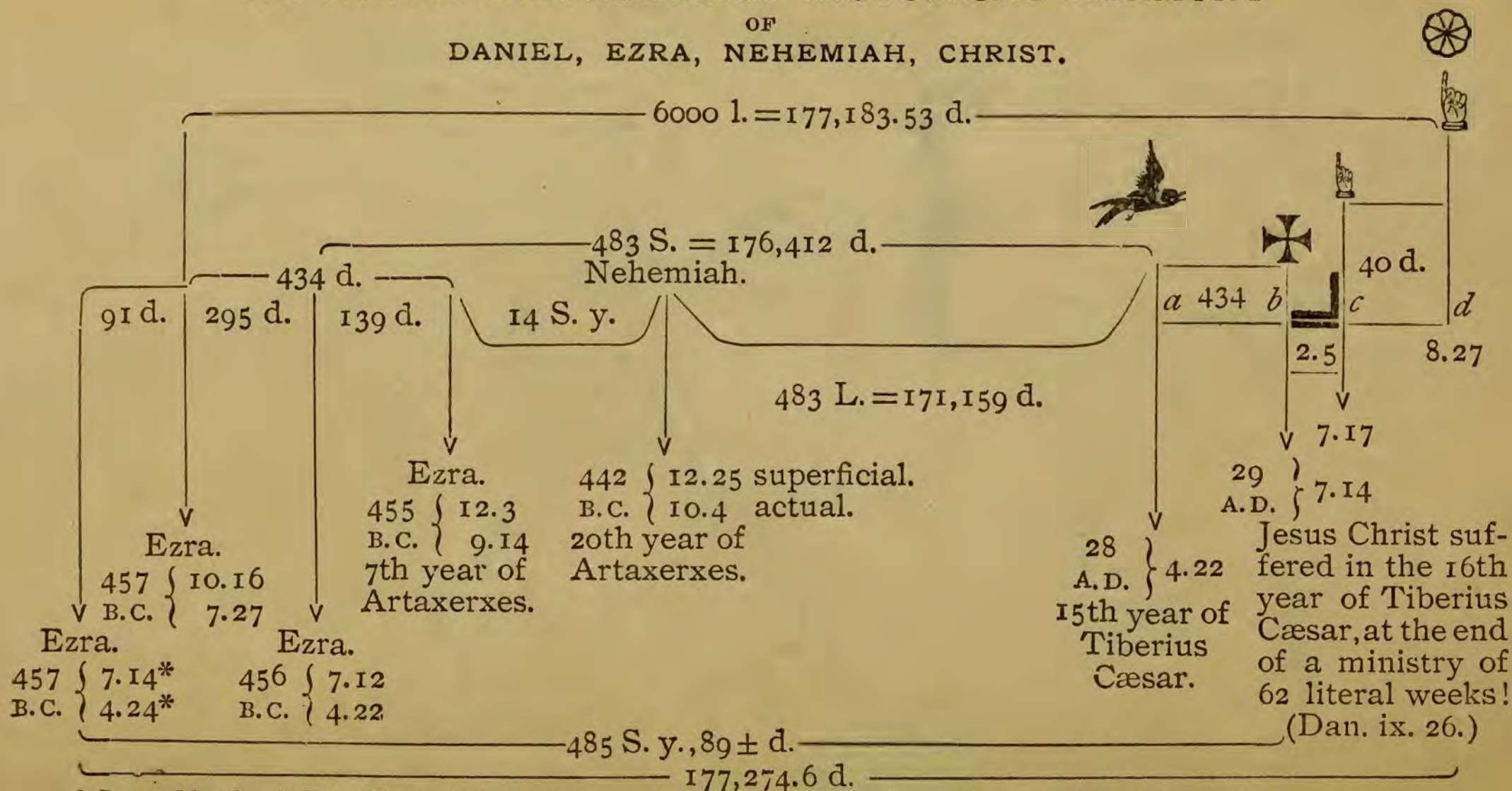
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OF
DANIEL, EZRA, NEHEMIAH, CHRIST.

262

(A Page from Professor Totten's Works.)
THE HEART OF HISTORY.



1. Lunar Month; S. Solar Year; L. Lunar Year; a Baptism; b Crucifixion; c Resurrection; d Ascension.

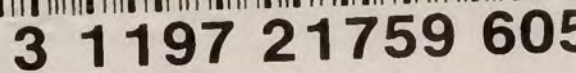
* Month and day of month in all similar cases.

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