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# THE OUR RACE

# NEWS-LEAFLET



"The King's business requires haste."

No. II.

NOVEMBER.

1893.

**Edited** monthly, or oftener, by C. A. L. Totten, New Haven, Conn.

**Entered** at the Post Office, New Haven, Conn., as second-class matter.

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**Published** by the Our Race Publishing Company, New Haven, Conn. Price \$1.00 for XII. Numbers. Ten cents each.

**For Personal, Direct, and Mutual Service. Subscribe at Once!**

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By C. A. L. TOTTEN,

# MISCELLANEOUS NOTES.

## HISTORICAL AND CHRONOLOGICAL.

By C. A. L. TOTTEN, New Haven, Ct.

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*The King's affair requireth haste!  
With orders that there be no waste.  
Dispatch this matter then with speed,  
Perchance thy neighbour may give heed.*

\*\* One thing at a time, that there be time enough for all. To state a fact is to begin a demonstration, but to cite the proof thereof requires much space for arguments and data. We have a quantum of both wares in our possession, and we deprecate the haste of some of our audience to prejudice the cause of Truth before her evidence is all in. Their importunity will neither hasten nor retard us, and certainly shall not silence us, but it will surely estop the now willing ears of some of the weaker brethren, and if they thus stumble the responsibility lies with those who place the stumbling block across the path. If, however, this is their purpose, we waive the objection and will content ourselves with the remnant who shall persevere to hear the affirmative clear to the end. The fact is, we prefer to write to the remnant—for to them have the promises of Light, and more and more Light, been vouchsafed.

\*\* Our topic is like new wine, not to be put in old bottles, nor can a patch of it be sewed into an old garment without prejudice thereto. Nevertheless, no man having drunk old wine preferreth new, for he saith the old is better. What then? For seemingly these sayings clash! Why, simply this, that the *first* shall be *last*, and the *last* shall be *first*. It is the Gospel once delivered to the Saints that we are aiming to set forth *again!* The old garment, in which Laodicea fancies herself to be so richly clothed, cannot be restored with pieces here and there athwart its rents. It is therefore a question of Rags or Riches, and of the Wine of Cana! which is both "new" and "old" *according to the bottle*—for everything is relative!

\*\* Chronology has inherited naught but confusion from the Council of Nice, which was held in the presence of Constantine (A. D. 325 from June 19 to Aug. 25) for the purpose of settling the question touching the day for celebrating the Feast of Easter. The decision was that this Festival of Christianity was to be kept on the "First Sunday after the first calendar full moon happening on or next after the 21st of March, and if the full moon fell upon a Sunday, Easter was to be the succeeding Sunday."

\* \* The rule was an arbitrary one in that as an anniversary it gives us neither fish, flesh nor fowl. The Resurrection of Our Saviour occurred on a First day of the *week* (Sunday) on the Wave-Sheaf "*Morrow*" after a High Paschal Sabbath, as to lunar time, and at the eve of a Vernal Equinox, as to solar time! The week day and day of the month coincide only once in 28 years except by casual occurrence, for the solar year is adjusted once in four years, and it requires seven times this to fetch around a week day to the original adjustment. Moreover, as the lunar cycle is 19 years it requires  $19 \times 28 = 532$  years for the real anniversary to recur in selfsame order upon all these scales, to say naught of still others. Now the compromise never hits the true date at all, in that it fixes the Feast always *after* instead of at the *eve* of the Equinox, and even without this anachronism it is always wrong because the dates of the Scripture (from 1722 A. M. to 4067 A. M.) work without lapse upon a cycle of 15 years in so far as the measure of time is concerned.

\* \* And now we turn regretfully from our task, to reply to mere controversial matters, for we consider controversy to be a waste of time, yet must we notice some of our opponents lest silence be construed to mean confusion. However, we shall not submit to "filibusters," who by perpetual interruptions endeavor to prejudice our case *before its evidence is all in!* If then we maintain silence hereafter, it is only against a better and more fitting opportunity. Life is too short to do double work, and as it is we are consuming about eighteen hours a day on the affirmative side.

Of course it was to be expected that what is termed so radically "new" an interpretation of Daniel IX. 24-27, as we advanced in the Our Race News-Leaflet quoted in the Minneapolis *Evening Tribune* of October 9th, would bring forth no little opposition, and that the adherents of the old school would hasten to array against us the whole battery of their chronology. From among the replies we select a part of one, because it so concisely puts the contention of the other side. We take it from a Letter of Criticism addressed to the Minneapolis *Evening Tribune*, written by a Minneapolis clergyman, A. Armour. The excerpt is as follows:—

"It is true that the exact application of these dates has been somewhat disputed. But when Jesus came preaching 'the time is fulfilled' (Mark I. 15) none of the Scribes ventured to raise a question as to the accuracy of the statement. They had the records, and would have been glad to prove Jesus an impostor by coming at a wrong time, had it been possible to do so; but that the time was right went uncontroverted then, and on this account nothing is said in the New Testament of the exact application of Daniel's weeks, and in modern times

there has been a little difference of opinion. But of all views Totten's new one will not stand the test."

Now in the first place though *new*, the contention is in fact a primitive Christian one *re*"new"ed as we can demonstrate by citing from some of the very earliest Christian writings. In the second place the New Testament does say quite sufficient as to the application of Daniel's weeks. To wit, the very text quoted by Mr. Armour, "the time is fulfilled," is itself a significant reference to Daniel IX. 24-27, *for if not, to what else? and why the marginal reference to this very place?* Again to what did Jesus refer when he preached "the Acceptable Year" if not to the Antitypical Jubilee Sabbatic one in which his public ministry began? And historically how shall we locate it better than in such a 31st year after a 28th of Cæsar ("Octavianus") which shall be the 15th of Tiberius, his successor? But let us see why "of all views Totten's new one will not stand the test?" Mr. Armour goes on:

"The crucifixion could not possibly be on Thursday, March 18th A. D. 29. First, because that day, March 18th old style, was Friday." *Granted*, but mark that as a typographical error and correct it in Leaflet No. One. I do not think there is another in the article, but if there is please find it; for we cannot help what the types say, and our readers want the corrections as well as we. The context of our Studies shows that the year letter of A. D. 29 (see page 91, Study No. Ten) was B, *i. e.* Jan. 1st, Saturday old style, and therefore Thursday, March 17th is what the types must be corrected to say, and this we maintain was the 14th of Nisan of that year. Now that we are not alone in this, and to show that it is not a new idea, we appeal to H. Grattan Guinness, in the "Approaching End of the Age," and to Wm. M. Page in "New Light from the Old Eclipses," who both verify and adopt the same date, as have others before them, for the 14th of Nisan of A. D. 29, to wit, "Thursday, the 17th of March." Mr. Page regards it as the day of the crucifixion as do we. But Mr. Guinness adheres to the old idea that the Saviour was crucified upon the Feast day *i. e.* the next. The contention, however, is agreed to by all. Armour, Guinness, Page and Totten, and I could cite many others, that "March 17th was Thursday in A. D. 29." Page, Guinness, and Totten maintain that it was the 14th day of a calendar moon, and that the Nisan moon, as do others also, and we presume that even Armour will not dispute that it was the 14th day of a moon. He goes on, however, "Second, because the crucifixion was not on a Thursday, but a Friday. \* \* \* The Resurrection was on a Sunday, as almost all admit; but that Sunday was the 16th of the Jewish month, not the 17th as Totten has it. It was not only the first day of the week but

was also the day of offering the wave-sheaf of first fruits, and Christ is the antitype of the first fruits, of which the day was the morrow after the Paschal Sabbath of the 15th; as Josephus says: 'On the second day of unleavened bread, which is the 16th day of the month' (Antiq. B. 3, ch. 10. §. 5).—The three days," continues Mr. Armour, "were the 14th, 15th, and 16th of the Jewish month, Friday, Saturday, and Sunday of the week. To put Sunday as the 17th, and so not the day of the first fruits, is to get out of time."

Now the answer to all this is a brief one. We do put Sunday the 17th of Nisan as the day of the first fruits, and of the Resurrection, and furthermore we prefer Levit. XXIII. 11, as *interpreted by its following verses, 15, 16*, to Josephus! The seven sabbaths of verse 16 can be none other than *weekly* Sabbaths, and the morrow of the latter (7th) must always be a Sunday; hence "the *morrow* of the Sabbath" of verse 11 can be none other than a Sunday; hence the Sabbath itself cannot be the Paschal first day of the Feast, but the regular weekly Sabbath of the Passover week which was always the "High day of the week." Mr. Armour seems to overlook the fact that in the course of years the 14th of Nisan fell upon every day of the week, and therefore the 15th upon the next day, and so the 16th upon the next. Now if the 16th could thus in a series of years fall upon any day of the week how will he count it as 1 and always make its fiftieth day, Pentecost, any other than one of the same designation. For instance let a Monday be Nisan 14, then Tuesday would be the 15th, and the morrow thereof Wednesday, would be the 16th. How will he arrange the fifty succeeding days so that, counting this Wednesday, the 16th as the "morrow" implied, and as 1, the 50th shall fall upon a Sunday, or a first day, *i. e.* "the morrow after the *Seventh Sabbath*." Will he make Sabbaths, too, of all the intermediate Tuesdays. The fact is, the most charitable explanation of Josephus is that he was illustrating a general rule by a special case, by one in which (like the supposititious one Mr. Armour and his school adopt) the 14th of Nisan fell upon a Friday. In this case the Paschal Sabbath, and the weekly one coincided, as they do but three times in every cycle of fifteen years, and of course in this situation the 16th happens to fall upon a Sunday. But how about the twelve *other* cases in the block of years involved? Take even the modern Jewish calendar, say for the fifteen years from 5651 A. M. = 1890-91 A. D. and we have a Friday Nisan 14th but four times, upon which years only can Pentecost be the morrow of the seventh Sabbath and a fiftieth day from the 16th of Nisan inclusive. Yet we further grant that the modern Jews actually follow this rule of Josephus, and count from the "morrow" after the Paschal Feast day, (as a

Sabbath) wheresoever it falls in the week, and so arrive at the "first day of Pentecost," *i. e.* of the "season!" But we must note here that the first day is not "Pentecost fully come" (Acts II. 1.) Nor can Pentecost as such, *i. e.* the fiftieth day from the "morrow" after a Sabbath, ever "fully come" until the "morrow after the seventh Sabbath" has come, which fact settles the Levitical Rule, Josephus and modern Jews and Mr. Armour to the contrary notwithstanding.

But Mr. Armour goes on "Third, because March 18th is too early for the Passover; the Sun must be in Aries; and the Equinox, the point where the Sun enters Aries, is not reached till March 22nd, O. S. The first fruits would not be ready to offer so early in the year either." Now where did Brother Armour learn this fact about Aries, and the Sun, and their reference to the Passover? Verily, this must be some of the Egyptian wisdom Moses left out of Leviticus, and handed down along the side-track of tradition. What saith the Scriptures about Aries and the Sun as to Passover? It certainly has not come to us except in Josephus. Now Josephus is reliable as a historian of the Jewish war, but as to the customs of Our Race, Israel, if he differs from the plain laws of Moses and the Prophets, he is not a first-class witness, and in all such cases we reject him without further words. The Constellations are one thing, the shifting "signs" of the Zodiac quite another. We are willing to follow Enoch, or even Dr. Seiss in the "Gospel in the Stars," and find that the Sun was in the Constellation of "the Fishes," in the Spring of 1856 years ago, and has been in it at the vernal equinox ever since! As to March 18th, or rather Sunday March 20th, A. D. 29, being "too early" for a handful of "corn in the ear" to wave merely in earnest of a harvest yet 50 days forward, and that in a land where barley is absolutely reported as "ripe at Jericho," and wheat is reported as "partly in the ear" in March-April (McClellan's Class-book of Old Testament History), we supposed that this old contention had been long ago laid to rest. *Abib*, the name of the Spring month in the Pentateuch means "budding, sprouting," and *Nisan* was the name of the Babylonian god of *Spring*. We are hardly called upon to judge of how far wheat and barley are advanced in Palestine from our present exiled point of view, and fancy the Passover would have to fall much later at Minneapolis—however it can only be kept at Jerusalem, so to Jerusalem we go! There is much more in this criticism upon other issues, which, though well armed for reply, we have no time nor space to answer, and no inclination. We deprecate controversy and regret that so many prefer to read our Studies in the mere mood of antagonism. Our work is perhaps loaded with human frailty and weighed down with no small amount of misjudgment; whose work is not? We have no commission from On

High, and make no pretensions at inspiration ; but we have a few more shot in our locker, and quite a line of masked batteries yet to be disclosed. Would it not be well for some of our opponents to wait until all the arguments for the affirmative are in before rising to reply ?

\* \* We have recently enjoyed an extended visit from Mark Levy, a converted son of Judah from the land of Ephraim. He is a journalist, an evangelist, and adventist of the new Judæo-Christian type—seeing Palestine as a land recovered, nigh at hand—and we bespeak for him, at the hands of our friends, such furtherance of his labors while here in Manasseh, should his lines be laid in their neighborhood, as they may be led to accord. His mission is particularly to those of his own Tribe—the *only yet remaining piece of money that is lost! the one sheep still without the fold!* It is now time to sweep the House, and seek for it, and on all sides prominent Jewish agents are being manifested who have special places in God's glorious Plan of the Ages. Our Brother having himself found the Pearl of Great Price is now in search of his own Tribal Kith and Kin, to show it unto them! We wish him good luck in the name of the Master, and in that he perceives the full force and potency of the fraternity of Our Race with his own, we know he is equipped with material arguments which will catch the ear of a *people whose hour has now come!* For, in that the signs of Spring are now at hand, we must not forget what the Scriptures saith in this connection :

"In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north to the land that I gave as an inheritance to your fathers." *Jer. iii: 18.*

Hear what Mark Levy saith unto his newly "found" brethren, some of whom are still blind "in part" as to their origin:

*My dear fellow Christians:* Are you aware that the English speaking peoples, unto whom the House of Judah in these days is walking, are the lost tribes of Israel? Study your Bibles in the light of this glorious revelation and you will receive new testimony of the everlasting love and faithfulness of the Lord God Almighty, Father, Son and Holy Ghost.

Yours fraternally, MARK LEVY.

And to his own Tribe Mark Levy has written as follows:

LOST EPHRAIM'S FOUND! SHOUT, JUDAH, FOR JOY!!

Are Britons\* true Hebrews—the Israel of old,  
Unto whom God has given, as prophets foretold,

---

\* And Americans (even Ephraim and Manasseh, the veritable "Birth-right Nations"—*Gemini!* for they are twins by a peculiarly explicit ceremony of adoption at the bed-side of the dying Jacob!) C. A. L. T.

The fullness of covenant blessings below  
 His gracious omnipotent love to bestow?  
 Yes, Britons are Hebrews— Lost Ephraim found,  
 In whose Isles of th' West birthright blessings abound.  
 Lost Ephraim's found! Shout, Judah, for joy,  
 And every emotion of triumph employ;  
 For now we can change our sad garments of fear  
 To the brave robes of glory our brethren wear,—  
 Lost Ephraim found, our brothers by birth,  
 Exult as the conquering nation on earth!  
 Now fewer vile taunts in our teeth will be cast,  
 And the ages of scorn are hurrying past,  
 For Briton sad Judah's stern battles will fight,  
 And on our dear sons shed prophetic light.  
 Shout, Judah, for joy, our redemption draws nigh,  
 The beauties of blessing are hovering by;  
 Within the near future on Canaan's fair land  
 In glory triumphant Messiah will stand.

\* \* In these latter days the seeker after the real wheat of truth must cull it out of fields well nigh choked up with error, for while the Christian Church has slept an enemy hath sown it full of weeds. The process is dangerous, we admit, because the tares are of the briar order and their sting is very venomous. But wheat is wheat, and sweet, not bitter. There need be no mistake, for if a wild thing get within the sheaf it will surely disclose its presence by its thorn. It is high time to examine your day's work, unless you prefer to have your flour mixed with chaff.

\* \* Another Jewish friend of high standing, to whom this Our Race effort owes much, both for encouragement and appreciation, and even more for material help, and one to whom we rejoice in having disclosed the truth of our Identity with "Israel," has not only perceived the import of this general truth, but since the issue of Leaflet No. One writes that it grows more and more evident that Chronology is the key to the situation, and indeed it is. Judah was ever a close reasoner. His intellect appreciates the force of Logic, and an answer to the point, in a superior degree. In all their arguments with Jesus Christ the Pharisees and Saducees never failed to recognize discomfiture, and admired withal the skill with which they were disarmed. We might as well be fair with facts. Of course they were angry at defeat and such, alas, is controversial human nature, they sought their ends by other means. But in this they have had many successors down the ages, and a host of our own Race stand in their shoes to-day!

\* \* \* But Judah has grown weary with hope so long deferred, and the dreary "double" she has suffered has made a soft



heart, after all, in the breast of every genuine son of Pharez. There are at least two lands upon earth where they have chiefly met with good Samaritans—of the real old Israelitish stock—Samaritans only in soubriquet, for behold it is beginning to be seen of them that these strangers, we among whom they have found unchecked opportunity to live, have inherited the golden rule from the very same fathers, and were thrust out of Samaria, as Joseph was, for a purpose just becoming faintly apparent.

\* \* \* Now the Identity demands a true Chronology and it must be one that shall completely satisfy the Hebrew mind. Daniel, their great prophet, must be interpreted by history—not history fudged with to eke Daniel out. If Jesus Christ was the Messiah, let us prove it to them by their own cycles, and God's word for it, the time has come for them, too, to come into the fold. We therefore ask our friends to put these Studies and these Leaflets in a friendly and fraternal spirit within the reach of Judah.

\* \* \* Three and one-half years after the conversion of St. Paul, their great apostle, the Gospel was turned to the Gentiles. *It is now time for us to reverse the process, and, having preached the truth in "Israel" long enough (3 1-2 years), to turn more particularly to the Jew.* For as we read the Scriptures, the Second Advent is primarily to Judah in that it is written "He shall save the tents of Judah first"—and for a purpose.

\* \* \* We, as a Race who have come West with Empire, and from Britain's shrine have spread it o'er the earth and sea, have had the full benefits of the First Advent, and out of Our Race and such as have come to us out of Gentile ranks, a testifying multitude have now been almost numbered. The balance now swings back towards the peculiar people of Daniel, and it becomes our special duty to prepare them for a literal Messiah. Esau is the End of the Age, and Jacob is the beginning of that which follows. The times of the Gentiles are running out. To-morrow is Judah's day, and Zion's Jubilee!

\* \* \* "It has been objected by some that if the Passover (Nisan 15th=Feast day) in A. D. 29 coincided with the full moon of March 18th, it *preceded the Equinox by about three days.* This objection will be seen to be of no moment when it is considered that this very day, the 18th of March, was regarded by the Western Church, prior to the Council of Nice, as the anterior Paschal limit! (Browne's Chron. p. 55, who refers to the Paschal cycle of St. Hippolytus)." *Guinness*, in "The End of the Age," page 534.

\* \* \* "It is no insurmountable objection that this was three days before the equinox, for we have seen from the preceding testimonies that a Jewish passover was sometimes celebrated

before the equinox, and, as Mr. Benson properly remarks, in the Mosaic Law there is no injunction which refers to the equinox at all. It has been objected, however, that March 18th is inadmissible, because if the 16th (17th) of Nisan is at March 20th, the corn would not be ripe for an offering. But the Law seems only to require that when the sheaf was offered on the 16th (17th) of Nisan the barley should be in the ear. That it could be ripe enough to be reaped, and used as food, at that early season is scarcely credible. If this passover had been delayed until ripeness in this latter sense had been attained, not only a full moon at the equinox would have been excluded, but many vernal full moons (*i. e.* according to backward seasons, etc.) after the equinox, and it could rarely happen that the passover could be celebrated at a vernal full moon at all." (*Epitome of Chron. of Rome*, p. 326. *Clinton*.)

\* \* In the Calendar for any year (Julian or Gregorian) commencing on the 1st of January with Saturday, Dominical Letter B in a common year, the 17th of March, *f.*, is a Thursday (see "Handy-Book for Verifying Dates," page 60, J. J. Bond, "Asst. Keeper of Her Majesty's Record Office," Bohns Library, 1889). That A. D. 29 was such a year, see Dominical letter B therein, on page 91, "Measure of History," Study No. Ten. That it was 4027 A. M., see same page to the left; that it was a Xith year of the Ancient Hebrew Solar Cycle, see page 193 same volume, and for the form of that year's calendar see table *k*, page 177 (same volume) where the 14th of Nisan will be found to have been a Thursday, which was the 17th of March under consideration! That this rigid fact agrees with the calm calculations of others, see page 245, "New Light from the Old Eclipses," Wm. M. Page, where it is summed up, "March 17th, Thursday, Nisan 14, Paschal Lamb Slain," and three days later in Mr. Page's calendar, as in ours, "March 20th, Sunday, Nisan 17th, The Resurrection."

\* \* Finally: A word with *you* as to these Leaflets. Have you subscribed for them? If not please do so at once. We intend to make of them a very valuable adjunct to our Regular Quarterly Studies.

We must give up supplying this matter free any longer. Names not marked paid up will be dropped from the Leaflet list after this issue, and if you miss some very important information, which none who are seeking truth can afford to forego, it will not be our fault. All who have subscribed to the current Our Race Series have now been furnished with cards of notification of this new effort and with samples thereof. We shall now send our surplus copies in other directions. The Leaflet will be issued regularly until the matter is a hopeless failure. In the meanwhile if all our friends send us their individual

help at once there will be no such word as Fail! As to the effort, we wish to say: There are two sides to every question—every one must make a choice, and to let an opportunity lapse is to take the wrong side! We have no end of miscellaneous notes which will find a convenient place in this News Leaflet, and shall get them in as fast as possible. We intend to employ it as a receptacle for all the fugitive articles which in former days we gave to the General Press. If you subscribe therefore, you will obtain the facts in an ungarbled shape, and without the editorial slurs and gibes which have so frequently seasoned their issue at the hands of modern journalism. If the issue of this Leaflet comes to a premature end it will be for lack of support. How much of the fault will be your own we leave you personally to determine. As a matter of fact more readers have availed themselves of our labors for *nothing*, and at the expense of a loan or gift, than have *ever* contributed a penny for this cause. For the News Leaflet we have barely two hundred subscribers. The expense of preparing and getting out an edition for so small a number is exactly the same as for 100,000, while it is relatively much higher. It is well known that the situation here is one of pure and absolute sacrifice. All we have is embarked in the effort and it is being slowly and surely exhausted. The fact is this work is literally starving to death for Christian support, while thousands of readers are borrowing the results from their neighbors without the least notion of their personal responsibility in the matter! It is one thing not to be able—it is quite another to take the very fodder from an ox in a tread-mill. The line of truth presented in these pages stands before the Christian world and asks for help to go on. It is sick, in prison, and naked. But it only asks for "work," for God willing, it will earn its own wages if you will give us the least encouragement. Were we called upon to boast we should point out in parallel columns the terrible exactness with which our warnings, dating from three and one-half years ago and printed in black and white all over the land, have come, and are still coming true. Set it down as good judgment at least, and help us to continue, for behold the clouds darken, and as it is now past "Midnight" 'twill be darker before dawn! Send us your help, and whatsoever you do, do it as unto the God of Truth. If not done already we ask you to subscribe to this Leaflet, if by any means you can afford to do so, and we will promise that its material will be well worth the subscription price.

No Christian can afford to ignore these works. They have demonstrated their value. Not to have examined them **FOR YOURSELF**, is to assume a responsibility which in these days is, to say the least, **UNWISE**.

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