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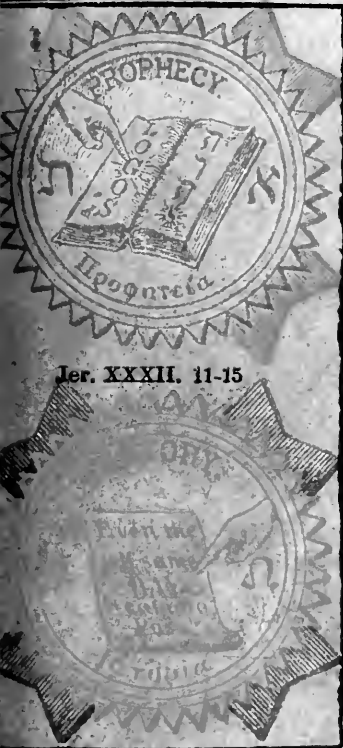
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THE ROMANCE
3-4 WITHIN THE ROMANCE:
OR THE
PHILOSOPHY OF HISTORY.

**TEA TEPHI,
DAVID'S DAUGHTER,
JEREMIAH'S WARD.**

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it; In a land of Traffick; In a city of Merchants; In a fruitful field; By Great waters."—Ezek. xvii. 22, 23. 4. 5.

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



Jer. XXXII. 11-15

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

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdra); "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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C. A. L. TOTTEN, U. S. A.

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—◆—◆— "I, too, am of Arcadia." —◆—◆—



Winfield M. Katz.



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THE PHILOSOPHY OF HISTORY

OR

The Scattering of the Holy People.

—Tea © Teph—

DAVID'S DAUGHTER, JEREMIAH'S WARD.

The Romance Within the Romance.

BY

CHARLES A. L. TOTTEN,

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EDITOR OF "OUR RACE," ETC.

" Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it, I will crop off from the TOP of his YOUNG TWIGS a TENDER one, and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it."—Ezek. xvii. 22-23.

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THE OUR RACE PUB. CO.,
NEW HAVEN, CONN.

THIS
SIMPLE SKETCH
OF THE
HISTORY OF THE HOLY PEOPLE,
CULMINATING IN THE STORY OF
TEA TEPHI,
THE LOVELY PRINCESS FOR WHOM SHE WAS NAMED,
IS DEDICATED
TO THE MEMORY OF MY LITTLE DAUGHTER,—
SLEEPING IN VIRGINIA,
UPON THE BANKS OF THE RIVER DAN,
SINCE NEW YEAR'S SUNDAY, SEPT. 22d, 5888 A. M.,—
IN THE TRUST, THAT THE SAME SPIRIT,
WHICH LED ME TO PERPETUATE THE ENDEARMENT
IN THE NAME OF A BELOVED CHILD,
WILL LEAD OUR RACE, WHO HAVE INHERITED
BOTH HER SCEPTRE AND THE HISTORY OF ISRAEL,
TO APPRECIATE THEIR FAR-REACHING
PHILOSOPHY.

“The Sluggard is wiser in his own conceit than seven men that can render a reason.” *Prov. xxvi. 16.*

STUDY NO. 3

OF

THE OUR RACE SERIES.

The Philosophy of History.

TOTTEN.

“Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

“Let them bring them forth, and shew us what shall happen; let them shew the former things, what they be, that we may consider them, and know the latter end of them : or declare us things to come.” Isa. xli. 21-22.

STUDY NUMBER THREE.

THE PHILOSOPHY OF HISTORY.

TEA TEPHI

David's Daughter, - Jeremiah's Ward.

THE ROMANCE WITHIN THE ROMANCE.

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Our Motto.

We fear no man on Earth,
and but One Man in Heaven.



*“ The words of wise men are heard in quiet more than
the cry of him that ruleth among fools.” Eccl. ix. 17.*

PREFACE.

TO the Agnostic the problem of existence must remain inscrutable, for so long as he is true to his own definitions he can no more contemplate himself than the stream can rise above its fountain head.

Nevertheless his quandary is as repugnant to the human mind as is the vacuum to Nature, the plainest evidence of which lies in the fact that the greatest self-styled Agnostics of the day rank highest among those who have actually fought their own creed most desperately in their vain efforts to arrive at truth by human means alone.

Blind to the inconsistency of their own efforts, and insisently declining the external assistance of Revelation, which their own position necessarily makes the *sine qua non* of any higher knowledge, they have been self-doomed, in every age, to play the roll of

“Restless spirits, hedged in, dissatisfied.”

We doubt if Dante dreamed of fate more desperate than the “*Shade*” of *a Philosopher who had destroyed himself!*

Remove, however, the narrow, and unwarranted limitations of this suicidal school of thinkers, and

we may soar at once in unfettered freedom far above the earth-source of our being. There are other laws than those of gravity. Water may be *lifted* though it cannot lift itself, and in every rainbow does the sunlight demonstrate how high above its cradle upon earth the Spirit of the stream may float. The chief fault of Agnosticism is its unwillingness to try this matter by its own inherent rules, and its obstinate rejection, as unknowable, of all that will not yield to rules originated by itself.

Upon the same principles the folly of the owl would dispute the wonders of the spectroscope, and reject the possibility of analysis conducted upon methods that it could not understand except by faith; for the light of the body is the eye, without it we were still in darkness though the world were bathed in sunlight, nor could we have any conception of its character, unless revealed to us by others.

This is the common sense basis of all practical life, the sum of our experience; and to resist its application to the final problem of problems is simply to take a captious exception at the last moment and array one's self against the teachings of the whole sequence that leads up to—God.

Deny these premises and the most ambitious pen may be defied to offer any logical and satisfactory solution to the problem of existence; admit them, and the outline of its rational treatment is within our reach.

Now from the modern point of view the outcome

of Human Progress is centered in the Anglo-Saxon Race, and we have already adduced sufficient alien testimony (See Study No. 1) as to the present fact, and its future consequences, to admit it calmly as a premise no longer to be fairly disputed.

But the *Philosophy* of Our History, its *raison d'être*, is beyond the compass of the broadest intellect unless the mind is aided by a true conception of the Origin and Destiny of "Israel." For if Agnosticism is logically brought face to face with the *reductio ad absurdum*, then "Revelation" is, by the converse, rendered metaphysically necessary, and therefore proved. And finally, as upon this rectified foundation, *two* peoples—Israel of Old, and the modern Sons of Isaac—cannot *both* occupy the "Superlative," and remain *distinct*, it follows that they must be *One*, and if so, we must bridge the "time of punishment and schooling" which divides their histories, and show that all the chapters of the scroll are in reality *consecutive!*

“Then answered I and said, I beseech thee O Lord, let me have understanding. For it was not in my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to naught, and the written covenants come to naught.

“And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

“What will he then do unto his NAME, whereby we are CALLED? Of these things have I asked.

“Then answered he me, and said, The more thou searchest, THE MORE THOU SHALT MARVEL.”

II. Esdras (IV. Apoch.) iv. 22-26.

INTRODUCTION.

THE *mystery* of the "Lost Tribes of Israel" has for many years formed an enchanting subject of Anglo-Saxon speculation. No other people have sought for them so assiduously, nor have any others had such excellent opportunities to prosecute the search far and wide, as they have, in their endless explorations.

But all of the inhabitable sections of the Globe have now been searched, and still the solution of the mystery has not been reached. To true Bible students, however, the subject has not yet lost any of its interest and now that there remain no new countries for examination, the investigation has been suddenly forced to take a novel and most startling line of operations.

As a literal fact the period of just 2520 solar years intervened between the generation of "Israel's" disappearance, and that which marks her rediscovery. It was at this time (1837-68 A. D.), that John Wilson advanced the surmise that perhaps the whole Teutonic race owed its origin to this missing people, and initiated that subjective review of the evidence which has narrowed down

the modern field of search, and has brought to light so many waymarks of decided weight.

But from the Bible standpoint (and to those most interested in the study it is a deeply sacred subject—or else it is of no special account!) the Teutonic theory falls short of satisfying the most pressing demands of a liberal exegesis. Hence little by little its limits have been still further narrowed down until at last it has been focused upon the Anglo-Saxon race alone. John Wilson was the “forerunner” of Edward Hine, to whom forever belongs the credit of this final circumscription, and whose public labors date from 1868–70.*

* The author of the present volume was well acquainted with Mr. Edward Hine, the latter having been his guest for the first several weeks following his arrival in this country (whither he came in November, 1884, for a brief but unsuccessful lecture tour). Hine heard Wilson lecture but once, at “Witness Hall,” Alderstreet Gate, London, in 1842. The impression then made was deep and lasting. In 1868 he was induced to begin his own public career, and in 1870 published his first work, “Twenty-seven Identifications of the English Nation with the Lost House of Israel.”

Coincident with its appearance, the death of Wilson was announced. As Mr. Hine remarks in a note to Vol. I, No. I, of his “Life from the Dead,” 1873—Wilson “died in ignorance of the fact that one was prepared to give a fresh start to the work he had commenced in 1837, the work of his life. From the time I heard his lecture to the time of my publishing, I had never either seen or heard of Mr. Wilson (!) a circumstance I much regret, because truth must give me boldness to declare that I possessed many corrections to make and many improvements to offer upon his method of handling the subject.”

In all such matters dates are of far more importance than men commonly believe, for they severally ring chimes upon the dial of

Whatever is demanded and satisfied by the purely Teutonic theory is equally shared by the Anglo-Israelitish Identity, while the latter is pointedly fortified by facts and arguments which gain increased force *pari passu* with the failure of the broader hypothesis. Indeed in the light which reserves this possible origin to the English Speaking Race alone, the early chronicles and traditions of the Western Isles acquire a new and deep significance.

In our present study we shall endeavor to search out the Philosophy of Israel's History during the whole Post-exilic period, and in the more sober colors of calm retrospect point out its bearings on her modern descendants—upon Our Own Race—now chief among the nations of the earth. In the progress of our investigations we shall linger awhile at the most enchanting chapter of the whole Romance—the one which lies intermediate between Israel Lost and Israel Found, and yet the one which binds the whole together, and promises to future students the most absorbing lines of supplementary corroboration.

the true chronology which lend them credence and authority with those who look beneath the surface of History. But even were there room enough upon the earth to contain the volumes which might be written upon the infinite phases of truth and inspiration, it is no place, here, to go further into the matter.

*“ Prove all things; HOLD FAST that which is good.
“ Faithful is He that calleth you, who will also DO
it.”*

II. Thess. v. 21, 24.

The Romance Within the Romance

OR

The Philosophy of History.



PART I.

HISTORICO-INTRODUCTORY.

The Scattering of the Holy People.

“ The kingdom is already prepared for you : watch.

“ Take heaven and earth to witness; for I have broken the evil in pieces, and created the good; for I live, saith the Lord.

“ Mother, embrace thy children, and bring them up with gladness, make them fast as a pillar; for I have chosen thee, saith the Lord.

“ And those that be dead will I raise up again from their places, and bring them out of the graves; for I have called my name upon them.

“ Fear not, thou mother of children: for I have chosen thee, saith the Lord.

“ For thy help will I send my servants, Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.”

II. (IV.) Esdras ii. 16-19.

THE PHILOSOPHY OF HISTORY.

THE THREAD OF THE ROMANCE.

IN the complicated problem of the competition of races, for whose final solution the Anglo-Saxon peoples have not only been reared but have been disciplined so long, and for which end they are with almost providential partiality still maintained, still being so severely schooled, the "Eastern Question" is the dominant factor,—a constant which may not be eliminated, and one whose weight has always hitherto been strangely overlooked.

But it is not only the ruling factor in the current equation of universal history, it has always been the central topic around which the scheme of human progress has arranged itself.

A claim so broad naturally sounds strange in ears that rarely listen with responsive interest to the details of a question which to Americans, particularly, is foreign and remote; yet this would not have been the case had not a partial blindness circumscribed our vision.

If, with the favored glance of inspiration—the *coup d'œil* of prophetic foresight,—man could but

have looked out beyond the age in which he lived, or with a broader statesmanlike induction have drawn more just conclusions from the records of the past, he would have understood the philosophy of his earthly destiny far better, and have seen its certain trend across the scroll of time.

But the age of darkness has of late been yielding to a twilight which promises a broader outlook. Light has infused itself into the mental atmosphere and its mists are lifting. Already many have been wise enough to distinguish the main current of human affairs from its confusing eddies and its numerous accidental undertows, and with a sharper vision have been able to look away from where the stream is influenced by shoals and banks, and by the entanglements of fen and marsh, and thus to grasp its surer flow from ages gone, through present ones, towards the ocean of the future.

To such the story of man's progress now assumes an altogether new and startling import, and its whole plot is redeveloped upon novel lines. It is true, indeed, that its incidents are all familiar ones, but they seem to work themselves into the comprehensive mosaic of existence without accident, and upon the broader scheme of what the gods dispose, rather than upon the narrow one of human propositions.

No nation fits by chance into the plan thus seen; each has a special and peculiar place, unique and suited to itself alone. The crucible tries all alike

and whether it be by virtue of some special genius, or by dint of sore experience, by race proclivity, or through some neutral trait of sheer endurance, they all pass through the fire, and each one flows into the mould prepared for it, and so becomes a natural, necessary element of one great living cyclo-rama.

But the rôle of "Israel"—chief among these nations, and chosen out of all to act as the prominent character in the human drama—deserves our closest study if we wish to catch the ruling *motif* of the mystery before us: and to understand this rôle we needs must pass in brief review the main chapters of the "Controversy of Zion," or those which deal most intimately with the so called "Eastern Question."

Whatever aspect it may have to others of the human race, it is to Anglo-Saxons, *by inheritance*, a subject of paramount importance, and this is capable of significant demonstration to its halves in either hemisphere—the Greater Essex and Wessex of these modern days.

The subdivisions of this question are, to each of them, of chief concern among all the military, religious, and social elements of race survival which are now before mankind in general, and in their true solution lurks the secret of man's universal future upon earth.

"THE END OF DAYS."

It is hardly possible that the nineteenth century will close before this momentous subject shall have had its final discussion upon the battle-field. Yearly it becomes more and more apparent that "the inevitable conflict" cannot be delayed much longer, and no one can view the world's growing unrest over Eastern affairs without feeling some concern in issues that will surely prove themselves to be indeed world-wide and everlasting in their influence, be the ultimate solution either Anglican or Russian.

It is therefore of vital importance that all who speak the English language and now enjoy the laws and liberties of English lands, should dispassionately study the bearings of this absorbing topic in order to be individually convinced whether or not it is a fact that in its solution hangs the destiny of their posterity, and what the chances of the conflict are.

If it be indeed a subject of such general Anglo-Saxon interest, then even we, of Greater Wessex, who live upon this hither hemisphere, although we are so far removed from European strife, may haply find ourselves to be involved when the crisis of that conflict comes which is to shape the empires that survive it.

It is the purpose, therefore, of the present volume, to take up the consideration of this absorbing

topic, and to discuss it from the standpoint of the literal identity of the Anglo-Saxon Race with the descendants of the Lost Tribes of Israel.

From the wide interest already manifested in “Jeshurun’s Pilgrimage Towards Ammi, from Lo Ammi,” and with which we opened this series of studies upon “Our Race, Its Origin and Destiny,” and which was preliminary hereto, we do not doubt that there are many readers who are willing to proceed with us still further, and who will gladly lend us their assistance to swell the constituency we desire to reach.

This constituency is as wide as Anglo-Saxondom itself, and to its members the theme cannot, but come with all the power of a gospel. It is founded upon two Testaments, the Old and New, and draws its vitality from their literal interpretation.

The identity thus advocated is by no means a mere theory. It is rather a belief, firm and wide sweeping, and one which has a growing school of thoughtful men already working earnestly thereat, and anxiously elaborating its messages of truth.

To others it is a subject so new and startling, and one which accumulates around it so much that is enticing to the interest, that in it one may almost hope to find solution to the long vexed problem of existence.

But if “Faith is the substance of things hoped for,” here is certainly the continent whereon true Faith may build.

At any rate our theme affords a thread upon which the events of universal history may be so consistently and so simply strung, that, to say the least, it enables one to memorize their sequence, and to keep them all in mutual view far better than upon any other scheme dependent on the accidents of merely human diplomacy and statecraft.

Be this solution then mere romancing or not, it sheds a light upon the controversy for the "Gate of Commerce," which bespeaks for it a candid hearing in every Anglo-Saxon quarter, while for acknowledgment as truth it is content to wait.

Upon the other hand, however, if this grand identity be a literal fact, and therefore shall at length defeat all else which would gainsay it, it is momentous beyond all other human issues, and it fills the Saxon story with a PHILOSOPHY almost too grand to grasp.

THE FEAST OF KINGS.

"Wheresoever the carcass is there will the eagles be gathered together;" and conversely we may predicate, that wheresoever these hungry birds of prey are noticed to be congregating, there we may expect to find a feast prepared.

For years there has been unusual clamor among the hungry heraldic birds, emblazoned on the standards of European nations nor with uncertain flight have they winged their way towards the east, and

poised or circled round the central lands of all the earth:—

It is in these regions that “the sick man of Europe” now lies dying—with his heart on Palestine and, it is towards these very same regions that the eyes of “Judah” turn—in these days of the Restitution—in the hope that when once more “the Land” is repossessed by its rightful owners their wanderings may end.

Even Science herself becomes an irredentist when she contemplates this central land, and at the date of this writing (Feb., 1891), is seriously proposing to make the longitude of Jerusalem “the universal zero,” and its meridian the “Standard,” one for time, chronology, and geographical purposes.*

[“*N. Y. Tribune*, February 1, 1891.]

* “RECKONING FROM JERUSALEM.

“The much-vexed question of a primary meridian and universal standard of time has again been brought to the fore in an interesting and rather promising form. Last June, it will be remembered, the International Telegraphic Conference at Paris discussed the matter, and indirectly intimated that the meridian of Greenwich would not be acceptable to all nations as the standard. A vote was also passed approving the efforts of the Academy of Sciences of Bologna, Italy, to find a satisfactory solution. The Bologna Academy has now formulated the results of its studies and deliberations, and the Italian Government has sent a summary thereof to all the countries interested with a request for judgment on the scheme.

“The plan of the Bologna scientists is, briefly stated, to adopt the meridian of Jerusalem as the primary, and to make the universal day begin there at noon. Thus the universal day and the chronolog-

The fact is the land of Palestine is fatidical, and it is idle for the world to shut out the recognition of its growing prominence, or to close its memory to the place this "land of origines" has always occupied in human destiny, and to which it is assigned in prophecy yet unfulfilled.

Let us examine the matter more closely.

"THE BATTLE OF THE KINGS."

In its very opening chapter military history deals with the Eastern Question and perhaps with the Western one when we shall understand its origines sufficiently!

"The Battle of the Kings," five against four in the vale of Siddim, involved the possession of Pal-

ical day would be made to coincide almost exactly; a result which has for many years been earnestly desired. One of the strongest arguments in favor of this scheme is that it would admit of the establishment of an international observatory on the prime meridian." (One possessing a land amplitude of more than 90° running through comparatively accessible regions, and Jerusalem itself being practically neutral ground and likely to remain so.)

"Thus for practical scientific purposes this meridian is highly satisfactory, while from the point of view of international pride and etiquette it is to be preferred before any other. It would seem odd to begin saying so many degrees east or west from Jerusalem, and we should have largely to remake our charts. But once universally adopted, the system would prove of incalculable convenience. Some standard of reckoning for all the world is coming to be a necessity, and, for the reasons we have given, that proposed by the Bologna Academy seems decidedly preferable to any other that has yet been offered to the world."

estine. At its outcome the great empire of the Hittites was weakened and soon after swept away.

But neither the kings who conquered under Chedorlaomer nor those who failed under Bera, the King of Sodom, nor Lot, who suffered in their fall, considered that the die of war is always weighted by the God of Battles. Hence Abraham as the final factor in this opening chapter of terrestrial conflict, pursued and smote the victors near Damascus, and rescued Lot, his persons and all of his possessions.

So decided was this victory that Melchizedec—mysterious figure on the stage of history—appeared with bread and wine, and, having blessed Abraham in the name of the most high God, and ascribed all victories to him, returned into its gloom forever.

From that day down to this, Palestine has been concerned, at least remotely, in all the wars of history—in its international conflicts. So, too, according to the prophets, there, within the limits of the Holy Land, upon the broad plains of Samaria, is ultimately to be fought man's greatest, final battle—that of Armageddon, in whose closing scene according to the prophets the God of War himself is yet to take such crushing part.

THE CELTS.

In the mean time, and while momentarily referring to the disappearance of the Hittites, it is interesting to suggest, as a possible solution of the

Aryan migration, into whose stream in later centuries "Israel" in particular was again engulfed and temporarily "lost," that perhaps in them, the *Cheta* or Hittites, already moving westward in these Abrahamic days, we shall find the key to the mystery of the Celts themselves.

Their earliest appearance on the stage of history is through the Caucasus region, but it is more than probable that the stream which came down through its gates was but a rill deflected from the broader one, which, moving up from India in still earlier days, entirely circumvented Central Asia on its eastern boundary and thence skirted westward into Europe.

If so it was into a branch of this Aryan current that even Abraham himself became entangled while sojourning in Palestine, and it is but a repetition of history to find the major section of his descendants passing out, a dozen centuries later, through the Gate of Dariel, to be sifted on the surface of the broader and more Lethean stream.

Nor will it necessarily militate against this scholium to the Aryan hypothesis, to find that the remnant of the lesser Palestinic rill was driven out of Heshbon in the days of Joshua, and reappears in Spain, with Cheto-Aryan birthmarks!

That there is some such logical and satisfactory solution of the Philological difficulty surrounding Israel's Celtic impress when she reappears with Aryan vestments in the west, we are confident, and in the

mean time it is to be remembered that one of the strongest arguments for the identity of OUR RACE with the "lost one" is its very lapse in language!

It is a mistake to expect, if this identity be founded upon facts, that a closer study of our present language will ever reveal its Hebrew origin; we should expect the very reverse because, "with stammering lip" and with "a tongue unknown" to their ancestors must Israel be found if ever resurrected in these latter days.

The Philological difficulty is not therefore to show how closely the elements of early English are allied to Hebrew and the Chaldee dialects, but rather how and why *they differ*.

Some similarities we may expect to find, but to magnify them is an error and is perhaps to misunderstand their common use in primitive days.

In the mean time let it be clearly understood that the vantage ground in this branch of the general argument is plainly on the side of patent facts—dissimilarity of speech, and that the nearer we shall find our An-gael-ish roots accordant with the Celto Aryan the more literally will the actual prediction of the Hebrew prophets be fulfilled. (Isa. xxviii. 11.)

But the Seers of Israel also predict a later day in which "the tongue of the stammerers shall be ready to speak plainly" (Isa. xxxii. 4), and our principal object in the present series of studies is to suggest the nearness of this period.

"THE EASTERN QUESTION."

When Turkey, now in death throes, yields up the ghost of national existence, his carcass will attract as to a carrion feast the imperial and double-headed eagles that from their lofty eyries have been watching him so long. With beaks and talons sharpened for this grim partition they have waited many days, but "the end of days" draws on apace, and perchance, at last, the times, themselves, are to be shortened.

There is to be no casting of lots for whole garments at this funereal feast, for even were impatience not to rule thereat, the lack of garments would. Long ago the Porte was reduced to sublime poverty and has for years but masqueraded in national affairs. Turkey is to-day a pauper clothed in borrowed rags, a nation merely suffered to exist, and how long she will be thus suffered to eke out so precarious an existence, is but another way of putting the many sided "Eastern Question."

In our day, therefore, when the whole world is so intently waiting for the gauntlet of universal war to be thrown into the international arena, this subject of the Eastern Question cannot but be one of general and vital interest, and as exciting news is ever and anon arriving from the far-off lands wherein its issues are to be decided, it is opportune to review the past ere we are hurried into too absorbing contemplation of its closing scenes. Let

us therefore scan the programme ere the curtain rises.

As we shall treat our topic from a novel standpoint we merely ask the candid sufferance of a brief and patient attention. For a general, or even a tacit belief in our propositions we perhaps can hardly dare to hope, but we may promise at the outset to enlist the interest in a theme which involves the whole Romance and Philosophy of History.

THE NEW SCHOOL OF HISTORY.

But even more than this; for as our studies will culminate at the central era of man's "week of probation," so too their interest concentrates thereat, for it is at this period that we shall meet the Romance within the Romance, the story of David's Daughter and of Jeremiah's Ward.

This charming mystery forms the central chapter of what indeed is all a mystery—man's Origin and Destiny—nor, until thoroughly cleared up can we even begin to realize the far reaching philosophy of the plans of Providence.

Bridging as it does the eastern and western phases of history, and forming the essential link in its continuous evolution, assigning, too, unto our own Race so prominent a part in what was foreordained, and what is literally fulfilled to date, it has always formed the most attractive feature in the general drama, and ere we proceed further in our studies of the Anglo-Saxon Riddle we must co-ordinate

its incidents as fully as the data at present collected will allow.

It is our belief that history must be rewritten *ab initio*, and upon lines that not only recognize "Israel" as the chief of nations, but pick her out among her modern neighbors; and as we are writing chiefly to, and our efforts are patronized almost solely by those who are both earnest for the truth, and are quite as anxious first to try it by the ancient standards, it is hardly necessary to fortify our proposition further than by an appeal to the closing prophecy of Moses.

Standing before his people upon the one hundred and twentieth anniversary of his birth, with eye undimmed and unabated natural force, skilled in all former knowledge, a prophet whom the Lord knew face to face, and with his prophetic vision rendered extra keen by the approach of death, he summed up human history in a sentence which condemns the entire modern library.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

"For the Lord's portion is his people; Jacob is the measure of his inheritance."

This sentence stands as the rock foundation of the Temple of History—of *true* history; if the walls of the present edifice do not run down there

to they are reared in mud with slime for mortar, and their fate was predicted on the plains of Shinar.

If upon the other hand, the Spiritual Stature of Moses did not warrant his authority in these premises, if in fact he was not “ a prophet ” according to the definitions of more faithful generations, but merely the Lycurgus of his people, with no other commission than Genius signed in due time for a Solon or a Shakespear, if indeed any of the apologies of modern criticism, from whatever school they emanate, are to be accepted, then it matters little whether there be a temple of history or not, for at best it can but be a transient tabernacle of vanities as ephemeral as the sparks that flash around its many altars.

In this case one had best be bolder than his generation and anticipate the philosophy of the coming one, for if simple “ knowing ” is no longer legitimate, why pause we in agnosticism, the logical tendency of which is, sooner or later far more than mere negation ?

This barren middle ground will not satisfy the intellect of coming ages, and already the drift of agnosticism is into *antago*-Gnosticism. The process has always been first doubt, then positive denial !

“ ISRAEL.”

There is but one way to avoid the logical outcome of agnosticism, and that is to retrace our steps and become even more faithful gnostics than

our ancestors. Already we have light enough to guide our steps, and with every one retraced it will increase.

The Chaplain of Frederick the Great summed up the matter in a single word which demonstrates the superhuman prescience of Moses:—

“Doctor,” said the monarch, “if your religion is a true one it ought to be capable of a very brief and simple proof; give me its evidence in a single word?”

With unhesitating emphasis the chaplain answered: “ISRAEL!”

A century has transpired since this conclusive and unanswerable reply,—and more than ever is its force apparent; for in the interval the scales have fallen from the eyes of Clio’s deeper students, and they perceive a new significance to the answer.

When given it pointed chiefly to the “Jews,” and to their standing testimony in favor of the truth of prophecy.

The instance however was more consummate than the pastor dreamed, for it comprehended *both* “kingdoms” into which Abraham’s seed is now divided, and while meaning “Judah,” strong enough alone to silence if not to satisfy the king, points out to us the broader section who have since been *found*!

The distinction between “Israel” and “Judah” and a thorough grasp of the shades in which Scripture uses these two terms, must be mastered and be

kept in view by students of the new school of history. The former is the broader term, and although it sometimes stands for the equivalent of Hebrew it more often means particularly its “ Ten Tribed Kingdom ”—there is no instance in which “ Judah ” is made to cover other than the “ Two Tribed Kingdom.”

Of the two Kingdoms God speaks collectively when he says “ This people have I formed for myself, they shall shew forth my praise,” and he prefaces the sentence with their severality.—“ Ye are my witnesses.”

It is in the testimony of these *two* witnesses that our topic finds its arguments irresistible, and it is our particular aim in the present Study to make this distinction as clear as the historic fact, and thus shew forth its double weight.

According to Dr. Dice Brown’s analysis the period of “ Israel’s ” blindness as to her own origin and destiny is naturally divided into three stages: First, from the time of the early fathers up to a century after the Reformation; with much historical research he has pointed out by detailed examples and quotations, that the early fathers, without exception, believed, not in the temporal restoration of the Jews, but only in the spiritual or allegorical meaning of the prophecies, referring everything to the Church. During the second stage, which lasted down to about 1840, the temporal restoration of the Jews, and their national conversion, was believed in

by many writers, and as vehemently opposed by others. But no writer seemed to have noticed the distinction between the Houses of Israel and Judah. The third stage was inaugurated by John Wilson's book on the Ten Tribes, a little volume which appeared during that stirring period when the "Midnight Cry" of 1837-44, awakened Adventists and Irredentists of every phase, and set the Saxon Race particularly, to work at lamp trimming and filling!

In this stage we now live, and beneath the light of thousands of the volumes that have followed Wilson's. The distinction between the two Houses is being admitted by increasing numbers, although even now the vast majority of the Church and particularly of its ministers are ignorant of this elementary fact. Dr. Brown points out that this blindness was evidently a part of God's scheme for the temporary effacement of Israel, and that it is only in recent years that OUR RACE has so developed as to correspond in every detail with the prophetic picture of Israel, and hence the time has arrived for the complete removal of the blindness. He finally shows how distinctly this blindness on the part of the Church and its ministers, God's "messengers and servants," was prophesied by Isaiah, and the first opening of the eyes and ears of His servants, when the time for it had come.

This time has now arrived.

THE MAGNITUDE OF THE TOPIC.

It is well nigh impossible to unfold the details of this subject in a single volume, for whole libraries may scarcely compass them.

Around it empires rise and fall.

It involves the whole history of the past, and peers forward into all that, teeming with events, the future shall unfold.

It comprehends the whole story of man, and is summed up in his ultimate earthly destiny.

We shall, therefore, merely touch upon a few of its prominent salients, trusting that by association of ideas they will in due time expand themselves into the gigantic proportions which belong to the topic. We hope merely to sow seeds which later on may quicken into wide and spreading suggestions in such luxuriant soil: for the impression which this subject makes upon the mind does not pass away, and the history of events, as in the near future we opine that they are certain to develop, will help these seeds to life.

AN AGE OF FALTERING FAITH.

We all have mental fields that have lain fallow and uncultivated since very early and religious childhood. Albeit we were then ignorant of the so called true and false, we were at least innocent of disbelief; our faith had not yet learned to falter. It is through one of these fields that we now ask

our readers to pass the harrow, if so be that there-upon some still surviving germs of childlike faith may quicken into life.

More and more in these practical, modern days it has become a custom to eliminate God from the affairs of men,—not only from the minor ones of personal life, but even from any direct concern with the incidents of general history.

Rarely, if ever, does the secular press interest itself at all with policies which look further than the councils of some European diplomat, and while its judgments are ostensibly based upon the moral law, they seek to rest upon a natural one rather than upon a code which truly came from Sinai and from the fingers of Jehovah.

Even the religious press stammers as it pronounces the dictum, "right prevails;" fights shy of the prophecies as miry ground, spiritualizes all for which it cannot find such patent literal footing as shall satisfy the liberal school, and divides the metaphors of the Scriptures into the tenets of as many sects as there are days in the civil year.

Further and further into by-gone days the God of Scripture is being relegated. That he ever interferes with the affairs of men, or condescends to write between the petty lines of history, but few individuals literally believe, and it is certain that no nations, as such, bow down to such a creed, abiding by it in all of their concerns.

To most of us, be the kingdom of Heaven what

it may, that of Earth is like unto a certain ruler who went into a very far country *and decided to remain there.*

“Science, so called,” has essayed to take out new naturalization papers for the human race, and has derived its breath, as well as its body, from the latent potentialities of dust itself!

If such a process is legitimate, and shall be continued to its logical conclusion, Biblical faith is already doomed, and inspiration re-defined, must be admitted as merely a form of poetic imagination.

We challenge this whole process, and shall undertake to show that events are literally following the lines already mapped out for them in Holy Writ, and that they hasten towards the final consummation which is the solution of the controversy of Zion.

THE SCRIPTURE FORECAST.

To review the Eastern Question is to rewrite history itself; let us, however, glance at the chapter headings as they are laid down in the Bible, for there the subject opens, and therein is explicitly set forth the sequence of events towards which we are all inevitably trending.

The prominence of Palestine commences with the call of Abraham. Leaving the idolatrous temples of Chaldea behind him, he journeys out of Ur and first at Bethel calls upon the Lord.

Isaac and Jacob succeed him in their turn, but, as strangers, simply sojourned in the promised land.

At last, in the days of famine, Jacob and his sons abandoned it and went down into Egypt. For the next 255 years its history is a blank, and in this interval the vast Hittite empire endeavored to reunite its scattered monarchies in Palestine.

But in due time Joshua and his hosts appeared, and its cities, one by one, succumbed unto the Lord of Hosts.

That these cities *were* mighty, archæology with the spade in these our days, has demonstrated to the echo. They are as true as Troy, and lend credence to the Bible, as at least a history of facts.

The glory of the Hebrew empire culminated under Solomon, divided at his death, and waned until it disappeared.

Circa 739, B.C., the era of Nabonassar, the four great empires of Daniel's vision, arose simultaneously upon the chart of history. But though their *origines* thus synchronize, they were destined to come into power successively.

Now it is noticeable that around about their simultaneous era of foundation, or, as Daniel puts it, "In the days of these kingdoms," another kingdom, stone, and small, and yet the seed of a veritable mountain of endurance, was also to be set up—if with King Agrippa we give any heed unto the prophets.

Its establishment was to be effected "without

hands," that is, without human agency or intention, and by Him who originally had divided the Earth among the descendants of Adam, and had set the boundaries of all people according to the destined number of the Sons of Jacob.

Of this kingdom we shall speak anon, for it has been strangely lost to the sight of historians that just such an empire was at this time actually set up, in a place apart, and that it has continued independent of all foreign rule from those days to the present time, nor ceased thenceforth to grow, *expanding* with its endless days.

THE TIMES OF THE GENTILES.

The four great Gentile Empires of Daniel's dream have been too plainly manifested to be mistaken, and in turn each of them has campaigned in the Holy Land.

The golden hosts of Nebuchadnezzar marched into Jerusalem. The silvern helmets of Media and Persia glinted in the sunlight of Samaria. The brazen arms of Alexander came up against the city, and the iron heel of Rome ground down its very blocks to powder.

Host and horseman, phalanx and legion divided the spoil, and while the final destruction delayed those who were despoiled destroyed their King and Saviour.

They would have robbed him even of his title had not Pilate curtly prevented it.

The truth of his remark—"What I have written, I have written," was at once hewn into the Gentile heart, for the "stone kingdom" was already beyond the pale of Palestine, and the exiled Saxons were not slow to recognize its purport.

But in the Land of Lofty Origines an era of abandonment now succeeded, for soon the Romans sowed the plowed-up land with salt and left it desolate.

Then came to brood upon the land the "abomination of desolation" spoken of by the prophets--the Mohammedans swarmed into its sacred precincts.

The Saracen empire succeeded.

Like an Euphratian flood the Turks flowed in.

Next the Crusaders wrested it from the Infidel.

And from them Saladin took it.

Then the Tartars.

Next the Moguls.

Now the Ottomans.

To-morrow, unto whom shall this land fall?

THE CRADLE LAND OF MANY CREEDS.

All the dominant creeds of humanity have sprung, directly or indirectly, from the Holy Land, or have been cradled there.

Braminism, Judaism, Christianity and Mohammedanism.

Of the three latter there can be no doubt, their aspect is towards Jerusalem. The Hebrew origin

of Braminism is somewhat less apparent. But in discussing its tenets, and its remarkable tangencies to what all true believers in the Bible consider to be proofs of its Shemitic origin, and all non-believers regard as equal proof that it is rather parent to all modern creeds, we must not forget the derivative suggestiveness of *Bram* from *A-Bram*, nor fail to couple this with the fact that it was "eastward, into the east country with gifts, away from Isaac his son, while he yet lived," that the Father of the Faithful sent his children by Keturah!

The Indian Empire of Great Britain is of Hebrew origin through descent from these early Keturan outcasts, nor have they lacked signal favors of Jehovah's blessing. They, too, had knowledge of "the promise," and looked also for the Redeemer, but they were sent away thus early, lest they should confuse the inheritance.

Nevertheless, in the fulness of time their wise men saw the promised Star, and hence they sent their representatives—the Magi—to Bethlehem, even kings of the East bearing gifts!

What more natural, if any of these religions be the true one, if all of them have traces of the truth, that thither to this primary site of Adam's banishment, to Mount Golgotha, where he was buried and where the second Adam died in expiation of primeval sin, in God's own time, *all* men return?

What wonder if to all, at least in body raised and

spirit quickened, it shall be, in time to come, the land of new and truer birth?

THE RIVAL CHAMPIONS.

WE are in the latter times.

It is idle, be there a God or none, to believe that the human race, having already tasted the ideas of modern civilization, Christianity and liberty, is much longer going to stand the terrible strain of that eternal vigilance which makes its couch upon a bed of bayonets.

It is more than idle not to see, as the whole world does see, that, underlying all the international animosities of European dynasties, the primary one which lies at the core of all dissension is rather the one concerned in the ultimate destiny of the terrestrially central land of Palestine.

It stands at the gate of universal commerce.

It is a land bounded by natural lines of communication, the focus of international trade, and the world's strategic point!

The people who next win possession of it will have it to hold forever, and those who hold it will hold the key to earthly greatness and superiority. Already do her children think upon her ruins, and take pleasure in her dust, for the Jews are swarming thither in unprecedented numbers, and the iron horses of modern traffic, foreseen of old against the days in which we live, are gathering there to carry them from Joppa to Jerusalem.

The world already recognizes that it stands upon the threshold of events which, when they shall have yet this once relaid the lines of empire, will have burned them in far too deeply ever after to be lost as boundaries that may not be passed, and the irons are now hot wherewith to do the burning!

Strategically, England *must* possess Palestine, or her vast empire will be severed in twain.

But, say the Prophets, its next possessor must be "Israel," who alone is destined to supplant the crescent of the Infidel by the Lion of the Tribe of Judah. Not a spiritual Israel, but a *literal* one, by true inheritance, return, and genealogy, or else the whole Bible, jot and tittle, history, morals and prophecy, is a fond delusion.

This is a question to be settled by beings who have flesh and blood; it must be reasoned on with common sense, and whether we approach it upon Scriptural lines or not, there is but one reading to the signs about us.

The whole trend of modern European politics points to the ultimate occupation and possession of the Holy Land, either by Russia or by England, and the more closely we read the prophecies of old, the more light do we obtain upon events which are now shaping themselves in no uncertain proportions.

But there are numerous other claimants in the field, the Jews, the Rothschilds, Rome, and many private corporations.

From the Biblical standpoint the Jews of course,

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will share the land, but may not hope to rule it and possess it to the exclusion of the greater Ten-tribed section of the seed of Abraham (Ezek. xxxvii. 16). From the secular standpoint they will undoubtedly form a large element in the population of at least Jerusalem. But while there are no prophetic grounds whereon to anticipate the self-erection of a purely Jewish rule in Palestine, there are positive international impossibilities against its serious contemplation from a secular one.

So, too, without "the temporal power," which is forever lost to Rome as at present constituted, the Palestinian aspirations of the Papacy are futile to the last degree. Nevertheless, in the transition stage of Palestine's affairs, we have grounds on which to anticipate the passing influence of Rome. We seek things permanent, however, and in this discussion must look on beyond the mere events of the near future to days when the problem of this central land shall have been solved with the consent of all concerned.

And so, moreover, are futile all private or incorporated schemes to colonize, reclaim, and repossess the Holy Land. All such efforts must be subordinate to some great Power—the days of "East India Companies" and of all similar concerns are past.

Nor can a general international protectorate succeed unless it be in the form of some simple guarantee to maintain "Israel," as such, in sole and independent right to her inheritance. "The Land

is mine," saith the Lord God of Israel, and he has promised it unto the seed of Abraham for an everlasting possession.

Hence, unless we do violence to the united testimony of the Scriptures, there can be no doubt among religious men as to the final lines upon which the re-assignment must be made.

RUSSIA VERSUS ENGLAND.

Russia is the only nation in the modern category that has preserved its ancient name as known unto the prophets. Its Czar is "Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal."

Against some descendants of this line of Gogs, ruling all the Russias from the yet unshaken throne-seat of his forefathers, God has declared Himself in no uncertain terms (Ezek. xxxviii., xxxix.), and identified him as a ruler of "Israel's" most ancient, most persistent, and final enemy.

In view of these predictions, plainly set forth upon the pages of the Holy Writ, the present attitude of the Czar and of his subjects upon "Jewish" matters, has already engaged our close attention in Study No. 2, nor, since the publication of that volume have we seen any reason to modify our exegesis, based upon the infallible guidance of the Scriptures.

In the mean time the whole world has awakened to the enormity of Russian intolerance, and while its petitions have been treated with disdain, has

failed to see the *Kismet* that is overruling Muscovite designs, and also to heed the only source from whence the true philosophy of what is going on may be obtained.

And Russia, at the same time quite as blind as all the rest, moves heedlessly unto her fate.

Nevertheless, all this is quite in accordance with the general diagnosis of Insanity. However it originated, man's *disbelief* has now become congenital, and it seems to be impossible for him to understand and act upon the warnings plainly set forth in the Word of God.

Russia, in particular, is following out her destiny to the very letter, and if there be the faintest shadow of reality to "the strange sequence of coincidences,"—as we perforce designate them,—which rules her policy, there certainly can be no difficulty in pointing out her ultimate opponent—nor is there whether we pay heed to prophecy or not.

The spirit that actuates Russia is fully set forth in the will of Peter the Great, and whether this famous paper originated with the great Czar, or with Napoleon, it should be read over in the light of these ancient chapters of Ezekiel. Russia, therefore, cannot be "Israel" herself; nor by the premises whereon we argue, can Russia enter Palestine to have it as an everlasting possession.

There remains then simply to discuss the Anglo-Saxon claims to Hebrew origin, and to determine whether the eastern Saxons of the modern world

literally possess the "Sceptre" and the "Birth-right";—in other words,

IS BRITAIN "ISRAEL?"

And we have greatly mistaken both our theme, and audience of Anglo-Saxons, if a topic so exalted fails to sink into their hearts.

No people upon earth so delight to call themselves the "*spiritual*" seed of Abraham as do Americans and Englishmen,—but surely blood descent is better than a dream, no matter how ideal, and the facts of "*literal*" identity afford a firmer continent whereof to form "the Adam" of such aspirations and wherein to breathe the breath of lives!

Max O'Rell, viewing the English speaking people through a French Lorgnette, made great sport of them a year or so ago in a book which created quite a controversy. In the closing chapters of "John Bull and his Island," he attempts to ridicule the pretensions of a growing class of Englishmen, who, denying they had aught to do with Judah and the Jews, still arrogantly claimed that they were of the stock and lineage of Abraham, and inheritors with the western Anglo-Saxons of the United States of Joseph's birthright, and that England and America have "the double portion" meted out to Ephraim and Manasseh, the sons of him who was beloved above his brethren!

But Max O'Rell found little good in anything outside of Paris. However, his very ridicule awak-

ened many to the purport of their possible descent, and forced them to search diligently in the records if perchance the faith of some might after all be founded upon fact.

And with the result that the interest in this novel line of study has won at last the attention of a far broader and more serious class among the English speaking race than that which naturally feeds upon the wonderful alone.

There is certainly more of mystery involved in our own story than in that of any other race on earth, except perhaps "the Jews," nor can we rise from the perusal of the mere badinage of Max O'Rell without a clearly defined desire to solve, if possible, the Riddle of the Saxons.

Who are these people, that, dwelling in their islands and colonies which belt the earth, dwell so alone as "not to be numbered among the continental nations," although from Dover they can see Calais?

Certainly the universities have thus far failed to answer this with any satisfaction; nor can they blame the laity for taking part in questions of such moment while they quarrel with each other, nor will it make any difference to the majority of men whether they condemn the intrusion or not.

Oxford is not England, nor is England Anglo-Saxondom, and the matter now before us is not only Racial, but must be settled by the *common* sense and the consensus of those most concerned.

In its general aspect we have already discussed this question in former studies, but have set ourselves the task in this to try it more particularly against the Philosophy of History.

MODERN PROPHETS.

Some years ago we visited a western town, then the site of vast and growing railroad interests. We were the guest of its founder, and one who was still its largest land owner. He told us the history of the town. When he first saw its locality he had been struck with its unique fitness for a railroad centre. There were no important railroads within miles of it in those days. But he foresaw, by that special instinct which makes of some men railroad potentates, its certain destiny, so purchased the entire tract, laid out a city there and named it for his daughter.

Subsequent events have demonstrated the correctness of his judgment. Railroads, population, and wealth have followed his preliminary surveys, and to-day the city of Sedalia is one of Missouri's chief commercial centres. Its founder was the late General G. R. Smith, whose *coup d'œil* was remarkable for its piercing business foresight.

Now we take it as indisputable that there is an underlying scheme of Philosophy in History, that the story of human progress follows laws which are as rigid as those that guide a river, and that the stream has never flowed backwards, but in spite of

shallows, sinks, and rapids, forever seeks the sea of ultimate and universal prosperity.

Let us conceive of one, so gifted in the craft of statesmanship that he could scan a globe as readily for settling nations to their best advantage, as men of even our short years and mental calibre, lay out the foundations of a railroad metropolis. Such an one would be a god, and if his foresight were conferred upon a mortal the latter would be a prophet. He could anticipate and write the skeleton of history, particularly if he knew the genius of races. Assisted by whatsoever that may be which men have heretofore regarded as inspiration he would be accepted as a Seer, and his books, preserved and handed down, would, from their first appearance, be received as prophecies. Through the years of unfulfilment they might remain neglected, but in due time events would justify their author's foresight, catch up with his predictions, and keep apace thereafter with him.

Such agreement, moreover could not but con-vince the wise men of concurrent generations that the credentials of the early prophet were *bona fide* and that his collateral advice—the main object probably of his mission—merited acceptance.

THE DAYS OF FULFILMENT.

We are just about overtaking Israel's latter prophets in these present days, for the lines of history are shaping themselves so noticeably upon the

Biblical scheme, that so soon as the clue is given the mind—"sana, in corpore sano"—cannot fail to accept its own convictions and fall into accord therewith.

We admit the foresight of such an one as General Smith, the Prince of Sedalia, because he profited thereby, and we laud his business tact and financial ability, nor would we hesitate to follow his advice within the scope of human ventures.

But, if the vast Bible scheme to subjugate the earth, and people it with chosen and selected stock, and thence to draw material for heaven itself according to some well digested plan foreseen from the beginning in all its bearings, is after all the truth, then just such methods as we see about us may be reasonably expected, will be realized in due time as the outcome of superior intelligence, and win our fullest recognition.

The Bible itself gives a most liberal definition to the object of prophecy. It is chiefly of *ex post facto* value, and like as we honor human counsel and the predictions of mere "old folk" experience when fulfilled, so credit should certainly be accorded to the promulgations of God's prophets when their words minutely come to pass. "Now I tell you before it come to pass, that when it comes to pass *ye may believe that I am He,*" says Christ, who is himself the spirit of all inspiration.

If history supports prediction it is reasonable to believe the prophecy was spoken with authority, for

it is superhuman to speak as Israel's prophets spake, and have events, foreseen for scores of centuries, minutely come to pass. Hence when the thing predicted is literally fulfilled the character of the speaker together with his object in the utterance must be allowed.

ADDITIONAL GUARANTEES.

Moreover to increase the weight and support the claims of authenticity there must naturally extend between the days of its promulgation and those of its fulfilment, a suitable period of waiting, and the longer this period the better may the objection of collusion be refuted.

Now the volumes of Israel's prophetic writers have been in existence for at least some 2,520 years, and have been handed down unaltered in the full light of corroborating records. They have even greater age than the works of Homer and Herodotus and are at least as intact as the accepted classics of the Greeks and Romans. To those however who understand the genius of the Hebrew Cult they are far more reliable than any classics, even if their divine origin be called in question, for as "sacred" volumes they were guarded by the most peculiar provisions, and a special science charged itself with maintaining the strict integrity of their letters, no matter what license may have wrought as to their spirit and interpretation. The most arrogant schools of infidelity and the least reverent of the

Higher Critics have never failed to recognize the import of these safeguards, and whatever of doubt they may have endeavored to cast upon the Canon of the New Testament, they have certainly agreed in according quite enough of antiquity to the Books of the Old to satisfy our present demands.

Thus the "waiting time" of Moses and the Prophets is fully sufficient to guarantee their inspiration if it can be shown that they are now, at this present, being accurately and consummately fulfilled. And the reaction of such a conviction is calculated to invest the entire canon with authority, since jointly and severally the separate volumes of the whole Bible bear similar testimony, and are bound together by harmonies which cannot be disturbed without logical suicide.

In the opening Study of this Series we took a general survey of our topic and drew our authority indiscriminately from the volumes thus involved. In the Second we developed a few chapters of the Hebrew Chronology in order to demonstrate the reliability of the records as to the contemporaneous history of the events recorded. In a future Study we hope to set forth this Chronology in a consecutive chain from the Beginning down to current times. In our present undertaking we shall continue to study it, but from a single standpoint only, and shall endeavor to show that "the Eastern Question" is primarily concerned in Israel's destiny, is a notable theme of her Prophets, and is so

blended into Anglo-Saxon destiny that the Historians of the latter may be regarded as the successors of the prophets they confirm, and the Saxons as the sons of those whose history they continue.

Our survey will thus extend backward over many centuries, but the present generation needs only to scan them from its own surroundings, for it lives and moves and has its being in an age of such unparalleled fulfilments, as to promise the resurrection of the very dead in faith if haply they have ears to hear with those who are to waken first. (Rev. xx. 5, 6).

JACOB'S ZODIAC.

If therefore we are living in what is not only the most momentous day of history but in what is pre-eminently the Age of Fulfilment, the children of our generation are peculiarly favored, and their religious responsibilities are vastly augmented. For upon them and us rests the judicial acceptance or rejection of the very best evidence which it is possible to adduce as testimony to a religious hypothesis. It is evidence which has been prepared, elaborated, and sealed up, at the beginning of the trial; evidence towards which the whole conduct of the case has led up and conspired, and evidence in which they themselves, who are now called upon to break the seals are the *prima facie* witnesses!

Our predecessors sojourned only in the days of prophecy; they saw, as in a glass but darkly, and

blesed was their faith; but we confront the facts themselves, and see them face to face.

It is undeniable in so far as Christians are addressed that the eyes of all the generations gone before have longed to peer into the pages that the current politics of many nations are now writing, and shall we still continue to scan them with but small concern and dwell as carelessly upon this threshold of "the end of days," as if the pen of inspiration had never propounded riddles on the mystery of existence? And it is a mystery inscrutable, unless one follows in the footsteps of the prophets.

In order, therefore, to better interpret the trend of hurrying events, we shall invite the reader's attention to a brief but somewhat closer survey of the Philosophy of Israel's national development.

This has never been fully, nor indeed to our knowledge, ever been at all, duly considered in discussing the destiny of nations, and yet it is a field which promises rich harvests; for if the Bible be the Word of God it is the sole treasure house of that Philosophy which alone can solve the problems of our destiny, and if it be not this why stand we in discomfort mid ephemeral things?

From the standpoint, however, whence, according to our own views, we are convinced the true scheme of human progress can alone be comprehended, we reassert that Moses in his closing address to Israel, consummately summed up the subject.

We have to argue "line upon line, and line upon line, precept upon precept, here a little, there a little," for so prone are we to overlook the general aspect of an argument, that unless at times it is reiterated, the conclusion loses all its force. Hence our repetition of this comprehensive quotation from Moses. His summation is as follows:

When the Most High divided to the nations their inheritance,

When he separated the sons of Adam,

He set the bounds of the people—according to the number of the children of Israel.

For the Lord's portion is his people. Jacob is the lot (Zodiac) of his inheritance.

That is, from the very beginning, the end—the temporal end of a temporal beginning—was in the cognizance of Him who chose a special people by whom to mould the destiny of all the rest.

Upon the premise of an overruling Providence, such a scheme alone is reasonable. For otherwise all human progress is but an epimethean freak of accident and chance.

From the Bible standpoint, however, there is no room for chance, and the plan of regeneration is promethean. It sweeps onward with unerring confidence, and comprehends the whole of travailing creation.

Let us then draw near and overlook the arena where the earlier scenes were laid, that we may better understand the significance of the closing acts

of the human drama which now conspire towards the same sacred localities.

THE COSMOPOLITAN LAND.

The geographical situation of Palestine is notably striking, particularly to the student of the modern atlas. In our days of perfect familiarity with terrestrial geography, it requires no effort of prophecy or international statemanship to predict for Palestine an ultimate supremacy over all the lands of the earth.

It is pre-eminently "the central land."

This is its Hebrew significance. The "Navel" of the Earth, a land of *birth!*

Its very name is thus *prophetic*, for those who used it at the dawn of history were cramped within too narrow confines to perceive its central situation among the then unknown and yet to be inhabited continents.

Moreover this land has always been a central one. For as the clouds of darkness have rolled back from off the surrounding *terra incognita*, before the expanding thrust of Empire, and the glance of exploration, it has maintained a central place in interest and locality, and has always been a thoroughfare of nations.

From the days of Abram's call down to the present one in which the same spirit calls us finally homeward, the clouds of error have also receded, continually further and further, from before the

piercing light of truth's bright constellation set upon its central hills.

No matter what has been the actual course of earth's benighted ships of state, Jerusalem has been the cynosure towards which all the needles of progress have forever pointed. Study the history of the world, it matters not in what age, and Palestine is there—a prominent fact and factor, oftentimes, of course, only as it were accidentally, but none the less so in reality, and this even though the land itself lay wholly desolate—a place of Sabbaths.

THE HEART OF EMPIRE.

All the empires of the old world either fought there or marched and trafficked through it. This they were forced to do of sheer necessity—a need which grows in magnitude once more in these commercial days of ours.

Even in the days when Latin pride wrote, “all roads lead to Rome,” the road from Jezreel to Jerusalem was a central part of the one great central highway between the two eccentrically located halves of Cæsar's domain.

Jerusalem is, in fact, the very heart of Daniel's image of universal empire.

Conceive this image stretched out prone upon the map. Its head on golden Babylon, its silver arms and breast on the Media and Persia of Darius, its brazen belly on the Greece of Alexander's day, its heavy iron legs stretched out on either side of Tra-

jan's Rome. Then the heart of this vast image—made of flesh—throbbed faintly at Jerusalem. Thence all its arteries went out, and thither did the poisoned blood return.

Traditionally this land was the chosen home of Adam, exiled from Eden; there he died. From it, as in an ever widening circle, the antediluvian orb was probably completely populated. 'Twas thence the Dove plucked olive promise when the Deluge was assuaged, and then, the first of living things to trust itself upon the earth thus born anew, it lighted upon Olivet and built her nest in cool Gethsemane.

It was the land of Promise and of Peace.

It is the land of Destiny.

Tradition further testifies that after the Deluge Shem buried there the "chest of Noah," containing the records of the former earth, and that the Sabeans, Abraham, and some of the prophets, had due access to them. There they rest and wait for re-discovery to-day.

Of course in legends and traditions such a land abounds; with romance, poetry and prophecy its air is full. But the land lacks not authentic history of vastly more importance!

THE CALL FROM UR.

Chaldea for a time became the seat of empire and the cradle of the race; but it was also the site of Babel and confusion.

However, Nimrod's rebellion was in vain, and the inevitable laws of progress reasserted themselves.

Babylon, destined to be the head, the intellect alone, could not compass human government. It is with the heart only that man believeth, and therefore ruleth, unto righteousness. So while the head had precedence, the heart of the Gentile empire hardened, until at length upon it as an altar, the heart of Him who saved the race was broken at Jerusalem.

In due time, therefore, looking towards the plan of regeneration, Abraham was called out of Chaldea, and unto him, in Palestine, the vision and the promise of its future greatness, and of its ultimate supremacy and permanent possession by his seed, was explicitly vouchsafed.

These promises were made to him by Jehovah full 3,806 years ago. He was then but a sojourner, dwelling there as in a strange country.

They were repeated, and amplified successively to Isaac, and to Jacob.

The latter patriarch divided this promise into thirteen parcels, and, with divine commission, distributed them among his sons. And as a special favor unto Joseph, he gave to him a "double portion," in that he adopted each of the two sons of the latter as his own first-born—that is "as" or in lieu of "Reuben and Simeon"—and conferred upon them, in particular, the signal blessings of the birthright.

THE SCEPTRE AND THE BIRTHRIGHT.

There is no gainsaying the fact, and the unbroken record of it, as preserved in Holy Writ, that unto Judah was the Lawgiver promised, a sceptre in perpetuity, and from generation to generation without lapse. It was a temporal sceptre, placed in the hand of David in due time, and secured to his posterity forever; a sceptre whose *de facto* retention was to continue until He came whose right it is thenceforward to maintain it.

Shiloh as such, the Millennial Prince of Peace, has *not* yet come to rule the nations in the sense in which *he is to come*. He came to suffer only, and to leave a sword upon the earth. This is clearly evident from his very last conversation with the disciples just previous to his ascension.

Hence David's Sceptre must be still in existence, somewhere, and swayed over a temporal, literal, lineal Israel.

The integrity of Jehovah's oath demands this, and the confidence of human faith looks for its fulfilment to the very letter. Never through the darkest chapters of Judah's regal history was this plain promise doubted, and it was too solemnly reiterated upon the very eve of the Babylonian captivity to admit of subterfuge and spiritualization among those who have inherited the Book of life, and pretend to base their hopes of resurrection upon collateral promises!

But in the meanwhile the sons of Joseph were to inherit all the temporal blessings of general headship over his brethren, as well as mediately, in the universal day, over all the nations of the earth.

Prosperity, financial and commercial, the fatness of the earth and the fulness thereof was Joseph's portion, nor can the law, which has also had the fulfilment of this promise in its keeping from the death of Jacob to the present time, have had its force abated in a single jot or tittle if so be we are to preserve our "faith" intact, and have a substance for our "hope."

We do not therefore fear to face the plain and literal responsibilities involved in such conclusions, and are satisfied that we can justify our position to those who will accompany us candidly into the premises; and it is manifest to us, as it must be to all who view the problem of existence from agnostic standpoints, that unless such plain and unconditional statements in the Holy Writ shall admit of sometime positive demonstration, it is in vain that we delude ourselves and say that we believe in Christ.

The history of Joseph in Egypt, a story so dear and so familiar to Anglo-Saxon childhood, is a type which we may fairly expect to be repeated in that of his descendants, and in them we shall certainly find when we discover them, the genius of their father.

Nor need we prosecute the search beyond ourselves! for it is remarkable that the story of the

English speaking peoples who lock up the surplus of the world's accumulated wealth, exactly counterparts, upon a grander scale, that of Joseph, whose financial ability made Pharaoh the literal owner of the land of Egypt, and who is the Biblical example of a prosperous man.

But we are not seeking mere counterparts nor the children of miraculous conception from the stones beneath the feet of those who throng the thoroughfares of Salem, and if we of Anglo-Saxon parentage are indeed the lineal descendants of so great an ancestry, the past is not only earnest of still greater future, but the present must be related to that past by links that demonstrate the chain of evidence.

ISRAEL BECOMES A NATION.

But a long period of preparation was imperatively necessary to accomplish so gigantic and far-reaching a scheme of universal conquest as then lay mapped out only in the councils of destiny. Let us therefore continue our review of its clear cut outlines and development.

With God a thousand years are but a day.

His mills grind slowly,
But they grind exceeding small.

And so, while we poor mortals are lost, amazed amid the wheels of time, to Him, who hath wound up the cycles of eternity, the story we are sketching had but just begun.

Seventy souls went down with Jacob into Egypt, and for Joseph's sake were kindly entreated and favored by the Pharaohs who knew him. The land of Goshen was assigned to them, and there they grew into a mighty nation.

Skilled in all the arts and sciences of Egypt, they became its chief reliance. They formed the bulk of its army, of its practical artisans and workmen of every description and industry, and were its actual wealth producers.

But Egypt grew both jealous and oppressive, for it soon began to fear the consequences of having so powerful a foster nation growing up within its borders.

Nevertheless, a higher and ever watchful providence had the nation of *Heber* under its solicitude, and turned this very change of policy into a blessing in disguise. The muscles of virtue are not all developed in prosperity, and severe discipline was needed ere successful exodus could be accomplished.

Hence, when one arose who knew not Joseph, in oppression's school they learned the "tale of bricks."

But there is a limit to endurance, and Israel was not chastened beyond it. The lash of the taskmaster overreached itself and gained for the chosen people an unlooked for leader out of their adversity.

However, a generation more was added to their discipline, while their leader himself was taught new lessons in the wilderness of Midian at Jethro's feet.

For although skilled in all the wisdom of Egypt, and polished in all the manners of the court of Pharaoh, an equally long sojourn in the wilds of Arabia was essential ere the experience of Moses was sufficiently ripened for the task before him.

The circumstantial harmony with which the several independent threads of this story work into the common plot is beyond criticism, and the unobtrusive philosophy which binds the whole together is circumstantial evidence of the highest order that the facts related are set forth in the literal simplicity of truth.

At last the day of bondage ceased, "for God heard their groaning, and remembered his covenant with Abraham, with Isaac, and with Jacob. So God looked upon the children of Israel and had respect unto them."

But although the day of their deliverance from Egypt had arrived, they were not yet equipped to undertake the conquest of the Central Land.

SCHOOLED IN THE WILDERNESS.

Moses, than whom no greater general has appeared on earth, though reared to be a king, disdained the diadem of Egypt, and now returned to be the Michael of his people.

He led up out of Egypt three and one-half millions of souls, and successfully convoyed them with an army of 603,550 fighting men.

For full forty unparalleled years they also trav-

elled in the wilderness of Arabia, both taught of God and disciplined by nature.

This pilgrimage was but an advanced and necessary grade in their national education, and it was an essential prelude to the task which lay before them at their journey's end.

Thereby alone they underwent a course of lessons whose purpose was of broader scope than mere bondage compassed, and were also gradually initiated into the principles of Theocracy and self-government.

It was prolonged for an entire generation, and thus an opportunity was afforded for the full development of their own race peculiarities.

In the mean time they forgot the flavor of Egyptian flesh pots.

From the military point of view one cannot expand too much upon the magnitude of this march. Indeed men of the so called liberal school of thought prefer to deny that it occurred rather than admit it, and perforce explain its deep significance, its bearing upon the integrity of the Bible, and its patient, deep laid, confident philosophy.

But to him who had formerly led the ever victorious armies of Pharaoh into the heart of Africa so far as Meroe, which was named for him, organization, administration, logistics, all of generalship in fact, was a fully comprehended science.

For this end Moses had been reared amid the incidents and opportunities of Egypt and Midian. His career is a fact in History, nor has there risen

since, within or out of Israel, his equal as a statesman and a general.

THE CONQUEST OF PALESTINE.

Joshua, schooled under such a teacher, was his able successor, and with a host at length fully disciplined and equipped for their undertaking, crossed the Jordan and made easy conquest of this favored central land of all the earth.

Was there no philosophy in this?

It was consummate conquest!

Was there no statesmanship therein?

Certainly it was innocent of all human diplomacy, for it was a policy that could afford to *wait*. The patience of this progress towards the land of promise proves that its strategy was providential and its leadership divine.

No mere soldier of ambition would have dared to waste his years of opportunity beneath the frowns of Sinai, and the years of Moses were already more than normal before the Exodus began.

Nor could patriotism alone have compassed such a tireless undertaking.

It was not merely the migration of a race, nor an aimless escape of a crude people from bondage.

Far from it, for the whole spirit of the enterprise marks it as a deliberately planned effort—an example, without compeer, of national training looking towards a remote object, and patiently persisted in unto the time appointed.

Thus Israel struggled towards the central land and took her place among the nations of the earth.

Has this vast conquest ceased to far reach yet?

Has the spirit of a people such as this expired?

Has the seed of Abram lost vitality, and shall another race inherit Joseph's birthright?

But if preparation such as this were necessary to fit Israel for the conquest of the Holy Land, what limit and what term of years shall one assign wherein to fit her to possess the earth—her ultimate inheritance?

THE NATION'S DEVELOPMENT.

But let us continue our review.

The wilderness was Israel's apprenticeship as a nation.

In the next 456 years—from the Elders to the death of Solomon—they served their time as craftsmen at the science of self-government, and passed to the degree of "perfect masters."

Under Barak and Debora, Gideon and Samuel, the people went through a long colonial period.

Under Saul they at last confederated.

Under David they were fully welded into a constitutional monarchy and the idea of union became a fact.

And then, at last, came Israel's golden age. The man of war was gathered to his fathers. Solomon sat upon the throne of David "and his kingdom was established greatly."

These were the glorious days of "all Israel." Solomon's long reign of forty years was profoundly peaceful and prosperous. "He surpassed all the kings of the earth in riches and wisdom," and "all the kings of the earth sought his presence." These are but stray quotations—one must go to Chronicles and Kings for all of them.

A QUERY.

And why should we not credit them literally?

Is not such history as this—history which has come down to us in a sequence widely corroborated both in sacred and secular annals—as worthy of belief as what we dig up on a broken brick at Babylon, or find upon the crumbling obelisks of Egypt?

The navies of Solomon made voyages as long as any that are made to-day. "Once in three years came his merchantmen, bringing gold and silver, ivory, apes and peacocks"—all emblems of a civilization advanced to the degree of luxury.

These navies sailed about the then known world, and were a ruling factor in a policy too vast to be of human origin and too remote in its results to be intentional.

SOWN IN MANY WATERS.

By means of Solomon's navies the borders of the earth were colonized. This is a literal fact, and the seed thus sown was planted for a purpose far

beyond the compass of this great King's merely human wisdom. One of the most prominent results and characteristics of Solomon's "reign of commerce" was the growth and development of this *colonizing* idea. And yet it is a feature which has never been appreciated at its full significance.

From Spain to India we find the traces of Solomon's supremacy—his ministers gathered tribute at all the gates of commerce, and sent the streams towards the temple at Jerusalem.

"*Why* did" that most adventurous tribe of Israel, "Dan, abide in his ships?"

There was *philosophy* in it—the philosophy of history—such philosophy as the finger of divine providence writes *between* its faintest lines.

We grant that they were blind to this themselves, but none the less it shaped the very destiny of "Israel's empire."

The prominent idea of this whole period, 456 years, of Israel's story, is written underneath its lines in sympathetic characters just appearing in our days.

DAN THE PIONEER OF ISRAEL!

This tribe abode in ships in order that, in the councils of the Almighty, when the day of trouble came, as shortly come it did, he might escape in them, reach his colonies abroad, and there regather strength for the final *reconquest of his birth inheritance!*

The exodus of Dan commenced in Egypt, and Tanis was his youthful port.

All through the period we have scanned his enterprise continued, and beneath the fostering care of Solomon it culminated.

To these same colonies, grown greater as the centuries rolled on, came also all the other tribes disguised and lost, not only to each other, but to themselves as well, and there, too, all renewed their strength.

Meanwhile the isles and colonies kept silence, by command of God, lest any should betray the secret till the end of days. (Isa. xli. i.)

Verily this is a chapter of Israel's history which has been but poorly comprehended.

Men have not dreamed of its significance, for else it had been published to the stars.

In it were laid the lines which make the future return of Israel's sons a glorious possibility—a vital, growing and momentous certainty,—for they look towards a greater return, a far more comprehensive exodus than that which Moses led.

When it shall come to pass, and Israel shall come up out of the North Country and out of all the places where her children dwell to-day, the renown of it shall cause that earlier exodus, in spite of all its grandeur, to grow pale; nor shall men boast of it thereafter—but rather of this latter one of which it was the type—the coming crusade!

DAN'S UBIQUITY.

If in a simple survey such as this we could afford to devote more space to each chapter of the story, the present one might be expanded into volumes, for Dan has left his way marks everywhere, and from that early age to this, upon the ever widening ripple of exploration the keels of his ships were first to find new fields for enterprise.

We might show ample arguments to prove that Samson, of the tribe of Dan, was Hercules.

That Colchis with its golden fleece was but a colony of Dan.

That the Greeks, called Danai by their earlier historians oftener than by any other name, were sons of Dan.

That *Macedania* was another colony of this same people.

That the *Lacedaemonians* actually acknowledged their descent, and sent presents and brethren to Jerusalem bearing letters sealed with the tribal arms, and that their genealogy was acknowledged by Jonathan, the high priest, as a matter of record in the sacred archives.

That Spain was ruled by Solomon's prime minister, whose tomb is there to-day.

That all the Black Sea region was colonized by Dan.

That Ireland was judged by the Tuatha de Danaans from the Halls of Tara, and that Simeon, his

fraternal shipping tribe, was the father of the Welsh, whose language phonetically is almost Hebrew still, and who, called by their earliest name, were known in England as the Simonii!

We can only touch the headlines of this topic here, but it can be most fascinatingly elaborated, and conviction thrives upon its study. It is along these highways which Dan pioneered into the wilderness that we may trace him to our midst.

We do not claim to "demonstrate" this subject—it is one which, like all genealogical topics, must find credence for its *locus standi*, in arguments that are *sui generis*.

With Locke, the great master of ratiocination, we are content to try it by its "own rules," and are confident that if it stands this test, the consensus of the Saxon Race will follow us at length, and on it pass their final verdict—*Stet, et scire facias!*

THE SUMMIT REACHED.

Thus, seated upon his throne of ivory and gold—that lion-guarded seat, "the like of which there was not made in any kingdom"—for it was founded upon Rock and rendered priceless by a stone not fashioned with hands, even by Bethel, the Jewel of Empire—and wielding the perpetual sceptre of David, his father, Solomon's commerce and enterprise swept far out beyond the confines of the central land, and fetched a compass over all the earth.

The vision was an earnest of the future which in

our days has materialized ; for Israel's wider, grander promised land is the earth itself, a land whose centre is everywhere, and whose borders limit every sea.

Solomon's reign was the type of Israel's universal and millennial one , his commerce and enterprise colonized the borders of the then known earth with the hardiest, the most adventurous, and the best fitted to survive of all his merchant princes—seed sown in many waters, and yielding fruit each after its own kind, for God gave it life within itself.

In the midst of all this glory, his mission completed—a mission which even Solomon's great wisdom failed to penetrate,—he too was gathered to the dust, and the golden age of Israel ended.

How brief have golden ages ever been ! The lifetime of a single king and the Augustan age is over.

But how shall it fare with this in which we live to-day? May we, in spite of all its dangerous phases, still have faith in Israel's vitality, and trust that in this Victorian age there is a remnant destined to survive its subtle forms of spiritual death, its fascinating allurements and its wild temptations?

We may and must. The times of trouble spoken of by the prophets of OUR RACE are close upon us, but beyond them they have told us of the promised rest.

We are in greater modern Egypt still, but the preparations for the Exodus are almost made, and

if we would escape the angel of destruction, we must be girt about and keep the Passover.

THE KINGDOM SEVERED.

Taxation of the people had reached its oppressive limit at the death of Solomon, and as their protests met with no redress Israel withdrew into her tents, and left the house of Judah to itself.

Luxury was the moth that fretted even the purple of Jerusalem, and the finger of Jehovah wrote the verdict—"SCATTERED!"

Nevertheless, He tempered the wind unto the sheep thus shorn and driven from the fold, in that He caused it to be recorded *then*. "This thing is of ME"—*i. e.*, it is for a purpose broad as Adam's fallen race,—and what that purpose was the Race to whom I write is pregnant with to-day!

Thus the Davidic empire broke in twain, and for the next 255 years the Hebrews existed as a dual kingdom.

These two monarchies were as absolutely severed, and as politically separated, as are France and Spain to-day, or as England and America, and we are distinctly told that this check in Israel's career was an important part of God's own policy toward the people whom he had chosen to be his agents in the regeneration of all mankind.

It is in the light of subsequent events alone that the *motif* must be sought, nor short of the explanation which the Anglo-Saxon descent from Israel

offers, can any adequate reason be assigned to the disaster.

THE "STONE" CUT OUT.

Revolted Israel—the ten-tribed kingdom—wilful in idolatry, and schismatic in her rulers and religion, went from bad to worse until the "Sin of Samaria was full."

During her 255 years of independent existence (3029-3284 A.M.), this people gradually lost most of its Mosaic lore, and exchanged the laws of Jehovah for those of Baal.

Ephraim had thus returned unto his idols, and the Lord commanded his prophets to "let him alone!"

Strange counsel maybe, unless we bear in mind the fact that some diseases best cure themselves by running through their periods without medicine.

We are perhaps in such a state to-day; for, nauseated with the illogical results of the Higher Criticism, the people have almost ceased to study the sacred writings in the spirit of faith, and are doubtless being prepared to see the truth anew and from the standpoint hidden from the pulpit.

At any rate this treatment prevailed with Ephraim, and as a spoiled child, an unruly heifer, and a silly dove, left temporarily to his own devices and ruin, the climax of his rebellious fever quickly followed.

Of course, there was no help in Baal, so at last the crisis came.

The Assyrian descended upon them, and in the days *circa*, 3257–3377 A.M., which chronologically mark the national—*origines* of Babylon, Persia, Macedonia, and Rome, the deportation of the now famous “Lost Tribes” was begun, continued and accomplished.

Four kingdoms arose, and Israel—the fifth kingdom—was “cut out” of Mount Lebanon, and cast away upon the mountains of Medes!

But God said, Ephraim is “a pleasant child, a dear son,” “how shall I give him up?”

There was no such intention in Jehovah’s plans. Ephraim was the Prodigal Son; the Saviour’s parable exactly counterparts this incident in Israel’s history. God foresaw his full conversion in the Isles.

No sooner had the captivity been consummated than a mutual turning of both Ephraim and Jehovah towards each other was begun. Omniscience had foreseen and planned the whole incident for wondrous purposes.

Punishment has no other object than to chasten and reclaim, then use the chosen instrument, retempered in adversity, for grander and more universal projects among all mankind.

CAST OUT BUT NOT FORGOTTEN.

Let us select a few plain statements of Hosea (whose whole book treats exclusively of the incidents and motives of this captivity), in order to substantiate our exegesis.

“Therefore,” saith the Lord, “behold I will hedge up thy way with thorns.

“And make a wall,—that she shall not find her paths.

“And she shall follow after her lovers—but she shall not overtake them ;

“And she shall seek them—but shall not find them :

“Then shall she say, *I will go and return to my first husband :*

“For then was it better with me than now !”

* * * * *

“Therefore, behold I will allure her,

“And bring her into the wilderness, and speak comfortably unto her.

“And I will give her vineyards from thence,

“And the valley of Achor for a door of hope.

“And she shall sing there, as in the days of her youth.

“As in the day when she came up out of the land of Egypt.

“And it shall be at that day,” saith the Lord, “That thou shalt call me Ishi (*i. e.* my husband):

“And shall call me no more Baali (*i. e.* my lord).

“For I will take away the names of Baalim out of her mouth.

“And they shall no more be remembered by their name.”

* * * * *

“And I will sow her unto me in the earth :

“And I will have mercy upon her that had not obtained mercy.

“And I will say unto them that were not my people, Thou art my people :

“And they shall say, Thou art my God.”

* * * * *

“My heart is turned within me,—my repentings are kindled together ;

“I will not execute the fierceness of my anger,—

“I will not return to destroy Ephraim :

“For I am God and not Man—the Holy One in the midst of thee.”

* * * * *

“O Israel, thou hast destroyed thyself—but in me is thine help.

“I will be thy king—where is there any other that may save thee in all thy cities?”

* * * * *

“The iniquity of Ephraim is bound up, his sin is hid.”

* * * * *

“O Israel, return unto the Lord thy God:—for thou hast fallen by thine iniquity :

“I will heal their backsliding—I will love them freely.

“For mine anger is turned away from him.

“I will be as the dew unto Israel :

“He shall grow as a lily,—and cast forth his roots as Lebanon.

“His branches shall spread.

“And his beauty shall be as the olive tree, and his smell as Lebanon.

“They that dwell under his shadow shall return ;

“They shall revive as the corn, and grow as the vine:

“The scent thereof shall be as the wine of Lebanon.

“Ephraim shall say, ‘What have I to do any more with idols.’

“I have heard him and observed him :

“I am like a green fir tree. From me is thy fruit found.

“Whoso is wise—and he shall understand these things.

“Prudent—and he shall know them.

“For the ways of the Lord are right, and the just shall walk in them.

“But the transgressors shall fall therein.”

What lover ever wrote with more passionate compassion than is written here *to us* ?

But to return to the days of Israel’s captivity. They went out desolate, with none to help them, for they had forsaken God, and dreamed not of his tender mercies. They drank unto its dregs the cup which they had filled, and bade farewell—a parting not yet terminated—to the pleasant land of Lebanon.

But the Holy One of Israel went with them, though he walked unseen.

THE FOUR KINGDOMS AND THE FIFTH.

Let it now be noted that it was to be in these very days, as Daniel announces, that God was also to set up the *origine* of "the Stone Kingdom," which at the termination of the times of the Gentiles was yet to succeed to the fourfold image of man's futile empire.

It was to be small at first and very insignificant ; erected as it were without the help of human hands, or rather even in spite of them, for if we judge as men are prone to do, it seems as if the Kingdom of Israel had been plucked up by the Assyrians and blotted out.

It has required more than a score of centuries for the world to perceive that Assyria was merely an agent in Jehovah's hand, and was simply charged with transplanting Israel to the borders of a wilderness wherein God's own ulterior purposes were to be set in operation.

Soon after this transfer came the fall of Assyria and the revolt of Media, and ere the Medes and Persians reappeared upon the stage as principals in the human drama "ISRAEL" had disappeared!

But she had merely walked into the waste places where her God could plead with her alone, and better mould the mountain as it grew ; for such indeed was the unpretentious birth of the Kingdom set up by the God of Heaven.

The chronological chart of history will be scanned

across in vain to find that other than these four great empires took their rise at this important era, or that other than Israel, the Ten-Tribed Kingdom, was cut out of any national mountain which could, as the fifth and final monarchy of earth, have had aught in common with the Seed of Abraham, and with what concerns the promise made him by Jehovah.

Nor could the era chosen for this deportation have been more beautifully adjusted to circumstances calculated to further God's remote intentions.

It was not only necessary to remove Israel to far off lands, but so to ordain or take advantage of the subsequent events of general history as to afford special and local opportunities for her more quiet disappearance from thence into a wilderness beyond.

Nor was it until fully steeped with oblivion as to her own lofty origin that the Spirit of God moved upon the face of the waters, which soon engulfed her, and bade new continents appear whereon a better covenant might rest.

Hence, in the shortly succeeding revolt of Media from Assyria, which followed immediately upon the murder of Sennacherib, and which God brought about within a decade after its original subjugation (*vide* Study No. 2, page 150), these deported tribes escaped themselves from Media, whence their exit was relief, and from Assyria, whose shackles had been loosened.

They were not even missed, for all the world was crazed with war and busy with its own affairs.

“Speechless they stood
 And stricken as if every peal announced
 The crash of worlds * * *
 And for one dreadful hour, one of heaven’s hours,
 None from his seat arose, or station stirr’d
 Or moved his lip or trembled. Terror froze
 Their hearts insensible, until a sound,
 More terrible than thunder, vibrated
 Through every spirit, Jehovah’s awful laugh,
 Mocking their fears and scorning their designs,
 The laughter of Eternal Love incensed.
 It pass’d; and then as suddenly the sky
 Was clear.”

This was God’s awful Passover among the nations, and when the morning dawned “Israel,” *cut out*, had disappeared! Her greater exodus was through the mountains of the Caucasus—the pass of Dariel and by the fortress still called the “Gate of Israel.”

And as they passed they became lost to records; that is, consecutive history, both secular and sacred, lost them in the northern wilderness, even as Egypt for a time had lost them through the sea.

But were they lost to Abraham and to the Promise? Did they *perish* in the wilderness?

Then from the dust of each of those who fell, there sprang ten thousand Scuits, and Scots, and Scythians, and Cymri-Saxons, called indeed “in Isaac’s name!” For immediately, and in this very locality the hordes of “stone-men” (*i. e.* Saxons)

began to appear, and from thence, westward, the course of true "Empire" took its certain way.

They were the sons of God, self-styled, or Gothei.

In the wreck of things they had preserved but one idea, the unity of God, from whose recognized paternity, they might not wrench themselves.

In it they trusted thenceforth, and born anew with such a creed at heart, they were prepared to recognize the Son of God himself, who came in time to find these "lost sheep" of his Father's flock.

Nor were they hard to find, although in apostolic times they seemed to have lost every conscious trace of that form whence they had been hewn.

Yet none the less in every form their many names reflect the one of "Ammi," and in their new identity, for temporarily they have a double one, they cling to its significance!

Thus in God's providence was Israel's little kingdom set up in the days of *origines*; and thereafter, free forever from all Gentile sway, they sought the Isles where Empire is to stay.

REMARKABLE GEOGRAPHICAL PHILOLOGY.

In the very centre of Palestine—the land of Isaac's sons—from which these Ten Tribes had been deported, lay the tribal inheritance or State of "*Issachar!*" And in the very centre of this inheritance stretches the already famous, and yet to be more famous Battle-plains of Jezreel, or Esdraelon.

There, south of lovely Hermon's lesser range, lay the city of Bethshan.

Why was it also called in elder days *Scythopolis*?

There, east of dread Gilboa's giddy heights, lay *Succoth*—the city of the Scoths or Scots, or “dwellers in Booths,” so named in commemoration of those early Scots, or “wanderers” under Moses,—may, earlier named by Jacob who called himself Syrian—the synonym of “Scythian,” and a wanderer, and founded Succoth when he returned from Padan-aram. Succoth is to-day called *Sak-ut*!

There, too, a few miles further to south, lay the City of “*Issachar*,” quite as phonetic in its Saxon suggestions as the others.

Is there nothing remarkable in this galaxy of names and roots,—ancient, mediæval, and modern,—all occurring within a radius of five Anglo-Saxon miles in that very region whence “the wandering race” set out upon its final pilgrimage, and whither they must yet return?

This region was the “objective point” of every ancient invasion of the Holy Land. It was central, fertile, broad, and of easy access. Especially in all operations of Eastern Armies it became the final base of internal operations.

So too at the termination of such operations it was the place of concentration and departure. And here it was that Israel in chains, had seen the east of her native land.

The ruins of these cities exist to-day. They lie

there sconded among the so-called "Mountains of Israel," in the very site whence the then but little "Stone Kingdom" was so marvellously "cut out."

These facts are new to the theory which they support, and they lend to it a credence far too weighty to be lightly put aside. They are of vast moment in tracing the Saxon genesis and point us to the Rock whence we are hewn, if we be worthy of such lofty genealogy.

Yes, new to-day upon the true mosaic of the page of history—but the day will come when they shall be very old, and for Armageddon's battle, very famous.

ISRAEL REDIVIVUS.

But the centuries rolled on, and we must hasten with them.

Ring down the curtain then, and shift the scenes. Return we to our modern standpoint whence to catch the vista in reverse.

Appear Herodotus—the Father of History, and all the secular college that sit at his feet.

He tells us that, in his day (450 B. C.), a warlike, virtuous, and powerful race, called the Cumbri, lived around the northern coasts of the Black Sea, and centrally at the Crimea. The Russian museums of to-day are filled with the undoubtedly Hebrew relics of this people. By a strange coincidence the first great Anglo-Russian war, which had

its origin in disputes about Jerusalem, was finally settled in this very region!

Herodotus further tells us that this people had originally come from Media, the which he adds, however, had not been their birthplace, and he puts them there, in Media, *i. e.* as sojourners only, *circa* 600 B. C.

Whence came they into Media?

Who were they? for they have many names, and are mysterious in history?

ASSYRIAN TESTIMONY.

In the explorations of Assyria, the tablets of Tiglath-Pileser, Sargon, and Shalmaneser, have been discovered. These corroborate the scriptural account of Israel's deportation. They are now in the British Museum. To quote but little from the story of the monuments, one of them reads to this effect.

"I, Shalmaneser, descended upon the cities of Samaria," "and took captive the *Beth Khumree*." "I left none of them," "27,280 families," "I put them in the cities of the Medes."

The tablets of all these conquerors refer to Israel under the name of *Beth Khumree*—Kumri, Cumri, or Omri.

Now, Omri was that king of Israel who built the chief or capital city of Samaria, and did most to corrupt and centralize this schismatic people.

The city is known to us by the Greek name of the Land itself—to wit; Samaria; but it was known

to the Babylonians and Assyrians as Khumree. Thus: to them Khumree was the capital of Beth Khumree, just as Samaria was the capital of Samaria to us.

In this connection we should also note that Omri, the great king of Israel, from whom it thus took its Assyrian name, was originally a Captain of the tribe of Issachar to whose central location in the land of Isaac we have already invited attention. This tribe of Issachar has a most weighty bearing upon Israel and her many names, as may be plainly seen.

Beth is the Hebrew for *house*; Cumri is the same for priest of *Baal*; also a very significant derivation, since it was for Baal or Druidic worship, that the Lord cast Israel out!

FORGING THE CHAIN OF EVIDENCE.

The Bible sends Israel into captivity for the sin of Samaria. They were Cymri—hence God cast them out.

Tiglath-Pileser, Sargon, and Shalmaneser, all knew these people as the "House of Baal" or the Khumree.

Herodotus preserves this name, Cumbri, which links their history, and traces them to where with united testimony both the Scriptures and the monuments place them.

Sharon Turner, "the father of Anglo-Saxon history," working backward from the western isles, shows

s that the Angles, Jutes, Saxons, Danes and Normans were all kindred, all Cimri, all Scythians, all Scots, all from the Crimea, and the Asian Minor and Black Sea region of Herodotus!

THE OVERLAND ROUTE.

Little by little the centre of their civilization worked its way across Europe, "setting up way marks" as they went, and as they were commanded, like as "Jack"—the very nickname for Isaac, and the patronymic of our own section of the Race itself—did with his "bag of beans," in the legend which our Anglo-Saxon ancestors carried with them into England.

Here and there they rested upon the banks of its many rivers. And recalling there—these weary pilgrims in that northern wilderness, with no Sinai, and devoid of Pillar as a guide—the peaceful Jordan, "River of Descent," that still flowed placidly between its falling banks so far away, they strove perhaps to keep alive the fast fading legends of their own most lofty pedigree.

But "Israel" had plunged into the Celtic stream as soon as she had passed the "Gate of Dariel," and *vari passu* with her progress west, she lost her own identity.

Not so, however, did the Spirit of Prophecy which had foreseen the end from the beginning, lose sight of "Ephraim."

Nor need the children of this "wayward son"

experience an insurmountable difficulty in their efforts to unravel the story of their past.

For instance : in discussing the changes in the names of the tribes who peopled Britain, Yeatman, in his "Shemetic Origin" (page 208), codifies a portion of the testimony; we quote the whole chapter as follows :

" But if the derivation of one word from another is a difficult matter to determine, there are some changes which may be attested by witnesses of such a character that we cannot well dispute their authority ; and in endeavoring to trace the tribes who settled in England from the northeast, or rather from the north and east, to their original homes in Asia, it will be necessary to show the changes which have been made in their names—changes which arise sometimes from their advent into a new country, and sometimes, perhaps, by the mere lapse of time.

Thus we find that the Galli or Gael, who kept the name of Gaul in France, retains the Latin name Gael in Scotland only, assumes the Greek form Kelt in Ireland, Welsh and Cornish in the west of England, and Angle in middle and east England.

The Jute or Goth of England went through no fewer nor less important changes, and we must trace him in turn through the varieties, Jute, Goth, Getæ, Massagetæ, Gothones, Guthes, Skuthes,

Scythæ. This is obviously, therefore, a generic, and not a tribal name. So, again, by a tribal name of these same Goths, Dannan in Ireland, Dani in Scandinavia and England, and also in Ireland Daci, Thraci, Scythæ. And again, Dani, Doni, Donian, Caledonian, Macedonian, Dones, Tones, Teutones, etc. So Cymry in Wales to Cimbri in Scandinavia, Cambri and Sicambri, Cimmerici, and, like Daci, to Thraci and Scythæ. So Sassen, Saxon, Axon, Ambrones, Sassones, Sacæ, Scythæ. So Scythæ to cotæ.

So the Goths became Jutes, Whites, Fights, Ficti, ficti each in their turn. Perhaps it will be best to reverse the order and trace these names from the Scythians, the name by which they were called before we knew them.

First, then, to prove that the Scythians and Goths, or Getæ, are identical. Herodotus, writing 50 B.C., at a time when the change had not been so far distant but that the truth might be known distinctly, avers that the Goths or Getæ are the Scythians. Strabo, Pliny, Ptolemy all rank the Getæ as Scythians. Thucydides (ii. 96) mentions the Scythians in connection with the Getæ in Greece. Trogus, who flourished fifty years B.C., says Tannas, king of the most ancient Scythæ, fought with Vexores, king of Egypt. Valerius Maximus (lib. v.) calls this first-named king, King of the Getæ.

Trebellius Pollio: "In Galliem Scythæ autem id

est pars Gothorum Asiam vastabant id a Claudio Gothico Scytharum diverse populi Pincini Truhengi Austro-Gothis prædæ.”

Dexipus (who Grotius asserts wrote in the reign of Gallienus) entitled his work the “History of the Wars between the Romans and the Gotho-Scythic Nations.”

Priscus uses the words as if synonymous.

Goropius called the Goths whom Valens placed in Mæsia, Scythians; they were afterwards called Mæso-Goths, or Massagetæ.

Procopius (temp. Justinian) writes “of all the other Gothic nations, who were also called Scythians in ancient times.”

Anastatius in Hist. Chronograph: “When many Scythians, who are called Goths, had passed the river Ister in the time of Decius, they wasted the Roman Empire.”

Ammianus Marcellinus (lib. xxxi.), recording the death of Decius, calls the Goths “Scythæ.”

Theophanes, writing A.D. 300: “For that the Scythians in their own tongue are called Goths.”

Trajanus Patricius states the same thing in his history of his own time.

Georgius Symmachus: “The Scythians are also called Goths in their own language.”

Jornandes speaks of the Goths, Getæ, and Scythians as the same people.

Isidorus, in his chronicle of the Goths in Spain, thus writes: — “Gothorum antiquissimum esse

regnun certum ut quod ex regno Scytharum est exortum."

Procopius (lib. i. c. 2) says the whole Scythæ were anciently called Getic nations; and he calls the Fœderati, so well known in the Lower Empire, Goths; Suidas calls them Scythæ.

Most, if not all of these authorities are taken from the valuable work of Pinkerton, which contains a mine of wealth upon the subject. That writer is little noticed now, but nearly every historian has utilized his labors, which were immense, and his work is logically correct, though his deductions are absurd. His great object was to prove that the modern Germans were identical with the Goths. He only proved the identity of the ancient Germans, of which there can be no doubt, for all historians unite in asserting that the so-called German tribes were Galatæ or Keltæ. Modern research, and especially Dr. R. G. Latham, has proved that the modern Germans are not relatives in blood to their predecessors of the same name, but are of Armenian origin. With all his learning and powers of discrimination, Pinkerton fails to understand this fact, hence his labors were useless for the object he had in view.

That the Goths and Getæ are identical, many writers combine to prove. So clearly is it established that there can be no rational doubt about it.

Suidas, a Greek writer of the tenth or eleventh

century, states that Dio, writing 230 A.D., called his history of the Goths "Geticon."

Spartianus (writing about A.D. 300), *Vita Caracalla*, "Gothi Getæ dicerentur," *Hist. Ang. Scrip.*, p. 419; and in his life of *Aristum Gela* (p. 427) he writes, "Geticus quasi Gothicus."

Claudian, in his poem on the Gothic war, calls it "De Bello Getico."

Sidonius Apollinaris in the fifth century calls the Goths, Getæ, and the Ostrogoths, *Massagetæ*.

Ausonius (*Idyl.* 8) speaks of the Getis.

Orosius (*lib.* i. c. 6), "Getæ qui et nunc Gothi."

St. Jerome (*Epis. ad Galat.*) says the Goths were anciently called Getæ.

Eunodius, in his panegyric to Theodoricus, king of the Goths, calls his people *Getici*.

Procopius, temp. Justinian, says that the Goths are a Getic race.

Jornandes entitled his history "De Getarum sive Gothorum."

Isidore Origines (*lib.* xx. c. 2) says the Getæ and the Goths are the same.

That the Getæ were Thracians. Dr. R. G. Latham asserts this to be the case.

Voconius, Ovid, and Strabo all assert that the Thracians and the Getæ spoke the same language. Ihre proves that the Getæ and the Thracians were known by each other's names. Of course this may be taken with the limit that the Getæ were only a portion of the Thracians.

Strabo (lib. vii. c. 3, s. 2), "The Greeks consider the Getæ to be Thracians."

Herodotus (iv. 93), "The Getæ are the most valiant and just of the Thracians."

Menander writes, "All the Thracians truly, and especially above all the Getæ (for I myself glory in being descended from the race)," etc.

The Getæ were living side by side with the Daci, not only in Thrace but along the whole course of the Danube, and even in Scandinavia. Strabo asserts that they spoke the same language in Thrace (lib. vii. c. 3, s. 12) as undoubtedly they did in Denmark, and that they were the same people. That the Daci and the Dani are the same people is clear from Denmark having been anciently called Dacia. Dacia is, in fact, Thrace, so called by people who were unable to pronounce the theta.

Sir Isaac Newton (Chron., p. 1125) writes, "The ancient inhabitants of Dacia (Transylvania, Moldavia, and Wallachia) were called Getæ by the Greeks, Daci by the Latins and Goths by themselves,"—("Sons of God!").

There can be no doubt that the Daci or Dani, as well as the Getæ or Gothi, were all of the race called Cimbri. The Cimbri were also Cimmerii, and so of Thracian origin also, or the Thracians were Cimmerians, it matters not which.

The Thracians were the widely extended race called the Pelasgi, a name which it is asserted is taken from the Stork, and means, like Scythian, a

wandering nomadic race. It is clear from Homer that active communications were established between the Thracians and the Trojans, who were probably of Pelasgic race. The Thracians were anciently called *Peske* and *Aria*, which would intimate an Asiatic origin connected with those districts.

In the Trojans, Mysians, Maconians, Mygdonians, Dolconians, Daci, Bibrice, Scordisci, Edones, Estæ, Cicones, and other Thracian races, may readily be traced tribes connected with the Cimbri and with Britain.

The Cicones, who were also Galai and Briantes (British tribes had the same name), fought with Ulysses after the fall of Troy; and it is asserted that the Cimmerian Briges of Thrace went into Asia Minor and became the Phrygians. They were the Brigantes of Britain.

The chief part of European Scythia, which includes Thrace, had been possessed by the Cimmerians. They possessed all the land on the south of ancient Scythia, about the Tyra and the Danube. On the banks of the Tyra lay the monuments of the Cimmerii who had fallen in the great conflict with the Scythians.

That the Cimbri were the same as the Cimmerii is asserted by Plutarch, who states that it is related that the Cimbri and the Cimmerii were the same people (*Vita C. Marius*). He also affirms that the Teutones, Cimbri, and other nations who were banded together were all called Celto-Scythian.

Strabo (lib. vii. c. 2, s. 2) states that the Greeks called the Cimbri, Cimnerii.

Herodotus (iv. 13) cites Aristeas the Preconosian, who lived before Homer, in proof that the Cimnerii lived on the South Sea till pushed forward by the Scythæ, and he states that they were in Europe before the Scythians, who subsequently occupied their territory. The whole of the nations north of the Greeks were at one time called by them Thracians, including the Cimnerii, and the Cimbric Chersonesus was at one time called the Taurica or Thracian Chersonese. That portion of the Cimnerii who lived near the Palus Mæotis invaded Asia Minor, 1284 B.C., and in 624 B.C. they seized the kingdom of Cyaxares, but after being masters of it for twenty-eight years they were driven back by Alyattes, king of Lydia. About 665 B.C. they were driven out of the Crimea by Scythian hordes, in all probability the ancestors of the Saxons, then called the Sacæ. It was then called the Chersonesus Scythica. Soon, or after this date, the Cimnerii disappear from history, probably to emerge again as the Cimbri of Scandinavia. In 629 B.C. they took the city of Sardis.

That the Cimnerii or Cimbri were Kelts, is proved by the fact that Homer places them where other writers place the Kelts. Apion, a celebrated historian, born in Egypt in the reign of Trajan, distinctly calls them Kelts (*De Bello Civ.*, lib. i. p. 265), and again (in *Illyr.*, p. 1196) he writes of "those

Kelts who are called Cimbri." Dion Cassius speaks of them as Gauls. Plutarch and Lucan call the slave who was ordered to slay Marius both a Gaul and a Cimbrian. This, of course, was after their journey through Gaul. Posidonius, Strabo, and Plutarch assert that the Cimbri or Cimmerii came from the German Ocean to the Euxine.

Sallust and Cicero point to Gaul as the home of the Cimbri. Cæsar fixes them south of the Marne and the Seine (*Bello Galli.*, lib. i. 1. lib. ii. 4).

Diodorus Siculus deals with them as a Gaulish people (s. 32). Strabo, who only wrote from hearsay, places them between the Rhine and the Elbe. Velleius Patercules had learnt something more; he calls them Gallic, and puts them beyond the Rhine. Ptolemy pushes them northwards; and Pliny, whose knowledge was more extended (iv. s. 28), states that they were as far northwards as Norway.

Appian states that the Teutones, as well as the Ambrones who accompanied the Cimbri, were also Kelts.

Plutarch relates that the war-cry of the Ambrones was similar to that of the Ligurians, as both found to their surprise; and the Ligurians were undoubtedly a Keltic race.

Dr. Latham considers them of the Gaulish rather than the Gothic branch.

Ariovisti spoke Gallic to the Romans, who understood it.

Mallet writes, "Les Celts ont été connus anciennement sous le nom général de Scythes."

Aristotle calls the British tin Celtic.

Niebuhr attributes to Johannes Müller considerable credit for having proved the Cimbri to be Celts (Lecture on ancient Ethnography, 1853, ii. 326).

Mr. H. L. Long considers the Cymry as the first wave in the tide of the human race, which, rolling continuously from Asia and the East, reached eventually the coast of Britain.

Zeuss proves that the language of the Gauls and the ancient Britons, or the Cymry, was identical, with only dialectical differences; and philologists generally agree in attributing the Cymric language to the Belgæ. That this was akin to the Gaelic branch is admitted by the Irish Kelts, who allege that all the people who invaded Ireland spoke the same language (Canon U. J. Bourke).

We see from the accumulated testimony of Homer, Appian, Posidonius, Strabo, Plutarch, Sallust, Cicero, Cæsar, Diodorus Siculus, Velleius Paterculus, Ptolemy, Pliny, Dion Cassius, and Lucan, that the Cimbri who descended upon Italy about 100 B.C. came through Gaul, and the country they possessed above Gaul is bounded by Cæsar southward of the Marne and the Seine, by Strabo westward of the Elbe, and by successive writers, as their acquaintance grew, up to Norway on the north. In fact, each writer places them as far north as he knows anything of the Northern country, thus undoubtedly identifying them with Scandinavia and the Norsemen; and they concur

in stating they came down to Italy from the north.

His remarks that the ancients comprised all the people in the oblique ascent from the Caspian to the farthest point of Scandinavia under the general name of Scythians: and our own Bede calls Scandinavia, Scythia. Their own traditions prove that they originally came from the south. According to the Gothic annals, the first migration came to Scandinavia in the time of Serug, great-grandfather of Abraham, under their king, Eric. The Welsh records relate that they came from the summer country. The chronicles of the Swedish kings commence with a people on the banks of the Tannersquill, Dannerstrom, or Danube, who were governed by Odin. The Icelandic Eddas and Sagas state that Odin, the great god of the Scandinavian Goths, led his people into Scandinavia from Scythia on the Dannerstrom.

Herodotus, who lived some four hundred years before the Cimbric invasion of Italy, places the Getæ on the south of the Danube, and the Scythæ on the other side; the Tyssa Getæ north of the Euxine (lib. iv. s. 121), and in the heart of Scythia (s. 11); the Massagetæ, on the north and east of the Caspian; Pliny and Strabo all over the west of the Euxine; and the latter through half of Germany, thus fully corroborating the native traditions.

It may be asked how it is that a nation is known

at one time as the Cimbri, at another as the Scythians, at others as the Getæ, the Keltæ, the Galli, the Daci, the Dani, the Gothi, the Sacæ, the Saxoni, Scandinavian, Norsemen, Teutones. It would seem that there are two reasons which can be given. Although this people (call them Kelts if you will) have that general appellation, yet they are *a confederation of many tribes*, each of which has a distinct name of its own; and that many of these names are variations of one and the same, whilst others differ because, perhaps, as it was a Keltic custom in time of war to choose one leader over all, his name, or rather the name of his tribe, became for the time the name of the whole clan, thus Omri—Khumree, Cymri. So at one time they are Cimbri, at another Ambrones or Saxons; now Scythæ or Skuthes to the Greeks, and Goths or Getæ to the Latins. The mode is explained by Valmasius (*De Lege Helenes*, p. 368). Skuthes, Guthes; dropping the *s*, Guthes, Gethes, Gothes, are the same words, *s* in Greek being but a servile letter, and may be omitted at pleasure, as Skimbri or Kimbri; so that Goths, Getæ, Scythæ, Sacæ, Saxones, etc., are all one and the same name.”

Thus far the quotation from Mr. Yeatman; begun upon page 76, and which from corroborated authors might be swollen into whole volumes.

STILL ON—A WANDERING RACE.

On, thus, by all the Dons and Dans of early Euro-

pean Geography, and naming them, as it moved towards the ocean, this stream of pilgrimage descended, ploughing its way through the Celtic flood which had preceded it, and pioneered by sons of Dan, until at last it paused awhile in the Kymbric Chersonesus, and on the shores of Denmark—Dan's last resting place.

In the royal museum of Copenhagen there is, and has been for more than 275 years, a golden trumpet known throughout Denmark as the "Danish Horn."

This remarkable relic is said to be a genuine trumpet of Zion. Its weight is 102 ounces, and it measures two feet nine inches in length.

The surrounding circumstances, its lily and pomegranate chasing, and the tracing of its Hebrew inscription, strongly sustain the position, and up to the present time there has not been the slightest scientific doubt as to the genuineness of this relic.

This trumpet was discovered partly concealed in the ground, by a farmer's daughter in 1630, in the diocese of Rypeny.

How did it find its way from Jericho to Jutland?

It came with Dan across the continent!

But these wayworn pilgrims, trending ever westward, lost and left it there—a "way mark" eloquent in silence,—for taking ships again they were at home once more upon the sea, and ploughed the English channel, free at last to reach their "little sanctuary," and dwell alone in safety.

DAN AND HIS SHIPS.

But it was only a very small portion of Dan that took this weary overland journey to the land of *Aritham*, which is the Hebrew for "Covenant!"

These were of that small colony that had gone forth before the days of Solomon to hew the cedars of Lebanon, and the oaks of Bashan for Dan's navies, and had been caught there, when the Assyrian came down upon the straying fold of Israel.

The bulk of Dan's tribe was, in those days, upon the sea, and when the Ten Tribed Kingdom fell, of which they were a part, they escaped in their ships.

Their base of operations was at once transferred from Joppa to their several distant colonies.

Chief among these were those of Ireland, where, long before, the Tuatha de Danaans had already settled and grown mighty.

On, through the Gates of Hercules, and out into the Western Sea, these earliest of pioneers had sought new waters for adventure.

Iceland, Greenland, even America were not unknown to them, nor were the golden halls of Montezuma left wholly out of their wild tales of Romance. Indeed, if we follow the investigations of Manasseh Ben-Israel, even Peru contributed her treasures to the Temple of Solomon.

Dan lived in ships; the ocean was his safe retreat;

adventure was the spirit of his life ; to pioneer his mission, and to plant the flag of Israel's empire round the world, his well earned reward.

MEATH.

But here again Phonetic Hebrew, taken from the text itself, and treasured in the very place-name of "the little sanctuary" that Israel found in distant isles, comes to our aid with remarkable force.

In the eleventh chapter of Ezekiel the Prophet is informed (vs. 15-16), that although "Israel" had been driven out by "Judah" with a view to her obliteration, God had by no means lost sight of her, but had promised her the perpetual ægis of his protection.

It has been suggested to the writer by one to whom he owes many interesting identities, that perhaps to the Hebrew adjective, *עט*, here so pointedly used (for "*little*," and pronounced *meat*, the final *t* having the value of *th*,—hence *meath*), we may trace the original name of that particular county, or kingdom, of Ireland where Dan already was,—MEATH,—and to the Capital of which,—TARA,—the Royal Remnant of Judah was also soon to be gathered.

It was indeed "a *meath* sanctuary" (v. 16), situated upon the very "border of Israel" (v. 10), and to it in due time, for special judgment, as reiterated in v. 11, the several "Remnants" came (v. 13).

But to return to the days that marked the begin-

ings of these judgments ultimately to be changed into blessings for the entire human race :

THE LOST TRIBES OF ISRAEL.

The Ten Tribes of Israel were “*lost*” to the chroniclers of sacred and secular history, as they passed through the gate of the Caucasus, and entered into the northern wilderness beyond. And here, too, we will leave them in the wilds awhile, led on by Ephraim, with whom God declared that he would ultimately plead, as with a son,—“a dear son,” one no longer cast away,—and whom he swore to regather into final favor, even in spite of himself, and in a manner that he wot not of.

There are stranger things in Saxon history than are dreamed of in the boldest flights of human philosophy and imagination, and “Israel” went out to keep a tryst with God as surely as she did in earlier days when journeying toward Sinai.

The prophecy of Hosea, and the books of Esdras should be read in this connection ; indeed the bulk of Hebrew prophecy is occupied with the fate and future circumstances of this henceforth *missing* people. So much so that hitherto, and so long hereafter as the subsequent ignorance of their fate and lack of interest in their rediscovery continues, these books find few perusers and fewer still who understand them.

Their exodus from Palestine *via* Media, at this important juncture in man’s affairs, synchronizes, as

we have elsewhere shown, with the rise of the four Gentile empires, which were in turn to essay the problem of human government—and which in turn have failed to compass it.

In the meanwhile it was expressly predicted both by the earlier and later prophets that a period of seven “times” (well known to have signified $7 \times 360 = 2520$ years) was to pass over “Israel” ere her *incognito* should be penetrated, and—she having already resumed her place of prominence among the nations,—ere her sons should be fully recognized by every one as the manifested “Sons of God.” It has been a long waiting period, but one not without many remarkable parallels in the history of God’s dealing with the seed of Abraham. This *apparent* exit of the *major part of God’s chosen people* from the stage of international politics is as remarkable as it is complete, while their actual growth in power and influence among the nations of the earth, which since that day has been unchecked, is even more astonishing.

But this blindness, both of “Israel” and of Gentile nations as to “Israel” is not to be final.

Of this we are assured if we but scan the outlines of their destiny as laid down in the prophecies.

For in the place where they were cast away as not my people (“Lo-Ammi”), even in the islands of the North and West, there they are, according to the same scriptures, to take upon themselves a *new* name and be called at length the “Sons of

od" ("Ammi") as well as Saxons—or the Sons of Isaac!

There they were to stammer till they learned a new language, but a better one,

"For English is the human voice!"

And strangely here the very text of the Bible comes to our aid, in that the Hebrew word translated "stammering" in our version is just that one which has given Commentators no end of trouble, whereas, if instead of guessing at the meaning they had rendered the original, we should have had an identity upon the very surface of the Bible capable of silencing *ipso facto* every philologic difficulty that centres round the demonstration of our true descent!

Language is no test of race; it demonstrates contact only but not origin, and here in plain language we have the Spirit tell us that,

"With GAELIC lip, and with another (unknown) tongue will I speak unto this people!" (Isa. xxviii. 1).

The Hebrew word לֵשׁ *Laeg* or *Leag*, here employed, conceals, in a manner quite common to the deeper cabalistic uses of the language * the modern name of the very "lip" or speech for which we have exchanged our ancient one; for when studied

* Compare the well known play upon the words Laban and Labal, which reverse each other (Gen. xxiv. 29; 1 Sam. xxv. 25).

in all its aspects, and stammered at as it were in various ways, behold, upon reversing it, the riddle solved—Gael!

There, too, they were to be accepted in the bonds of a far better covenant, and there is but one other of which Isaac, their ancestral godfather, was the special type!

GAELS FROM GALILEE.

“We know that the Hebrews differed among themselves in dialect, as in the case of the Ephraimites and of the Galileans, showing that even thus early they corrupted their speech by contact with other people. The number of languages must have been either in accordance with the number of nations, or of families, or of individuals. Of the first, there were sixteen, and about *seventy* families.

“The Irish traditions (Milesian Story) curiously seem to confirm the latter theory, for it is stated that Gaelic was derived from *seventy-(two)* languages.”*

“There is little doubt,” says Yeatman, “that Palestine is the cradle of the Gael, for, amongst other divisions, it contained an Upper and a Lower Galilee, and a Gaulonitis; and above, to the north, is Galatia. Here, too, is to be found Gadeses (whence, later,

* Septuagint! The very number, by the way, of the transcribers of the Hebrew Scriptures into Greek, from which possibly, not the tradition is taken, but the number of translators selected, for a common reason.

western Gades or Cadiz), probably the original form of the name Gadhelion, so well known amongst us."

It was perhaps from their familiarity with these names that "Israel," while in Media, taught even the Armenians of those days to call themselves "Gael by the Sea, or Galileans;" or else, as already intimated (page 76) it was a common Celtic designation, and therefore naturally found wherever the Keltic or Chetic, *i.e.* the Hittite, stream of population flowed.

"That the Gallic or Gaelic is a dialect of the primary language of Asia, has received the sanction of that celebrated philologist, the late Professor Murray, and in his prospectus of the 'Philosophy of Language' he states 'that the Celts were the aborigines of Europe, and their language the aboriginal one.' Hence it is that it is found to underlie all the civilized languages of Europe, and, in fact, to be the basis of the dominant languages of the world. Like the country from which it comes, it is at the same time Gael and Punic, Pelasgian and Etruscan, Latin and Greek, and, as we shall presently show, it is also Cymric, Gothic, and English.

"But are there no means of bridging over the gulf which separates Galilee from the British Isles?—nothing to show by which route the Gael arrived? Certainly by careful attention every step of the way may be indicated by the names of places along the route—that is, of one route, for the Gael came by

land as well as by sea. He came along the Mediterranean round to Genoa and Marseilles, and then across France by the Loire and the Garonne, till he reached the English Channel, and was quickly transported over to the Land of Tin; and he undoubtedly entered Ireland through England, as unquestionably he *also* reached Ireland by sea—that is, through the Straits of Hercules and from Cadiz—and overflowed again into Britain through Scotland, meeting once more in the heart of Britain, as his kindred branch, the Cymric, met in the heart of Italy.”—*Yeatman*.

From such a fountain therefore, and out of such another Gaelic stream, it was, that “Israel” derived her “stammering tongue;” no wonder that her children lost their way, and finally, were “lost” themselves, to Judah left behind!

But the days of their concealment have transpired, and, no longer wholly lost, they stand once more before the curtain, manifested in a glare of light.

They are identified by language, by religion and by inheritance; by geographical way-marks, by race proclivities, and by prophecies fulfilled.

They bear the sign of the cross not only on their foreheads, but, like as it was made above the heads of Ephraim and Manasseh when Jacob blessed and adopted them, so too to-day it marks the centre of their very name—Saxon—and baptizes them as veritable sons of him who was the very Son of God.

As truly as they are called in his name Christians so truly are they called in Isaac’s Saxons.

And they have always called themselves the "Sons of God."

Ortellius says, "The ten tribes went north and west of Media, to a country called Arsareth, where on entering they took the name of *Gau-thei*" or GOTHs, *i. e.* *Gau* or *Ga*, "the Sons, or people," *Thei* "of God!"

Rome knew them, and their leader, Alaric—"the Scourge of God!"

The GETÆ were the same people, *i. e.* the Deci, or DACI, from *deka*, *Ten*, the number of their tribes!

In "the Isles" they called themselves the GA-ELS, WA-ELS, and the AN-GA-ELS, names all derived from Góedel "sons of God," like Goths from Gauthei.

And their generic name to-day—"Englishmen" or An-ga-el-ish-men is rich unto redundancy in its subtle references to these predictions. It may be freely read to mean AN-ish-men, "These men are indeed,"—*i. e.* an emphatic redundancy—GA—"the Sons of," EL—"the Living God"—(Hos. i. 10; ii. 16.)

But it is useless to enlarge upon these issues here; they have been treated at exhaustive length by scholars whose works are within easy reach of all who seek the truth; our only purpose is to cite them once in briefest concert that their Hebrew harmony may be perceived.

These things, however, are of course admittedly occult, and to the more common school of so called

“learned men” have only the weight of “*foolishness.*”

So be it!

But there are two definitions of foolishness, which like Nabal and Laban are *opposites* in their estimate of “the things of the Spirit” (I Cor. ii. 14; iii. 19), and “because the foolishness of God is wiser than men” (I Cor. i. 25, 23, 21, 18) it is not expected that any save those who are both *in* Israel and also *of* it (John i. 47), will be wise enough to discern their significance (Dan. xii. 10)—the rest will “stammer” to the end.

It is certain that we cannot become true Gaels—“Sons of God”—until we learn to reverse our “stammering lip” (LEAG), and when we do, the very “stammering stone,” (the “stan clidden,” as the Gaels sometimes called it, but more often the LEAG *Phail*)—“stone wonderful,” or “stone of destiny,” will itself speak Gaelic eloquence to those who have inherited it, for this stone itself is the hearthstone of our “little sanctuary.” In the meantime, therefore, we speak in riddles only, but *to the “wise”* such parables are plain.

Finally, in this connection, it is a remarkable fact that another name for this honored heirloom of OUR RACE, to wit: the “LEAG-GAEL,” or *Gael Stone*, is one of those cabalistic Hebrew compounds which read the same both forward and backward!

Moreover,—lest even “the wise,” themselves, should be tempted to consider this, also, to be a

“mere coincidence,” and so not appreciate as perhaps intended, and as at least significant, it may also be here disclosed that the most common name for this very same stone, to wit:—the LIA FAIL, is anagrammatically similar in structure, it being balanced about the letter F, and reading the same both forward and backward, while the letter F, itself, is the logogram of the English word “a *Fish*” (Icthus), which is the most famous symbol of the Scriptures!

A RÉSUMÉ.

We have now brought our survey of Israel’s influence over the “Philosophy of History” down to the days which marked the loss of the “Ten Tribes,” and, from the heights whereon we favored moderns stand, have endeavored to decipher some of the more prominent writings on the walls of time which have escaped all former generations.

The Scroll of History is a vast palimpsest, beneath whose trivial and superficial details many principles of progress lie concealed, and where, too, all its Romance lurks. The light of modern thought brings out these buried lines, wherewith it is in potent sympathy, whenever those who use it seek the truth, and are actuated by its spirit. But its rewards are promised only to the earnest, or the “wise and prudent,” for this light is but a cause of greater blindness unto those who, having eyes still will not see.

What powers of flight are awakened, for instance, in the wings of thought, by a clear perception of

the central situation of Palestine, still barren and still waiting for its rightful owners, amid the arable lands now occupied by man! And how instinctively, in such a light, the mind follows the prophets in their expectations for the future of such a favored country! Although at present, almost "no man's land," yet it is "the desire of all lands."

But for whom is it reserved?

We have long been wont to admit the sort of indirect influence exerted through the ages by the Decalogue and Hebrew Scriptures, and the sharper one, direct in action, pressed upon modern times by Christianity—the outcome and fulfilment of the elder Testament; but now the outlook broadens as we find in "Israel" the ruling character all through the drama.

Hence our interest naturally deepens, as this possibility materializes, and as the new skeleton, whereon her history may be clothed, articulates in proportions so heroic.

In our sketch, which has necessarily been brief, we have glanced at her cradling as a nation, her schooling in the wilderness before the primary occupation of the land of destiny, her growth thereafter, and the dominance of her imprint upon other lands, thus early, through the colonizing policy of Solomon. We have also seen "the Ten Tribes"—ISRAEL'S MAJOR PORTION—vanish from the stage!

Now it cannot be that *here* their mission was completed, and that thenceforth their posterity were of

so little concern, as "children of the promise," that they have been suffered to become, if not extinct, at least of even less importance than the Sons of Ishmael, whose trace of Abrahamic blood still preserves them, as surely as it does the Jews!

A supposition such as this does violence to Holy Writ, and to hold it is to apologize for every form of disbelief!

It cannot be, and Christianity be true. For both must stand, or both must fall together, since they each subsist upon absolutely parallel promises and prophecies. (See Study No. 1, p. 51-153.)

Hence more than ever in our day we must find "Israel," how lost soever she may be, or logically give up the case—the whole of it—and join the ranks of utter infidelity as to the matter of *Revealed Religion*.

But, thanks be to Him who giveth Faith a substance for her hopes, we do not stand in any danger of so desperate an alternative.

For the thread run through the story of Progress by the identity of the Anglo-Saxons with these Lost Tribes, is a cord of no mean strength, and bids fair to lead us through the labyrinth of History with no uncertain steps.

Grant the premises, if only a courteous and unbiassed hearing, and the charm of the solution thus offered becomes irresistible.

But, per converse, may not so entrancing a solution of this long vexed subject,—a solution which

embraces and harmonizes so many features of history hitherto at hopeless variance, and one which avoids the reefs whereon so many earnest willing men have wrecked their faith,—may not such a solution tend in a sense to fortify the premises themselves, and lead us back to primitive beliefs?

This we leave our readers to determine.

If the claim is true the consequences which depend upon it are inevitable, and the Saxon Race will be participators in a Crusade, ere the cycles are much older, which will fill their measure of Reputation.

If it be not, then let it be disproved, and at any rate the romance of the Saxon myth will lose but little of its interest, and the search for “Israel” find none of its fervor among Bible students.

To say the least, the finding of such a cluster of cities as Scythopolis, Succoth, and Issachar, nestled together in the Territory of Issachar the central State of Isaac’s Sons, and whose king, Omri, (Khumree in the original Assyrian tablets), gave the name of *Cymria* to *Samaria*, is not a little remarkable.

ARYAN VERSUS SHEMITIC ORIGIN.

It is with “line on line, and precept upon precept, here a little, and there a little,” only that one can storm the walls of conservatism and prejudice which hedge in every branch of modern knowledge.

A truth so radical as the one which it is our

endeavor to present must fight its way at every step. Max Müller and the Oxford School have taught the Aryan genealogy so long, that one who dares to preach, as true, the Shemitic origin of our race stands in imminent danger of whatever fire can be focused on him! But the Doctors have already too many desperate fights upon their hands and are unequal to them. Their outlook is too narrow, nor with any patience will they listen to the questions put by independent students, who prefer to walk abroad in the unlimited gardens of philosophy, to sitting with the few who teach in darkened closets.

The news now comes to us that perhaps we must rewrite our Astronomies! Those who sit beside the focus of the great Lick telescope have made discoveries so new and startling that they tell us we are novices in Astral matters and our text-books all wrong! Meanwhile they keep the secrets which their great reflector is revealing until with fully fortified position they can defy attack.

But if astronomy perchance is wrong, which men have fancied "fixed," why should it challenge ridicule and doubt to claim that History is also far astray, and that its teachers have mistaken by-ways for the broader paths, and missed the highway altogether?

We do not intend to waste time in controversy with the text-books, for the present is too precious, and we can hardly hope to win the current genera-

tion of "School-men" to our way of writing genealogy.

But we do intend to put our case before "*the People*," who are most concerned, and let them take their choice, in freedom.

It is in the ear of the literary *laity* that we desire to tell the story of OUR ORIGIN, and to the Bible-reading majority, who belong rather to the humble class, that its beauty and its strengthening vigor will appeal.

And finally to Bible disbelievers, who take little interest in this controversy, we need only say that we find in a possible descent from the Patriarchs a far more pleasing prospect, than in a Darwinian evolution, and an arduous ascent from the dust, to which, if it be true, the spirit and the body can but hopelessly return.

THE JEWS NEVER LOST.

The Two-Tribed kingdom of "Judah," still ruled over by one of the descendants of David, continued as a monarchy in Palestine for 100 years (3306-3406 A.M.) after the Ten-Tribed Israel became practically "lost."

To this kingdom the priestly tribe of Levi cleaved, and unto them, "for David's sake," the Lord *lent* temporarily the tribe of Benjamin.

The latter tribe has, since then, agreeably to two separate and explicit prophecies (Jer. vi. 1; Luke xxi. 20-24), disappeared, and joined the Ten

ribed kingdom in disguise, but the two tribes, Judah and Levi, familiarly known as the "Jews," are still with us, with no possibility of ever losing their identity!

They are a marked, identified and special people, the shew of whose countenance" is proverbial in every clime and crowd.

The Prophecy that "Judah" should never be lost, as explicitly set forth in Holy Writ, as the one that "Israel" should be; and the literal fulfilment of the former is a standing guarantee to each and to the other and collateral predictions.

But there was a still more pointed promise made to this section of Jacob's children, to wit: that the Sceptre should not depart from Judah, nor a law-giver from between his feet, until the Millennium."

In support of this rendering, or paraphrase of Jacob's blessing, we refer to Lange and other leading commentators. The consensus of the most learned students of prophecy is, that Judah will not, and may not, "come home to his rest" (or *Shiloh*), until that time arrives which we moderns have in familiar parlance denominated "the Millennium."

It is generally agreed that our translation (King James' version) is at fault in making Shiloh a proper name in this connection, so that even if "Messiah's time" is signified by the word, it is the time yet future of his *second* coming rather than the first, which left a sword and not a Sceptre, and cer-

tainly has led the wandering feet of Judah far from "home" and "rest!" It is in this way too that the Jews themselves, following the Targums and the Rabbinical expositions, understand the text.

But whatever be the correct rendering of the latter part of this blessing, neither the Jewish nor the Christian doctors have yet explained the failure of the first part, nor in any way satisfactorily accounted for the fact that long before either of these Messianic comings, be the latter or the former signified, this Sceptre disappeared!

Has the promise lapsed?

The Jews must say, Not yet; and hence the next question for them to answer is: Where then is the Sceptre *now*, and the Law-giver?

Upon the other hand the Christian church says The promise was fulfilled at the Saviour's first coming.

But if so, we not only point to them that they forget the learned exposition of their own teachers but we confront them with the query: If so, from whom did Christ receive this *Sceptre*?

His mother was not a Queen in Judah, nor was the Sceptre wielded by his legal, and reputed father Joseph.

The latter was a carpenter, not a "Law-giver," and the former but a humble Jewish maiden.

This is not a captious question but a vital one and we ask it in the spirit of Abijah, "ought ye not to know that the Lord God of Israel gave Th

Kingdom over Israel to David FOR EVER, even to him and to his sons by a covenant of *salt*? (2 Chron. iii. 4.)

Several times during the five hundred years of recognized succession from David to Zedekiah, his seed was threatened with extinction, and the sceptre seemed about to depart, but God always provided a man to sit upon the throne and wield the emblem of authority.

This occurred in the days of Jehoram (2 Chron. xi. 7-17), and again even more notably in the very next generation (2 Chron. xx. 10-12), when Joash was so providentially preserved for this oath's sake.

Shall we believe then that in Zedekiah's day the sceptre was actually suffered to "depart," and that Jehovah wearied of his promise?

How *can* we do so when in this same day, with even more explicitness than usual, God himself sent Jeremiah unto this very king with the remarkable message recorded in chapter xxxiii. of his prophecies?

DAVID'S SCEPTRE "LOST."

But, nevertheless, nothing is so certain as that the Sceptre *disappeared* at this particular time!

Josephus, relating the fortunes of Zedekiah, whom he regarded as the last king of Judah, says in Book x. 4: "And after this manner have the kings of David's race ended their lives, being in number twenty-one until the last king" (*i. e.* Zedekiah!).

Thus even if we listen to the assertion that the promise to Judah and David was fulfilled at the time of the Saviour's first Advent, there is a long *hiatus* in the sceptral succession which no ingenuity of Bible genealogists has ever succeeded in filling.

For the promise demands the perpetual existence of a child of David's line in true heraldic succession and actually holding the sceptre of acknowledged regality over either a separated part or over all of Judah's tribe.

It demands a *Ruler* as such, a crown, a sceptre and a people!

That such a line *exists* we shall in due time show a line without a single missing generation, and one which wields a sceptre second unto none on earth.

There was a "Royal Remnant," that went out of Jerusalem.

It was Davidic, Judaic, and Levitical, and with it went the whole regalia of the realm, and a child of Zedekiah so gentle as to be called "the Tender Twig," and for her guardian one who, chiefest among all of Jehovah's Prophets and of Judah's Prime Ministers, was directly commissioned "to plant" the twig, and "build" the monarchy anew.

If this be so, then is Jehovah's word most wonderfully vindicated, and the History we shall relate most worthy of consideration in the hearts of all mankind. While those who shall still find occasion to reject the truth of what we shall relate, must bridge the hiatus, from Zedekiah to both the First

and Second Advent, or accept the consequences of a hopeless dilemma.

Of course we are arguing upon the acknowledged truth of the Bible as a premise ; but our argument is double-edged, for its logic tends both to destroy the purely spiritual interpretation of scripture, which fills accepted Christian theology with the *reductio ad absurdum*, and to fortify the premises themselves against disbelievers, by demonstrating the absolute and literal fulfilment of Jehovah's promises.

Nor unto Judah, wandering aimlessly, and hoping against hope, amid the long historic wreck of promises she has misunderstood, is the announcement of Royal Remnant a matter of but small concern, for it means to her a full renewal of all her shattered hopes, and replaces the Day Star in her eastern skies !

THE SAVIOUR'S TESTIMONY.

When the disciples, anxious for the restitution of all things, and jealous for the sovereignty of David, asked the Saviour after his resurrection, whether he would at *that* time "restore again the kingdom to Israel," he rebuked them, saying: "It is not for you to know the times or the seasons which the Father hath put in his own power." (Acts i. 6-7.)

Their question has a double significance. It, so well as the Saviour's reply, recognizes the apparent lapse in the supremacy of Judah, and both question and answer imply the expected transfer of the sceptre to the Ten-Tribed Kingdom.

It was indeed from jealousy and fear of the manifestation of this very transfer that the Jews had urged the Saviour's crucifixion, and that, in earlier days, Herod had wrought such vengeance amid Rachel's innocents at Ramah.

The Saviour avoided shedding any light upon the fate, fortunes or whereabouts of the sceptre, or the throne seat; nor did he come to occupy them therefor immediately thereafter he was caught up into heaven.

In the light of this remarkable and final conversation of Him who *is* yet to sit on David's earthly throne, and in recognition of the integrity of Jehovah's "covenant of salt" with David, understood, as the entire history of its succession up to the time of Zedekiah, shows it was understood by the chosen people themselves, it cannot but be a false policy for any believer in the Bible, to claim that "*Shiloh*," as such, and in the meaning of the promise, has yet come to take the sceptre of David.

The word *Shiloh* occurs some thirty times in the Bible, and, in all other cases, is translated to indicate *Rest*, or else as a Place, and as Israel has not yet returned into its *rest*, it is manifest that the throne and sceptre of David must be yet in abeyance somewhere, held by a descendant, and held over at least a "Remnant" of Judah.

At the time of the Disciples' conversation with the ascending Saviour it had been safely swayed over Israel for full 595 years. But the time for it

manifestation had not then arrived, and the disciples, and all of the tribe of Benjamin, from which they had been drawn, had other work before them.

They were to bear the light of the new covenant to these lost sheep of the House of Israel, to which kingdom they actually belonged.

Simply "lent" to Judah, and "for David's sake," the lease had now run out, and they were sent unto their brethren.

But where to find them?

They had an unerring guide, the Holy Spirit, and a searching light, the Gospel, and so absorbed in its mission was this Christian section of the tribe that it soon lost the merely material purport of its origin, while the other section of Benjamin, the one which was not christianized in Judea, we shall meet anon as the last addition to the tribes that gathered in the British Isles.

THE TRIBE OF BENJAMIN.

The rediscovery of this tribe is so important to our topic that we must anticipate somewhat of the outcome of history at this juncture, and sketch the rôle assigned to Benjamin ere we proceed; nor can we do better than use the words of Mr. Edward Hine himself, to whose penetration the discovery of this and numerous other of the fundamental "identities" of OUR RACE with LOST ISRAEL, are chiefly due.

“I am anxious,” says Mr. Hine, in his “Flashes of Light,” “to make much importance of the Tribe of Benjamin. A very great deal depends upon understanding this Tribe. Much error is in vogue respecting it, and the meaning of many books of the New Testament is hid from us, because of our blindness concerning Benjamin. I have not much space to spare, but in as few words as will be convenient, let me give a ‘Flash of Light’ upon this Tribe. These are my chief points, upon which I challenge disproof. Benjamin is a tribe of Israel, one of the *ten*, and not a tribe of Judah, one of the *two*. The Disciples of Christ were from Benjamin, therefore Israelites, and not Jews. Paul was an Israelite, and not a Jew. The conversions at Pentecost included Israelites from Benjamin, and *not* Jews from Judah. I speak plainly, it being important to be understood.

“The Theocracy of Israel consisted of twelve tribes, and when Israel first became a Kingdom it still contained twelve tribes. Of this there can be no doubt, as also, ultimately, prior to the Second Coming of Christ, the Nation of Israel will again comprise twelve tribes; but now, the House of Israel only includes ten tribes. Saul, David, and Solomon were kings over the whole twelve. It was because ‘Solomon did evil in the sight of the Lord’ (1 Kings xi. 6), that the Lord said ‘I will surely REND the kingdom from thee, notwithstanding in thy days I will not do it, for David thy

father's sake ; but I will rend it out of the hand of thy son. Howbeit I will not REND AWAY ALL the kingdom, but will give ONE TRIBE to thy son, for David, my servant's sake, and for Jerusalem's sake, which I have chosen.' (v. 12, 13.) The kingdom here referred to was that of Israel, as distinct from Judah, as subsequent events clearly prove, so that, though the twelve tribes were under one head, it is quite certain, that, from the very first, the divine government recognized the two divisions.

“ The kingdom of Israel was to be rent away from Solomon's son, not the house of Judah ; yet, ONE TRIBE, even belonging to Israel, was to remain with Judah. Jeroboam, who was not Solomon's son, met Ahijah the prophet ; Jeroboam being dressed in a new garment, Ahijah caught hold of it, and tore it into twelve pieces, saying to Jeroboam, ‘ take these TEN PIECES, for thus saith the Lord the God of Israel, behold I will REND the kingdom out of the hand of Solomon, and will give TEN TRIBES to thee, but he shall have ONE TRIBE, for my servant David's sake, and for Jerusalem's sake, the city which I have chosen, OUT OF ALL THE TRIBES OF ISRAEL.’ (1 Kings v. 31, 32.) This ONE TRIBE was to be taken out of the TEN, therefore, Israel would be left for a time with only NINE ; and for a time Judah would possess THREE TRIBES. I say, only for a time ; because, this one tribe was not a

positive gift, but only as a loan, to serve a special service.

“God makes this an important point, by explaining the matter a third time in the 35th verse, ‘I will take the kingdom out of his son’s hand, and will give it unto thee, even TEN TRIBES, and unto his son will I give ONE TRIBE, that David, my servant, may have A LIGHT ALWAYS before me in Jerusalem, the city which I have chosen me, to put my name there.’ Therefore the mission of the one Tribe was to be ‘a light’—it was to be separated from Israel, and to serve this purpose under Judah; nevertheless, though with Judah, it belonged to Israel. This tribe was Benjamin’s, and was with Judah after the revolt (2 Chron. xxv. 5.) Therefore it is plain that ten tribes of the House of Israel were not under Jeroboam—only nine tribes of this House were under him, because, after Hoshea’s captivity, Judah, Levi, and Benjamin were left in the land, and 122 years later, (590 B.C. *), these three tribes went into the Babylonish captivity for

* I have altered Mr. Hine’s chronology to suit the accurate system we are employing in this Series of Studies, the 590 B.C. being before 3996 A.M., i.e. in 3996 A.M.—590 B.C. to 3406 A.M. For further hereon, *vide* Study No. 2. In the meantime, we announce as almost complete, “A CONTINUED CALENDAR FOR THE PAST 6000 YEARS,” reversed from the present almanacs, and by means of which the whole chronology of the Bible and its accuracy will become apparent at a glance. Should the present effort to spread the truth of OUR identity with ‘Israel’ meet with the encouragement it deserves, the almanac referred to will appear as a Study in some future Series.

70 years. These three tribes returned also from Babylon. (Ezra i. 5 : x. 9 ; Neh. xi. 4, 7, 31 ; xii. 34.)

“And Ezra even goes so far as to record the ancestry of the chief men who returned, but only mentions those of Judah, Levi, and Benjamin. It must be remembered that the original inheritance of Benjamin in the land, was a slip north of Jerusalem, including Bethel and Jericho, but after they returned from Babylon, Obadiah distinctly refers to Benjamin as possessing Gilead, a country extending very considerably northwards, and near to the Sea of Galilee. (Obadiah 19.) It would be in these parts that this, the only tribe of Israel, would be found in the time of Christ. The Jews, or Judah, were then still inheriting Judea, southwards ; and it is important to note that when Christ came, He did not go in quest of his disciples in Judea, although He did select Jerusalem as the city to place His name there. But why should He not have selected His disciples from the Jews of Judea ? This could not be ; because, having selected the city, He wanted ‘a light.’ He could not possibly get his from the Jews, because Christ—Himself from Judah—came to His own, but His own (tribe) received Him not—utterly rejected Him. (John i. 1.) How, then, could Judah supply the wanted light,’ when they had no light ? ‘Therefore’ said Jesus : ‘ Say I unto you, the kingdom of God shall be taken from you (Judah), and given to a NATION bringing forth the fruits thereof’

[Israel]. (Matt. xxi. 43.) Hence, Christ goes northward, to the 'country of Benjamin,' after the ONE TRIBE OF ISRAEL whose especial mission it was to be 'A LIGHT' before Him: and 'by the Sea of Galilee,' finds Peter and Andrew. (Matt. iv. 18.)

"In this region were His twelve selected, all of Benjamin, not of Judah—unless, may be, Judas represented Judah, and Barnabas Levi—which is further proved by his saying to Nathaniel: 'Behold, an Israelite indeed' (John i. 47), meaning that he was not a Jew; and Peter, when in the hall of the High Priest, surrounded by Jews, was known not to be a Jew by his speech. Hence, I maintain it to be a very grave mistake to speak of these disciples as Jews, or to hold them up as specimens of Jewish conversions; and though done by some 'cute ministers at a recent Jews' Meeting, they have not scripture warrant for such assertions, and simply hold, and perpetuate a delusion. This point is further substantiated by the fact, that, after the days of Christ, the great Apostle, the great Light, the mighty Paul, comes forth and avows himself, 'an Israelite of the seed of Abraham, of the tribe of Benjamin' (Rom. xi. 1), the One Special Tribe purposely left with Judah, until the days came when they could hold forth the glorious light of the Everlasting Gospel. This One Tribe was the remnant of Israel left in the land, to which Joel referred, saying: 'In Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom

the Lord shall call' (Joel ii. 32); bringing us to the day of Pentecost, when three thousand were converted, 'and numbers were added to the Church daily.' But Peter speaking of Pentecost, says: 'This is THAT which was spoken by the prophet Joel' (Acts ii. 16); meaning, that Pentecost was but the fulfilment of Joel's prophecy: that Joel had foretold of this outpouring of God's Spirit, and which was but the foreshadowing of a still more glorious outpouring yet in reserve for us; immediately after our Identity, which Paul declares shall be to us 'as life from the dead.'

"But, upon referring to Joel, it is most evident that he does not prophesy of the Jews at all, in relation to this great event. His prophecy of Pentecost is directed entirely to *Israel*. He has nothing to do with Judah, excepting in his last chapter, and then, is chiefly referring to events yet to take place. His first and second chapters include Israel only, and as showing their political relationship with certain Gentiles.

"Properly understood, they are in reality most important chapters of pure English History; therefore I maintain that the conversions at Pentecost were not Jewish, but embraced only the Seed of Israel, with a portion of the Gentile race, and that, as Benjamin only was in the land at this time, belonging to Israel, so Pentecost only included this One Tribe; that, as the seven thousand men had not bowed the knee to Baal in Elijah's time, so

now, in Paul's then present time, this 'One Tribe' was 'a remnant according to the election of grace' (Rom. xi. 5) and who were, as Paul said, 'Israelites to whom pertained the adoption and the glory and the covenants' (Rom. ix. 4); in whose 'seed shall all the kindreds of the earth be blessed.' (Acts iii. 25.) And, as the promises can only be realized in Christ, and, as the Jews have not been, and are not yet, in Christ, therefore, they are not in 'adoption;' neither have the kindreds of the earth been blessed through them. Hence, it is evident that the Jews, as a people, had no part in the conversion of Pentecost.

"Lastly, we come to the fact, recorded by Josephus, that all the Christians of these times escaped from Jerusalem unhurt, immediately prior to the Siege of Jerusalem by the Romans. True it is that the Christians did escape; and true it is that Josephus refers to them as Christian Jews; but they were not.* These Christians were Israelites, of the tribe of Benjamin; no harm was done to them; they escaped, leaving their brethren of Judah behind to suffer the punishment of their sins in rejecting their Saviour. Christ made overtures to them, but they resolutely denied Him. Paul preached to them—called himself a Jew, simply in order to be in common with them—but they would

* Save as Paul styled himself a "JEW, *but of the tribe of Benjamin!*" That is he was a Naaman (1 Chron. viii. 4), pronounced "Nōrman."

not hear him; some of them for a time received his good tidings; but afterwards they forsook him, and fell back again to Judaism. Hence it was that Paul turned his attention to the Gentiles instead. Therefore, the Jews were left behind for punishment, to suffer all the horrors of the Roman siege.

“But not so with Benjamin; they had now fulfilled their mission; they had been ‘a light alway’ before Christ; they preached the great Light of the Gospel; they alone were used by God to proclaim the good Tidings to their brethren, the ‘lost sheep,’ the nine tribes who were then ‘scattered sheep’ (Jer. l. 17) in the North-West region; and now, having accomplished the work they were given to do, the time arrived for them to depart. So, just as Pentecost was fulfilling prophecy given to Israel by Joel, so was their deliverance from Jerusalem the fulfilment of prophecy given to Israel by Jeremiah.

[The Saviour, speaking of this fall of Jerusalem to his Benjaminite disciples, repeats this very warning, but refers to Daniel rather than to Jeremiah, and perhaps purposely! lest by a too pointed reference to the latter, the philosophy of their Benjaminish origin and mission should be discerned too early, and its contemporaneous Gentile object somewhat thwarted. Matt. xxiv., 15–25.]

“This great prophet comes forth plainly to their rescue, and says to this ‘one tribe,’ ‘O ye children of Benjamin, gather yourselves to FLEE OUT of

the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-hacceren for evil appeareth out of the north (the Roman siege), and great destruction' (Jer. vi. 1); from which, by the will of God, they, the 'one tribe' were to escape. Hence, these were not Christian Jews, as Josephus tells us they were, but Christian Israelites, composing the one tribe of Benjamin, and whose descendants are now numbered with us in Britain, and to whom we are indebted for the tidings of the Gospel.

"This tribe did not [wholly] escape by the North West, but [its 'light bearers'] took shipping by the Great Sea, hence, would come through Italy, by way of Rome; that though possibly we might receive the glad tidings through the medium of Rome, yet never through the false Church of Rome, but through our kindred of Benjamin. They would then make their way through France, through Gaul and Normandy, simply directed by the finger of God to the one point of concentration, where, crossing the English Channel, they would meet in England the other nine tribes of Israel. These tribes had made their way to England from the North West points, where their fathers having previously had the Gospel proclaimed to them, were the more ready to receive it, *via* Benjamin, by way of Rome.

"Hence, I say, our accepted notions of the so-called Norman Conquest become a great delusion, forming part of the 'blindness' that was to happen to

. That these invaders were not in reality Normans, but positively our own kindred of Benjamin, adopting this means, by direction of God, to reunite themselves with the main body. Thus we get, by this revelation, an entire harmony of Scripture, that can alone explain our Political National history, and shed light on National Events, as having been accomplished in accordance with Scripture Prophecy, and which, otherwise, can never become fully intelligible, or truly comprehensible, compelling us to exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!'"

Further than this, at present, we cannot go, in an "Identity" which has, since Mr. Hime's original announcement, been most ably supported by numerous writers in our school, and all of whom strengthen the fact that in the Normans (1 Chron. i. 4), who, with wolves upon the prows of their ships (Gen. xlix. 27) came into Israel's resting place and "ravened" "in the morning" of their contest, over the spoil, and "divided" it, in the Doom-day Book, in the evening of their victory, we have the incoming of that tribe which is always to "dwell secretly" by the Lord's anointed, and be found between the remnants of Ephraim and Judah.

Let us, therefore, return from this digression, and follow the fortunes of Judah, with whom Benjamin still dwelt.

"THE SCARLET THREAD."

The history of "Judah" during the century and a half immediately succeeding the Assyrian captivity of "Israel" is now to engage our close attention, and in order to pursue with unencumbered judgment, the main thread which the philosophy of Providence runs through it, we must strip it of every subordinate detail.

This thread, to be followed logically, persistently and with singleness of purpose, is the scarlet one by means of which the blood line of Judah's sceptred seed, and of David's royal house, traverses the era, and to trace its course through a labyrinth so intricate, is essential to the vindication of Jehovah's Word.

Hitherto, this thread has been believed to terminate abruptly. No effort has been made to penetrate the myth, and with the blindest and most reckless inconsistency, Faith has disrobed herself of all defensive armor, lowered her guard, and stood exposed and naked to the vital thrust of infidelity well armed and standing in the vantage ground thus abandoned.

Some rivers sink in sandy soil, yet none the less their waters ultimately find the sea: their current flow beneath the surface for a while, but down the valley do they often reappear, and reclaim their identity borne out by every law of deep analysis, and by the ample evidence of concurrent circumstance

The stream we have to trace is such an one, and that it sinks with Zedekiah's fall, is not at all conclusive that it nowhere reappears.

But, on the contrary, if at this point, where every generation since has carelessly presumed it ended as the Jordan does, in Sodom's lake, it actually does so, then equally hereat must Faith forever cease to find a substance firm enough for bottom to its onward flow.

It is presumed that every devout believer in the Bible regards Jacob's blessing of Judah to have been authorized and guaranteed by God Himself.

It is also assumed as indisputable that God thereafter voluntarily and without condition, swore to David, by a covenant of salt and by other oaths, not the least of which was by Himself, that he, David, should never want a successor upon his throne, judging the tribes of “*Israel*,” and made manifest on earth by all the regalia of Sovereignty. These promises are as explicit as if all through the ages we had received them in a runic parallel to the well known in Anglo-Saxon lore :—

Unless the Prophets faithless be,
And Seer's words be vain,
Where'er is found Jehovah's throne,
Prince David's line shall reign.

Fail then these promises in a single particular, or a jot or tittle lapse in “*Moses and the Prophets*,”

and with them vanishes the *substance* of our hope which is the only continent of Faith.

The human race has been endowed by its Creator with Reason as its most princely prerogative, and it is to this faculty alone that God appeals in method chosen by himself. In all of our deliberations therefore upon the matter now between us and Jehovah touching himself and man's salvation, we are to determine the merits of the case solely upon the evidence and the burden of proof rests upon the Great Affirmative.

It is our right as well as bounden duty to confirm all things and to hold fast only to what is actually able to sustain the test. God himself has set the standard for the case in point, and the human mind is justified in repudiating any explanation which comes the least bit short of the established measure.

A CRUCIAL TEST.

In order therefore to examine the subject *de novo* and with as little inherited bias as possible let us put ourselves in the position of a candid, earnest intellectual heathen, searching after light and truth.

Suppose that after due examination and appreciation of the beauty of the Divine plan so far as it is explained to him, he makes this as a single final and crucial test of the integrity of the *Testaments* old and new, to wit:—that Jehovah's promise unto

Judah and his consequent oath to David shall be clearly shown to have been historically fulfilled—what answer have the Doctors, be they Jewish Rabbis, or Christian Bishops?

Literally none!

Our learned stranger, say from India, from China, or Japan, may put his question thus concisely:

“If the sceptre, as such, as promised, as understood, and as well traced till then, did *not* depart from Judah, and the Law-giver from between his feet, and David did *not* thereafter want a successor sitting on his throne and judging the tribes of Israel, at the death of Zedekiah and thenceforward, tell me, prove to me, and show me *where* it was wielded, and *by whom*, of Judah's or David's seed from generation into generation thereafter—wielded yet—and I promise you unswerving faith in all the rest.”

This question is but part and parcel of a host of others, similar thereto, and to answer it in a reasonable, direct and demonstrable way is to afford honest enquiry an earnest of the ability to deal with all of them in a manner equally as satisfactory, and this is our purpose here to undertake.

It is therefore that we must review so carefully the history of the important era now before us, because if lapse there is in this momentous sequence

Sovereigns, ruling literally by “divine right of kings,” it occurs here, and is fatal to Jehovah's integrity,—and if there be no such failure either in the promise or the oath, then here alone may we

recover the missing links of a chain which promise such ample mooring for our faith in God.

We shall still further preface the discussion with our "*honest* infidel," by preparing him for a similar surprise to the one involved in the rediscovery of Lost Israel.

The object of Jehovah, in his dealings with this people, was to remove it from Palestine, obliterate its paths, cover it with temporary loss of identity and then remould it into better shape to further his designs.

And so the object now was to remove the sceptre from Palestine and replace it over this transplanted Israel in a way so secretly as to utterly escape attention, even their own attention, until centuries had expired.

Hence a consecutive presentation of the chief incidents in the history of David's line, between the disappearance of "Israel" and the disappearance of the "Sceptre," is also essential to a proper understanding of its broader bearing upon Jehovah's far more general plan of universal human redemption and blessing—if so be there is such a plan, and one founded upon "inspiration."

A DOUBLE DILEMMA.

The age which led up to Judah's captivity is remarkable one, even more so than the one just surveyed, and which heralded the downfall of Israel—it culminated in the actual transplanting of Da

id's throne and lineal seed, and of Judah's royal sceptre and his tribal standard into a place so utterly apart, and in a way so quietly accomplished that they have been effectually hidden there from that day down to this, although ever since we have moved and moved and had our being as a people—the Anglo-Saxons—amid its far renowned and ever widening consequences.

Indeed, so consummately is this particular chapter of Jehovah's Romance written in the Bible, that, although we (Israel) have held it in our hands for fully 1260 years, while Judah has held it for double that length of time, we, both of us, have not only lost sight of our *non sequitor*, but have actually allowed its most prominent characters to vanish unmissed, and its chief heroes and heroines, to be completely forgotten.

We have been wont to acknowledge them as dead and gone!

The broken promises to Judah and David have made no more impression on us than a tinkling cymal, and so we have continued to *say*, "we hope," amid a myriad broken trusts we could not justify.

How could we have more grossly stultified our reason than by trying to support an irrational belief after its sworn supports had tumbled in decay?

Alas, we have only been inconsistent and human; we have believed because of other grounds still firm beneath our tread; but none the less we have been doing open and deliberate violence to the direct and

oft repeated oath of the Almighty, and have thus not only cut ourselves off from the original supply of straw but have forced ourselves to build the Babylon of our Faith out of bricks almost entirely devoid of it, since we have not gathered any for ourselves.

Our structure will not stand unless we build anew whole sections of its threatening foundations ; for from Alpha unto Omega, we find ourselves continually having to apologize for the most literal promises of Scripture, and assenting to conclusions which grope in vain for premises that have been long defunct.

But how, in fact, even those Jews and Christians who have most prominently asserted the absolute integrity of the Scriptures, and have most fearlessly challenged candid investigation, and have most broadly admitted the supremacy of human judgment in weighing evidences, have been able to close their eyes to the fatal hiatus in the special story of David's seed, his sceptre and his throne, is an example of human irrationality without a parallel in religious credulity.

However, such has been the fact, and such is still the fact, not only among the unthinking, but among that more confident class who claim to honour the logic of facts as a means whereby to justify their faith.

Christians can fully appreciate the dilemma of the Jews of the present day, and freely wonder how they can retain any faith in any of their scriptures while

they reject the Messiah whose arrival their own prophets placed at a specific time long since expired! And they moreover profess to understand quite well, the necessary growth of infidelity and liberalism in scattered Judah's ranks.

Christians regard the Jewish position as suicidal to faith, in that it persists in faith long after the standing guarantee has been withdrawn.

But they in turn must not forget that outside of their own ranks there is also a truth loving and consistent class which is relatively quite as preponderating, and who view with equal wonder the blindness of both Jewish and Christian ratiocination, and who look confidently to their certain overthrow unless far better bulwarks are provided.

Let us therefore strive to re-erect some of the bulwarks whose foundations God himself prepared, and laid down far too deeply upon solid rock to be longer clouded over with mere spiritual superstructures.

We have seen "Israel" pass through the fierce Assyrian furnace, and struggle out into the wilderness beyond; if our story is to continue, we must pause awhile to study Judah's preparation for the still more fiery one of Nebuchadnezzar, and see if David's sceptre may not have withstood the blast.

We are pointedly told that Judah failed to profit by the example, aye, we are even told, that "backsliding Israel justified herself"—(and in captivity this must have been!)—"more than treacherous Judah!" In due time, therefore, Judah too was

rooted out of Palestine. This was the Babylonian Captivity.

CAPTORS AND CAPTIVES.

In order, therefore, the better to read subsequent events, let us devote ourselves to a rather more careful historical survey of the scenes and actors in each "Captivity."

We may not manufacture incidents, of course but perhaps we shall be able to present them, in this novel light, with new significance.

In the days immediately preceding the Assyrian Captivity, (*i. e.* that of the Ten-tribed Kingdom) there were but two important sceptres controlling the central part of Western Asia.

These were the Empire of Assyria and the Kingdom of Babylon.

Originally they had both formed parts of a single dynasty, the old Nimrodic one—ruled from Nineveh, though of varying dimensions—until the fall of Sardanapalus.

This event, brought about by the united revolt of Arbaces, the governor of Media, and Belosis, the governor of Babylon, led to the division of the ancient dynasty, and Arbaces, the Pul of Scriptures became king of combined Media and Assyria, while Belosis retained the kingdom of Babylon. (See Study No. 2, page 141-172).

The latter kingdom was at this time but a small province, and was hemmed in and surrounded by

the stronger northern power very much as the smaller Hebrew Kingdom, Judah, was in the same day surrounded by the larger territory of the Ten-tribed Kingdom.

These two groups of internally kindred nations, and which by the clash of arms and mutual conquest were about to put into alternate operation a series of events that have changed the very destiny of man, present many contrasts and some similiarities which would well repay our study, and as deeply excite our admiration. But time and space will not at present permit us to turn aside from what is now far more demanded of us.

CONTRASTED GEOGRAPHICAL SITUATIONS.

Let us therefore endeavor to obtain a clear idea of their geographical positions in order to appreciate the full import of what the deportation of the two Sacred Kingdoms into the two secular ones set on foot, for it is of primary importance to a proper understanding of subsequent events, to obtain such a conception, especially of the territory of Assyria, which initiated the sequence.

That of Palestine, and the distribution of its several Tribes, (or states as we may call them), which constituted the parts of its two kingdoms, is quite well known. For the geography of the Holy Land is plainly written in the Bible. Palestine lay north and south, or erect, as it were, upon the map. Split by the Jordan into two natural divisions, "Israel "

occupied all of the eastern portion and all of the northwestern. It also stretched all along the western coast, and back to the central line (Jordan), both north and south of the little interior kingdom of Benjamin and Judah, thus leaving but a minimum of territory to this latter kingdom, and no water front to either of its states save that upon a dead and barren inland sea.

Yet the Dead Sea was Judah's barrier to eastern foes, until Assyria by the captivity of "Israel," had left its flanks completely unprotected, and open to the later conquests of Babylon, which followed in the years of her supremacy.

But the geography of Assyria, while generally similar, was spread out upon a different scheme; it lay upon the map from east to west, or prone upon it rather than erect, and bounded that of Israel upon the east.

It was along the northern boundary of this great empire that deported "Israel" was ultimately located, after her removal from Palestine; let us therefore examine this locality more closely.

It extended nearly from the present Russian Crimea (the Chersonesus) to Cabul, in Afghanistan, and was almost an unbroken line of snow-capped mountains. These included the Caucasus, the Elborz and the Hindoo Koosh ranges of to-day.

Spreading from the eastern end of the Black Sea and a short distance around its northern and southern shores, it skirted in a similar way the southern

end of the Caspian Sea, and formed a natural frontier of doubly military importance to such an aggressive power as Assyria then was. For it not only served as a barrier against incursions into Media from the northern wilderness, but acted as a prison wall around those whom conquest had rooted up from lands far off, and then spread down within its barren confines.

Shortly subsequent to the captivity of "Israel" Assyria had captured this Median territory, and the scattered tribes who dwelt along its conquered mountain slopes had given her no little trouble, and were with difficulty, only, retained in uneasy subjection to the Assyrian yoke. It was at this moment that the results of the conquest of Israel offered an opportunity for a double stroke of policy rarely lost by the vast empires of the ancient East.

This was nothing more nor less than a partial exchange of populations, or at least a displacement and crowding of the unruly Medians by the newly conquered Israelites.

We resort to similar measures nowadays when we exchange, or double up, our own Indian populations, and Russia has but lately accomplished this very thing in this same Armenian or trans-Caucasus region!

THE WOLF AND THE FOLD.

But the fall of Israel was not effected at a single blow. It was the result of two separate and distinct

invasions, far apart in time, and of a final phase whereby she was in turn, herself, supplanted, in her own land, by strangers.

In the first invasion, *circa* 3263 A. M., Tiglat Pileser descended upon the northern and eastern parts of Israel's domain and took away the half-tribe of Manasseh, and the tribes of Reuben and Gad. At this time he also removed the small adventurous colony established by Dan in the remote northwestern part of Palestine across the Jordan, as well as the flourishing settlements of Simeon which had for some time occupied the pasture lands and slopes of Mount Seir, just south of Reuben's territory.

It is important to note that at this same time the Assyrians also carried away most all of the smaller Gentile and kindred nations who occupied the contiguous eastern borders of Israel. Among them were the Ammonites, the Moabites, the Midianites, the Rechabites, the Edomites and most of the Amalekites and Idumeans.

These captives too were eventually placed upon the southern slopes of the mountain frontiers of Media, particularly along the farther eastern ranges of the Hindoo Koosh and Elborz mountains, and along the plains east of the Caspian Sea.

Now in due time all of these *peoples* escaped from their captivity, and became *Scythians* or "wanderers," a fact which accounts for the numerous "centres" from which these many moving hordes sprang

into simultaneous existence a few generations later, when the migratory age was at its culmination.

Wherever "Israel" is to-day, there, near to her though quite distinct, or strewn along her pathway, we may expect to find the descendants of these Gentile neighbors, and among them, perhaps, the Dutch posterity of Lot, and the Teutonic children of the high and low Iranians—that mixed multitude of Medes and Persians who followed soon in Israel's wake. For in the future, if the prophets wrote with inspiration, these peoples, too, will rise once more to prominence, become fully identified, and be gathered into the inheritance assigned them severally in the days of Peleg, or "division."

The Assyrian captivity was for all of them an anabasis, but from the wilderness wherein they wander still, there yet remains for each of them, as well as Israel, an exodus and a return.

When the Israelites were carried into captivity they were located principally along the western part of the Median frontier, some in Albania just south of the Caucasus, and others in the region of Gozan, also south of these mountains.

These localities have been fully identified with those recorded in the Scriptures, although there is some foundation for the belief that their settlements were sparsely extended eastward along the frontier even so far as Cabul, which takes its ancient name from "the city of the Tribes."

AN INTERIM.

During the generation which succeeded the earliest deportation into Assyria, the several tribes remaining in the Land of Israel enjoyed comparative quiet. These were the tribes of Asher, Naphtali, Zebulum, Issachar, the other Half-Tribe of Manasseh, Ephraim, and the major portions of Dan and Simeon.

Naturally no regular intercourse between them and the exile tribes was practicable or allowed. Nevertheless, communication was not so difficult nor so absolutely impossible, even under the stringent Assyrian prohibition, but that once in a while reports would arrive from the distant captives, and return messages work their way slowly back to them.

And so it came about that it was not many years before news of the circumstances and localities of their brethren, especially of those about the Black Sea and Armenian regions, became pretty well disseminated through Palestine.

And among the earliest rumors came the information that the adventurous remnants of the two small colonies of Dan and Simeon, which as we have seen had shared the fate of the Tribes with whom they sojourned, had already escaped from the Assyrian yoke to the prosperous colonies of Dan on the Chersonesus, and to those in famous Colchis.*

* When the Fables and Legends connected with these celebrated Black Sea regions shall have given up their secrets, to coming

It was also intimated that a movement thence to the "Isles of the West" was seriously contemplated by some of their more daring spirits.*

News could arrive from this portion of the exiled people far easier than from those who were situated in the interior, for it came readily through the Euxine and Grecian seas, and was generally brought direct to Joppa, the great seaport of the tribe of Dan, and by the hardy mariners and sea faring men of this now already, almost universal people.

THE SHIPS OF TARSHISH.

The day arrived in Anglo-Saxon history when the term, an "East Indian Ship," became synonymous with a "Merchantman" of any large description, whether it traded in the east or west, and so it had by those days come about in Israel's parlance that a "Ship of Tarshish" called up similar ideas. The term signified the ship, rather than any special destination or foreign ownership, and the large, long voyaging trading ships of Dan, and of his merchant princes, and their colonies, primarily gave rise to this distinction.

generations of students, it will be clearly seen that their teachings are purely Israelitish, and their history *Hebrew!*

* Note well that these were the days that led up to the celebrated "Argonautic Expedition," which set out from these very regions and made straight for the "Western Isles." And note also that the very name of the Pilot of this movement, TIPHIS was a prophetic sponsor for *Tea* TEPHI, herself—David's daughter, Jeremiah's ward—who led a later and a greater expedition to the Isles!

Now it is noticeable that these two correlative terms, the modern "East-Indiaman," and the Israelitish "Ship of Tarshish," were generically the outgrowth of the very same trade, since of all places known in the days of Solomon as Tarshish, India herself (or "Eastern" Tarshish) was by far the most renowned, even as she is still the greatest of all the so-called "Indian" marts attractive to the modern world.

But *Western* Tarshish was in those days Spain and the western Isles (i. e. England and Ireland!) So long therefore as the "Ships of Tarshish" had in Palestine a haven, so long the news of what took place upon the very borders of the then known world was fairly current. And so while England harbored "Merchantmen," be they of the East or West Indian service, there will never be a dearth of information from her colonial children.

Similar maritime incentives, navies relatively equal in material and personal, equal enterprise, and common origin, perhaps, account for such a mutual resort to "India" or "Tarshish" for a distinctive appellation for Dan's ancient and modern Merchantmen!

The genius of a Race outlives vocabularies!

DELEND A EST.

But with the *final* captivity of "Israel," Joppa became not only lost to Dan, but so completely destroyed that Palestine was thenceforth almost inaccessible to maritime intelligence.

This, the second chapter in Israel's uprooting, took place in 3284-5 A. M. and resulted in the complete deportation of the remaining tribes of the Northern Kingdom.

It was accomplished by Sargon, who swept the land, from the north down to the very borders of Judea, clear of all its remaining inhabitants, and transported them to the same localities where their brethren had been placed.

The Kingdom of Judah was thus left in the solitary possession of Palestine, and belted in by a land whose depopulation was a silent warning that a similar fate awaited her unless she listened to her Prophets.

But there had been two tribes in "Israel," the larger, richer and better part of whose population had *escaped* this wholesale deportation into Assyria. These were the shipping tribes of Dan and Simeon.

Not that they had escaped the consequences of belonging to the doomed kingdom, but rather that instead of waiting to be taken into captivity, they had been driven into self-sought exile.

They escaped into it, for it was a voluntary act of self-expatriation upon their part.

These tribes were most advantageously situated, as well as provided with means, and educated, for an immediate escape from the Assyrian wolf so soon as his approach seemed inevitable and imminent.

And so they took advantage of their opportunity.

although by so doing they were quite as effectually "lost" to their own land, as were their less fortunate brethren of the north and east.

Dan's territory lay directly west of "Judah's," and between it and the Mediterranean Sea, which was its western limit. Simeon's lay south of Dan's and also stretched along the coast toward Egypt.

They were pre-eminently the shipping tribes of Israel. Indeed, from days that long preceded those of Solomon, the tribe of Dan in particular had been unequalled in commercial pursuits and in colonial enterprise.

In the earliest days his children had deserted even Goshen in large numbers for the ocean's greater freedom, and this instinct had developed down the generations. So much so in fact that in the days of Israel's captivity, Dan's resting place in Palestine had already been nearly depleted of his hardiest sons.

He had planted colonies from Colchis on the Black Sea to Danna in the "Islands of the west," and following a custom which he rarely omitted, had named them all from his paternal ancestor.

This was his mode of laying claim to new territory. He had left his name in Egypt (Tanais), and no sooner had he entered into Palestine than, having established his first small timber-hewing colony in the oak and cedar country of Lebanon, he changed its name from Laish into Dan.

It was in recognition of the colonizing and home

depleting policy of this particular tribe that Deborah had already taunted it with the question:

“Why did Dan abide in his ships?”

And it was a pointed question, for they were his very castles of defence, and his constant refuge in all times of trouble. Whatever else he sacrificed, in days of crisis, he never burned *them*, and hence his children never have been slaves.

So sing the children of Britannia still !
The land that rules the waves !
And Fair Columbia's daughters thrill
The echo,—“ Never slaves !”

And so it was that Dan betook himself to them in this final and most serious emergency.

It was manifest to his merchant princes that unless they did so speedily, every hope of avoiding the fate of the northern tribes was in vain.

The Simeonites were a people of similar spirit and enterprise, and had long been associated with him in maritime adventures. As their territory lay yet further to the south, extending even to the east of Egypt, they were still better protected from the Assyrian attack, covered as they were by Judah also. Hence they had a longer time to make their preparations and set at once about them.

At the first news of the return of the Assyrians to complete the deportation of the Khumree, and to carry the remaining tribes into the northern wilds of

Media,* and remembering that in the opening attack of these relentless invaders, they had each lost flourishing colonies, these two more favored tribes preferred to try the fortunes of a Sea whose very name implies that it is central to all lands of freedom.

Following, therefore, an example often set them in the history of their peoples, they spread their sails upon the highway of the nations, and permanently left the Centre of the earth for its Circumference!

Their ships were ready.

Almost providentially they had been gathered there against the day of need, and bore them into willing exile.

Now it was among these two tribes that the Canaanites and Philistines principally dwelt,—as servants and in menial positions. (Josh. ix.)

These alien peoples shared in their escape, and dwell with their descendants yet,—dwell with the “*to prove them*,” both to reprove and improve them perhaps, if that people who most seriously have thorned the sides and pricked the eyes of both ancient and modern Israel, be the Fenian Irish who descend from the Phœnician Canaanite

* This was of course only *threatened* in these days, for “Israel was at first temporarily located on the far east borders of Assyria nor moved into Media, bodily, until the days of Esarhaddon, but Dan knew the policy of the conqueror, and the contemplated subjugation of Media, and foresaw the measure in time to avoid being entangled in its consequences.

“Hewers of wood” and “Haulers of water,” for both peoples, they disturb them still, and fulfil prophecy to the very letter. (See 58th Identity page 129, Study No. 1, Our Race.)

And so it came to pass that when the Assyrians had worked their way, in the process of deportation, down to the coasts of Dan, they found the land more empty of inhabitants than Moscow was in later days unto Napoleon, for Joppa even had been sacrificed—they had reversed the usual method and burned their *harbor* rather than their ships!

Similar surprises met the invaders in the land of Simeon, so far as they could penetrate into its wasted interior, for all who had failed to find shipping in their own country had made their way to Egypt, where Tanais was also a favorite haven of the Danite ships of Tarshish; and from thence in due time they also embarked, and soon were on their way to join the others in the Isles.

“THE ISLANDS OF THE BLESSED.”

Two routes, there are, from Palestine unto the Land of Refuge which Jehovah had of old reserved for Israel in exile: the one direct and underneath Gibraltar's frown; the other, long and weary, the overland route which leads by Arsereth and through the northern wilderness; along them both Dan pioneered the way. But now we have chief interest with those who chose the way by water.

The two tribes which had thus taken to their

ships, had agreed beforehand that the islands of the remote west—"the Yarith Isles"—should be their refuge and objective point.

En route some of them paused a while in Spain but others, and particularly the wealthier ones, passed through the Gates of Hercules and soon reached the British Isles, or "farther Tarshish."

These islands had long been known to them by intercourse with Dannite colonists set there by Solomon. Their principal commodity of trade was tin with which the brass and bronze of the famous Temple of Jerusalem had been made.

The mines of the Cassiterides were still famous and the colonies of Tarshish—"a white or precious stone" (Heb.) set in a silver sea,—were rich and flourishing.

It was then the *Ultima Thule*, far beyond the reach of Gentile sway, so thither they set out.

In Hebrew this sanctuary was known as BRITHAM or "the land of the *Covenant*," and verily Jehovah had a covenant therewith! It has been variously in different ages, called the Land of Souls, of Saints of Destiny, of *Urim*, and of Light. It was the Sacred Isle, and Evergreen as Beulah is. The land of Dan or Pridian.

Favored by the God of Abraham, who had "cut them out," for special and important purposes yet hidden in the unturned leaves of destiny, they reached their goal at the appointed time. Dan settled in the north of Ireland, and their Phœnician fol-

owers and companions gradually spread out in its south, while Simeon landed in the southern part of England.

In the course of a few generations the greater part of the Spanish Dannites again migrated, and joining their Milesian brethren came into Ireland; and so at last all the escaped "wandered" there and called themselves, in general, SCOTS.

The Irish county of Meath was the principal territory of Scotia Major, and Cathair Crofin (later Tara) became their famous capital.

These colonies of Dan and Simeon grew in wealth, enlightenment and civilization, until in later days their fame excited the cupidity of the Cæsars. For while the Simonii, (the Britons), fell under the shadow of the Roman Eagles, but never completely so; for they retired into the fastnesses of Wales while the Dannan Tuaths of Ireland, in Roman days, always dwelt secure, for by *that* time in the history of Innis Fail there had been laid in Ireland, the Halls of Tara, a Corner Stone whereon a Roman hand has never rested, but which was destined later, as it since has done, to fall most heavily on Roman feet!

LOST!—"NO MORE A PEOPLE."

In a few brief generations, Dan and Simeon, far away in Hyperborean regions, became wholly lost and clean forgotten to their brethren—seven of the tribes—who were struggling in the northern

wilds of Europe; and to each of them the land of Palestine became almost a myth, the stories of its glorious days mere fables.

It was a mutual forgetting, and a double loss of kinship and identity; nay more, a triple one, for Benjamin, the last of the "ten tribes," and Judah left in the Holy Land, remembered them in prophecy alone, and each of them, so separated were they by the veil of Baalism from the ties of true religion had, long before they even left the land, put Judah out of mind.

Moreover, the final phase of the Captivity of Israel, or the act which sealed it as an "accomplishment," was its repopulation by strangers—the Samaritans. This took place under Esarhaddon in 3317 A. M., and denied to the original inhabitants even had they so desired it, every hope of repossession or return.

Then Babylon, not long thereafter, descended upon Judah in *her* turn, and the captivity of the latter, and the resulting utter desolation of the Holy Land,—from Dan to Beersheba!—increased the pale oblivion had cast upon the scattered seed of Abraham.

But long ere this occurred the Median captives had followed in the footsteps of the small bands of Dan and Simeon who had first escaped, and all the Israelitish tribes in Asia had passed out into the northern wilderness of Europe through the Gate of the Caucasus.

What likelihood was there that, passing through such widely separated and contrasted exits, and each "wanderer" upon a different element, the Tribes of Israel should ever reunite!

What proposition so preposterous as that, though trodden, trodden down, and meted out, yet, one by one, all should at last be gathered in a little Isle, from all the world disjointed,"—and there resume the name, and consciousness of being "Israel," and the Flag, the Sceptre, and the Throne of Judah, the line of David, and the tender mercies of Jehovah!

UNNUMBERED AND UNSEALED.

It has often been noticed with surprise that in the census of Israel recorded in 1 Chronicles, no mention at all is made of Dan, his army, navy, or his families.

It is equally a subject of remark that the name of this tribe is omitted in Revelations viii. where the thousands of Israel are "sealed." Nevertheless Ezekiel, predicting the still future distribution of the Tribal territories, upon their final return, gives Dan, as if recovered, a most honorable position.

But in the light now shed upon the special history of this Tribe, the reason of these omissions is apparent.

At the making of the Census, Dan was practically away from Palestine; already he had spread into his colonies or dwelt upon the sea; his census could not be taken!

Nor was there any need of "sealing" sons of Dan against the wrath of Rome. His thousands never came in contact with the danger that menaced all the other tribes, for even Simeon, the ancient Welsh, felt need of this protection.

Eldad, an eminent Jewish writer, tells us that "In Jeroboam's day, 975 B.C., Dan refused to shed his brother's blood, and rather than go to war with Judah (!) left the country, and went in a body to Greece, to Javan (the British Isles) and to Denmark."

The learned Grotius also admits Dan's disappearance from the land of Canaan at an early date.

Dr. Wm. Smith, in his "History of Greece" (p. 18) says, "Of all the heroic families in Greece, none was more heroic than that of the Dan-ans of Argos."

Keating, in his "History of Ireland" says, "The Dan-ans were a people of great learning and wealth; they left Greece (?) after a battle with the Assyrians (!) and went to Ireland, and also to Denmark and called it Dan-mares, 'Dan's country.'"

In a work called the "Annals of Ireland" it is said: "The Dan-ans were a highly civilized people well skilled in architecture and other arts from long residence in Greece (?) and their intercourse with the Phœnicians. Their first appearance in Ireland was 1200 B.C., or 85 years after the great victory of Deborah, (Jud. v. 17).

Jeremiah refers to a voice coming from Dan (chap. iv. 15) and Mount Ephraim, as if, at that very

time, *i. e.* his own day, Dan dwelt in a "far country."

Dr. Latham, in his "Ethnology of Europe" says: "I think that the Eponymus of the Argive Danaia was no other than that of the Israelitish 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 of them as if they were *adscripti-glebæ*, and ignore the share they may have taken in the history of the world!"

Humboldt considered the Greeks as Israelites, and is very clear that the early inhabitants of Ireland were pure Hebrews, and that large numbers of them passed through Lacedæmonia and Spain on their way to the Western Isles. Attest also, John Wilson, Colonel Gawler, Fritz-Gerald, Giraldus, Cambrensis, Rawlinson's Herodotus, Kennedy's Ethnology, etc., etc.

"Portellus in his public lectures in Paris derives the name of Ireland from the Jews, so that Irin is *quasi* JURIN, *i. e.* "the land of the Jews." For he says that the Jews (forsooth!) being the most skillful soothsayers, and presaging that the empire of the world would at last settle in that strong angle *Angleland!* toward the west, took possession of these parts, and of Ireland *very early*, and that the Syrians and Tyrians also endeavored to settle themselves there that they might lay the foundations of a future empire."—*Camden's Britannia* (1551-1623 A.D.).

Verily, all through the ages, has light broken through the gloom which has encanopied God's purposes, and for a moment, now and then, the wisest of OUR RACE have caught a ray of truth, albeit they were not permitted to perceive its full significance.

But unto us on whom "the end of days" is drawing near, the unrestricted privilege is now vouchsafed to read the story consecutively down to the present day, and, if thereby we gain in wisdom, to be forewarned of what else shortly is to follow.

THE RISE OF BABYLON.

It was now the turn of Babylon to act as God's instrument in the human drama. We accordingly find her rising into prominence amid a sequence of events and incidents which bear the special impress of an overruling Providence.

No sooner had the overthrow of "Israel" been completed, than Sennacherib the Assyrian, carrying out the policy of his predecessors, Arbaces, Tiglath-Pileser and Shalmaneser, turned his attention to the people of "Judah," the remaining Hebrew kingdom.

With the intention, therefore, of destroying it also, and likewise of eventually placing its captured tribes in Media, whither the others were soon after deported, he descended upon them with an overwhelming army.

But the iniquity of "Judah" was not yet full.

This was her day of grace.

It was yet to be seen if she would profit by the fate of "Israel," and turn unto the Lord with a whole heart.

It was, moreover, contrary to God's purposes, which looked toward a complete separation of "Israel" and "Judah," that Assyria should continue her conquests. In the meanwhile, too, Assyria herself had been weighed and found wanting, and her doom pronounced.

Had Sennacherib succeeded, the two Hebrew peoples would have been reunited, would soon have coalesced, and eventually both of them would have been equally "Lost."

God would thus have been left with no recognized "witness" among men; that is, there would have been no prominent and centrally located custodian of his Scriptures, and the authority with which "Moses and the Prophets" have spoken since then, and still speak unto the present generations, would have lost its seal and credence.

It was necessary to preserve these writings continually in the full sight of all mankind, and at the same time to put the several independent sequences of events into operation, which were destined to bring about their complete and final vindication in latter days.

However, it is to the actual plan of history, and not to what else might have been, that we must confine ourselves in order to detect its bearing upon subsequent events.

Sennacherib's army was completely overthrown before he reached Jerusalem (3292 A. M., 704 B. C.) by the direct act of Jehovah, and both Herodotus and Berosus, corroborate the Bible account of the calamity.

As he groped his way back to Nineveh, dismayed at the disaster to his arms, the very motions of the Sun were ominous, for 'ere he reached his Capital, the shadow had gone back upon the "Dial of Ahaz," and all the world was, for a moment, awed.

PICKING UP THE COMBINATION.

Upon the failure of his operations against Judea Sennacherib returned to Nineveh, and, at length, directing his attention to Media, completed its conquest. He was as much assisted by Providence in this undertaking as he had been resisted in the former one, for it was the subsequent *transfer of "Israel"*—"the ten tribes"—into the cities of the Medes, incident upon this conquest, and completed by his son Ešarhaddon, that prepared their way of escape into the wilderness beyond—and thus brought about their complete separation from "Judah" and eventually led to their loss.

We have already discussed the chronology of these events in the Second Study of this Series and have pointed out the deep significance with which it bears not only upon secular but upon prophetic history. To that volume we refer the reader. In the mean time it is necessary to call particular atten-

on to the Providential way in which the events which followed close upon the death of Sennacherib were co-ordinated, and lent themselves to further the designs which it is now manifest God had with reference to the major section of his chosen people. This catastrophe was the occasion of a double set of intimately connected sequences of events which must, therefore, be noted ere their several rapidly shifting scenes become again confused.

In the first place, incident upon Sennacherib's death, and immediately thereafter (3316 A. M., 679 B. C.), Media revolted from Assyria, and thereupon the kingdom of the "Medes and Persians" began to crystallize. Secondly, as we have already estimated, and likewise consequent upon this overthrow, "Israel" took simultaneous occasion to escape from Media into the northern wilderness, and thus became "lost" to records (3317 A. M., 679 B. C.) In the mean time, the assassins of Sennacherib, having escaped into Armenia, the kingdom was left to their younger brother, Esarhaddon,—a king who was destined to play a further important role in the noble Hebrew drama. It was Esarhaddon who fulfilled Isaiah's prophecy, given in 733 B. C., upon the very spot where Sennacherib's invading army stood, that "within three score and five years shall the kingdom of Israel be broken that it be not a people" (Isa. compare xxxiii.) in that, in just sixty-five years he completed the exile of "Israel" by replacing them with heathen colonists, the Cutheans or Samaritans.

“She is the choice one of her that bare her. - The daughters saw her and blessed her; yea, the queens and the concubines, and they praised her.”

Solomon's Song, vi. 9.

The Romance Within the Romance
OR
The Philosophy of History.



PART II.

TEA TEPHI,

David's Daughter. Jeremiah's Ward.

“ Her children arise up, and call her blessed; her husband also, and he praiseth her.” Prov. xxxi. 28.

THE ROMANCE WITHIN THE ROMANCE.

MALUS ORDO SÆCLORUM.

BUT not only did Esarhaddon thus accomplish the final act of "Israel's" deportation; it is also with him that the sequence of events which led to Judah's" eventual overthrow commences. For at the same time that he filled up the wasting territory of "Israel" with strangers, he led Manasseh, the young and wicked king of "Judah" away into temporary captivity to Babylon (2 Chron. xxxiii.).

This however was but a preliminary warning to Judah, for Manasseh repented, and God in due time restored him to his kingdom, while the nation not repenting of their idolatry, was punished for the sins which he had instigated (2 Kgs. xxi.).

In the mean time Esarhaddon, turning his attention to matters nearer home, had conquered the city and empire of Babylon, and had given that impetus to its affairs which, before another century ended, led to its golden greatness under Nebuchadnezzar.

During the 48 years following his death, two kings succeeded both Esarhaddon and Manasseh,

respectively; and in this interval the second Empire of Assyria waned in greatness, proportionally as that of Judah became sunken in idolatry.

In 3371 A.M. 625 B.C. its last king, Bel-zakiskum, or Assur-ebil-ile ascended, and reigned six years. With him, in 3377 A.M., this "Second Assyrian Empire" ended. He perished in the flames of his palace which he fired when the Babylonians and their allies entered Nineveh, and from this era the Assyrians themselves are as much a "lost people" as the "Israelites" (*vide* "OUR RACE" Study No. 1, page 153-4).

The "Chaldee Babylonian Empire" thus succeeded, under Nabopolassar, the father of Nebuchadnezzar, in 3377 A.M., and the instrument for the new act in the Hebrew drama was made ready. It was with the accession of this king that the "Times of the Gentiles," *now*, thank God! so nearly run out began their course—the *Malus Ordo Sæclorum*—the day of evil, EVIL, EVIL! and from it also dates the "Call of Jeremiah."

It is important to bear these matters well in mind for thereby alone can we obtain a clear and comprehensive understanding of Universal History, as coordinate and subordinate to that of "Israel," that of "OUR RACE," from the Mosaic standpoint. the reader will therefore turn to the Chronology of the "Chaldee Babylonian Empire," (pages 141-147, Study No. 2) and use it as a *vade mecum* in our further investigations, we shall have no trouble

arriving at the *gist* of what is otherwise inextricable.

We are at last writing "true history," and articulating it upon the only skeleton where the *rational* of every event becomes self-evident at once. The old chronologies are full of errors, since they are non astronomical, and of course there is no "philosophy," nor *raison d'etre*, in their dependent histories.

JEREMIAH OF ANATHOTH.

It is now necessary to set forth as clearly as possible, the family relations which existed between Jeremiah and the reigning house of Judah; for unless these relations be thoroughly understood, it is impossible for the student to appreciate the intimate nature of the guardianship he exercised over Zedekiah's daughters.

In our brief recital we shall generally follow the data furnished by the Rev. George Hider in his "Life and Times of Jeremiah," but in the chronology and genealogy submitted have adhered to the results of our own studies and investigations, and shall support them by sufficient references to guarantee their acceptance.

The birth of Jeremiah occurred during the 40th year of Manasseh's reign, (3347 A.M.), and he seems to have been just nine years older than Josiah, (born 3356 A.M.), in the 13th year (3377 A.M.) of whose later *reign* he received his "Commission" as a prophet.

With this slight difference of years, which enabled the former to be the tutor of the latter for a time, these two young men grew up together, and their constant friendship was eventually cemented by a romantic marriage which actually made one (Jeremiah) the father-in-law of the other!

Intoxicated by power and poisoned by Phœnician and Babylonian flattery and idolatry, the early manhood of Manasseh was stained by cruelty of the worst kind, in which Isaiah and other prophets and saintly men and women were massacred. His first twenty-one years of misrule were followed by his sudden conversion while temporarily a prisoner of war, and upon his quickly following release he instituted the final thirty-four years of wise and pious government, of which we have but scanty records.

“At the birth of Jeremiah nearly nineteen of these quiet years had already transpired and the ‘Daughter of Zion’ had wiped away the tears shed over the graves of her martyred prophets, priests and bards, while piety and wisdom were once more breathing freely. Instead of the holy fathers who had fallen, had come up their children, who had become honest and faithful servants of God and the King, and Idolatry having concealed her brazen face, the fear of God again became the stability of the times.”

“These godly courtiers and priests were in the prime of youthful manhood when the young prophet was born, and many of his near relations were not only in the service of the throne but were

allied by blood and marriage to the royal family. Among these we find Shallum, the uncle of Jeremiah, whose son, Hanameel, was probably about the same age as our prophet, and another relative, Ahikam, who was afterwards the prime minister of the kingdom, and the great champion of Jeremiah and his family. Neriah, another relative, must have been somewhat older, as his sons, Baruch and Seriah, became subsequently the prophet's pupils."

JEREMIAH OF LIBNAH.

According to a Rabbinical tradition quoted by Plumptre, the whole of this family circle, including the most prominent courtiers of Josiah, were lineally descended from the harlot Rahab, and were therefore closely related to the princes of the house of David; but there is not the least worthy foundation for Plumptre's unwarranted suggestion that there were *two* Jeremiahs and *two* Hilkiahs connected with the same court at the same time!*

Upon the other hand there is every reason to conclude that the Hilkiah who was Josiah's High Priest, and the Jeremiah of Libnah, are identical with Hilkiah, the Priest, and Jeremiah of Anathoth.

In this conclusion we not only agree with Clem-

* This savors of the method of the higher criticism which as easily finds *two Isaiahs* (!), and in general multiplies all the characters of Scripture from lack of faith and patient effort to solve its riddles.

ent Alexandrinus and Jerome, among the fathers, but with Eichhorn, Calovrus, Maldonatus, Von Bolen, and others among later authorities, all of whom recognize the identity of the two Hilkiahs. It is more usual, however, to regard Jeremiah as a member of Abiathar's line, and to rest the matter solely on the ground that the latter is known to have possessed "fields" in Anathoth (1 Kgs. ii. 26), where Hilkiah for a time was simply an ordinary priest (Jer. I. 1). In rebuttal of this error it is strongly argued that these properties may have been upon the maternal side *in each instance!* In our own opinion, however, it will be eventually established that Anathoth was in reality the *paternal* inheritance, and fell to Shallum, Hilkiah's elder brother, whereupon Hilkiah himself succeeded to the *maternal* property at Libnah, moved to it, and resided there until elevated to the High Priesthood, by a special act. At any rate it is certain that Jeremiah himself had no legal rights in Anathoth until he was fifty-six years old, when he purchased them from Hanameel!

Both Libnah and Anathoth (1 Chron. vi. 57, 60) are enumerated among the thirteen cities assigned to Eleazer's house of Priests and Levites, and Shallum, the father of Hilkiah, appears to have inherited property in each locality—no doubt by intermarriage. For a while Hilkiah dwelt at Anathoth where lay the paternal inheritance; but, upon the death of his father Shallum, he seems to have

oved to Libnah, relinquishing Anathoth to his elder brother Shallum.

This was evidently after Jeremiah's birth (Jer. i. 1) which occurred at Anathoth during the elder Shallum's High Priesthood, and while Hilkiyah himself was only an ordinary priest in course, but it seems to have antedated Jeremiah's marriage, and the birth of his daughter Hamutal (2 Kgs. xxiii. 31) who eventually became the second wife and queen-consort of Josiah!

It was not until many years later (3416 A.M.) that for lack of heirs, Hanameel, the son of Shallum, Jeremiah's uncle, offered Anathoth to the prophet, who purchased it, and thereupon became the owner of both properties in his own right. (Jer. xxxii. 7).

In addition to the foregoing considerations, we must not ignore the intentional element, which, introduced into this story by the very lack of direct evidence, has always tended to conceal the true relationship which actually existed between Jeremiah and his Ward; nor should we fail to recognize the probability that this misinterpretation of the records was expected to continue until the destiny of OUR RACE had been well worked out in spite of us! For had the case been different it is almost certain that the History we are now writing would have long ago been fully understood, and the lapse in David's line have been bridged centuries ago, which would have thwarted the very intentions of Jehovah!

From these relations it will be apparent that this

great prophet was born into a social circle of the highest eminence, and that the confusion which has hitherto resulted from a misunderstanding of his *double* domicile, is completely dissipated.

However, to complete the demonstration, and to settle this controversy for the future, we submit upon the opposite page a skeleton genealogy showing forth the true facts as they are duly recorded in the Scriptures referred to.

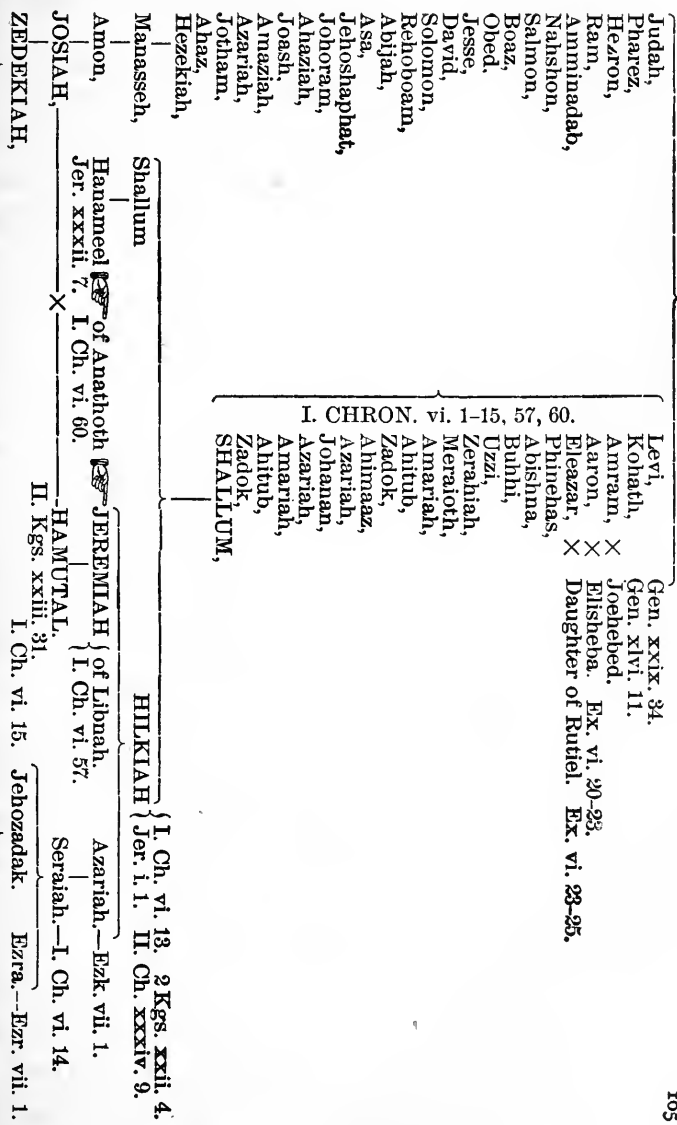
CEMENTED FRIENDSHIPS.

The parents of Jeremiah, under inspiration of God, separated him from his birth to the prophetic office, a calling which, particularly in those days, demanded spiritual enthusiasm and courage of the highest order. But the latter were supplied by One who had foreseen his fitness long before his parents! (Jer. i. 5.)

In the year 3359 A.M. Jeremiah married a Levite maiden of Libnah, whither his parents had moved upon the death of Shallum, and, at the early age of thirteen, became the father of Hamutal, who was thus four years younger than Josiah, whom she eventually married. Hamutal seems to have been the Prophet's only child, at least the only one of whom we have any record.

Two years later, or when Jeremiah was fifteen years old, Manasseh died, and the kingdom fell to Amon, the father of Josiah. For a brief period of Terror the Sceptre of David was wielded by his

THE GENEALOGY OF JEREMIAH, ZEDEKIAH AND HIS DAUGHTERS.
JACOB.



"The King's Daughters:" among whom TEA TERPHI, as his Ward, went with her Great-grandfather, Jeremiah, to Egypt, is still remembered there as "the Jew's daughter" and, having disappeared from thence, re-appears in *Isid. Charonides* as "Pharaoh's daughter" whose hair *Terph* now is containing *Seofia* *Ossead*.

drunken hands, and in the delirium of power the young king's excesses began to realize the worst days of Manasseh: but happily for the country his violence was most bitterly felt at his own palace, where, stung to madness by his unreasonable cruelty; his own servants struck him to the ground.

The boy Josiah now ascended to the throne at eight years of age, his ascension being at the commencement of 3365 A.M., and the nation began once more to settle down from the terrible alarm that had been created by Amon's violence; for they knew that the real authority of the government would be in the hands of the wise and good men comprising the circle of Jeremiah's relatives.

These tutors under Hilkiath, the father of Jeremiah, and who was soon promoted to the High Priesthood, were careful in training the young king in the paths of virtue and goodness, and from this time we may date the growing friendship of the latter for Jeremiah.

At the age of thirteen Josiah, then in the fifth year of his reign, married Zebudah, the daughter of Pedaiah of Rumah. She was his first wife, and the next year, 3370 A.M., bore to him a son, the unfortunate Jehoiakim (2 Kgs. xxiii. 36).

The following year the King, who from childhood had been attracted by the beauty of his playmate Hamutal, the grand-daughter of Hilkiath the High Priest, sought her hand in a second marriage. She was then a beautiful maiden just budding into

womanhood, and we may be confident that her father, Jeremiah, bestowed her upon his friend most gladly.

She soon became his favorite Queen, and the intimacy between the two families was still further cemented, when, under the influence of these renewed associations, the young king "began to seek after the God of David his father."

The King's reformation seems to have followed almost immediately upon this happy marriage, which marked the seventh year of his reign; for its public manifestation is recorded to have occurred in his eighth year, (2 Chron. xxxiv. 3), which also marked the birth of Jehoahaz, Hamutal's eldest son (2 Kgs. xxiii. 31).

In the twelfth year of his reign the King's enthusiasm reached its climax, and he became a public reformer than whom few are more famous in history, for in this year "he began to purge Judah and Jerusalem from the high places and the groves, and the carved images and the molten" ones that testified to so many former generations of misrule. (2 Chron. xxxiv. 3-7.)

JEREMIAH COMMISSIONED.

In the meantime, we may be sure that the young Levite, Jeremiah, had been moved to a serious contemplation of the higher calling to which he undoubtedly knew he was destined, when he should arrive at the legal age of thirty. He was then but

twenty-nine, and no doubt had mapped out a careful line of study for the coming year.

But Jehovah's work was of a special nature in this instance, and contemplated no further delay. So, as the thirteenth year of Josiah's reign began, the all important 3377 A.M., the startling summons was issued,—as startling, to the Prophet, as the "Feast of Trumpets," at the time of which it seems to have occurred!

It was in vain (Jer. i. 6), that the prophet pleaded his "youth,"—that is his *legal* childhood, which apparently debarred him, with sevenfold stringency (Num. iv. 3, 23, 30, 35, 39, 43, 47!) from exercising any such vocation, for at least some months.

He was, indeed, "a lad" in the sense that Benjamin was so designated (Gen. xliv. 31); for in spite of the fact of the ten children (Gen. xlvi. 21), with which the latter entered Egypt, he was, in the eye of an eastern custom, already well settled, "a little one" (Gen. xliv. 20). And it was undoubtedly in this spirit that Jeremiah himself pleaded rather for delay, than a release.

But the Maker is greater than the Law; and although he fulfilled it to the letter himself (Luk. iii. 23), he chose to make an exception in the case of Jeremiah, and so informed the prophet (Jer. 7-10).

We have already called attention (Study No. 2 pp. 155-6), to the supreme chronological importance of this date in General History and Prophecy; but

perusal of the II. and several succeeding chapters of Jeremiah's book, will bear out the statement that his mission to "Judah" (and to "Israel," in so far as Benjamin was its representative), began at once.

A NEW YEAR'S GIFT.

His words appear to have been particularly heeded by Josiah, who prosecuted his general reformatory work to their completion (2 Chron. xxxiv. 4-7), and in his celebrated eighteenth year was busily occupied in restoring the temple of Jerusalem with the help of Hilkiah, his energetic High Priest.

It was while carrying out this good work, and groping among the treasure chests, that the keen eyes of Hilkiah discovered a cabinet, the door of which had probably been unopened since the commencement of the great persecution in the days of Manasseh.

When it was opened, it was found to contain a treasure greater than all the thousands of gold and silver that were about to be expended in repairing the ruins of the temple.

This treasure was nothing less than a complete copy of the Law, with the five books of Moses, the only copy that had escaped the flames!

This precious discovery was handed by Jeremiah's father to Shapan, the Secretary of State, who, having showed it to the king, was commanded to gather all the cabinet ministers, and inquire of the Lord what was to be the fate of the nation.

The Prophetess Huldah was appealed to for assistance, and declared the approaching downfall of the nation, but assured the king that it would not occur in his reign.

The result was that a solemn assembly of the people was called, and all the words of the Law were read in their ears, it being the season of the New Year's festival; and at its conclusion the king renewed his oath, and (with the people) made a covenant upon the ancient *Coronation Stone* of BETHEL (2 Chron. xxxiv., 29-33, 2 Kgs. xxiii., 1-3), the same that figured "*as the manner was,*" in the coronation of Joash and of all his fathers (2 Kgs. xi. 14; 2 Chron. xxiii., 13) and SUCCESSORS!

"Among the rest who came to this assembly was Jeremiah, who listened with a great heart-hunger, and greedily devoured every word, and who, speaking afterwards to the Lord of this meeting, exclaimed: 'Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of my heart; for I am called by Thy name. O Lord God of hosts.'"

THE GREAT PASSOVER.

This great discovery was followed by the crowning act of the restoration of the simple and primitive worship of God, namely: the calling of the people to one of the most famous Passovers ever celebrated (2 Chron. xxxv. 1-19). It was held in the same eighteenth year, or about six months after the

discovery of the Law, to wit, at the beginning of the Sacred Year, (3382 A. M.)

About the time of this Passover Jehoiakim, the only son of Josiah by Zebudah, arrived at the age of twelve. He was duly presented in the Temple, as was the Hebrew custom, and, being at the espousal age, he was soon after married.

Thenceforward the king assiduously devoted himself to the prosecution of the task he had begun. Sparing no efforts to make his work complete, he even employed detectives to ferret out all who worked any abominations in the land of Judah, (2 Kgs. xxiii. 24) and soon succeeded in putting down at least all open opposition to Jehovah.

Hence it is very justly recorded of Josiah that "like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him." (2 Kgs. xxiii. 25).

In the mean time the twenty-first year of Josiah's reign drew near, and at its commencement Hamutal gave birth to her second son, the famous Zedekiah, (3385 A. M.) who, in his own twenty-first year, (3406 A. M.) the year from which we date "the Captivity of Judah," became the last monarch of the Davidic Line, of whom any record is preserved *in Scripture*.

However, in the year 3388 A. M. Jehoiachin, the first and probably the only son of Jehoiakim was

born, and thus the *legal* chances of the sceptre remaining in the hands of Zebudah's branch of Josiah's family seemed to be insured.

During the quiet decade which followed Zedekiah's birth Palestine seemed to have fully recovered her vitality and strength.

But after all, the reformation was only an enforced one, and, as all history testifies in similar cases, the sins of Judah broke out afresh so soon as the personal influence of Josiah was withdrawn. Nor is there any doubt that it was on account of her *secret* sins,—beyond the reach of any mere human reformer,—that the fierceness of God's anger continued unappeased.

THE SECOND COMMANDMENT.

The penalty for the sins of Manasseh and his contemporaries obeyed a universal law, and in due time was literally "visited upon the third and fourth generation"—upon Jehoiakim and Jehoiachin his son, and upon Zedekiah and his sons.

The decree of Jehovah was inevitable, for it had been based upon the foreseen insincerity of Judah's protestations, hence also it is recorded, in terms that expressly recognize the continued distinction between "the two kingdoms":—that "The Lord said, I will remove JUDAH also out of my sight, as I have removed *Israel*," (2 Kgs. xxiii. 27.)

At the close of this decade the reign of Josiah had attained the measure of a normal generation,

and, as the king was but thirty-eight years old, would probably have been much longer, had not a fatal mistake in policy, long foreseen of God, brought it to a sudden termination.

It was in the latter part of the next, his thirty-first and final year, that Pharaoh Necho came up against the king of Babylon, with whom Josiah had formed an offensive and defensive alliance. For in spite of Pharaoh's disavowal of any hostile intent against Judah, Josiah espoused the side of Nabopolassar, the new king of Chaldea.

Probably one of the determinant causes of this alliance was the unwarranted invasion of neutral territory by the Egyptians, for their armies skirted the western borders of Palestine in order to cross it far above Jerusalem, and although the land lay beyond the actual domain of Judah, and had been practically empty ever since the deportation of "Israel," Josiah naturally considered it a piece of bold effrontery.

His army, which shared in his resentment, was in fine condition, and had long been chafing against inaction in a day when all the world was far more familiar with the din of arms than wedded to the blessings of peace, and so the king went out to meet the Egyptians at Megiddo, with the plain intention of cutting off their retreat, and unwisely, without waiting for a junction with the troops of Babylon.

It was in this short and decisive battle that the

king received his mortal wound, and died in his chariot upon the way back to his capital.

All Jerusalem and Judah mourned for his sudden end, and it is very naturally recorded that Jeremiah, in particular, "lamented for Josiah," his own son-in-law! (2 Chron. xxxv. 25.)

ZERAH VERSUS PHAREZ.

We must now relate the closing act of "Judah's" downfall, which commenced with the tragic death of Josiah. It is divided into several subordinate scenes, and terminates in a final episode, which, like the one that consummated "Israel's" fate, effectually removed the sceptre of David from Jerusalem, and from *eastern* observation.

The House of Pharez, twin to that of Zerah, had, from its birth, been threatened with a *breach* (Gen. xxxviii. 25-30), and the day drew near for making it.

For nearly twelve hundred years, the descendants of Pharez had successfully usurped the privilege of Judah's regal birthright, while those of the twin brother, Zerah, marked from his birth with *the Scarlet-Thread*—emblem of Royalty—had been Scythians and wanderers.

But the star of Zerah was already glowing brightly in the zenith, and, by a most remarkable sequence of events, the leading descendant of this other half of Judah's tribe, was even then being unconsciously prepared for the transfer of the Sceptre, in the Western Isles.

It is no part of our present purpose, however, to attempt to harmonize Keating, Pineda, Feilden and others, and show how probable and possible it is, that Fenusia Farsa, Scytha, and Zerah, are one and the same person, the son of Baal, Jupiter, or Judah, and that Gadelas, the great Milesian progenitor of the Irish kings, was his direct descendant, so well as the forefather of Eochaid, the Heremon, with whom we soon shall have so much to do.

It is sufficient merely to note this, *in passing*, as a strongly mooted side issue, one which possesses peculiar merits and attractions for careful antiquarian research, and one which we shall discuss in the next Study of our series and fortify with new data.

Whether there is sufficient foundation for the Milesian descent from Zerah or not, this line became closely interwoven with the royal one of the Tuatha de Danaans, and the twain of them, in Heremon, were duly joined to that of David's, when his Royal Remnant escaped through the breach that Pharez suffered at the hands of Babylon, and came to "Eron."

THE BEGINNING OF THE END.

In the confusion incident upon Josiah's sudden death, it was very natural that the influence of Jeremiah should have led the people of the land to take Jehoahaz, Josiah's eldest son by Hamutal, his favorite Queen, and make him king in his father's stead, rather than his half-brother Eliakim, although

the latter was nearly two years older (2 Kgs. xxiii. 30-32).

But the new King was not worthy of this honor, and as he did evil from the start he was visited with swift destruction. His downfall was no doubt brought about by the plottings of the other faction who turned to Egypt for assistance, as the sympathies of Babylon were known to be with Jeremiah's side of the family.

The death of Josiah had re-awakened the long slumbering jealousies which existed between the rival Queens, and now at last, by dint of broader influence Zebudah's son secured the promise of Egyptian preferment—thus the secret sins of Judah first developed into Conspiracy. Let us therefore continue our sketch of the way in which the long threatened breach descended upon the House of Pharez.

Immediately after the true meaning of the occurrences at Jerusalem had been reported to him, Pharaoh Necho, diverted from his original intention of seeking battle with the Babylonians, turned aside to besiege Jerusalem (3395 A. M., 601 B. C.), in the interest of Zebudah's faction, for he by no means relished the idea of again leaving so strong a city in his rear, now that he knew its tendencies were so decidedly with the Chaldeans.

The city fell without resistance, and Jehoahaz, the son and successor of Josiah, surrendered himself to Pharaoh within three months after his accession to the throne of Judah.

Necho thereupon made Eliakim, the son of Zebudah, the king of Judah in his half-brother's stead, and changed his name to Jehoiakim, laid a heavy tribute upon the land, and departed for Egypt, carrying the captured monarch, Jehoahaz, with him.

The latter appears to have died soon after in Egypt without any posterity, and Jehoiakim, for the next three years, faithfully sent annual tribute to Pharaoh Necho.--(Josephus and the Bible.)

At the time of her overthrow, and of her son's captivity, Hamutal herself was just thirty-five years old, while Zedekiah, or Mattaniah as he was then called, was in the middle of his eleventh year—"ten years old." For the younger Queen, therefore, nothing but retirement remained possible, and this she was not slow to realize. So, withdrawing almost immediately from public life, she soon returned to Libnah with her only son. Here she devoted herself to Mattaniah's education and to the sorrows of her widowhood, occasionally, only, visited by Jeremiah, whose time was now spent mostly in Jerusalem, where his labors as a prophet were daily increasing in magnitude.

It appears that his own wife was now dead, and that the Prophet, then forty-eight years old, was contemplating a second marriage with some one in Jerusalem. This, however, he was immediately forbidden to accomplish (Jer. xvi.), nor does he seem thereafter to have again entered the bonds of wedlock.

THE FALL OF ZEBUDAH'S LINE.

But this Egyptian king returned no more against the land of Judah, for the "Chaldee Babylonian Empire" had now reached its full development, and Nebuchadnezzar, having destroyed Necho and his power, at Carchemish, and invaded Palestine with a powerful army, at last acquired all of its territory that by previous conquest had pertained to Pharaoh Necho, "even from the river of Egypt to the river Euphrates" (2 Kgs. xxiv. 7.)

The Babylonian conqueror now directed his own attention to the troublesome city of Jerusalem, and soon brought it underneath his yoke. Jehoiakim was at this time bound in chains, and was upon the point of being carried captive to Babylon, but he purchased his release with money, and agreed to pay yearly tribute to Nebuchadnezzar.

The latter contented himself with these promises, and carried away a part of the vessels of the House of God, and certain of the king's sons, and of the princes of the land, who according to previous prophecy (Isa. xxxix. 7) became eunuchs in his palace. Among these were Daniel and his companions.

Jehoiakim now became a vassal of Babylon, and paid tribute faithfully to Nebuchadnezzar during the three succeeding years; but in 3402 A. M., 594 B. C., upon hearing that the king of Babylon made an expedition against the Egyptians, he turned and rebelled against him.

During the four remaining years of his troubled reign Babylon was too much occupied in other localities to attend to the minor affairs of Judah, but in 3406 A. M. 590 B. C. Nebuchadnezzar returned to mete out the long delayed punishment.

He was received with open gates and no resistance, and breaking all faith with those who kept no covenants Josephus tells us that "he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their king Jehoiakim, whom he commanded to be thrown before the walls without any burial." (See Study No. 2, page 161.)

But a single son still remained to Jehoiakim, namely Jehoiachin, whom Nebuchadnezzar (previous to his departure for Babylon) placed upon his father's throne. Then taking with him three thousand of the surviving principal persons, *among whom was the prophet Ezekiel*, he set out for home.

Nebuchadnezzar, however, does not seem to have gotten further than Hamath, his usual base of operations against Palestine, before he repented of his selection. We prefer to discern the possible influence of Jeremiah, and of Hamutal's party in this change of Nebuchadnezzar's mind. Josephus, however explains it as follows: "But a terror seized on the king of Babylon who had given the kingdom to Jehoiachin, *and that immediately*, for he was afraid that he would bear him a grudge because he slew his father, and thereupon should make the county rebel."

Therefore, Jehoiachin, or Coniah as he is elsewhere called, had reigned but three months and ten days, when another Babylonian army, under Nebuzar-adan, as Captain of the Host, returned to Jerusalem, recaptured it and continuing their devastations took from thence the king and his family, and all the treasures of the House of the Lord, and of the king's house. He carried away in fact "all of Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths, none remained only the poorest sort of the people of the land." (2 Kgs. xxiv. 10-11.) This was the end of the hopes of Pharez in *Zebudah's* line—the sceptre of David fell from its hand forever. The catastrophe occurred in 3406 A. M. 590 B. C., and marks the full commencement of the "70 year captivity" of Judah. This date is thenceforth consistently employed by Ezekiel as an *à quo* in his Chronicles and Prophecies, by Jeremiah, and by Daniel in his calculations. (Dan. ix. 2).

But Jerusalem had yet allotted to her eleven further years of grace; and so, before leaving ultimately for Babylon with his spoil and captives, Nebuchadnezzar, who had now himself returned upon the scene, sent down to Libnah for Hamutal and her son. Upon their arrival he made Mattaniah, the last remaining son of Josiah, that is the uncle of Jehoiachin, the tributary king of Judah, and changed his name to Zedekiah, and he also

“made him take an oath that he would certainly keep the kingdom for him, and make no innovation, nor have any league of friendship with the Egyptians.”—(Josephus.)

THE LOFTY CEDARS OF LEBANON.

Of Jehoiachin we read (2 Kgs. xxv. 27) that after he had languished for full thirty-seven years (!) in Babylonian prisons, Evil-Merodach, then the king of Babylon, at last “had compassion on him, and set his throne above the throne of the other captive kings that were with him in Babylon,” and that he had a daily allowance given him for the remaining years of his life. These probably were not many, as he was already fifty-five years of age at the time of his release. (Compare 2 Kgs. xxiv. 8, xxv. 27.)

Jehoiachin was the eldest son of Jehoiakim, who was himself born 3370 A. M., and *married* in 3382-83 A. M. Jehoiachin was born in 3388 A. M. The Record in 2 Chron. xxxvi. 9 is a manifest mistranscription by the Scribes, the *v*, in *n*, (*i. e.* 18,) having been *overlooked!* thus leaving *n* only, *i. e.* 8! If the latter year is chosen for Jehoiachin’s age he was but forty-five at his release, but the discrepancy remains, and it is clearly easier to suppose the overlooking by omission, of the *v* than its deliberate addition to the *n*. The full account found in the LII. chapter of Jeremiah concerning this transaction is as follows: verses 31-34.

“And it came to pass in the seven and thirtieth

year of the captivity of Jehoiachin, king of Judah, in the *twelfth month, in the five and twentieth day of the month*, (sacred of course! as all the years of the Captivity were) *that* Evil-Merodach, king of Babylon in the *first* year of his reign, lifted up the head of Jehoiachin, king of Judah, and brought him forth out of prison. "And spake kindly unto him, and set his throne above the thrones of the kings that *were* with him in Babylon, "And changed his prison garments: and he did continually eat bread before him all the days of his life. "And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life."

The above record is of course the work of a scribe, the whole LII. chapter being of the nature of a *postscript* to the scroll; for every one admits that Jeremiah himself had disappeared from Egypt at least fourteen years before this date, and the chapter makes no pretensions to being a prophecy! It is also noticeable that while apparently made up from 2 Kgs. xxv. 27, the latter record makes the date of the month to have been the 27th. We do not think, however, that *these* accounts are essentially discrepant.

The order of Evil-Merodach probably bore the date of the 25th, and the King was released, in due course, upon the 27th. Similar cases of reprieve are occurring daily, as our own prison records show! Finally, from a general calculation, it seems cer-

ain to the author that Evil-Merodach's order was given on the day which in later years became the Feast of Esther, and that the king's release fell, by a similar strange anticipation, upon the Feast of Purim!*

* We must be pardoned for this digression in the midst of such interesting incidents, because it is really of far greater importance than it seems to be if our surmises, published in Study No. 2 (pp. 2, 203-16), with reference to the superlative importance of the period of time comprehended in the current, Civil, and Sacred Hebrew years, Sept. 1890 to March 1892, A. D., are correct. If so then the very date of issue of that volume, Autumnal equinox, 1890, Sept. 15, (Lunar), and 22 (Solar), marks the actual expiration of 2445 Solar years = 2520 Lunar ones, with all the possibilities implied before us! As a fact that publication *did* synchronize with most remarkable Jewish movements, and they still continue unabated! For the request presented to the President upon March 5, 1891, A. D. New Year's Day, in so far as Manasseh's or Jonathan's Administration is concerned,—and looking towards an International Congress to devise means for Judah's return to Palestine is nothing else than the "Jewish Irredentalism" *already anticipated against that date*, in the table opposite page 206 in Study No. 2. The reader is again referred to that Study in this connection; for the possibility that we are close upon Prophetic interpretations of vast import, and the certainty that we are at last upon the *only TRUE* scale of Astro-Chronological years, are fully warranted. Hence, the table given opposite to Page 206 in the study referred to, considered as a Prophetic Scale, (column seven), is either used in its accurate place (as to "shortened" Lunar time) or the 2520 Solar years must be slipped bodily down and count from some important date in Nebuchadnezzar's own reign, perhaps his 2nd year, i. e., it cannot be moved below the Soli-Lunar exact of September 23, 1919 A. D., or at any rate the whole period *cannot* begin later than some date connected with his typical insanity. Time will soon show which position is correct, and it may be confidently asserted that hereafter

But to return to Jehoiachin's release in the year 3443 A. M. 553 B. C. The very existence of this king at a time, which was but thirty-three years before Judah's *de jure* release from the Babylonian captivity of seventy years, is a point to be particularly noticed, for it is direct evidence that at least down to the year 3443 A. M. 553 B. C., that is at the *close* of the "sacred" year, 3443, David still had a living representative — "a man to sit upon his throne."

The captured kings whom the Babylonians gathered about them were frequently entrusted with subordinate administrations as to their own compatriots in captivity. The text and collateral contexts imply that at least so long as Jehoiachin thereafter lived, he held some such recognized position, and as a duly anointed successor of David, his sway, though limited, and in a foreign land, gives at least a *color* of fulfilment, *which extends for twenty-six years after Zedekiah's own captivity.*

But this is merely of importance to us as a means of spanning these very twenty-six years, during

no one hazards any reputation in boldly announcing the rapidly expiring END OF THIS AGE! For if they do, and if the Suns of the *Coming Century* go down without reply to the question of the waiting ones, "How long, O Lord, How long?" then it will be surely said that OUR God himself "is sleeping," even more soundly than *Baal* was in the days of Elijah! (1 Kgs. xviii. 27.) But we live amid fulfilments already far too startling not to KNOW, if we be "wise," that "SABBAOTH" is not asleep!

which, as we shall show, Jehovah had regard to David's interests in an entirely different direction.

For it is quite impossible that any of this man's, *Coniah's*, posterity should ever after have attained unto the liberated Sceptre of Judah!

God had already directed Jeremiah (xx. 24-30), to write him "*childless*," and had expressly said of him that "no man of his seed shall prosper sitting upon the throne of David *and ruling any more in Judah.*" Jehoiachin, (2 Kgs. xxiv. 6-8), is variously called Jeconiah (1 Chron. iii. 16), and Coniah (Jer. xx. 24-30 and xxii. 18, 19, xxxvi. 30); and in view of this CURSE upon his posterity it can *scarcely* be that he is *the* Jeconiah referred to in Mat. i. 11! But even if he is the one, we know, by Matthew's own account that Joseph—who is the one traced to him for *legal* reasons—was only a carpenter in Judah.

It is to Luke, who leads the genealogy *via* quite another line, and brings it down to *Mary*, that the actual trace of David's blood descends to Christ, but not his Sceptre, for Christ does not assume the Sceptre until he comes again!

The daughters of Judah, from the earliest days, looked forward jealously to some special favor from on high. It was generally known among them that some mother of Judah was to save the line of David, and each maiden of this family aspired to the distinction in her generation.

God's providence selected TWO of them, the one—who is the Heroine of our story—to save the *lit-*

eral Sceptre,—and the other,—Mary,—to be still more blessed among women!

The former maiden has almost escaped all subsequent notice, though her seed retains the literal Sceptre yet, and holds it in abeyance till the Son of Mary shall return to claim it and to fulfil all covenants that shall then be still outstanding.

When Jehoiachin was led away in chains to Babylon, this earlier Daughter of the house of David was as yet unborn, but ere a further week of years had been numbered to the “withering realm” (Ezek. xvii. 24), this “Tender Twig,” had sprouted in the nursery of Jehovah!

But that it ever “took root downwards and bore fruit upward” has strangely escaped attention till these latter times.

Let us therefore return to the Jerusalem of Zedekiah’s day, and walk amid the desolated paths where David’s cedars formerly had flourished, and see if any lofty fir-tree yet remained in Lebanon whose topmost branches offered twigs of promise to a grafter’s knife.

We have seen the Royal Seed of David reduced to a last and single hope.

Josiah dead, Jehoahaz dead, Jehoiakim dead, and his posterity eunuchs in Babylon, Jehoiachin a fettered captive and his own seed weighted with a hopeless curse. No chance for Judah’s Sceptre here, nor for the tottering throne of David!

Zedekiah and his own immediate posterity alone

remain,— a single cedar in the garden of the Lord, green, and with some few manly boughs, and also with some tender shoots upon its topmost limbs.

But what were daughters in such dreadful days as these?

Perhaps they were the hope of Literal Israel, as in a later day another one of David's daughters was the hope of all mankind!

We shall therefore now consider the closing decade (in so far as it is recorded!) of this unfortunate kingdom.

ZEDEKIAH AND HIS CONTEMPORARIES.

Josephus summarizes the incidents of Zedekiah's reign in as succinct a manner as any of the secular authorities thereon. The Bible account is found in the latter parts of Kings and Chronicles, while the books of Jeremiah, Daniel and Ezekiel afford us most valuable emendations by the way.

These celebrated men were all contemporaries and viewed the incidents from diverse standpoints, and with somewhat different ends in view. And one other prophet, Habakkuk, perhaps the least of all the college, in the shortest of his brief historical-prophetic statements, sums up its outcome as if he were a witness to the fact. We allude to that often read and opening "sentence" in the Episcopal Prayer-book:

"The Lord is in His Holy Temple. Let all the Earth keep silence before Him."

It has been claimed (by Glover in his Remnant of Judah) that this is a noticeable mistranslation and that when it is read aright, and with the knowledge that Habakkuk was perhaps a contemporary witness of the secret transfer of Jacob's Pillow, Judah's Coronation Stone, or Jehovah's Bethel, to a distant, unknown, "Israelitish," Tabernacle in the West, it is a psalm which epitomizes all that can be said! For truly at the bottom of the scroll whereon the acts of Zedekiah's reign are all transcribed, might Habakkuk subscribe with thankfulness and awe:—

"The DREAM-MIRACLE-STONE has become the House of God! Therefore let all the earth keep silence before Him."

The reference to Bethel is at any rate unmistakable. But we shall not attempt to follow either of these authorities, and shall leave to others far more fitted for the task, the pleasure of combining them all into one unbroken sequence.

Our own purpose is simply to bring out in prominent relief *the scarlet thread* of David's line, which each of the ancient writers either blindly overlooks or else, assisted by an overruling Spirit, purposely conceals from too noticeable prominence.

Yet none the less the thread is there, in all of them, and traverses the decade, and goes out beyond it without any rupture.

Briefly the story of Zedekiah's reign is one

broken Covenants. Josephus says that he "was a dispenser of Justice and of his duty, for truly those of the same age with him were wicked about him, and the whole multitude did whatever unjust and insolent things they pleased."

He kept faith neither with Nebuchadnezzar, Pharaoh, Jehovah, Jeremiah, nor even with his own cabinet. Hence, naturally, he fell at last between the inevitable circumstances, for which he himself was alone responsible.

We cannot suppose that the prophet Jeremiah failed to do anything that would tend to make the reign of his own grandson prosperous, nevertheless he knew from the messages of God, that his good offices were in vain.

The records show that by exhortation and warning and by exposing himself to the imminent danger of martyrdom, he made every effort that a wise and patriotic statesman of his age and experience could, to avert the calamity that was impending.

The three great prophets of Judah, above alluded to, have left their impress upon this reign and era, and upon all who figured prominently therein, Ezekiel and Daniel in Chaldea, and Jeremiah in Jerusalem.

The two former were favored and personal friends of Nebuchadnezzar, to whom Daniel was a D'Israeli, and the latter was a Prime Minister of Judah like to Bismarck, whose knowledge of affairs had extended from the earlier days of Josiah, down through all

the subsequent ones, to the very end of Zedekiah's reign.

These eminent men belonged to the same school of Ollams and were undoubtedly also known, at least by statesmanship and reputation, to each other.

NOT WITHOUT HONOR.

The lot of Jeremiah was the common one of Prophets, for, save in his own country, he was certainly not without honor. He was personally as well known to Nebuchadnezzar, as were his confreres, Daniel and Ezekiel, and had so often been a special recipient of Babylonian clemency that he became, therefore, an object of suspicion to his own countrymen.

Known by the king of Babylon to be a man of moderate counsel, and to be unswerving in his advice to Judah's rulers that they should submit to the Babylonian yoke, Nebuchadnezzar had met Jeremiah on each of his several descents upon Jerusalem, and had always suffered him to remain in his native country. It was moreover particularly through Jeremiah's influence with Daniel in the court of Babylon that the elevation of his grandson, Zedekiah, had been brought about.

In his private life, as we have seen, this prophet was so closely allied to the royal family of Josiah that he had been almost a daily inmate of it, and at least to have come intimately in and out of the

royal palace during each of the succeeding reigns, which we have already scanned.

We can only imagine in how far he employed so favorable an opportunity to mould the minds of such of its members as were at length destined to become his special Wards.

It is certain, however, that the chief steward of Zedekiah Ebed-Melech the eunuch, was Jeremiah's warm and personal friend, and that they mutually owed each other debts of supreme gratitude (Jer. xxxviii. 7; xxxix. 15).

It is also more than probable that the children of Zedekiah grew up upon this prophet's knees, and his influence upon the younger ones, we may be sure, was marked, and doubtless was assisted by Jehovah, acting from within their hearts.

Jeremiah was also personally known to Nebuzar-adan, the captain or commander-in-chief of the Babylonian Host, and had already shared with him, as a prominent minister of the conquered Jews, the special adjudications which surrounded the overthrow of Jehoiakim and of Jehoiachin, and the original selection of Zedekiah, as the king of Judah.

But as a counsellor to Zedekiah himself, Jeremiah was powerless. "While he heard the prophet [his grandfather!] speak, he believed in him and agreed to everything as true, and supposed it was for his advantage; but then his friends perverted him, and dissuaded him from what the prophet advised,

and obliged him to do what they pleased."—(Josephus).

But Jeremiah's prophecies were just as futile to avert the impending disasters as were those of Ezekiel and Daniel, which also found their way, by various channels, to Jerusalem.

Now it happened that while the two principal prophets agreed with one another in what they said as to all other things, that the city should be taken, and that Zedekiah himself should also be taken, nevertheless Ezekiel disagreed with Jeremiah in the details, for the former said that "Zedekiah should not see Babylon," while the latter declared that "the king of Babylon should carry him away thither in bonds."

Hence as Josephus tells us, "because they did not both say the same thing as to this circumstance Zedekiah also disbelieved what they both appeared to agree in, and he condemned them as not speaking the truth therein. However, all the things foretold him actually came to pass, and according to their prophecies," as we shall see anon.

DAVID'S DAUGHTER.

The sixth year of the captivity of Jehoiachin now arrived (3411-12 A.M.) and as the civil year with the latter half of which it commenced, drew to its close Ezekiel began to receive a remarkable series of visions. (See page 165, Study No. 2.)

They are detailed at length in the VIII. to the

XIX. chapters inclusive of his Prophecies and must all have occurred between the two dates specifically given in chapter viii. 1 and chapter xx. 1. Among them the now famous "Riddle," propounded in his XVII. chapter, deserves a moment's attention as it concerns *Our HEROINE!*

This particular vision of the sequence seems to have synchronized with the season of Passover, 3412 A.M. with which "the seventh year of the captivity" began, and from certain chronological considerations too complicated to explain without tabulation, and too expensive to tabulate with our present limited means, serves to fix the birth of Zedekiah's youngest daughter, who was no doubt the last of his children.

The king had three sons and two daughters already, and at the birth of the youngest daughter was himself twenty-seven years old. He was just entering upon the seventh year of his reign, which, as shown in Study No. 2, ran with the years of "the captivity," and with Ezekiel's chronology.

The event was a pleasure to the king and queen, who was herself a Princess of the Royal blood, and as the child was very beautiful, they chose for her a well known family name TEPHI, or Taphath (1 Kgs. iv. 11), and endeared it by the diminutive TEA.

The full name was *Tea Tephi*, and familiarly signified "a Tender Twig."

It was particularly appropriate to "the little girl"

which, by the way, is the literal signification of תפח *Taphath* (see Cruden's Concordance), while the addition of the diminutive *Tea* intensified the subtle reference of the entire name to that particular daughter of David referred to by Ezekiel (xvii. 22).

It is not, however, to be understood that Zedekiah and the queen had any possible knowledge of what, at the birth of Tephi, was transpiring, as a vision only, upon the far off banks of the river Chedah.

Their selection of the name was merely one of those strange and overruling providences which merit in ordinary parlance called "coincidences," but without which every romance would be soulless. Indeed our interest in the histrionic art itself would flag did we not recognize that the essential element in every human life is the zest begotten out of what we designate as "chance," while at the same time with an inconsistency which is a glaring condemnation of our plain perversity, we never fail to seek it and expect it, with all the earnestness of novelists and play wrights.

The root תפח, *taph*, of the named Tephi, or Taphath, "*an ornament*," signifies "an infant," and is the Hebrew word employed for "*Little ones*" in numerous places in the Scriptures, (Gen. xxxiv. 29; xl. xliii. 8; xlv. 19; xlvi. 5; xlvii. 24; l. 8. 21; Exod. x. 10, 24; Num. xiv. 31; xxxi. 9, 17; xxxii. 16, 17, 24, 26; Deut. i. 39; ii. 34; iii. 19; xx. 14

xxix. 11; Josh. i, 14; viii. 35; Jud. xviii. 21, etc. etc. See Young's Concordance.) *

The diminutive *Tea* seems to be derived from *tsaor, tsair*, "little" as employed by Jeremiah in similar cases, (*vide* Jer. xiv. 3; xlviii. 4, "little ones,") also Zech. xiii. 7, where this same root is used in the form of *Tsaar*).

And, finally, it should be noted even though we anticipate our tale by so doing, (for our purpose is not merely as a story teller to develop the Romance *within* the Romance of our Origin and Destiny, but to argue out its Philosophy as we proceed)—that, in so far as history is concerned, the discovery of the name of this particular princess is a modern and a western one.

A MIRAGE EN ROUTE.

Hence, as *raconteurs*, we find ourselves at this moment in the position of voyagers who are helmed towards some distant haven, and are suddenly encouraged by the *looming up* of ports we long to see!

* It may also be pointed out that the Greek word *Taphos* (Matt. xxiii. 29) means a *sepulchre*, and that unless we can trace *the Royal line of Judah beyond Tea Tephi*, the literal "Sceptre of David" went down into the tomb with her! Fortunately, however, we can, as it is the intention of this Series of Studies to do; and, by another "strange coincidence," we shall in due time find reason to expect that our best and final proof itself will spring from the very Tomb of Tea Tephi at Tara, where in still inviolated mystery it waits for resurrection! In the meantime we have other and collateral data, sufficient to prove that her posterity still sits upon the throne of "Israel."

In the mirage now before us, the hills of Tara rise in shadowy outlines; and her famous Halls—impatient to respond to melodies as yet in dreams—lift up their battlements! With that unrest which ever quickens latent genius, the soul of music tries her wings, and although at the present stage of our own story, it was in visions only, which were lost when Erin waked, the aspirations still paint their forms upon our sympathetic sky, and lure us into pardonable forecasts.

It is only within the present generation that a few interested scholars, struck with the wealth of Hebrew circumstance that clusters about *Tea Tephi's* entrance into Irish Chronicles, and impressed with the significant legends which connect her with the Spain and Egypt of Nebuchadnezzar's era, have dreamed of identifying her with the maiden whose history we are writing.

Of course these efforts have been ridiculed and belittled; but at last this very treatment has resulted, as usual in such cases, in so intensifying the convictions of a continually growing college of investigators, that few, except a hide bound group of "higher critics," conservatists, and extremists of the "spiritualizing school" have continued to treat them with contempt.

It is, therefore, with the utmost pleasure that we offer to these earnest searchers after truth, a consecutive outline of this lovely story, and are not only enabled to show that its Chronology and Gen-

alogy are impregnable, but to let additional light upon some of the hitherto unsolved Hebrew features of its western chapters.

The derivation of the name, *Tea Tephî*, of this oriental "western princess," has always been a desideratum,—for it is not Gaelic nor yet Celtic.

Hitherto the best students, (I mean among those, and they number many scholars, who have deigned to search the matter at all), have been convinced that the designation is the Phonetic spirit of a Hebrew name, and perhaps the surmise of Rev. F. R. A. Glover in his "England the Remnant of Judah, and the Ephraim of Israel" has deserved the most consideration.

In a note to his chapter on the Irish Mystery he says: "Tephi, again HEBREW, a pet-name, like Violet,' denoting the beauty and fragrance of all delicious fruits. 'Apples of gold in pictures of silver' (Prov. xxv. 11; Sol. Song. vii. 8). This word Tephi' appears to be a cognomen—a surname. Tea Tephi was the surname; like Eleanor the Beautiful; Rosamond the Fair, etc. The word does not occur in Irish *at all*."

But this controversy, and this interest, is by no means merely modern, in that we must date it from the current generation; far from it,—for "In the year of our Lord 513, the Irish Kings and Grandees, oppressed by a consciousness that something mysterious existed in the foundation of the ancient monuments of Tara, assembled, with great circum-

stance, to inquire into all that Bards and Senarchie could declare concerning the ancient foundation and the ancient times.

“They devoted themselves to the pious labor with fasting and prayer, for three days continuously but, alas! such had been the destruction of record in the confusion of the times, and the struggle of the Baalithish Priests to recover the ascendancy which they had lost during the time of the Hebraizing of their chief stronghold—this very Tara—that nothing could be ascertained further on the matter in hand *than that it was a subject shrouded in deep mystery*, and connected in some way with the existence of a woman from over the great plain—the Sea—, ‘with a Royal Prosperous Smile,’ and who—such had been the intensity of respect of their ancestors for this illustrious Scion of Royalty, concerning whom, also, there was some ‘mystery’ too deep to be uttered—was buried in a tomb sixty feet long and wide,” a tomb which unbroken tradition asserts to be STILL “inviolated!”

“A Poem or Record was composed upon this occasion by one Amergin,* Chief Bard to King Desmond, monarch of Ireland in the Sixth Century from information communicated to him by an old

* Query.—“Does the word Amergin mean Chief Bard in Irish? not, either Amergin had a very long life, or the name was common among Bards.” As we shall see the first Amergin was the Chief Druid and a brother of Heremon, who married Tea!

Sage called Fintan. The following verses are from a literal translation of this poem as presented to us in the Notes of the Annals of the Four Masters, p. 94.

Temor of Bregia,* whence so called ?

Relate to me, O learned Sages.

* * * * *

When was the place called Te-mor ? †

* * * * *

Was it in the time of Parlothan of battles ?

Or at the first arrival of Cæsaire ? ‡

Tell me, in which of these invasions

Did the place obtain the name of Tea-mor ?

O Tuan ! O generous Finnochadh !

O Bran ! O active Cu-alladh !

O Dublain ! Ye venerable Five

Whence was acquired the name of Te-mor ?

It appears to have once been called "Hazelwood," and three other names in succession, the last being Cathair Crofin.

"Until the coming of the agreeable Tea
The wife of Heremon of noble aspect."

Then was the name changed.

* The Kingdom of Bregia, subsequently the English Pale, was part of Leinster, parceled off to constitute the appendage of the Heremonian-Righ, or Pentarch. Hence, doubtless, the name of the Kingdom of Bregia, possibly connected with the aspirations of *Baruch* ! (Jer. xlv. 5) who is supposed to have married *Scotá*, the sister of Tea Tephi !

† When was Tea-mair Tea-mair ?—*Mr. Petrie's Paper.*

‡ Not Cæsar, but the *Queen* referred to in Irish chronicles.

“A Rampart was raised around her house,
For Tea,* the daughter of Lughaidh.”

God's House is BETHEL, and this Jewish Princess accompanied Jacob's Pillar, which was “God's house” (Gen. xxviii. 22) of which she was a daughter in an especial manner, *i. e.*, a Representative Entity, the daughter of God's House. *Log* is Celtic for “God,” and *Aidh* is “a House,” hence *Lughaidh* is God's House!

“We accept the fact without the *parentage* of Lughaidh assigned in this district,” says Mr. Glover in 1861; and *we* in 1891, can certainly endorse his position in so far as the *literal* parentage is concerned. Tea Tephi, no doubt, was sung into the Poems of Ireland as the “Daughter of God's House,” and in the sense of David's Daughter she most certainly was a daughter “of Zion,” “of my people,” “of Judah,” “of my dispersed,” and “of the King,” while with the most perfect poetic license, and with the grander license of Prophetic Inspiration, she was indeed the special child of “Bethel.”

There were two Irish kings by the name of Lughaidh, but not earlier than A.D. 35, and 335, Lughaidh I. and Lughaidh II., and in later Irish times Lughaidh seems to have been made a man's name just as Bethel was similarly used by the Puritans, as fo

* Zedekiah's daughter, in Ezek. xvii. 22, Mr. Glover's note

stance Sir *Bethel* Codrington, a Christian name, and Sir Richard Bethel, a surname.

The poem continues as follows :

“She was buried outside in her mound,
And from her it was named Tea-mur.

The seat of the Kings it was called,
The princes, descendants of the Milesians :
Five names it had ere that time.
That is from Fordruin to Temor.

I am Fintan the Bard ;
The Historian of many tribes:
In latter times I have passed my days
At the earthen fort above *Temor*.” *

“Such was the substance of the record concerning which inquiry was made and, which was declared 1513 A. M.), about 1082 years after the facts had occurred, (3431 A. M.).

“Moreover, some 511 years later, in 1024 (Common A. D.), another celebrated bard, Cu-an O’Cochlain, a considerable man, and for a time, once, Regent of Ireland, composed a similar poem upon Tara, and by means of new data, unearthed in the interval, gives us no little additional information on these interesting points. But we reserve selecting from this latter production until farther along in our story, as we have already adduced quite enough to demonstrate that the interest reawakened

(* Which is Trim, or TARA!)

in these latter days concerning the story of Tea Tephi is by no means without honored precedent all down the ages!

However, for the present purposes of the story we are writing, such was the birth of Tea Tephi. It was a simple, family affair, and no one could have then divined, perhaps not even Jeremiah himself, with all his favored prescience, that the "tender suckling," יונק-יונקת, the *yoneq yoneqeth*, born into the line of David in the year 3412 A. M., was destined, in the councils of Jehovah, to become, in later years, the mother of the Western branch of Judah's line of kings.

In the immediate time the Eastern branch had reached its fated crisis, and, with every vice that dooms a political fabric to ruin, it took the final downward path.

JERUSALEM DESTROYED.

And thus the priceless years of grace ran on, and out.

Jerusalem was filled with false prophets, confusing advisers, iniquity, and utter unbelief; her cup was full, and so Jehovah bade her drink it to the dregs. Zedekiah, vacillating in every direction, at last made the fatal error which caused his speedy overthrow.

Truly whom the Gods have doomed, they first make mad.

After, therefore, Zedekiah had preserved his com

F.D.R. mid C-ill

their

act of mutual assistance with the Babylonians for eight years, ^{Ship} he deliberately broke it.

This brought the army of Nebuchadnezzar once more about Jerusalem, and this time they came intent upon its utter devastation.

But Egypt hastened to the assistance of its newly recovered ally, and invaded Judea with the purpose of raising the siege.

Nebuchadnezzar was thus diverted from his undertaking for a while. Departing therefore from Jerusalem, he met the Egyptians in battle at Gaza, utterly defeated them, and drove them out of Syria.

In this interim Jeremiah attempted to escape into Anathoth, whose title deeds he was later on directed to purchase, with such pointed ceremony, and to give to Baruch for concealment (Jer. xxxii.); but he was captured by the opposing faction, exposed a while in the stocks, and then cast into prison.

The victorious and determined Babylonian army now returned to the attack of Jerusalem with complete confidence, and renewed their lines of circumvallation under the experienced generalship of Nebuzar-adan.

The story of the siege is but a dreadful counterpart of others which have been visited upon the Holy City, and at last God shortened it.

The city fell, and Zedekiah, true to the last to his uncertain character, leaving it to its fate, deserted from it, with his wives and children, a few of his captains, and his friends.

The Babylonians, however, pursued and overtook him not far from Jericho, and encompassed him about. The account of Josephus is now so graphic that we shall follow it.

“But as for those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him and dispersed themselves, some one way and some another, and every one resolved to save himself; so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives, and brought him to the king [at Riblah].

“And when he was come, Nebuchadnezzar began to call him ‘a wicked wretch, and a covenant breaker and one that had forgotten his former words when he promised to keep the country for him. He also reproached him for his ingratitude, that when he had received the kingdom from him who had taken it from Jehoiachim and given it to him, he had made use of the power he gave him, against him that gave it: but, said he, ‘God is great who hateth that conduct of thine, and hath brought thee upon us.’ And when he had used these words to Zedekiah, he commanded *his sons* and his friends to be slain [2 Kgs. xxv. 7 : Jer. xxxix.], while Zedekiah and the rest of the captains looked on, after which he put out the eyes of Zedekiah, and bound him and carried him to Babylon.

“And these things happened to him, as Jeremiah and Ezekiel had foretold to him, that he should be

ought and brought before the king of Babylon, and would speak to him face to face, and should see his eyes with his own eyes; and thus far did Jeremiah prophecy; but he was also made blind and brought to Babylon, but did not see it, according to the prediction of Ezekiel."

Josephus then winds the moral of the matter thus:—which as it equally is also moral to our reader story, we are likewise constrained to transcribe now:—"We have said thus much, because it is sufficient to show the nature of God to such as are ignorant of it, that it is various, and acts many different ways, and that all events happen after a regular manner, in their proper season, and that it foretells what must come to pass. It is also sufficient to show the ignorance and incredulity of men, whereby they are not permitted to foresee anything that is future, and are, without any guard, exposed to calamities, so that it is impossible for them to avoid the experience of these calamities."

Nebuchadnezzar's army now completed the work of destruction (3416 A. M., 580 B. C.), for Nebuzardan, the captain of his host, "burnt the House of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about."

"Now the rest of the people that were left in the city, and the fugitives that fell away to the king of

Babylon, with the remnant of the multitude, did Nebuzar-adan carry away. But the captain of the guard left some of the poor of the land to be vine dressers and husbandmen." (2 Kgs. xxv. 9-12. And the gold, and the silver, and the brass without weight, the captain also took away. (13-17.)

"And the captain of the guard took Zeriah the chief priest, and Zephaniah the second priest, and the three keepers of the threshold, and out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city; and Nebuzar-adan, captain of the guard took these, and brought them to the king of Babylon in Riblah, and the king of Babylon smote them, and slew them at Riblah in the land of Hamath."

"*So Judah was carried away out of their land.*" (2 Kgs. xxv. 18-21.)

This was the consummation of the Captivity which had begun, as we have seen above, in 340 A. M.

"THE LAST KING OF JUDAH."

And thus the threatened end had come. "Israel had gone into obscurity, but "Judah" had failed to profit by the example. We are even told that "Backsliding Israel had justified herself" (and

captivity this must have been !) “more than treacherous Judah,” so in due time she too,—“Judah,”—was rooted out of Palestine.

After the death of all his sons, the branches of the lofty cedar, the royal trunk itself was felled and left to wither and dry up. Zedekiah, taken blind and bound in brazen fetters unto Babylon, at length died in its prisons, and with him, so far as Bible Records go, and so far as the Jews now with us, or those marshalled by Josephus, can explain by unbroken records or by any records, the Sceptre disappears, for according to all adopted records “*he was the last king of Judah !*”

From that day unto this there has never been a child of David, sceptre in hand, seated as king, and ruling as such, *in Jerusalem*, nor can believers in the promise, outside the pale of those who accept the Anglo-Saxon identity with Israel, bridge this hiatus, in the Sceptreed line of David and Judah, even to the Saviour’s day !

However much they may assent to the force and verity of such moralizing as just quoted from Josephus, they are utterly unable to make aught but an apology for God !

And here too we must press the assertion that Jesus Christ did not come, at that time, to rule, nor did he take the Sceptre when he at length did come.

He positively refused it, although he admitted unto Pilate that it was his of right.

At his future return, however, it is universally predicted and believed by all the faithful that he will assume this Sceptre!

There is a mystery here and its solution is the *Anglo-Saxon RIDDLE!*

What *became* of David's Sceptre?

Where *was it* during the "Sixty-nine weeks," the while the Star of Bethlehem delayed?

Hath *rest* (Shiloh), yet come to "Israel," or "Judah," and if *not* where is that Sceptre NOW?

The covenant of Salt was unconditional, the blessing of Judah was of grace, hath Jehovah nevertheless forgotten David and repudiated his own eternal oath?

Shall a man plead for the meaning of the Almighty?

Hath He this need, forsooth, who hath disposed the course of history?

Is Jehovah a man that he should lie? or a Son of Earth that one should wrench interpretation for his plainest words?

May God, may even man himself so long as reason is retained, forbid the thought, and argue logically if in earnest to convince!

But Mr. Ingersoll would tell us there is *no* Jehovah, and that this oath and blessing were but the breath of Hebrew vanity and fiction.

Mr. Ingersoll's credentials, however, have no seal nor signature; we must go elsewhere for authority, and we prefer to follow in the leadership of

one* who after Mr. Ingersoll's late and most beautiful eulogy on President Lincoln, so pointedly reminded him that he had left God entirely out of that life which, while it saved the integrity of Manasseh's union, gave up its own, from first to last, in conscious trust to Providence.

“THE KINGDOM.”

As we correct the final proof for this present study, there comes to hand the most succinct *précis* of the Origin and Destiny of Our Race which it has been our good fortune to have seen. It is from the pen of Dr. Beverly O. Kinnear, and appears in the Jewish Messenger of March 20, 1891,† and is significantly entitled “An Epistle from ‘Israel’ to Judah.”

In this concise article the doctor makes a very strong point as to “THE Kingdom,” which, as it is not only unique but a fresh premise in the general argument merits an immediate recognition, with due credit to the writer and the Jewish Periodical which admits it into its columns.‡

* Senator Joseph R. Hawley.

† A date of note, in that it is the Vernal Equinox, or the first day of Solar New Year (Sacred Hebrew calendar) 5651 A. M.

‡ In a leading editorial the Messenger refers to this letter as follows: “Dr. Kinnear's views on the identity of Israel and the Anglo-Saxon are at least interesting from their novelty and should arouse some spirited debate.” Verily, yes, my Jewish Brethren, “should” and WILL, and the end of this debate will be a decision in the affirmative!

The point made by Dr. Kinnear is as follows:

“David’s throne was promised in perpetuity over Israel *alone*; not over Judah. Judah’s Sceptre was never to depart from over ‘Israel’ and Israel alone was called ‘*The Kingdom*.’ (1 Kings ix. 5; 2 Chron. xiii. 5–xxi. 7.) These show perpetuity of the throne over *Israel*; and not Judah.

“1 Kings ii. 11–13; xiv. 11–16, etc., demonstrate that the Ten Tribes, or Israel, were alone called *The Kingdom*. They were the larger portion of the chosen race, and from the time of David forward, the prophecies to Israel, are distinct from, and entirely opposed to, those of Judah, until ‘Shiloh come;’ when the *two kingdoms* are to become One upon the mountains of Palestine, FOREVER (Ezekiel xxxvi. and xxxvii.).

“The promises given to Abraham, Isaac, and Jacob; the prophecies of dominion and strength, through Jacob to Ephraim and Manasseh; those of the same order through Moses and the prophet Balaam, would all seem to point to their fulfilment in the larger nationality, viz., ‘The Kingdom’ of the Ten Tribes—and not to their realization in the single tribe of Judah.”

It is thus clear that although Judah was to hold the Sceptre it was destined to be swayed over “Israel” in particular, and so long as the uberty of might remains in the Word of Jehovah, it is manifest that the mere disappearance of the sceptre from

among the "Jews" by no means precludes the possibility of its translation elsewhere.

Down to the overthrow of Zedekiah it was indeed wielded among, and over, the Jews,—but also over Israel *by representation!*—for which express purpose among others, Benjamin had been left behind the *other* Nine tribes of THE KINGDOM."

It is the express purpose of our present labors to set forth the *modus operandi* of this transfer.

A PRISONER OF STATE.

Let us therefore now review a bit of the internal political history of these days of Judah's downfall, for its ruling thread will lead us onward into the path we shall have to follow.

When the Babylonians finally conquered Jerusalem its dungeons held a most important prisoner of state. (Jer. xxxviii. 25.)

This was Jeremiah, the Chronology of whose career has been already set in order in the preceding Study of this Series, and of which it now remains to point out the Philosophy.

To such as are following us in our effort to vindicate the history of "Our Race" it is already patent that its most important chapter is covered by the life and times of this Prophet, and that unless we can follow him subsequently to the events recorded in his own writings we are faced with a dilemma from whose horns we cannot escape.

It is essential to the integrity of our faith in Inspi-

ration that the full mission of this prophet *shall be shown to have been literally CONSUMMATED*: and, as by far the most important clause in his commission was "to Build and to Plant," it is certainly not to the credit of those who long ago should have taken the proper measures to fortify "Israel" against the logical outcome of so serious a lapse in the fulfilment of prophecy, that unto this day they have given themselves no concern as to what eventually became of "the Prophet of the Nations."

But failing in this they have most naturally also failed to perceive the inconsistency of continuing to preach,—thereafter more than ever "foolishness" (Prov. xiv. 24) upon premises so undermined!

Fortunately the true history of "Our Race" comes to their relief, and with a vigor not to be suppressed hereafter; and although it begets but little recognition from the pulpit, thus far, it is gratifying to know that the seed which we are sowing finds a welcome soil among "Israelites indeed," and that the "wave sheaves" already gathered are an earnest of the Saxon Harvest soon to tax the garners of the modern Joseph to their utmost capacity.*

* In this connection we may be pardoned for quoting at length an editorial from Frank Leslie's Weekly, Feb. 7, 1891, in that it not only shows how generously this topic is treated by the representative secular press, but cannot fail to encourage many who like the author have in days gone by felt the full burden of a truth despised. In the meanwhile it is significant that we have secured so little interest from the editors of the so-called sacred press! Perhaps they

It is around the story of Jeremiah and his Ward, —the “daughter of David”—that this interest chiefly centers, and if its mystery is ever to be solved, as we opine it is, the latter part of Jeremiah’s life must be searched out and written.

“His “times” begin with, and completely span those of “the Gentiles;” they form the skeleton of Prophecy; but they also comprehend the syn-

are not recognize the rounded beauty of a theme whose Justification adds no good to the recognized theology of the Pulpit and the higher Critics, and yet from our own experience we assure them that a fairer attitude upon this theme would interest and swell their consciences.

“THE ANGLO-SAXON RIDDLE.

“If Professor Totten, of Yale University, has accomplished nothing else in his popular book entitled, ‘Our Race,’ referred to in the recent editorial contribution of the Rev. James H. Ross, he has at last succeeded in rescuing his subject from the supreme contempt with which all the efforts of those who for years have striven to identify our genealogy with ‘Lost Israel’ have hitherto been stifled, and has certainly forced its discussion into an arena where it can confidently expect the opportunity of a fair fight, and where an audience awaits it that will demand fair play among the contestants.

“The subject of the identity of the Anglo-Saxon Race with the Ten Lost Tribes of Israel’ has thus, at last, passed its probationary stage, and it is now high time to call a truce to mere ridicule, and to admit the hearing into the sober atmosphere of calm and deliberate investigation. Let us change the venue, therefore, and have no more sneers upon this matter; but if any man has facts which can be prayed against the claims set up by this certainly growing school of genuine students, let him duly produce his case in the same dignified manner in which its adherents justify their own position, or let him hold his peace in the audience.

“No one can arise from the perusal of this present treatment with-

chronology of "the little Stone" which is to succeed, as the "fifth" and final empire, to its metalli predecessors.

It is as absurd as it is futile to study Daniel's prophecies without considering the testimony of Jeremiah; and to beg the question of Jeremiah's failure to realize all that he was charged to accomplish, is *ipso facto* to waive all right to credence in the exegesis of the writings of his collaterals in the school of Ollams.

out according to the topic a place entitled to the respect it has not fairly won, and which (if wealth of historic, legendary, and genealogical facts, logic, and arguments both *sui generis* and well-arrayed by any criterion) it seems destined to maintain against all opposition.

"Henceforth the question of the real origin of the Anglo-Saxons who constitute a race indubitably destined to dominate in future ages, merits only the most earnest and searching study from the best and ablest truth-seekers of our day, and *the People* whose dictum in the premises must be the final one will no longer tolerate a sneer unjustified by reasons to which they can accord their common credence.

"The very possibility that we have sprung from an Arcadia so lofty and which is so strenuously maintained by all who seem to have given this subject any study worthy of the name, adds a zest and solemnity to it which but reacts upon all who have no other condemnation to advance except their own *ipse dixit*. Hence one can fully appreciate the spirit of Bishop Niles, who says concerning it that 'If the case can be fairly made out, nothing so noble has crowned the scientific, historic or scriptural research of these wonderful days of ours' and at the same time understand how so genuine a scholar as 'Ik Marvel' has caught the writer's enthusiasm.

"We bespeak for earnest willingness, particularly among the Pharisees, to give this full-grown school of original thinkers a chance to state their case before a race which is deeply concerned in the issue."—*Frank Leslie's Weekly*, Feb. 7, 1891.

It is therefore necessary to resume the critical study of Jeremiah's life at the time of Zedekiah's fall, and to see if we cannot recover the thread so long neglected, for it is by no means our intention in the present Series of Studies to neglect issues of such vital importance.

OUT OF THE PIT.

Hated for his fateful prophecies, and through their wilful misconstruction accused of secretly favoring the Babylonians (Jer. xxxvii.), Jeremiah had at last, as we have seen above, been cast into prison, had soon after been adjudged worthy of death (Jer. xxxviii. 4-5.), and, in the furtherance of his sentence, had been thrown into the deepest and most loathsome dungeon in the city.

Here, starving, and sinking into the mire up to his neck (Josephus), he was about to perish, when Ebed-Melech his Ethiopian friend came to his assistance.

This steward of Zedekiah reported the facts to his master, and by his direction having procured assistance, rescued the prophet from his perilous predicament.

In return for this kindness Jehovah commissioned the prophet to convey a message of special safety to Ebed-Melech (Jer. xxxix. 15-18), on account of which the Jews have a tradition that he did not die, and still count him among the eight referred to in the Talmud, as *translated!*

This legend arose not only from a misunderstanding-

ing of the message, but principally from coupling it with the fact that the Eunuch's place of burial had always been unknown to them!

We ourselves shall probably arrive at a far different conclusion ere we close the present recital, but in the mean time it is fitting here to accord due recognition to this tradition by admitting that Ebed Melech was not buried in the East!

Soon after this episode it appears that the princes were conspiring to have Jeremiah recommitted to the house of Jonathan, and appealed to Zedekiah for permission. They evidently intended to dispose of him. (Jer. xxxviii. 26.)

But in the mean time Zedekiah sent for Jeremiah and held an important and final interview with him in the principal entry of the Temple (Jer. xxxviii. 14-26) after which the Prophet was recommitted to the court of the prison. (Jer. xxxviii. 28.)

The princes of the hostile faction now attempted to investigate this interview, but were misled, and thereafter were too much occupied with other matters, now at a crisis, to concern themselves about the incarcerated Prophet (Jer. xxxviii. 27), who was thus left in the court of the general prison where he abode in quiet until Jerusalem was taken, and where he was eventually discovered by the Babylonians. (Jer. xxxix. 13-14.)

The peculiar clemency with which Zedekiah continued to treat Jeremiah throughout his long period of political trouble, is of course to be

largely attributed to the close relationship existing between them, and as we now know that Jeremiah was actually the grandfather of the king upon his mother's side, no little light is shed upon the matter.

It was in vain that the Prophet's enemies conspired against him under such circumstances, and although, as we have seen, the vacillating monarch was frequently forced to yield apparently to their importunities, nevertheless it is quite natural that the stronger bonds of consanguinity always conspired to save the old man's life.

However, the prophet's life was in the keeping of far higher powers than merely earthly ones, for he had himself been favored with a similar guarantee of safety from his enemies, at the very commencement of his career (Jer. i. 18-19), with one which ultimately proved to be as potent a safe-conduct out of Eastern affairs, as if in the legend of Ebed-Melech he too had been translated!

It was in these closing days of Zedekiah's reign and while in this comparative quiet, that an important word came to Jeremiah from the Lord. It led to a notable transaction and to one whose prophetic significance is yet future. (Jer. xxxii.)

This was his purchase of Anathoth as a "*goël*;" for he was the *heir* at law.

He conveyed the deeds both sealed and unsealed, to Baruch his Scribe, for burial "in an earthen vessel," expressly stating that in later generations the

“heirs” of Israel should recover them, and implying that these documents should bear witness to their rights.

There is little room for doubt in the light of subsequent developments that these valuable papers will yet be found in the land of the “Goëls,” even in “Meath,” “the little sanctuary” far in the West where their very descendants now exist, and where these “Goëls” speak with “Gaelic” lips fulfilling thus another equally significant prophecy.

THE SCEPTRE SAFE!

But as the day of Judah’s doom drew on, no doubt early in the eleventh and last year of Zedekiah’s reign, a second, final and superlatively significant prophecy concerning the impending consummation of the Captivity, and the eventual return from Babylon came straight from God. (Jer. xxxiii.)

This chapter is of vital importance in our investigations; hence, for fear that some of our readers may fail to look it up, and read it on the spot, we shall now transcribe it in full. It is as follows:

“Moreover the word of the Lord came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

“Thus saith the Lord the maker thereof, the Lord that formed to establish it; the Lord *is* his name;

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

“For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

“They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

“Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

“And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

“And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

“And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

“Thus saith the Lord; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast.

“The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, *as* at the first, saith the Lord.

“Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

“In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hand of him that telleth *them*, saith the Lord.

“Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

“In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

“In those days shall Judah be saved, and Jerusalem shall dwell safely; and this *is the name* wherewith she shall be called, The Lord our righteousness.

“For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;

“Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

“And the word of the Lord came unto Jeremiah, saying,

“Thus saith the Lord; If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season;

“*Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

“As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

“Moreover the word of the Lord came to Jeremiah, saying,

“Considerest thou not what this people have spoken, saying, The Lord hath cast off two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be more a nation before them.

“Thus saith the Lord; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:

“Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return and have mercy on them.”

It is noticeable that this prophecy was accompanied by a *thrice* repeated GUARANTEE as to the PERPETUITY of David's Throne, which prophecy meant naught, or else meant all that “Anglo-Israelites” maintain it does as to “Our Race,” and to its line of monarchs.

At any rate it was a significant echo of Ezekiel's *triple doom* (Ezek. xxi. 25-27), pronounced upon the same Sceptre (*vide* Our Race, No. 1, pp. 200-1) about three and a half years before, and it is as essential to reconcile the meanings of these two prophecies, as it was to harmonize the apparent discrepancies between the fates assigned to Zedekiah by these same Ollams and so fully explained by Josephus.

The reader is now referred to the XX., XXI., XXII. and XXIII. chapters of Ezekiel, which should be read in this connection, as a broad survey of what God then designed as to "Israel," and "Judah" and "the Sceptre"; thereafter he may pursue more naturally the incidents which Jeremiah's prophecy referred to, and whose sequence his own after-history initiated. In the chapters mentioned Ezekiel is replying to a commission of Elders sent to him out of the land beyond Media (verse 1, chap. xx.) where "Israel" then was.

Those who are not utterly incapable of perceiving the plain distinctions between "Israel" and "Judah" will take special interest in examining the contrasted answers given by this Prophet to the delegations of Elders, who, upon several occasions visited him, for instance; in chapters viii.-xiii. the visit of a committee of Elders from the kingdom of *Judah* is described, while in chapter xiv. a similar visit is described from *Israel*. The latter had come down from beyond the Caucasus where the rear

guard of the Tribes was retiring westward so rapidly into the wilderness—that after the visit described in the XX. chapter we hear no more of them.

Nevertheless this particular prophet, and all of the minor ones, sent many prophecies *after* them, although some of these messages, probably, failed to reach them ere they had themselves forgotten whence they sprang! They were soon utterly lost, both to themselves and all concerned, in that long sojourn wherein the bulk of them abode so long “*without a King!*”

There is something extremely pathetic in this solicitude—God’s yearnings for his wayward people!—when its truth begins to dawn upon the mind, and something stirring, also, in the colors with which it emblazons the Philosophy of History!

JEREMIAH FAVORED.

The City of Jerusalem now fell, with Jeremiah still incarcerated in its dungeons. But he was quickly liberated by the Babylonians so soon as his identity and situation were discovered, and although the Sceptre of David was apparently shattered we shall see in time that Jehovah had it still in his keeping, and that Jeremiah himself was charged with its peculiar guardianship.

The captain of the host treated him with marked consideration, and he was allowed to go and come, and to save and preserve, in the general wreck and pillage, whatsoever he would, all of which was done

by the express command of Nebuchadnezzar himself!

Jeremiah's own account of his liberation, and its implied latitude, is as follows: "Now Nebuchadnezzar, the king of Babylon, had given *special charge* concerning Jeremiah to Nebuzar-adan, the captain of the guard, saying, Take him, *and look well to him, and do him no harm; but do unto him even as he shall say unto thee.*

"So Nebuzar-adan, and the other generals, and all the princes of Babylon, [each one of whom thus seems to have had Jeremiah's safety a matter of special concern!] sent and took Jeremiah out of the court of the prison."

But by some misunderstanding these emissaries brought him to Ramah, still bound in chains, among the other captives. Here, however, the error was amply rectified, and the captain of the guard, who, like Nebuchadnezzar himself and most of Babylon, under Daniel's teaching, was by this time a firm believer in Jehovah," "took Jeremiah and said unto him: The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as he hath said, because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now behold, I loose thee this day from the chains which are upon thine hands. If it seem good unto thee to come with me into Babylon, come; but if it seem ill unto thee to

come with me unto Babylon, forbear; behold, and the land is before thee; whither it seemeth good and convenient for thee to go, thither go." (Jer. xl.2-4)

It seems probable, from the double account given of this transaction, that Jeremiah's first act upon being released, was to repair to his own "*home*" (Jer. xlix. 14), Libnah, some twenty-five miles south of Mizpah, where his daughter Hamutal probably resided; for the Prophet had no doubt already secured the release of "the king's daughters," which figure so prominently in the subsequent portion of our story, and, if so, would certainly have been anxious to place them in the immediate hands of their own grandmother, who at this time could not have been more than fifty-six years old.

This journey was made under the immediate protection of Gedaliah himself (Jer. xlix. 14), but upon Jeremiah's election to remain at Libnah the Governor seems to have repaired to Mizpah and reported the facts to the Commander of the Guard.

AT THE OLD HOMESTEAD.

Hamutal's residence was probably in the suburb of the town,—not in its busy centre,—some ancestral estate of the house of Levi which had come down to Hilkiah from generation to generation since the days of Joshua himself, and it is interesting to note that a little place of this very character, only a few miles to the southeast of Libnah, still lies warmly sconced upon the southwestern slopes of

the vine-clad foothills of the so-called mountains of Judaea.

Its name upon the maps of Palestine is "Beth Tappuah," a term that almost irresistibly suggests a corruption from an original "House of Taphath" or Tephi! and which with equal force reminds us of the well-known stanza so often used to ridicule the Welsh, and beginning

"I went to *Taffie's House*
And *Taffie* wasn't home!"

Indeed, this good natured pleasantry, from which the Welsh as a people became known as "Taphs" or "Taffies" is actually reputed to have owed its origin to their great veneration for the Irish Queen Tephi herself!—for she was also theirs as well!

But in the earlier days with which our story is at present most concerned, there did arrive, in grave reality, a time when "Taffie wasn't home!" a time, too, when both the "Beef" and "marrow bone" of Judah's monarchy had vanished with her!

SAXON FOLK LORE.

The whole of this old folk rhythm is as follows:

"Taffie was a Welsh man!
Taffie was a thief!
Taffie came to my house,
And stole my piece of BEEF!
I went to Taffie's house,
But Taffie wasn't home,
For Taffie was at my house
And stole my MARROW BONE!"

The soubriquet "Taffie" is usually derived from David (Hebrew, *Beloved*), one of the most common Welsh names, and even from this western standpoint is equally significant, particularly if we bear in mind the fact that our own little Tefhi, or "Tefhi the Beloved" was herself the "daughter of David," * and in her own generation was the very "marrow bone," or last hope, of "the Kingdom," "or Beef" of Ephraim (himself "a Heifer") *i. e.* of The Ten Lost Tribes!

Moreover, continuing to read the rhythm as mediæval and even modern myth, it has still further and perhaps quite as significant teachings, in its *western* applications, where the Welsh alone of all the Tribes preserve the ancient name of Khumree, once common to the whole Kingdom, and where in spite of all the vicissitudes of so called *theft*, that have loaded the pages of our history, "the Sceptre" is still *David's*, and "the Prince of Wales" its perpetual inheritor, and where, finally, the indomitable Ephraim, or "John Bull," in his collective capacity has written on the very arms of England his title to the *double* honor! (Gen. xlvi. 22.)

"*Dieu et mon droit*," "God and my *right*."

What "right"?

My BIRTHRIGHT *first!* (1 Chron. v. 1-2), and finally my "*right*" to all the blessings which flow in with David's rule! (2 Chron. xiii. 5.)

* The very "Beloved of the Beloved," or the *אֵלֶּיךָ* of *דָּוִד*.

There is a Hebrew fitness to the Folk lore of our Western Isles that has often caused a warranted surprise; but perhaps when we come to read more clearly our title to an Eastern origin, so lofty as the one now urged, we shall perceive far more of truth and history in such tales as the "House that Jack built," and in "Little Bo Peep," in "Jack and his bag of beans," in "Jack Sprat and his Wife," in the "Lion and the Unicorn," in "Jack and his Bean-stalk," in the "Song of a Sixpence," in "Jack the Giant Killer," and in all the other Indo-European legends that survive among us, than we dream of now in our philosophy! At any rate, whether these nursery tales conceal the Saxon Myth or not,—and they are all older than tradition,—they at least afford a ready means of interesting children in our actual story, and, if properly explained, of fixing it correctly in the minds of even grown folks! They will yet furnish texts for many a sermon to be delivered on the mountains of the Heights of Israel, while many a sermon, preached there nowadays, had better far have ended at the reading of its text!

MOTHER GOOSE FOR GROWN FOLK.

For instance, the story of "Jack and Jill" exactly illustrates the successive fates which befel the "crowns" of "Israel" and "Judah."

In "Little Boy Blue," we still see "Israel" fast asleep!—blind to the Rock whence he is hewn—his

flocks astray. How pointed then this call from out the Saxon past:

“Come blow your horn!”

For surely it is time to wake! And

“Dickery dickery dock!”

Has not the *mouse* been long enough in “Israel’s” clock? (1 Sam. vi.; Levit. xi. 29; Isa. lxvi. 17.)

Yea, verily, for it is “one o’clock,” and high time, at last, for all the rodents to be driven out!

And again; have we not fumbled amid the beginnings of history, and *to our own discredit*, quite sufficiently? Our Japhetic “John-a-Nory,” and his *Aryan*ic Gentiles, have monopolized the pages hitherto. But never fear, the nursery story has only just begun.

We Saxons are about to tell the world *another*,

“About *Jack and his Brother!*”

And when told the story’s done!

But we hear, perchance, some startled reader say: “does he pretend to claim that “Mother Goose” herself was inspired?

Of course not; she too is but the modern phasis of a myth. But none the less, these tales, that form her present repertoire, represent those which the latent wisdom of OUR RACE has deemed worthy of survival. And I do maintain that there is *Providence* in it, through and through. Mother Hubbard may be modern, the soubriquet of last century’s

ditor, perhaps, but the tales are not; they are as old as "Punch and Judy"—still the delight of Arabs, and indigenous to the very East, where the "modern" "sons of Isaac" also spent their youth!

However, in the inner sense which recognizes that there are no *accidents* in human life,—and on this basis do we pen these Studies,—these fables of our youth conceal the deepest wisdom of our ancestors, and this, perchance, is why they do not die; they certainly have historical applications of deep portent, and they have lessons to impart of the utmost beauty and solemnity.

Take, for instance, as a final example, the following well known rhyme:

" Little * Jack Horner, †
 Sat in the Corner, ‡
 Eating a Christmas § pie;
 He put in his thumb, ||
 And drew out a plum, ¶
 Saying, What a big ** boy am I!"

* Dan'l. ii. ; Ezek. xi. 16; Hos. i. 10, etc.

† See 31st Identity, page 97, Study No. 1.

‡ Angleland, French *Angle-terre*, The corner land, The land or island in the Northwest Corner of the Earth, "The Strong Northwest Corner," etc. Deut. xxxii. 26; xxxiii. 17; Isa. xxiv. 15; xlii. 1; xlix. 19; Hos. xi. 10; Zech. viii. 7; Jer. iii. 12, 18; xxiii. 8, etc.

§ What other nation *does, or can*, keep Christmastide as *Saxons* do?

|| The Hand an Emblem of Might, and the *thumb* the strength hereof!

¶ Matt. xv. 24, 1 Sam. xxv. 18, xxx. 12, 2 Sam. xvi. 1, 1 Chron. xii. 40.

** "Big," contracted from *beichog*, *beichiarog*, burdened, loaded,

As a matter of fact, we have in this rhyme, condensed into a nutshell, the very gist and philosophy of "Israel's" present favored circumstance among the nations of the earth! It clearly represents her as the "Little Stone Kingdom" of the "Sons of Isaac," seated in the "angle of the earth,"—eating in gladness *her* "Christmas pie"; for to her ALONE* of all the nations, came that first and blessed Christmas present; † that through her at length, in God's good time, all other nations might be also blessed—*and*, whether intended or not (for *no* prophet writes of his own genius, nor comprehends the scope of all he utters §), *yet none the less, the fitness and the application* will endure forever!

"THE HILL HOUSE ESTATE."

But we must crave our reader's pardon for this long digression, and hasten back to Jeremiah and his visit to Beth Tappuah. The connection of Teph with Tappuah is by no means far fetched; nor is a derivation merely ferreted out in order to bolster up a false position; it is just the opposite,—a fact

pregnant; Webster says, "figuratively, pregnant as with something portentous; ready to produce, etc. Its ancient meaning was full Josephetic significance (Gen. xlviii. xlix. 22-26; Deut. xxxiii. 13-17). It is only in these latter times that it has obtained a baser value.

* Matt. x. 26; xviii. 11; Luke xv. 4, 6, 24, 32, etc.

† Luke ii. 1-20.

‡ Gen. xxii. 18.

§ 1 Peter i. 2.

found without leaving our path, and one sufficiently verified by the map itself. In Young's Concordance, *Tappuah* is derived from תפוח, *an apple*—the very word from which Mr. Glover derives *Tephi*. But as already set forth on page 194, we prefer to obtain it from the stem root itself, טף, *Taph*, *Taff*, or *Teff*, "a little one." Young also gives the signification of "Hillplace" to *Tappuah*, more literally Hill House.

As we learn from Black's Atlas it is now called *Tef-fuh: Tel Tef-fuh*—still quite as near to the House of *Taphah*, *Teffie*, *Taffy*, or *Tephi*, as we should expect after the lapse of 2472 years since it *derived* this especial name from having really been the "house of refuge" of our little Heroine—then but a child of four!

Nor can even this be regarded as a mere surmise, or a groundless assumption, when it is fairly weighed against several parallels found in the life of this very maiden. Indeed, wherever either history or tradition tells us that she sojourned, there they are equally explicit in stating that the place itself was actually named for honor of her presence. For instance, we shall soon trace her from this Beth *Taphah*, to *Taphanes*, still known to Arabs, only for her sake, and shall follow her from thence to *Tea-mur*, which, as already intimated (page 201) takes its greatest honor from her residence and tomb. She must indeed have been as fair as Solomon's description of his well Beloved:

“ An apple-blossom—beautiful as gold:
And set withal in silver,”

For her fame has never waned wherever she was known, and her very name has ever been a word most fitly spoken. (Prov. xxv. 11.)

All of these places have many names, but none of them are “ common ” ones, that is, familiar with the people, save those that point directly to the Princess Tea Tephi. So, therefore, while the doctors wrangle, as they still do over all these names, and none of them agree, we are confident that the people will at once recognize the truth and prize it at its worth.

CALLED BACK TO RAMAH.

Well, straight out to Tappuah from Libnah went our Prophet,—either *with* his wards, or *to* them, or at least to *one* of them, the sweetest of the group!—and was greeted by Hamutal, whose retired dwelling place had thus far been secure from every molestation.

Of course, the future destiny of Tea Tephi,—“ the little Apple-blossom,”—was as much beyond the ken of Jeremiah, as it was beyond that of her elder sisters. She was, at this time, hardly old enough to be a “ Cinderella,” and many years were destined to transpire before a Prince appeared to claim her hand. Whether the Prophet intended to remain there or not we have now no means of judging, for circumstances made his stay too short to furnish us with any data.

It is probable that Nebuzar-adan did not wholly like this extremely independent act upon the prophet's part, for immediately upon finding out that he had not gone back with Gedaliah, *i. e.* to Mizpah, as he had expected, he seems to have sent for him a second time, and to have urged upon him his far more prudent step.

For as the land was now full of robbers, and his own preparations to leave for Riblah were almost completed, the Babylonian Captain felt perhaps some natural hesitancy in leaving either Jeremiah himself, or the elderly Queen mother, or "the daughters of Zedekiah," so far beyond the protection of the special military guard that he intended to place at Mizpah with Gedaliah ere he departed, and subsequent events fully justified his wisdom.

Jeremiah's own account of this second interview is as follows: "Now while he was not yet gone back, Nebuzar-adan advised him, Go back also to Gedaliah, the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go."

"So the Captain of the guard gave him food, and a reward," ["*rich presents*," (Josephus)], and let him go.

Then went Jeremiah unto Gedaliah, the son of Ahikam, to Mizpah, and dwelt with him among the people that were left in the land." (Jer. xl. 2-6.)

Josephus, relating the same story, adds; that Jere-

miah "desired of Nebuzar-adan that he would set at liberty his disciple Baruch, the son of Neriah, one of a very eminent family, and exceeding skilful in the language of his country," which was done at his request; and it is highly probable that Jeremiah at the same time extended similar good offices in behalf of Ebed-Melech and with equal success, for these men had been expressly singled out by Jehovah for purposes not yet apparent.

And so at any rate, it came about, that, however we interpret the several accounts of his two interviews with Nebuzar-adan at Ramah, Jeremiah with his party set out under Babylonian protection, and came to Mizpah.

And we shall keep within the bounds of every Biblical and historical probability if we consider the party to have been composed as follows: Jeremiah himself, his daughter Hamutal, the three daughters of Zedekiah, Baruch, and Ebed-Melech.

FLOTSAM AND JETSAM.

And for the further purposes of our Romance, as we shall see all in good time, it is important here to note how opportune his arrival was at Gedaliah's headquarters.

It seems that the Babylonian escort, which had preceded him, had learned of the distress of a foreign vessel in the harbor of Joppa, had proceeded thither, and but just returned with the unoffending crew in chains.

The prophet seemed to be strangely exercised so soon as he obtained the details of the matter, and having diligently listened to all the Babylonians could impart he persuaded the officer in charge of the prisoners to delay his return to Ramah, assuring him that on the morrow Nebuzar-adan himself would arrive at Mizpah to give his final instructions to Gedaliah previous to his approaching departure for the North.

In the mean time he interviewed the strangers, who appeared to be Merchants of Tarshish on their homeward way from the ports of Egypt, and assured them of his good offices in their behalf.

Among them was a young Tartesian of striking and commanding presence by whom the Prophet seemed to be particularly attracted, and divining that he was probably the owner of the western merchantman he used his influence with the Babylonian officer to ameliorate his lot at once. Indeed, the Babylonians themselves began to perceive their error and were not slow in releasing all the captives from their chains, although they continued to keep the party under strict surveillance.

Upon the following day Nebuzar-adan himself arrived upon the scene, and the circumstances were duly reported to him by his now somewhat perturbed subordinates who also related the manifest interest Jeremiah had taken in the matter.

So the Captain of the Guard sent for the Prophet,

who admitted his concern, and soon explained the situation to the satisfaction of the chief.

It seems that the ship and its crew had been originally taken for an Egyptian cruiser, manned by Pharaoh Hophra's order for hostile purposes against the Babylonians, a very natural mistake for those to make who had no seaboard of their own. Jeremiah, however, had at once perceived the error, and now easily explained it to Nebuzar-adan, who, moreover, was personally cognizant of his Monarch's ultimate intent to visit Tarshish itself if not to spread his conquests thither.

The strangers were now brought before them, and singling the young Tartesian out of the group, the Hebrew Seer surprised the latter by addressing him in a dialect of his own language, and by evincing a mysterious knowledge of his late disastrous voyage.

In the mean time the latter disclaimed that any hostile intent had led him into the port of Joppa but rather stress of weather only had forced him to seek shelter there; nor had he visited Egypt, save by accident, for said he, "The ships of farther Tarshish, whence I come, rarely trade with nations east of Port Getulia; we leave the commerce of this inner sea to the Phœnicians, and prefer to guard the Secrets of the West."

At the further instance of the Hebrew Seer the rest of the party were now led away, leaving in the captain's tent only the Prophet, the Babylonian commander and the young Norseman, Formorian

or whatever title best seems to suit the distant land from whence he evidently hailed.

What thereafter occurred, however, was not generally divulged, but upon the close of the interview Nebuzar-adan gave orders for the immediate release of all the prisoners, and even assisted them to complete their preparations for departure.

It seems that he, Nebuzar-adan, had been fully persuaded not only that the success of Nebuchadnezzar's arms lay in the haste with which this particular party of strangers was dismissed, but that his own personal fortunes were in some way mysteriously wrapped up in their immediate safety.

In a few days, therefore, and to every one's relief, the Babylonians who had accompanied them back to Joppa returned to Mizpah, en route to Ramah, and reported that the vessel had departed on her way.

PLANS AND PREPARATIONS.

In the mean time Jeremiah and his party had settled down to their surroundings, and although further from his actual base of operations than he would have been at Libnah, still he was quite as free to make and complete such final preparations as were necessary to further the far-reaching projects of Jehovah, with reference to David's Sceptre; and concerning which by this time he must have been to some extent enlightened.

Nevertheless, while there are plenty of intima-

tions scattered in Hebrew literature, which go to show that he and Baruch were deeply involved in affairs which concerned the future of God's people, whatever they accomplished was done so quietly, and with such a consummate tact and Free Masonry, as to awaken no suspicions among the uninitiated while they were in operation, and to leave no trace of anything unusual behind them when they disappeared from the stage of Palestine's affairs.

But we, who now may watch them, as it were in spirit, going in and out among the unsuspecting people of the land, too poor and worried with their own misfortunes to observe them closely, we, who know they had a secret, and were weighed down with a deep and anxious responsibility, perchance by closely studying their actions may detect at least its general purport.

Granted the suspicion, even at a day so late as this, that such a secret existed, and we may be confident it will in due time be discovered and transcribed upon pages which history has left blank for it.

"It is the Glory of God to conceal a thing,
But the honor of kings is to search a matter out."

CONCEALED TREASURES.

For instance, we read in 2 Maccabees ii. 2 that in view of what was coming upon Jerusalem, Jeremiah had already hidden the Ark, the Tabernacle, and the Altar of Incense; and probably in the same

place he concealed all the other evidences of regality essential to the mission he had yet to fulfil. The whole of this suggestive fragment is as follows :

“ It is also found in the records that Jeremy the prophet commanded them that were carried away to take of the sacred fire, and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they saw images of gold and silver with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts.

“ It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain where Moses climbed up and saw the heritage of God.

“ And when Jeremy came thither, he found an hollow cave, wherein he laid the Tabernacle, and the Ark, and the Altar of Incense, and so stopped the floor.

“ And some of those that followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying, As for that place it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

“ Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses.”

We also know that Jeremiah had charged Baruch, his scribe, with the concealment of similar instruments—the title deeds of Anathoth—sealed and authenticated with the utmost ceremony, and that they were buried by Baruch in an earthen vessel for the purpose of remaining hid for *many days* (Jer. xxxii.), and of being brought out eventually, in the latter times, as evidences of God's integrity. (Isa. xli. 22, *et al.*, xlii. 9, xliii. 9.)

Certain also of Jeremiah's writings have been similarly missing ever since his own day, fragments of which are referred to by Josephus, and in the Maccabees, and by Christ himself, and complete copies of which are undoubtedly preserved among these valuable archives yet to be produced in the light of all the world.

The learned Rabbi Schwartz, of Cologne, substantiates, from the sources of Hebrew law, the statement of Rev. F. R. A. Glover,* that "Jacob's Pillow" had the chief place of honor in the Temple, and was used by the High Priest as the *Altar of Incense*, upon which he placed the Censer after using it before the Lord.

All Jewish tradition implies the express sanctity of *this Venerable Stone*, and its preservation down to the time of the Babylonian captivity.

And we further know that *el Sakhrak*, over which

* See "England the Remnant of Judah, and the Ephraim of Israel."

The Mohamedans have erected the "Dome of the Rock" (or the Mosque of Omar), originally gained from the Caliph Omar its chief veneration from having been the last known resting place of this monument of Empire, Israel's ancient Coronation Stone.

We shall reserve for a special number in these Studies, the detailed history of this stone, denominated *Phail*, or "WONDERFUL;" it being sufficient to relate here, that it was the veritable "Coronation Stone," or "King's Pillar," whereon "it was the manner" of David's line to take their coronation oath (2 Kgs. xi. 14, xxiii. 3, etc.), and that it was undoubtedly that very "Altar of Incense," which Jeremiah took such pains to conceal, against the day of his ultimate departure for the Western Isle named by himself *Eron*, or Erin, from the Ark he at that same time took to it! (See Josephus, B. iii. cvi. 5).

These that we know of, and all other preparations which were necessary, did Jeremiah, and those who were with him in the secret, make with all due care and diligence during the while they waited for the occasion which was to offer them an unhindered passage to "the Land of Destiny."

THE SCARLET THREAD RECOVERED.

But with all these preparations fully made, may we, the modern Race of Isaac's sons, recall the anxious question of our lofty ancestor, as faithful by the

side of still more faithful Abraham, he struggled to the summit of Moriah.

“Behold the fire and the wood : but where is the lamb for a burnt offering ?”

Behold the *Throne* and *Sceptre*, *Ark*, and *Archives*, but where is the “SEED OF DAVID” for a RULER?

Yet, let us still go on together in the faith of Abraham and Isaac, for God who is “*Jehovah Jireh*,” had not left a link so necessary out of calculation, and if we turn and look about us we shall find the chosen “Goël” * caught in the thicket by a Saxon crown of golden locks.

A gentle maiden, beautiful and fair, appears upon the scene.

She is the loveliest and youngest of the several daughters of Zedekiah, whom, as we have seen the Babylonian King had generously spared, although in deference to an inward intimation from on high.

Nebuchadnezzar was not wholly unmindful of the designs of the Almighty, as conveyed to him not only by self consciousness, but by the darker sayings of Ezekiel and Daniel.

Like Cyrus and like Alexander, who in turn succeeded him in swaying the temporary Gentile Sceptre, he was let into light enough to feel convinced that of a truth “the Most High ruleth in the

* Hebrew, *heir*.

kingdom of men, and giveth it to whomsoever he will."

Suffice it, however, now to reiterate that he spared these children, *only the Daughters* of Zedekiah, and that they were the last hope of David and Pharez.

From this time onward they are frequently mentioned by Josephus and the Bible, until all of a sudden the records come to an abrupt termination.

They are also always coupled in connection with Jeremiah and Baruch, and, indirectly, all of them with a chosen remnant; and they all disappear at once, together with all trace of the Royal Regalia, and of the sacred things of Israel, so far as Jewish records (Talmud), Scriptures, (the Bible), and History (Josephus *et al.*) afforded us any light.

Now a queen in Israel was as eligible to rule as a Victoria in Britain,—there is no Salic law entailed upon the Saxon crown; indeed, the earliest promise to the human race is curtailed by a limitation, the very reverse of the Salic one, and confers the height of favor on the female sex.

Like then, as Mary, in a later day, was reared of God in David's line to ratify the earlier promise unto Eve, so now, for David's sake, and in a kindred sense, this maiden was selected to save the Royal line, and rear a man to sit upon his earthly throne.

And so we crave continued patience of our readers, while we thread once more the beads upon the scarlet cord we have recovered.

WAITING AT MIZPAH.

But the affairs of the disturbed Remnant of Judah, which Nebuchadnezzar had suffered to remain behind him under Gedeliah, as Governor of the Land, did not run smoothly save upon their surface.

Quite unbeknown to Jeremiah, there was another scheme at work in an entirely different quarter, and one whose dominating treachery arrived at an unlooked for crisis just as his own more peaceful preparations to plant anew the seed of David in a fertile soil were ripening for final action.

In the disastrous outcome which resulted, all of Jeremiah's secret plans were threatened for a while with complete frustration. However, in the long run, as we shall see, this contretemps reduced itself merely to the proportions of a serious delay, and in effect turned out to be an important and providential disposition, which enabled their plans to be eventually prosecuted to their consummation without any farther risk of detection, although the final debarkation for an unknown, far off country, took place in the most open manner.

All this has since conspired to assist in the better concealment of Jeremiah's ultimate movements, and has so blinded research ever since, by throwing it entirely off of the actual scent, as to stifle even its inception.

These incidents, which we shall therefore now consider, form a special chapter in a story already

so full of remarkable ones, that, were it possible to enhance what the very spirit of interest has supplemented, could only add more and more to the overflow of its unusually romantic character.

While Jeremiah, Baruch, and Ebed-Melech were therefore engaged in their absorbing labors, the daughters of Zedekiah abode quietly at Mizpah, (a suggestive name !) with Hamutal and Gedeliah under whose more immediate protection they had been left by Nebuzar-adan.

It is not at all likely that they were as yet informed of Jeremiah's plans with reference to them, although they could not but have seen, with woman's penetrating instinct, how solicitous these well-loved and venerable men were for their comfort and protection, and must have welcomed, in such dreary times, the somewhat rare occasions when circumstances brought them all together into closer intercourse in Gedeliah's house.

Entrusted with such weighty concerns one or more of the three had frequently to be away, but it had been arranged between them that at least one of them should always remain with these children as a sort of special guardian.

This lot seems generally, and most naturally to have fallen upon the aged eunuch, whose constant presence could not have been sufficiently obtrusive to attract attention, since they had been used to it from early infancy.

In this way it came about that only Ebed-Me-

lech was personally with them during an exciting sequence of incidents which we are now to relate and which took place while Jeremiah and Baruch were temporarily away, at Anathoth perhaps, or in other quarters where their treasures were concealed.

A RIVAL CLAIMANT TO THE THRONE!

So soon as the Babylonian Army of Invasion had departed, leaving only a small guard behind them to support Gedeliah in the execution of his governorship and the collection of the tribute, quantities of the Jews who had fled away into the nations bordering upon Judea, began to come together unto him as did also many of the scattered squads of Jewish soldiery under their respective captains, and who having been in the fields as outlying pickets, and observing parties, had escaped the general surrender and disaster.

And when the ability and humanity of Gedeliah who was of noble qualities and family, became apparent to the people, he quickly won the honor and esteem of all about him, so that with the utmost ardor they had set about preparing for the coming winter, and the getting of their sorrowful affairs in better order. (Jer. xl. 7-12).

In general harmony they labored at the task of rehabilitation, and separated into bands, collecting wine, and summer fruits, and oil, and dwelling in the several cities they had taken.

But the Serpent had no pity even upon this disordered Eden.

For it happened that there was a very wicked and crafty man named Ishmael, who during the siege had fled away from Jerusalem to Baalis, King of the Ammonites, and, having remained with him until the days of Gedaliah's governorship, now returned with the secret intention of slaying Gedaliah that he might seize the kingdom over Judah.

In this design he was clandestinely supported by Baalis, who, together with Ishmael, had already attempted to win over several of the Jewish captains, among whom were Johanan and others, but who had indignantly resented their propositions.

Now this Ishmael was of the so called "Royal Seed," but simply because he was a direct descendant of Pharez, and of a wealthy, and formerly most influential family.

But his claim to the throne of Judah was only of the very faintest color, he not being at all of David's line, but rather having descended from Hezron, eight ancestral generations before David, and even this only by a very distant and collateral offshoot!

Nevertheless the mere setting up of a "claim," by this man, to the sceptre of Judah, is not only as curious an instance of "the right by reversion" as we have ever had, even in complicated English history itself, but it is thus, and also, a powerful indirect and circumstantial evidence that the state

of affairs with David's Seed at this critical juncture was even as we have already represented it, to wit that all of its male issue must have been dead, save such as were then hopelessly languishing in Babylonian prisons, and that Zedekiah's daughters were the sole remaining vital hope of David, and thus an object worthy of Jeremiah's most anxious solicitude.

Ishmael's evident intention was to seize and marry the eldest of these daughters and so secure his own assumed right to the sceptre of Judah by adding to it the sceptre of David.

Hence, although the effect of Ishmael was ultimately futile, it is a chapter in our story well meriting *close* attention, and one which, down to the present occasion, has entirely escaped the due consideration and analysis that it demands.

It is curious, too, to note in passing, how complete the genealogies of the Bible always are, down to those generations which require such special study, as the present case suggests. Thus, in Chronicles ii. 5, 21-41 supplemented by the three generations given in Jeremiah (xli. 1) and which enable us to make the junction, we find the complete genealogy of this ancient "Pretender" Ishmael, and though its study is a tedious diversion in our story, which from its thrilling novelty and interest is naturally impatient for the climax, yet we must not fail to do it fullest justice, nor forget the patience with which Jeremiah, interrupted in

the still more engrossing scenes of its actual prosecution, was forced to possess his soul, already wearied to the utmost limits!

This chapter of the Story of David's seed is suffered to be interpolated at this anxious era by Jehovah Himself, and breaks into the Bible account just as it does into our far less graphic modern tale, and it will surely occupy but moments of our time, compared with the months and years of further waiting that it caused his little Remnant, and the centuries through which he has himself been viewing the slow unrolling of the perfect plan of which this is so small a part.

ISHMAEL USURPS THE SCEPTRE.

This Ishmael came twice to visit Gedaliah. Upon the first occasion in the intucalary month of 3416 .M., he merely improved his opportunity to spy out the condition of affairs, and to approach some of the subordinate captains with his treacherous designs.

After his departure Johanan and others, who were exceedingly in love with Gedaliah, at once reported the whole matter to him, and entreated him that they might be allowed to take the initiative, and slay Ishmael, before he could put his own projects into operation.

But to this proposition Gedaliah would not listen, and, following the version of Josephus he frankly told them "that he did not believe what they said

when they told him of such a treacherous design in a man who had been well treated by him, because it was not probable that one who, under such a want of all things, had failed of nothing that was necessary for him, should be found so wicked and ungrateful towards his benefactor; that when it would be an instance of wickedness in him not to save him, had he been treacherously assaulted by others, to endeavor, and that earnestly, to kill him with his own hand [would be worse]; that, however, if he ought to consider this information to be true, it was better for himself to be slain by the other, than to destroy a man who fled to him for refuge, and entrusted his own safety to him and committed himself to his disposal."

"So Johanan and the rulers that were with him not being able to persuade Gedaliah, went away but after the interval of thirty days was over, Ishmael came again to Gedaliah, to the city of Mizpah and ten men with him; and when he had feasted Ishmael, and those that were with him in a splendid manner at his table, and had given them presents he became disordered in drink, while he endeavored to be very merry with them; and when Ishmael saw him in that condition and that he was drowned in his cups to the degree of insensibility, and had fallen asleep, he rose up on a sudden with his ten friends, and slew Gedaliah, and those that were with him at the feast; and when he had slain them he went out by night and slew all the Jews that

ere in the city, and those soldiers also that were left therein by the Babylonians.

“Now upon the next day fourscore men came out of the country [from Samaria], with presents to Gedaliah, none of them knowing what had befallen him; and when Ishmael saw them he invited them to Gedaliah, who when they were come in, he shut up in the court and also slew them, and cast their bodies into a certain deep pit that they might not be seen, though some of them he ransomed for reward.

“Then Ishmael took captive all the residue of the people that were in Mizpah, and the women and the children, among whom were the daughters of King Zedekiah, and the Eunuchs [among whom was Ebed-Melech] and departed to go over to the Amorites.” (Consult Josephus and Jer. xli. 10–17.)

In discussing the Chronology of this matter (*vide* Study No. 2, page 195), we have already shown that it was at the New Year's feast of 3417 A. M. that the traitor Ishmael slew Gedaliah, in the hope that by seizing the King's daughters *he could support his own pretensions to the succession by an alliance which would have guaranteed them!*

And it was a very important new year's festival in that it began the new cycle of fifteen years by which the Hebrew calendars were harmonized.

All of this is still further corroborated by the unbroken custom of the Jews, who ever since the events recounted have kept the Fast of Gedaliah

upon the third day of Tishri, which upon ever fifteenth year (as in 1892 A. D.), falls still, as then upon the autumnal equinox, and the very institution of this fast bears tacit evidence to this day, of what was probably, though now wholly lost sight of, the real occasion of its institution—to wit, *the risk that David's line then ran of serious mishap!*

THE KING'S DAUGHTERS RESCUED.

“But when Johanan and the rulers with him heard of all the evil that Ishmael had done they took with them all their men and pursued him, with the intention of fighting with him; and they overtook him by the great waters that are in Gibeon.

“And it came to pass that when all the captive which were with Ishmael, saw Johanan and his forces, they cast about and deserted in a body, and Ishmael with his eight remaining companions escaped to Baalis.”

In the meanwhile Johanan took those whom he had rescued, even the whole residue of the people and the women, and children, and KING'S DAUGHTERS, and Eunuchs, and Ebed-Melech and his men of war, and hastened to Mandra, near Bethlehen where they abode that day. For it was now determined to fly into Egypt, for fear of the Babylonians, whom they believed would certainly slay them because of all that had occurred.

Now while they were under this deliberation Johanan, and the rulers that were with him, can

pon Jeremiah, who, with Baruch, had apparently just returned from the final one of his several long and secret journeys into the wilderness, and had learned with consternation only a part of what had happened in his absence.

The Prophet, delighted with the safety of his special wards, over whom Ebed-Melech's charmed life (Jer. xxxix. 15-18) had been a talismanic guardian, and confident for his own and Baruch's for similar reasons (Jer. xlv. and i. 17-19), and even more so for the safety of the chosen seed, listened attentively to a full account of all that had transpired and of their determination to escape into Egypt.

JOHANAN REVOLTS FROM JEHOVAH.

Jeremiah, however, was confident that no harm would happen to them from the Chaldeans, for what so clearly was not their fault, and was equally convinced that he could explain the affair to Nebuchadnezzar's agents so that Baalis and Ishmael would be speedily punished.

He was opposed to the Egyptian proposition, but nevertheless, at their earnest instance promised to make direct supplication to the God of Israel for them, and keep nothing back from them of His reply.

And they in turn took upon themselves a solemn oath, to obey in all respects the answer—be it what it might.

To make now the long and interesting matter

short, which is detailed at length in Jeremiah xlii the answer of Jehovah came to him in ten days and was a pointed injunction against the proposition to escape to Egypt, coupled with a positive doom pronounced upon any and all who should set their hearts to disobey.

But in spite of all this, Johanan and the rulers gained over the majority, and recklessly determined to disobey the voice of the Lord.

So they took by force all those who were opposed, and all who were undetermined, saying unto Jeremiah "Thou speakest falsely," and "Baruch setteth thee against us."

And they seized him, and Baruch, and Ebed Melech, and the King's daughters, and, together with all the men, and women and children, and every person that Nebuzar-adan had left with Gedaliah, they set out for Egypt.

And behind them Judea was as desolate of inhabitants, and Ramah of the children of Rachel, Samaria had been a century before. (Jer. xliii. 5, 2 Kgs. xxv. 26, Josephus *et al.*).

"And so they came into the land of Egypt: for they obeyed not the voice of the Lord; thus came they even to Tahpanhes."

This double wickedness which added wilful perversity to bold defiance, was the final act that filled their measure of persistent disobedience, and for long foreseen of God, the breach descended upon Pharez's house.

By it these "children of Taphanhes broke the crown (Jer. iii. *et al.*), and as they crossed the river Egypt, the throne of Judah began to "overturn" for the *first* of those momentous THREE names mentioned in Ezekiel * (xxi. 26, 27).

But not all were guilty; God had reserved a Royal Decree for his servant David's sake.

It was by God's command that Joseph, in a later age, arose with Mary and her young child and fled from this same Bethlehem to Egypt, nor was it without his protection that Jeremiah and his friends and special Wards were taken there despite themselves.

* "I will overturn, overturn, overturn," etc. *i. e.* from Palestine to Erin, from Erin to Scotland, and from Scotland to England, ere it waits for HIM whose right it is to rule the Nations! See Study No. 1, page 200.

TO BE
CONTINUED.

Vide Page

277.

A PROPHETIC RIDDLE.

“As for me, I spake in the day, and I held not my tongue by night. In forty days they wrote ninety-four books.

And it came to pass, when the forty days were fulfilled, that the Highest spake, saying; The first that thou hast written publish openly, that the worthy and unworthy may read it; but keep the seventy last that thou mayest deliver them only to such as be wise among the people; for in them is the spirit of understanding, the fountain of wisdom, and the stream of knowledge. And I did so.”

II. (IV.) *Esdra*s, xiv. 43-80

OUR RACE:

ITS ORIGIN, ITS DESTINY.

EDITORIALS.

“ He who knows not, and knows not that he knows not, is a FOOL—shun him!

He who knows not, and knows he knows not, is SIMPLE—TEACH him!

He who knows, and knows not he knows, is ASLEEP—WAKE him!

He who KNOWS, and KNOWS he KNOWS, WISE; FOLLOW him!”

Arabian Proverb

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES 1.

MARCH, 1891.

No. 3.

EDITORIALS.

FROM the thoroughness with which we are endeavoring to discuss our present topic, we are confident that the necessity of its overflow into another volume will be apparent. In Study No. 4 we shall continue the Story of Tea Tephi, and offer our solution of The Secret of History. It will deal particularly with the Flight of David's Line, and explain the Manner in which Empire took its Westward way.

We bespeak for it an immediate constituency, as its issue must depend upon the advanced help of the little *clientèle* that has already gathered to our standard. Thanking, therefore, the earnest men and women who have thus far upheld us with their generous patronage, we crave a continuance of their good offices, and in return will engage to supplement their interest by conducting them, *via* the next Study through one of the most intricate as well as important chapters in the Labyrinth.

In this connection it is only fair to recall attention to the fact that while our theme has already enlisted the good will of the Secular press, we have made but few friends among the so-called Religious periodicals; nor have we as yet succeeded in overcoming the unnatural prejudice of the general Book Trade, properly so called. We are thus thrown entirely upon the individual support of those whom Providence shall lead to read these Studies. We depend upon them to spread the knowledge of this effort among their personal friends, and to secure orders and subscriptions for us without recourse to intermediate agents.

In this way perhaps we may ultimately gain our independence. In the mean time it is to be borne in mind that although a Serial, the Quarterly parts of this Library are believed to possess the inherent vitality of cereals themselves, and are by no means liable to be treated like the back numbers of a magazine. It is our hope that Study No. 1 will be as fresh for spreading truth in years to come as it was in the Easter-tide a year ago that saw it launched upon the Saxon waves. We gather this from the fact that the demand for it is on the increase rather than the opposite, and it is on this account that we are anxious to float at least the first Series as soon as possible. This, too, will be more fully appreciated when the uncertainties of the Profession of the Editor himself are taken into consideration!

Our aim is to place a working Library of Reference in the hands of fellow students, to afford them a convenient means of spreading the truth to others, and particularly to provide a permanent repository for the more important facts and arguments which will be incident to the thorough discussion of a pedigree so lofty as the one we are prepared to maintain. But while we are treating its several broader sub-heads in a systematic manner we shall by no means abandon our original intention of enabling vital Notes and Queries to receive convenient attention.

The present Study is already too crowded to admit the large quantity of this material now in hand, but in Study No. 4, with which the Series ends, we hope to find space for all that has thus far accumulated.

* * *

We are certainly at "the end of days;" and, as the eyes of all the world are being fixed once more upon Jerusalem, as "many" of her children are already thither bound, as, true to prophecy, the hills of the Holy Land are being levelled, and her valleys lifted up against the day of His preparation, when, borne upon modern chariots, with steam and electricity subdued, "the Sons of God" are destined to return and be at rest, it certainly behooves all earnest Anglo-Saxons to give ear to those who can discuss the coming issues upon the premises of broad Philosophy.

Hitherto our labors, as a Race, have been purely *missionary*, but the days of merely "witnessing" are almost over. We have blindly given our testimony among the "Goiim" of the earth, and like bread upon the waters it obeys a general law of Providence, for it is fast returning to our shores. It is now our duty to gather up the fragments, and when this is done we shall find there is a basketful for every Tribe!

The scales are falling from our eyes, the Saxon Race is "Israel indeed." Let us then turn our contemplation inward during the brief remaining hours of the present dispensation, and with well trimmed lamps concern ourselves with matters nearer home. The day has come when oil is priceless, and cannot be spared, lest haply there be not enough to go around!

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In no line of study is this more apparent than in ours, and all whose hearts have been prepared for the acceptance of the Identity of Israel and the English Speaking Race, must have frequently experienced the hopelessness of getting into touch with such as see no beauty in the theme. Upon the other hand there is but one answer now to those who manifest an interest in this matter. "Go to those who sell and procure this knowledge for yourselves!" That is, it is impossible to empty one's own heart into that of another, nor does the spirit of truth well up into the soul, save through the God-implanted springs within itself.

We have, in so far as our own efforts and publications are concerned, only limited means, but to their full extent we are glad to sell this truth, *without money and without price*, to such as are poor in the Coin of Cæsar; we have also to acknowledge the generosity of many earnest co-workers who at sundry times have added to our strength in this particular. We need the most generous pecuniary assistance in this field and have faith that it will come.

* * *

The History of Our Race is an *ex post facto* commentary upon Prophecy, enough of which is already fulfilled to guarantee the rest as certain. We can well afford, therefore, to study what is yet future, and can certainly tell spring from winter when we see the bursting buds!

Just think of it! In a few weeks the three American steam engines now impatient at Joppa will be puffing their fierce breath into the streets of Zion! Electric lights are already beginning to dispel its gloom. Out of 70,000 inhabitants, 40,000 are Jews, 20,000 of whom have arrived for permanent residence during the past pentad. Bologna proposes the meridian of Jerusalem as the International Standard one for Time and Chronology; and now, from far beyond the rivers of Ethiopia, the Land of Shadowing Wings appeals unto the Nations in behalf of Jewish Irredentalism. With multitudes of Eastern Jews gravitating towards Christ through

the Rabinowitz movement, with at least 1,500 Jews joining the Church of England every year, with already some 15,000 lately led to the Saviour merely through reading Dr. Delitzsch's Hebrew translation of the New Testament; with the whole Jewish population, outside of Anglo-Saxon lands, possessed with strange unrest, how can one read such chapters as the XVIII. of Isaiah, the XVI. of Jeremiah, the XXXVII. of Ezekiel, the XII. of Daniel, the VI. of Hosea, the III. of Joel, the IX. of Amos, the VII. of Micah, the XII. of Zechariah, or the III. of Malachi, without perceiving where we stand?

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Alas, we do not read! That is the very trouble, and the fault lies at the door of the "Higher Critics," whose *iniquitous* deductions have encouraged us to leave the dust upon the Word God!

Is it not time, then, for some *modern Hilkihah* to search amid the rubbish that has been suffered to accumulate in the Temple, and, having found an authentic copy of the Law, to produce it, that it may be read in the ears of the people?

Indeed the time is verily at hand; there is another "Great Passover" just ahead of us!—the most momentous one Our Race has ever seen! In reality the book of the Law has been found; it is the Bible, pure and simple, the unadulterated Word stripped of all human commentary and studied in the light it sheds upon itself! It has already been

shown to "Huldah, the Prophetess," and her final warning has gone forth! Let, therefore, those who heed it, hasten to renew their vows, for lo! He cometh in the clouds!

*
* * *

In the mean time the constituency of this little Quarterly have much for which to congratulate themselves, and far more for which to return thanks unto the Giver of all increase. This effort to spread the TRUTH is certainly growing. Not fast enough, perhaps, to suit us who are circumscribed by human horizons, but none the less with a hardiness that more than promises an answer to the *L'Envoyè* with which we bade the first Study of this Series "God Speed!" (*vide* page 238, Study No. 1).

The first edition of that Study is now almost exhausted and in spite of all adverse predictions we already find ourselves busy at its revision, while at the same time we are reading the final proof sheets of the *Fourth* Study with which we hope to close this Opening Series at an early date! The effort has begotten a correspondence of overwhelming proportions, so long as we are single handed, and has already elicited an interest that we were confident was only latent in the sleeping Giant whom we hoped to wake!

*
* * *

The truth of the Anglo-Israelitish identity is the one hopeful theme in days otherwise *dark* for religion. Many write that the beauty of the subject has

awakened hopes they hardly dare to entertain. Of course it does—but why not dare to welcome sunlight—we who have groped so hopelessly into the miasmatic gloom of higher criticism? It is strange too that the most heartfelt enthusiasm is elicited from such as have been furthest led astray! Yet not so strange after all—for most of all such have partaken of the husks in strange places, far from the father's house. They of all others are fain to fill the famished vitals of their faith with what the hired servants eat amid the scene of easy life. The more one's *honest* search for truth has been confused, the farther one has wandered, the more certainly has the soil of his heart been harrowed with a fitness for *the primitive belief!* It is in fallow land that crops renew their youth—Let us go back to the old Bible meadows. The Anglo-Israel truths are suited to our wants, and, when duly co-ordinated, explain what is taking place about us in a philosophical and satisfactory manner, not to be counterparted by any fictions of human theory; they reach out and absorb everything. Perhaps it is hardly time as yet for their universal acceptance, yet “the set time” is *near*.

The stork knoweth her appointed season, and is flying east, the children of the dispersed take pleasure in the stones of Zion, and it pitieth her sons and daughters to see her in the dust. We are bruited the news as witnesses anyway, and there are signs about us to show that it is being hurtled far and wide. The days come when wings, and flocks, and

fleets, and Saxon Sails—and crusades, will be actuated by souls stirred homewards, and then Israel will waken with a shout! We are on the edge of great things and days, but it may be that the threshold is wide; at any rate the open rooms beyond are far wider—mansions prepared and garished; and blessed, too, are all those who are called to dwell therein!

* * *

In the meanwhile it is idle not to see that “the second Advent” is to be a central feature in the scenes before us. As to its chronology we have no means of predicating anything at all. For the elect’s sake we are told that the time of its *first phase*—the coming in the clouds—will be shortened, but there is every reason to believe that, in the interval between “the ecstasy” and “the descent upon the Mount of Olives,” the full “times” of “Judah” will run out, even as those of “Israel” have already done, in complete years,—*Lunar* let us hope, their final “week” will be!

* * *

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

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

THE TEXT.

“*Now* WHEN *these things* BEGIN *to come to pass*, THEN *look up, and lift up your heads*; for your redemption draweth nigh.

“*Verily I say unto you*, THAT GENERATION* *shall not pass away till ALL be fulfilled.*”

Luke xxi. 28, 32.

(The foregoing is the correct rendering of the Greek original. The word translated “*this*” in the authorized version is a mistranslation as its collateral use and translation elsewhere throughout the Scripture proves).

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

Hence the 58th generation began in 3991 A. M.

N. B.—When this 58th generation was

17 years gone, the Saviour, a lad of

* The proof sheets of the final pages of this Study are at this moment before us, and, this calculation having been made to-day, we submit it as a final editorial. We reserve a full explanation of the matter for a later date, but in its general aspect regard the subject as of too great moment to be denied immediate publicity. It is well known to the regular subscribers of this Study that its plates have been in process of materialization for some months, and have been prosecuted as funds came in. To explain the several dates connected with the issue we should state that the *Body* of the work was completed March 20, 1891. Hence the date upon the cover. The labors of to-day (April 9, 1891), complete the editorial and miscellaneous matter. It is therefore to be noted, for chronological purposes connected with our undertaking, that the completion of the work has been literally consummated in the Soli-lunar *Epaet* which extends between these two important dates.

C. A. L. T.

12, was presented in the Temple.
(*Vide* table opposite page 112, Study No. 2.)

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

$$2 \times 153 + = \dots\dots\dots + 1836\frac{1}{2} \pm \text{years}$$

$$5827\frac{1}{2} \pm \text{A. M.}$$

add 1 generation (*i. e.*, the one referred to in our text as “THAT generation”).....

$$70 \text{ years}$$

$$5897\frac{1}{2} \pm \text{A. M.}$$

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

(To perceive the full significance of this calculation *vide* “The end of the Age,” *i. e.* The table opposite page 206, Study No. 2.)

Who can doubt that THE generation referred to as “THAT generation” is THIS GENERATION?

so, it has but eight years more to run, and the year ahead of us [from this day, April 9, 1891, A. D., which is the first day of the new sacred (Jewish) year, 5651, A. M.] is a year of the Lord, a day of Grace, a year of prayer! At its termination, Tuesday, March 29, 1892, A. D., the final week of Anti-Christ begins; its final three and one-half years constitute the period of “Jacob’s trouble!” and during its final three literal days the two wit-

nesses will lie dead in the streets of Babylon! "Whoso is wise will ponder these things." When human calculations fail, they do so because of our inability to catch in the net of our understanding the smaller fish which pass through the meshes of the mind. If we are able to catch the "hundred and fifty and three" Great Fishes (John xxi. 1-11) the draught is surely ominous enough to make us feel the nearness of One whose advent we expect, although, like the Apostles, we may not dare to ask him, "Who art thou?" (John xxi. 12.) It is concerning these things that we conjure Our Race to think, for never in the history of man stood Adam's posterity upon so ominous a threshold!

C. A. L. TOTTEN.

MISCELLANEOUS.

A CARD.

Had we the means, we would willingly give a copy of these works to every human being, but while this current dispensation lasts, we are unfortunately forced to "sell the truth," (Matt. xxv. 1-3), to those who know its present value (Prov. xxiii; 23)!

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The more I read of Lieut. Totten's writings the more I respect his learning, his ability, his mathematics, his chivalry in the field, and his religion. I am abstracting just now from his book (Important Question) into mine, so that I may recommend it to others to purchase his, and am letting them know where to write for it."—C. PIAZZI SMYTH, Ast. Roy., Scotland.

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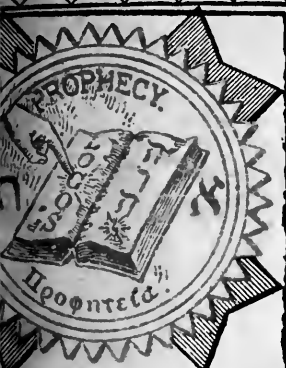
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OUR RACE



ITS ORIGIN AND ITS DESTINY.

Serial Devoted to the Study of the Saxon Riddle.



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Series I., No. 4.

Sept. 23, 1891.

Annual Subscription, \$2.00.

THE SECRET OF HISTORY.
How Empire Took Its Westward Way.

THE KING'S DAUGHTERS,

OR

THE FLIGHT OF DAVID'S LINE.

A SEQUEL TO TEA TEPHI.

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

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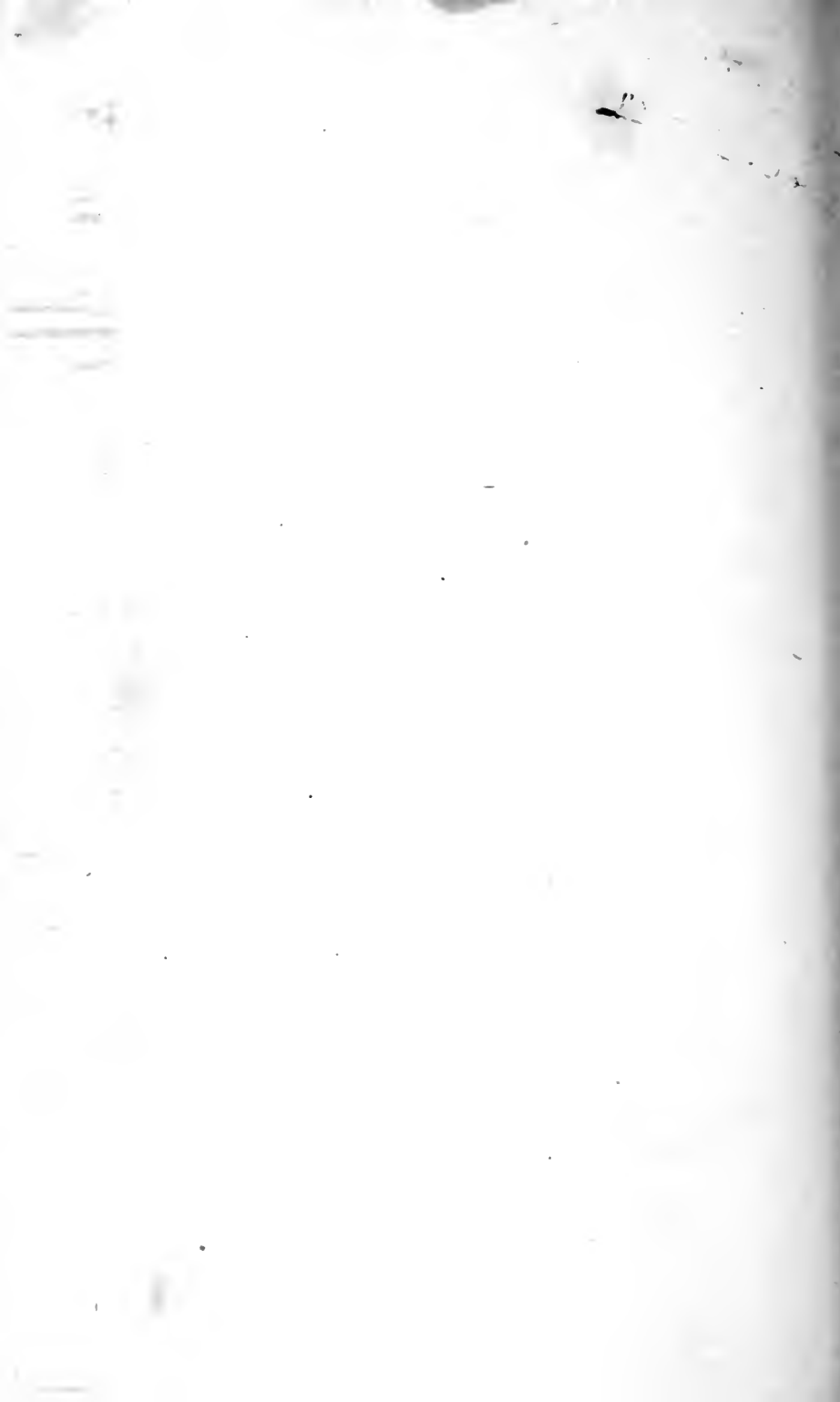
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THE SECRET OF HISTORY.

How Empire Took its Westward Way.

≡ The King's Daughters ≡

OR

THE FLIGHT OF DAVID'S LINE.

BEING

The Sequel to Tea Tephi.

BY

CHARLES A. L. TOTTEN,

LIEUTENANT FOURTH ARTILLERY, U. S. A.; PROFESSOR OF MILITARY
SCIENCE AND TACTICS, S. S. S. OF YALE UNIVERSITY;

AUTHOR OF "STRATEGOS;" "AN IMPORTANT QUESTION;" "FACTS,
FANCIES, LEGENDS, AND LORE OF NATIVITY," ETC.;

EDITOR OF "OUR RACE," ETC.

waked up last of all, as one that gleaneth after the grape gatherers;
the blessing of the Lord I profited, and filled my wine press like a
venerer of grapes.—Eccle. xxxiii. 16.

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THE OUR RACE PUBLISHING COMPANY.

1891.

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IN
TESTIMONY OF MY AFFECTION,
AND IN EARNEST APPRECIATION
OF WHAT MAN OWES TO WOMAN,
MY DEVOTED FRIEND, AND ALL SUFFICIENT HELP-MEET,—
I DEDICATE
THIS PIVOTAL STUDY OF THE OUR RACE SERIES
TO MY WIFE,
BY VIRTUE OF WHOSE WILLING SACRIFICES,
AND CONSTANT ENCOURAGEMENT,
AMID PERPLEXITIES OF NO SMALL MOMENT,
MY OWN FALTERING EFFORT HAS BEEN CONSUMMATED.
IT IS ON THIS ACCOUNT THE MORE THAT
I TAKE SPECIAL PLEASURE IN PRESENTING ITS RESULT
TO OTHER
“DAUGHTERS OF THE KING.”

“It is the glory of God to conceal a thing; but the honor of Kings is to search out a matter.”—Prov. xxv. 2.

STUDY NO. 4

OF

THE OUR RACE SERIES.

The Secret of History.

TOTTEN.

“ All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

“ And none shall say what is this? Wherefore is that? For at convenient time they shall all be sought out.”

Ecclesiasticus xxxix. 16-17.


STUDY NUMBER FOUR.

THE SECRET OF HISTORY.

HOW EMPIRE TOOK ITS WESTWARD WAY.

The King's Daughters,

OR

THE FLIGHT OF DAVID'S LINE 

A Sequel to Tea Tephi.

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N

“ Consider that I labored not for myself only, but for all them that seek learning.”—Eccles. xxxiii. 17.

PREFACE.

HITHERTO there has been but little earnest effort looking towards the solution of the *double* Riddle surrounding Jeremiah's disappearance, and the connection of the Sceptral line of which he was the guardian, with that of Zarah, in the Western Isles. The chaotic confusion of the data has perhaps forbidden the undertaking, and mayhap would have stopped our own attempt had not our "Key" been *magnetized!*

But after all, we do not pretend to have employed anything more than a *skeleton* Key. The first thing in order was to get the lock open, and a "pick" has been sufficient for the purpose. It now remains for others to fashion a "blank" according to the more intricate requirements of the lock itself, and to fit it so that every "tumbler" in the combination shall yield in proper order to the slightest pressure.

So far, however, as we at present are concerned, the door is at last open, and we may view the general outlines of the Secret with no little satisfaction. The Secret of History is one thing, that of

Prophecy quite another, and we freely admit that whatever of success shall hereafter be accorded to these pioneer efforts is in reality to be attributed to a rigid faith in the literal inerrancy of God's foresight as set forth in the inspired pages of Holy Writ itself.

The problem of Our Origin and Destiny would have remained unsolved forever had not the clue and counterpart of History been set forth before hand in the sacred pages. And herein is wisdom satisfied with its own vitality; for while the conclusions of the so-called wise, who have gone everywhere for light but to the Word of God, are not only at deadly variance in their several schools, but are severally unsatisfactory to their own adherents we find that the very reverse obtains within the college of students who equip themselves with *Faith* ere they begin the search. Their ends are antagonistic, for discord sitteth in the chair of the world's philosophy, and harmony crowns the deliberation of those that fear the Lord.

In dealing with the records of the past from this standpoint, we have been bold to ferret out new things from old, in that by novel combinations, and from more novel points of view, we have been able to show how even the legends of our Western ancestors voice forth a revelation that we wot not of. But it is in the Spirit of an Editor more than in any other role that, in the present Study, we have undertaken to arrange the material which follows.

Some of our bricks are doubtless short of straw

not wholly without it, and if so, the fault lies at the door of Modern Egypt, rather than with those who dwell in Goshen.

Our chief object is to force others to take up this wonderful and inexhaustible topic for themselves, and, if perchance, they point out faulty stones we will gladly replace them with blocks hewn at the proper quarry.

However, with the general architecture of our edifice, we are satisfied; its outlines are in due proportion, and its foundations laid upon facts already well established to be moved hereafter. The stone and the Finials will be forthcoming in due time, and we are content to wait until ocular demonstration shall justify our faith.

It will not be mere curiosity that shall force the wheels of Saxon archæology to dig at Tara in the future, and when its Royal Arches are laid bare, the Nebuchadnezzan dream of Free Masonry, and its interpretation, will be recovered at one and the same time.

C. A. L. T.

LE UNIVERSITY,
August 27th, 1891.

“ Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.”

Isa. lx. 9.

“ And their seed shall be known among the Gentiles and their offspring among the people ; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.”

Isa. lxi. 9.

INTRODUCTION.

THE early legends of *Innis Fail* weave themselves into such a consecutive story as at once to verify direct Biblical prophecy and startle modern students with the probability of an unexpected but nevertheless self-evident exegesis.

It is only necessary to compare the two accounts—the one Sacred and before the fact, the other secular and its intimate counterpart—to perceive, intuitively, that the ground whereon we tread is Holy. Instinctively the reader must take off his literary shoes in presence of the truth that flashes like a living bush before his mental gaze, and so soon as he draws near to examine for himself he certainly will hear the voice of God.*

The Chronicles which preserve to us these legends are of undoubted antiquity. They antedate the hypothesis to which they lend their acquiescence by many centuries to admit the charge of modern intrusion in the premises. They are corroborated along the thread of British History by collateral evidences, and it is only within the present generation that their true import has been even broached.

* Exod. III.

The study already bestowed upon them has but increased the growing conviction as to their essential authenticity, and the novelty of the testimony they bring to bear upon a problem, which without them has defied all former efforts at solution, beget respect from every fair and candid mind.

It is only to such that we address ourselves,—to pioneers in the progress of Our Race towards the certain Goal of universal dominance. But if certain, then surely foreordained, and if foreordained then held within the counsels of the Almighty—as the Secret of History—until the fulness of its time and when fulfilled, by any Race, then demonstrating that the Race so chosen is none other than the one in whom God himself swore to keep his Covenant with Abraham!

Such, indeed; would be our logical conclusion, even though we could not trace the direct connection between the East and West. How much the more so if, between the sinking of the cable at the rivers of Joppa and Tanais, and its re-emergence in the harbors of the Western Isles, we can already locate all the principal buoys, and, by sounding, find our bearings verified!

The Coronation Stone of England is an undoubted fact. Its remarkable history has been often traced. But with it down the stream of time have come an unbroken blood-descended line of rulers, and an heraldic blazon—the Red Lion on field of Gold—which to say the least are remarkably sugges-

re companions to so mysterious a relic of antiquity.

Tracing these material facts back to Tara, we there confronted with a wealth of other Hebrew landmarks, and our footsteps led mysteriously to the still inviolated *Mergech* of Tea Tephi.

What a startling confirmation to the entire Romance would it be to find in Tara's mound the hidden Ark of Israel, the Title Deeds of Palestine, the Laver and the Thummim, the Tables of Stone, the Manna, and the budding, aye, at last the wondrous Rod of Aaron!

Cable such a "find" across the sea, and we would have news for many a day! And such news we shall have ere many a day is added to the Chronicles of Israel, for it is hoped that ample means will soon be forthcoming to prosecute the Tara explorations *à l'outrance*.

If the services of such an explorer as Mr. E. Linders Petrie were enlisted in this undertaking, we may be confident that the Secret of Tara would be speedily unearthed, and it would be eminently fitting that one to whose skill and patience we owe the rediscovery of Taphanes—the Eastern resting-place of Jeremiah's Wards—should be assigned the all more thrilling task of locating the site of their little Western Sanctuary!

In the meantime one purpose in the present Study is to look forward as well as backward. The coming chapters in the history of the "controversy of

Zion" bid fair to engage the attention of the whole world, and be we—Anglo-Saxons—Israelites or not it is certain that we shall not escape responsibility in the issues, nor be absent at the final settlement of the Eastern Question.

Judah is already homeward bound. The trend of current events is shaping itself most startlingly upon purely Scriptural lines. Palestine has already risen from the dust, and, with this Civil year that begins with the date of our own issue, must become henceforth, one of the most prominent factors in international politics. These facts alone are sufficient to beget renewed interest in all that bears upon the connection of Our Race with the subject, and to suggest the verity of the claims which so literally concern us.

The question soon to be discussed in Palestine is one which concerns "flesh and blood," and it is one in which the Anglo-Saxon Race has already become far too deeply involved to admit of its withdrawing, even if it would. We refer particularly to England and her inherited D'Israeli policy, though between the lines we see even the interest of America stand forth, with presage of a role not yet discovered!

But if we are of merely Gentile origin, what right have we upon the basis of the Bible, whereon with Christians we must fairly discuss this matter, what guarantee, to expect a *literal* inheritance in Lands which by virtue of God's unconditional oath to Abram pertain unto his seed alone?

Is it answered upon spiritual grounds, as being children of the same faith, and of the second covenant?

The claim is not only unwarranted by Scripture and unduly arrogant, but it violates the Scriptures, and taxes credulity itself in its effort to maintain a logical foundation. There is undoubtedly a Spiritual Israel, but her place is in the courts, not in the Holy Place, nor in the Holy of Holies. The Bible recognizes no usurper after the abomination of desolation is displaced. If Saxons have inherent rights in Zion and her precincts, they subsist in facts not fancies, and we may be confident that all our spiritual claims are merely grafted into literal lines which run back to Abraham.

In this view only doth faith find a continent whereon to stand, and in a double right we may anticipate a literal return unto the Land of Birth, or at least an interest in her destiny; and from the standpoint of our present investigations alone can any rational explanation be offered for the un doubted influence already felt and to be further exerted by Our Race in these very premises.

We recognize both the modern facts and the scriptural limitations that hedge this question in; separate from Judah we are yet of Israel; Christians in truth, (and would that we were worthier of this name!) we admit the new birth whereby we have become truer children by "the righteousness of faith," yet none the less, or rather yet the more are

we still the Sons of Isaac in the flesh; and finally being fully persuaded that what He hath promised he was able also to perform, we count it already marvellously accomplished, in that He, of Stones rejected and cast out, hath after all, raised up the sons whom he foreknew.

“Do we then make void the law through faith? God forbid: yea, we establish the law!” For God cast us out according to the Law, and we were sifted among the Gentiles far and wide. Yet not a kernel fell upon the earth, and when Judah turned her back upon the better Covenant, God turned indeed unto the Gentiles, but he took from thence “the nation” he had aforetime cast into their furnace for that very end!

And what matters it, forsooth, if in the interim we lost our paths, nor knew from whence we sprung so long as He was conversant with all our ways and in the day of our awakening hath touched our eyes.

But some will say wherein then is the Gentile hope, and how doth Christ attain unto the other sons of men? Thou blind, and dull of understanding, not to know that all the Scriptures seek fulfilment in their order, and that by the very process whereby Israel was drawn out, the Gentiles, who were left, had Christ preached to them as a witness, and that the blessing yet to come upon all the other nations of the earth will take its rise only in our awakening, and their own astonishment!

THE SECRET OF HISTORY

OR

The King's Daughters.



PART I.

THE TARRY AT TAPHANES.

The Palace of Silence.

*“ Take away the dross from the silver and there shall
come forth a vessel for the finer.”—Prov. xxv. 4.*

THE PALACE OF SILENCE.

THE SOJOURN IN EGYPT.

THE story of Jeremiah's sojourn in Egypt with the Royal Remnant is only briefly told in his own writings, (Chapters xli. xlii. xliii.), but its eventful character is filled up by data which have since been gleaned from collateral and secular history.

By Pharaoh, their recent ally, and the implacable enemy of Babylon, the refugees were heartily welcomed. They were treated with marked consideration, and the multitude of all those who had erred in their hearts in coming there were soon initiated into all the mysterious idolatries of their ancient House of Bondage. They were taught to burn incense to the Queen of Heaven, and filled themselves from Egypt's flesh pots to satiety.

But Jeremiah was insistent in his warnings, and foretold the utter destruction of the land, and of all who willingly had sought its ægis or were reconciled at being there. He doomed all such to die there by the pestilence or sword, or else to be carried in perpetual chains to Babylon. At any rate they were never again to see the land of Judah.

He declared moreover, that Nebuchadnezzar should certainly spread his royal pavilion and set up his throne over certain great stones, which he buried in their presence in the brick kiln which was at the entry of the Palace, and that he should "clothe himself with the spoil of Egypt as a shepherd putteth on his garment."

Now Pharaoh had directed that Jeremiah and his special party, (who, at Johanan's instance, were perhaps *quasi* prisoners, nor for their Babylonian leaning wholly welcome in the land), should be quartered at his own Palace, or in the citadel of Taphanes, (that is they were under political surveillance:) and there they dwelt so long as they remained in Egypt, a distinct and separated group.

These were Jeremiah, his daughter Hamutal, Baruch, Ebed-Melech, the King's Daughters, and a chosen few whom God had purposely reserved for work elsewhere and yet to come. And of this remnant the contrasted prophecies are equally appointed as are those directed at the other disobedient section of the refugees.

They only were to "escape" (Jer. xlv. 14) "Remnant, small in number, from the sword, and return out of the land of Egypt into the land of Judah" (Jer. xlv. 28), and they, not being under the ban of adverse conditions, were "to be built, not pulled down, and planted not plucked up." (Jer. xlii. 10.) Moreover, Jeremiah, still their leader, was to superintend this work. (Jer. i. 10.)

MENE, MENE, TFKEL, UPHARSIN.

But a long period of time, comparatively speaking, was yet to intervene ere the final eastern chapter of this romance was to be completed, and in the meanwhile the major part of the Jewish colony, who were settled at Daphne near by the Citadel, gradually fell into the worship of Astarte.

The exodus from Palestine must have been very complete, for when a few years later Nebuzar-adan returned to the land to punish it for not sending tribute, and to wreak vengeance upon the Ammonites for aiding and abetting Ishmael, he found Palestine so empty that by scouring it he could secure but 745 Jews. (Jer. lii. 30.) Josephus refers to this event as "five years after the destruction of Jerusalem," and a reference to Study No. 2, page 67, will harmonize the Chronology involved.

In the mean time the siege of Tyre went on, and as a counter blow to Nebuzar-adan's expedition Pharaoh Hophra made a naval diversion against Nebuchadnezzar himself, and obtained for Egypt much of the booty for which the King of Babylon had undertaken his Phœnician campaign. Hophra held his prestige on the Mediterranean for a few (3) succeeding years and reached the summit of his glory.

Soon after this he was called upon by the Lybians to assist them against the incursions of the Greeks, and being unable to detach his own Greek mer-

cenaries upon such an enterprise he sent the flower of the native Egyptian troops upon their disastrous undertaking.

And so at last the thirteenth year of Tyrian obstinacy arrived and the city surrendered to the Babylonians.

But the cup of Egypt was also full, and the iniquity of Johanan's group, who found pleasure in her flesh pots, was overflowing. The "set time" had arrived and all the disasters came together.

At this juncture and in anticipation of what was now so soon to follow, Jeremiah went to the feast at Daphne, apparently the New Year's Feast 56 B. C., and the incidents related in his chapter xlv took place, while to justify his prophecies and give them weight and credence with both sections of the refugees, so far as fear on one and hope upon the other could have influence, Jeremiah announced for an immediate *sign* that all these things should surely come to pass, that Pharaoh-Hophra, then the ruling king of Egypt, should be given into the hands of his (own domestic and political) enemies, and the hands of them who sought his life. (Jer. xlv. 30.)

Nothing could have been more startling, no more unlikely. The Egyptian sky was apparently unclouded, and although the doomed Pharaoh was not without powerful enemies, no one, uninspired could have anticipated what was transpiring in foreign parts at the very moment of Jeremiah's utterance.

SECULAR CORROBORATION.

This was the Prophet's last appearance upon the written page of Eastern history. Disbelieved, no doubt ridiculed, but confident of his own mission and inspiration, he returned at once to the Palace of Taphanhes, and prepared for his own secret odyssey; for he must have known that the better part of his original commission was now about to materialize.

At length, and only at the rate at which news could travel in that early day, the facts of Nebuchadnezzar's success at Tyre, portending an immediate transfer of his long delayed attention to Egypt, and of the utter failure of Hophra's Lybian expedition arrived together, and in the quickly succeeding confusion, incident upon the actual revival of the Babylonians, and the internecine rebellion of Ahmes, the Book of Jeremiah ends and the prophet himself and his chosen favored remnant appear!

That the final prediction of Jeremiah was fulfilled, and to the very letter, we have the independent and collateral testimony of Herodotus, who says that Hophra, or Apries, was slain by the Egyptians themselves.

There is a slight discrepancy between him and Josephus as to who actually compassed the death of this Egyptian king, but the weight of credibility is with "the Father of History" who undoubtedly

follows the facts in the case and obtained them about a century later in Egypt itself, whose history he was writing, while Josephus writing more than 600 years later, merely comments in general terms upon the Egyptian incidents, and naturally views their outcome as due to Nebuchadnezzar's invasion, as in effect it was.

The chronology involved in the account of Josephus is sufficient to show how comprehensive he intended this reference to be, for it covers all the events which filled the period ($13\frac{1}{2}$ years) between the fall of Jerusalem and the arrival of Nebuchadnezzar at Daphne, the which is patent from the following commentated extract itself in which he says:

Now in (576-5 B.C.) "Five years after the destruction of Jerusalem (580 B. C.), Nebuchadnezzar made an expedition against Cœlœ Syria, (Tyre, Sidon, Phœnicia, etc.), and when he had possessed himself of it (567 B. C.), he made war against the Ammonites (Baalis and Ishmael!), and Moabites, and when he had brought all these nations under subjection, (567 B. C.), he fell upon Egypt (566 B. C.) to overthrow it, and he slew the King that then reigned, [Hophra, *i. e.* he condoned the act of Ahmes, which perhaps merely anticipated his own intentions, and at any rate was consummated during Nebuchadnezzar's invasion], and set up another' (*i. e.* confirmed Ahmes whose name he changed to Amasis).

“And,” continues Josephus, (in reference to matters which concern us most, and upon which he is actually writing, “he took those Jews that were there captive, and led them away to Babylon, and such was the end of the Nation of the Hebrews as it has been delivered down to us!”

AN EXCEPTION TAKEN.

BUT NOT AS IT HATH BEEN DELIVERED DOWN TO US, who in this closing decade of the nineteenth century, and from a western standpoint, are beginning to recover the true scheme upon which the mosaic of Hebrew History will be set in order for our children!

The question now is, What became of “the small number that escaped?”

Why have our historians had so little faith in God’s eternal word that they have made no worthy effort to let light in upon this enigma?

Their works are indices that this is the case, and yet the facts do not justify their negligence for the signs set up by Jeremiah were all verified, and the prophecies against the disobedient section of Judah were fulfilled unto the letter.

Is it possible that, having thus visited for destruction those for whom evil only was predicted, God failed to visit for deliverance and to call up out

Misraim those few whom he had chosen, and who had rallied round the “Daughter of His people?”

The admission of Josephus is thus a tacit recognition of the general truth of our proposition that: Out of the confusion of the cataclysm which surrounds their final overthrow in Egypt,—and which is the consummating episode in Judah's downfall, nothing definite can be gathered in the East. The few Jewish captives who eventually dragged their chains "in execration and astonishment" (Jer. xlii. 18) to Babylon, had little to relate, and to *their* historians it was final.

Encanopied in this Egyptian darkness, the little Royal Remnant, who so signally were saved from every previous harm by Him who keepeth Israel, disappeared as utterly, from eastern, secular, and sacred history, as Israel herself had done a century before.

Did then the same fate swallow them both up?

Undoubtedly, it did, but that fate is just the opposite of what the Commentators think.

There is no doubt of the history of this Royal Remnant down to the Palace of Taphanhes.

But this is literally "the Place of Silence!"

The exit from it opens out upon a forking path the one of whose branches leads us into "Wonderland," while the other is a *cul de sac* and stops at Modern unconcern.

Was Jeremiah slain in Egypt by the Jews themselves, for chiding them, as some maintain? or by Pharaoh because of his adverse prophecies, as others say? or by the Babylonians (*his friends!*) in their

quickly succeeding invasion, as yet others have de-
 ared? And did each and all of his companions
 are the same relentless fate?

No. Forever no; and this because his life was
worn to him as safe where ever he should be led,
 was that of Simon Baruch his scribe, and that of
 bed-Melech his friend, and those of "the King's
 aughters" his beloved wards, and those of all who
 ere his Royal Remnant—wards of Heaven, by
 od's repeated oath!

Is it not astonishing then that those who preach
 and those who trust in the integrity of God, and
 ose who read and muse upon the Bible promises,
 ould persist in either spiritualizing them away,
 else in considering it to be of little consequence
here Jeremiah went after he left Taphanhes? in
hat "unknown country" he thereafter "built and
 anted" and where the descendants of this favored
 nnant of Judah *now* are, as well as where the
 eed of David" saved in these "King's Daughters"
ill maintain the "perpetual sceptre" of Judah
 ver "Israel's" kingdom?

JEREMIAH'S MISSION.

Only the half of Jeremiah's life-mission had thus
 r been accomplished, and this had been the dismal
 alf; it now remained for him to realize the better
 ad final part. From birth he had been chosen as
 od's special prophet to the nations, and the task
 igned him had been double from the start.

He was commissioned as a prophet, in a manner remarkably more formal, than was any other member of the sacred College, and this commission which therefore merits special study, was as follows :

“ See I have this day set thee over the nations
 And over the kingdoms.
 To root out, and to pull down,
 And to destroy and to throw down :
 TO BUILD AND TO PLANT.”

Jer. i. 10.

In the prosecution of the first part of this task he had lived to see the four successors of Josiah come respectively to naught.

Jehoahaz was “rooted out,” by Pharaoh Necho Jehoiakim was “pulled down” by Nebuchadnezzar who also “destroyed” Jehoiachin, and “threw down” Zedekiah.

Truly he had prophesied in evil days, and lived to see their evil outcome ;

But was his life work therefore ended ? If so it terminated at the moment of fruition !

At the overthrow of Egypt Jeremias had seen nearly foreshore years of age, and disaster and anxiety had doubtless so told upon him that he was even more venerable in appearance. But was he therefore unfitted to complete a trust of which only the light and pleasant part remained ?

If so he lost the opportunity for Statesmanship at just that age when it is ripest with experience well balanced.

Had he grown weary with his burdens, and so lamented himself into despair, that he gave up, or shirked, or disbelieved the rest?

His writings give no signs of such decay, they show no lack of energy, or force, down to this very late, and if he avoided what there remained for him to do, then he not only belied his whole history but the unwarranted supposition requires him to have been more potent against God than his predecessor Jonah; and moreover, Jehovah himself is then involved in such a dismal failure!

Was he prevented from this final undertaking?

Then haply those who could not ward off the evil consequences of their own misdeeds were able to withstand the good Jehovah had reserved for others who obeyed his mandates!

Jeremiah was the custodian of the "Ark of the Covenant," the "title deeds of Palestine," the Sceptre of David, the Royal Seed of Jesse, and to enumerate no more, "the Stone of Israel."

Had God at last abandoned these?

Not if there is PHILOSOPHY to History, not if He really meant to keep his "covenant of Salt," and plant and build the throne of David upon soil which ever since has lain secure, and well beyond the *Ultima Thule* of Gentile dominance!

Was the story of Tea Tephi, Zedekiah's lovely daughter, at so miserable an end?

Not if she is indeed "the virgin daughter of Zion," and the Heroine of God's own Romance!

CALLED OUT OF EYGPYPT.

Whether, therefore, we could explain his disappearance satisfactorily or not, we should unhesitatingly reject the adverse proposition that Jeremiah gave this matter up, or failed to compass it, for admission to the contrary is simply fatal to all faith!

We maintain then that his mission must have been completed *somewhere*, and if anywhere, then ELSEWHERE, and as the records of the great interior monarchies afford us no solution to the "Riddle," it is clear he did not lay foundation stones within their limits.

But there certainly was world enough beyond their widest boundaries for modest footing* such as he required.

If there was ample room for "Israel" to wander in and lose herself, there surely was, for Bethel and its little colony, some spot where God could hide its small and tender vine.

There is the most positive Scriptural foundation for the building and planting of David's rescued Sceptre beyond the remotest reach of gentile interference, and of all who might have been entrusted with its direct accomplishment, Jeremiah was undoubtedly best fitted for the task.

An unswerving minister of God, a statesman of wide international experience, a Cabinet officer whose acquaintance with affairs spanned the reigns

of five successive rulers in his native land, a Prophet fully imbued with the spirit of such a mission, and consistently educated for it from his very birth, the course of circumstances had at last conducted him to a point most favorable for action, and unless we had a controlling hand in such an enterprise, the rare opportunities which were presented to him were culpably and sadly wasted !

No prime minister before him, and certainly none since, has held the destiny of David's Seed, and Judah's Sceptre, so completely in his keeping ; nor perhaps have any since his day had reasons so peculiarly personal to increase the weight of their solicitude !

Therefore, with a compact and faithful body of interested adherents, with a wealth of inestimable treasures prepared and situated so as to be ready for his instant use, and without any danger of detection or molestation in securing them, we believe that he took advantage of the fall of Egypt to escape therefrom, exactly as "Israel" had already done in Media, when the Assyrian Empire fell with the Sceptre of Sennacherib,—*and we can both trace his course and point out his resting place !*

A SAMPLE, SAMPLED !

But before we proceed further in our studies and as an example of the spirit and methods of modern so called "Higher Criticism" upon Jeremiah, and

other Prophets, we cannot resist quoting here at length from Cheyne's "Jeremiah." *

At the close of this unsatisfactory volume, which none the less the advanced school have so heartily welcomed into their faithless library, the author discusses these final scenes in Egypt, and takes occasion to criticise Jehovah's denunciation of Judah's idolatrous worship of Astarte as follows:—

"Behold, I swear by my great name, no more shall my name be pronounced by the mouth of any man of Judah that saith 'By the Life of the Lord Jehovah.' (Jer. xliv. 24.)

"Such is the oracle" says Dr. Cheyne, "and it means that all Jewish refugees shall perish but a very small number (compare verse 28).

"Never," continues Dr. Cheyne, "did Jeremiah (if the report be correct) commit himself more definitely to the literal fulfilment of a prediction than now. He knows the Jewish fondness for signs, and so, that his opponents may recognize him as a true seer of the future, he offers them two 'signs.' First, those few who do ultimately escape shall know by sad experience whose words standeth, mine or theirs (v. 28). Next, to quote the Prophet's own words in the last section, 'Behold, I give Pharaoh-Hophra, King of Egypt, into the hands of his enemies, and into the hand of them that seek

* "Jeremiah, His Life and Times"; vi. vol., "Men of the Bible," Am. Ed., Anson D. F. Randolph & Co., 38 West Twenty-third Street, New York. 1888.

is life, as I gave Zedekiah, King of Judah into the hand of Nebuchadnezzar, his enemy, and that I bought his life (v. 30).”

The Doctor then goes on to say: “One cannot but be distressed, first that Jeremiah, in spite of himself, accepted the old ‘tendency argument;’ and next that he staked his prophetic character on the circumstantial fulfilment of certain predictions.” (!)

“The argument was of course inconclusive; the circumstantial fulfilment even if it can be proved, cannot now contribute—did it ever greatly contribute?—to increase the influence of Jeremiah.

“Granting that we find a prediction in Jeremiah of some event which actually took place, yet how easy it is for a prophet or his editor to manufacture predictions after the event. And how difficult it is to prove such fulfilments.

“It appears certain that Jeremiah’s and Ezekiel’s prediction of the Babylonian conquest of Tyre (Jer. xxv. 22, xxvii. 3, xlvii. 4, Ezek. xxvi. 1, xxviii. 19), was not ratified by the event; Ezekiel himself seems to say as much (Ezek. xxix. 17–22). Is it probable, so a rationalist might well argue, that the conquest of a country like Egypt should have been really foreseen in its details by Hebrew prophets?

“I think that from the highest point of view * prophecy neither gains nor loses by having

* If so God help the lowest!—C. A. L. T.

received a circumstantial fulfilment; the moral and spiritual element is that by which alone it lives.

“Let me not then be thought biassed by theology if I hold * in opposition to M. Maspero, that in all essential points the prophetic references to a Babylonian conquest of Egypt are accurate. Putting together two cuneiform records and a hieroglyphic inscription it appears that in his thirty-seventh year Neuchadnezzar penetrated into Egypt as far as Syene. There he was met and repulsed (compare Ezek. xxix. 10) by the Egyptian troops.† Two years later the Babylonians renewed the invasion, and by their complete success forced Egypt to pay tribute. It has not however been shown (see Herod. II. 169) that Hophra (the old ally of Zedekiah) was slain by the Babylonians, though this seems almost required if Jeremiah xliv. 30, is to have the character of a ‘sign.’”

AN ARRAIGNMENT.

It is needless to say that we have absolutely no sympathy with such a commentary! upon “Jeremiah, his Life and Times,” and we are satisfied that

* “See my discussion of this Question in ‘The Pulpit Commentary.’”—Dr. Cheyne’s note.

† We dispute this; Dr. Cheyne is all mixed up! Nebuchadnezzar’s *first* invasion of Egypt was in his 33d year, his second and *final* one, was in his 37th; in each of them his success was phenomenal, and without any military check!

the faithful yet in Israel will reject its spirit as emphatically as do we.

It is particularly remarkable that such an irony upon the beauty of the holiness of faith, and its innumerable simplicities should come from the pen of one who calls himself a Reverend "M. A., D. D.," and is the "Oriental Professor of the Interpretation of the Holy Scriptures at Oxford!" as well as a "Canon" of the church. Certainly there is nothing *reverent* in such a method of handling the inspiration of the Scriptures.

The whole tone of the quotation and indeed the entire spirit of the book which he contributes to the series of "Men of the Bible" reeks with what is known as the "higher" or "new" criticism in its most insidious form, and shows the tendencies of those who in these closing days of disbelief undertake to apologize for "Moses and the Prophets" to the worshippers of Mammon.

There is absolutely no *faith* in this volume. It is full of slurs and unwarantable innuendoes, and carries upon its own face a demonstration that the professor is not a *fair* "interpreter of the Holy Scriptures" and is certainly a masquerader in the garb of "Oriental!"

Why, for instance, should a Christian teacher, inject the *interrogated* parenthesis—" (if the report be correct?)"—into such a study? Is not this a manifest avowal of doubt, and does not this spirit of incredulity grow even bolder when a little further on he

“distresses” himself, forsooth, that Jeremiah “in spite of himself (!) accepted the old ‘tendency argument,’” and “staked (!) his prophetic character on the circumstantial fulfilment of certain predictions?”

Oriel! Spirit of Prophecy! Defend us from thy modern expositors if here we have indeed a worthy and a learned leader!

And what wound, pray, could be more galling to the spirit of scriptural integrity than the following, (considering that it emanates from the so-called house of friends, *i. e.* from an Oriel Professorship of Scriptural,—*Holy* Scriptural—interpretation!)—to wit: “Yet how easy it is for a prophet, or his editor, to manufacture predictions after the event!”

Were ever the “Men of the Bible” so betrayed before? did ever such a lupine spirit dare to clothe itself in sacred sheepskin?

Were this Oriel Professor seated in a chair of Rationalism, as an avowed disciple of Renan and Strauss, we might have passed by such unkind strictures and suggestions, in silence, but they are far too baleful, emanating from the source they do, not to be repudiated at sight, and condemned without quarter, by all who recognize the possibility of human candor and integrity, and particularly by those who, candid themselves, dare not dishonor the candor of these sacred volumes until disproved in the mouth of two or more witnesses.

And furthermore, Jeremiah surely “staked” but

when he spoke *Jehovah's* word! and recked less for his own personal reputation and "prophetic character" when the "Spirit of truth" pointed out the inevitable "tendency" of Egypt, Babel, and Judah's renegades, in "circumstantial dictions."

The prediction was fulfilled to the letter, and which now and then—then particularly, as was chiefly intended—contributed to increase the influence of Jeremiah.

This "Higher Critic" seems to have blinded himself to the whole gist of Jeremiah's God-directed denunciation of Johanan's followers. There was but one "test" given (the Professor *disingenuously* makes two), and this single "sign" was that Pharaoh-Hophra's life should be given to those who sought it.

There is not one word in Jeremiah's prediction that necessarily implies he referred to the Babylonians; a ruler can have enemies *within* as well as without his house, and the event demonstrates that Pharaoh's life was taken by the former.

The ones who were to be really influenced by its fulfilment were the Survivors—or *attestors*, not only those who should remember it for their part in later Babylonian bondage, but those who were destined to escape with him (Jeremiah), and who eventually formed the "Royal Remnant."

These particularly, saved at last, and for *their* good, could thereafter have needed no further

proof of Jeremiah's mission, or of his commission as Jehovah's literal prophet—always circumstantial and never correct.

But the Doctor implies in all his writings, his own belief that these Prophets were only so *subjectively*, *i. e.* in their own minds.

Of course if this were so, and if our Oriel professor himself had unfortunately belonged to their college, they *did* risk their personal reputation when they were too explicit, and we may be confident that Dr. Cheyne would have been particularly wary of such a dangerous game!

In this connection, the disavowal of "theological bias," by this doctor of divinity is transparently disingenuous and his disagreement with M. Maspero strained of all its apparent religious candor by his utterly unwarranted requirement that Hophra should have been slain by the Babylonians, and his consequent insinuation that the Spirit of Prophecy *lied!*

The meaning of Jeremiah's words cannot be thus construed by any exercise of *common sense* interpretation. Dr. Cheyne assumes that Hophra could have had no others seeking his life but the Babylonians, and thereby materializes his ignorance of internal Egyptian affairs at this very time.

According to Jeremiah (xliv. 30) Hophra was *to be*, and according to Herodotus (ii. 169) Hophra *was*, "given into the hands of those who sought his life"; and he lost it, even as Zedekiah lost his

erty—*i. e.*, even as the latter “was given into the hands of Nebuchadnezzar” his mortal foe.

Pharaoh's worst personal enemies were probably a strong political faction who incited Egypt to rebellion long before the Babylonians conquered it, whose first act was to put the Pharaoh into the hands of his dynasty.

THE TRUE POSITION.

Moreover we must put ourselves into the place of those who were the actual parties to this Jewish controversy in Egypt, and judge of the significance of this prediction from thence, as it has only an incidental bearing from our own standpoint.

Of course the *faithful* would accept it, as having been literally fulfilled, even though no papyrus of Egyptian origin, nor monumental inscription, nor Egyptian testimony, was available for its corroboration.

The integrity of the Bible does not need the cracks of Babylon beneath its living rock foundation to satisfy the hearts of Israel.

Jeremiah's listeners were well aware that both he and Ezekiel had predicted Zedekiah's deportation in the most explicit terms, and had apparently agreed.

They also knew, as Josephus testifies, that Zedekiah himself had thereupon disbelieved both of them, and that nevertheless each prediction was generally fulfilled.

It was this very knowledge that made the allusion of Jeremiah to Zedekiah so full of weight and impressiveness when in his subsequent prediction of Hophra's death he thereby guaranteed its certainty.

His listeners fully understood the ominous "sign," and we may be certain that they at least knew quite enough of Jeremiah and Jehovah to expect its circumstantial fulfilment. Nor did they have long to wait.

Finally, there is little of "the moral and spiritual element" (so clandestinely extolled in the volume of "higher criticism" under consideration) left in prophecy after the emasculation it receives from the hands of such as are of the Doctor's ilk, and for one we are free to believe that "from the highest point of view" prophecy can *only* "gain" by receiving, and must lose all AUTHORITY by *not* receiving "circumstantial fulfilment."

Surely God is not a mere approximator! nor shall the fulfilment of the word that goeth forth out of his mouth ever beg for jots and tittles to fix the measure of its completeness! For He himself hath said that, "It shall not return unto me void but it shall accomplish that which I please, and shall prosper (in the thing), whereto I sent it." (Is. iv. 11.) If therefore men misunderstand the manner of its realization, it behooves them to re-examine their data, and to recalculate the solution from the very beginning, rather than forsooth to criticise, or, with presumptuous sin, condemn!

It cannot be "the God of Israel"! whom these "higher Critics" preach unto us, but some consistent fiction of their own diseased imaginations; and they fail to see that the more they debase the "articles" of *their* belief, the farther from them do all sane and honest men withdraw!

This is the logic of the matter, and so much the better! for unwittingly they are assisting the reapers, who will merely have to add the "binding" to the "bundles" grouped around agnostic pulpits! (Matt. xiii. 30.)

The God of Ancient and of Modern "Israel" is he who "hath weighed the world in a balance," or hath he failed to weigh the words of his servants, the prophets!

"By measure hath he measured the times, and by number hath he numbered the times; and he will not move nor stir them, until the said measure be fulfilled" (II. [IV.] Esdras iv. 37).

The Saviour himself has set the standard of "interpretation," and has defined the true *object* of literal fulfilment far too plainly for us to dull our ears at the dictum of a lesser teacher. "Now I tell you *before* it comes, *so that*, when it is come to pass, *ye may believe THAT I AM HE*," (John xiii. 19); and St. Peter (2 i. 21) assures us that "prophecy came not in olden time, (or "at any time"—margin) by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Test therefore, my friends, these spirits who ad-

vance the definitions of a so-called "higher" (sic!) criticism, than has come down to us from "the fathers," and beware of the "leaven" of *their* "doctrine," lest the whole lump be *soured* with the logical hopelessness of disbelief—which is INFI DELITY!

For after all there remains but one passport into the Covenant of Israel, which is Christianity—that of "FAITH," and as to the definition thereof we need no modern lexicographer nor new school theologic sleight of words save at its express peril!

Let therefore all beware who would inoculate themselves against the disease of modern doubt by an infusion concocted of heresies far more deadly than the mere frailty of misunderstanding!

There is but one Gospel delivered once for all unto the Saints, the New Testament, founded upon the Old, as they themselves understood it, and a greater than the whole college of modern teachers grouped together has declared, by inspiration, that if any one proclaim unto you any other Gospel than that sent out to the lost sheep of the House of Israel by the disciples, "*let him be accursed!*"

In the face of this we accept Paul rather than Oxford, and with Paul all that his brother Benjamite have brought unto us.

AN ISRAELITE INDEED.

It is refreshing after such an experience to turn

Dr. Geikie's "Hours with the Bible,"* and note with what a different spirit,—that of true scholarship and commentation—he views these same matters, and with broad information and far broader faith, succeeds in harmonizing all that Dr. Cheyne's pen so wilfully betrays.

Speaking of the Siege of Tyre for instance, the prophecy of whose destruction the "Oriel Professor" says "it appears certain was not ratified," Dr. Geikie writes as follows :

"The Siege of Tyre by Nebuchadnezzar had begun very soon after the fall of Jerusalem. Unfortunately our information respecting it, though it lasted thirteen years, from B. C. 586 to B. C. 573 (579-567 B. C. true chronology), is very scanty. It is thrice mentioned by Josephus † but he does not speak of the result. The silence of the Tyrian historians on this point, is however, a striking proof that it must have ended ingloriously for their city. If the defence had been successful, it would assuredly have been loudly proclaimed."

"But though Nebuchadnezzar took the city it appears from a passage in Ezekiel ‡ that he did not give it up to pillage, and thus gravely disappointed his soldiery, who had counted on sacking it as a

* Or "The Scriptures in the Light of Modern Discovery and Knowledge," by Cunningham Geikie, D. D., Dean of St. Mary Magdalene, Barnstable Devon. James Pott & Co. N. Y.

† Jos. Ant. x. ix. 1. C. Ap. i. 19, 21.

‡ Ezek. xxxix. 17-20.

compensation for the toils and danger * of the prolonged siege.”

“Possibly a treaty may have been made securing its being spared the horrors of storming and plunder, in consideration of such humiliating conditions of heavy tribute as were familiar to the Phœnician in similar conjunctures. Egypt, † indeed is said by Ezekiel ‡ to be given to the Chaldean monarch as reward for having *done* against Tyre what Providence had designed.”

“But if Jerome be right, it is not necessary to suppose any compromise. ‘Nebuchadnezzar’ he tells us, when he besieged Tyre, and could not bring up his rams, towers, and tortoise, because it was surrounded by the sea, ordered the vast multitude of his army to carry stones and materials for a mole and having filled up the narrow interval of sea (between it and the mainland), made a continuous path to the Island. The Tyrians seeing this now completed, and perceiving that the foundation of the walls was being shaken by the blows of the battering rams, *carried off in ships*, to various islands whatever was valuable in the shape of gold, silver or goods, so that when the city fell, ‘Nebuchadnezzar should find no reward for his labor.’ ” §

* Movers, p. 448.

† Ezk. xxix. 20.

‡ i. e. It is *promised* prophetically as a prey.

§ Hier. in Ezek. *ad. loc.* This same spirit caused Dan to destroy

“There is evidence, moreover, that Tyre was *henceforth* ruled by princes strictly tributary to Babylon, some of them being even sent from the Chaldean capital.* ”

“But though Tyre was thus taken, as Ezekiel had predicted, his prophecy that it should be razed to the ground till its site became a barren rock, on which men should spread their nets, proved to refer to a later period. Nor is it wonderful that this should be so, since the *time* of the fulfilment is expressly said to have been withheld from the Seers divinely inspired to utter them.†

Coincident with the progress of the final scenes at Tyre (and about four years before the insular city fell according to the generally accepted chronology, although perhaps much earlier and nearer to the final fall of Jerusalem), Pharaoh Hophra undertook “to divert the Chaldeans from the Nile valley.” To this end he “fitted out a great fleet built on the then famous Greek model, and manned by Ionians and Carians, and sent them to Phœnician waters to stir up, if possible, a rising against the Chaldeans. His only measure of defence in his own territory was to fortify and strongly garrison the frontier town of Pelusium, trusting to its detain-

oppa when he fled in ships, and in modern days the Russians to burn Moscow.

* Frag. of Meander, quoted by Josephus. C. Ap. i. 21.

† I Pet. i. 11. For the ultimate fall of Tyre, see *Geikie*, vol. iv. p. 340. *Rob. Pal.*, vol. iii. p. 670. *V. de Velde*, vol. i. p. 145.

ing the great Captain by the slowness of a siege, while the Egyptian navy was busy in his rear."

"But the Phœnician cities, demoralized by the presence of the Chaldeans, were not disposed to increase Nebuchadnezzar's anger against them. Their fleets, therefore, instead of joining that of Egypt, sailed over to the neighboring Cyprus, and united with the navies of the petty king of that island. Following the enemy thither, however Hophra's ships won a great victory over the combined fleets, and then sailing back to the Phœnician coasts took the city of Sidon by storm and gave it up to plunder. On this the other coast towns hastened to submit to Hophra and recognized him as their overlord, a dignity he retained for three years."

THE FACTS IN THE CASE.

Nebuchadnezzar in the mean time had his hands full at Tyre. It was thus Egypt herself that plucked the reward out of Chaldean hands. Hophra now returned to Egypt and "elated by such prosperity fancied himself 'the happiest king that ever lived' and insanelly vaunted that even 'the gods could not overthrow him.'"

But the dissipation of his dreams was terrible. Hearing of his success the Lybian shore tribes, harassed by Greek colonists on their soil, appealed to him as their natural protector, and in his vanity he undertook their deliverance.

It was, probably, at this very juncture that Jeremiah uttered his famous denunciation of Egypt, and foretold the destruction of Hophra. The fulfilment immediately followed.

As Hophra could not send his Greek mercenaries against their own countrymen in Lybia he sent his native soldiers on the expedition, which proved an utter failure.

The Egyptians were so disastrously defeated that very few of them ever returned to Egypt. Mourning filled the land, and indignation against Hophra became loud and threatening. In the mean time Tyre had been conquered and Nebuzar-adan had arrived at the Egyptian frontier.

The priests and remaining native soldiery who alike hated Hophra for his partiality to Greek mercenaries, whispered that he had sent the Egyptian army to Lybia to get rid of it, and the sight of the stragglers and wretched survivors at last roused a wide and fierce revolt. This the Pharaoh sought to quell by sending his chief general, Ahmes, against the rebels. The troops, however, no sooner saw him than they elected him king, and forced him to march back against Hophra. Opposing him at the head of 30,000 mercenaries Hophra might reasonably have expected victory; but the enthusiasm of the foe was irresistible, and the royal army was routed, the king himself being taken prisoner and shut up in his palace at Sais by the conqueror. This, however, would not satisfy the populace.

Clamoring to have the unfortunate monarch given up to them, they at last gained their point, and at once strangled him.

The account given by Josephus differs only in that his authorities viewed the result, in its general and external aspect, rather than in its particulars. They did not attempt to analyze it as a harmonized co-ordination of events internal to Egypt, but contented themselves with the outcome, which was the overthrow of Hophra and Nebuchadnezzar's recognition of Ahmes as the succeeding Pharaoh. Viewed thus, in its general aspect, Josephus informs us that Nebuchadnezzar invaded Egypt, overthrew and dethroned Hophra, and set up Ahmes (or Amasis) in his place, and when properly *understood* this is so.

Geikie sums up the whole matter thus: "The facts seem to be that the native soldiers actually revolted, and that Nebuchadnezzar was thus enabled to overthrow Hophra (Egypt) more easily. Yet his army, as we see from this inscription * marched as far south as the first cataract, thus literally fulfilling the prediction of Ezekiel that he should waste the land in its whole extent from Migdol to Syene. But the great king, not wishing to make Egypt a mere Babylonian province, sanctioned the succession of Ahmes to the throne, under the name of Amasis,

* Tablet now in the Louvre ; see Geikie for discussion.

fter the death of Hophra, contenting himself with making him his tributary."

The personal and mortal foes of Hophra were in his own household, and they were those to whom Jeremiah referred, and who circumvented the disaster to his sceptre. The incidents, however, were all contemporary to Nebuchadnezzar's invasion, and when the latter withdrew, leaving Amasis on the throne, it is but natural that outsiders should have obtained a contorted vision of the means whereby his substitution was brought about. Nor should it strike the reader as strange that *we* possess better information than even Josephus upon this subject, in its internal aspect, since the very light we moderns have upon the fate of Jeremiah himself is already superior to his, and bids fair to increase in the future.

CORROBORATION FROM THE MONUMENTS.

But to return to Geikie, who goes on to say: The new Pharaoh was not satisfied, however, with his position, and speedily strove to make himself independent. Taking advantage of the fine navy left by Hophra he sailed against Cyprus and conquered it; an act resented by Nebuchadnezzar as rebellion and a declaration of war."

"The Babylonian army was once more, therefore, directed against Egypt, and invaded it in the thirty-seventh year of the great king—three years after the former campaign in the Nile. The contest that

now followed was bitter in the extreme, most of the Delta being laid waste, with all its cities. At last, however, Amasis was conquered, and though left on the throne was again forced to become a tributary of Babylon."

The very monuments of Egypt and Babylon come to the condemnation of the "Higher Critics," and give evidence in clay to such, of earthy mind, who prefer secular corroboration as a substance whereupon to found their faith:

"A clay tablet in the British Museum fortunately preserves a notice of this second Egyptian campaign; a fact specially interesting since it is the only inscription of Nebuchadnezzar, referring to his wars which has come down to us. It runs thus: 'In the thirty-seventh year of Nebuchadnezzar, king of the country of Babylon, he went to Egypt (Mizr) to make war. Amasis, king of Egypt, collected (his army), and his soldiers marched and spread abroad.' Then follow fragmentary lines, describing, apparently, his forces of horse, chariots, and infantry, but the tablet is unfortunately so imperfect that the issue of the campaign is lost.*

"Mutilated as it is, however, the notice is of extreme interest, since it shows the minute accuracy of the prophecies of Jeremiah and Ezekiel, which have been treated by the new critics as unhistorical,

* Trans. Soc., Brit. Arch., Vol. vii., pp. 210-225. Vigouroux, Vol. iv., p. 376.

being assumed that Nebuchadnezzar never invaded Egypt." *

We now refer the reader to the "Chronology of Jeremiah," as set forth astronomically in Study No. and which furnishes the skeleton of his true history during the incidents covered by Nebuchadnezzar's campaigns against Jerusalem, Tyre, and Egypt.

The safety of the prophet, and of his special Remnant," was guaranteed by Jehovah; the last we hear of him was his denunciation of the Astarte worshippers at Daphne.

But the Lord had said, "Verily it shall be well with thy Remnant; verily I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction." (Jer. xv. 11.) This cannot refer to incidents confined to Palestine, and which we have already reviewed, because the promise goes on to state: "And I will make thee to pass with thine enemies *into a land* THOU KNOWEST NOT;" (14). Nor can we be satisfied with Egypt as the designated land, since of all the countries round about her Judah knew the land of Egypt best, particularly in Nebuchadnezzar's days, as it was her chosen ally and the very occasion of her overthrow.

Looking forward to some other and then unknown land, "therefore, thus saith the Lord," continuing his guarantee to Jeremiah, "if thou shalt

* Geikie, "Hours with the Bible," Vol. vi., page 208.

return then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile,"—*i. e.* conduct the chosen remnant to their safe retreat—"thou shalt be as my mouth. Let them return to thee. But return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee *for I am with thee to SAVE thee, and to DELIVER thee, saith the Lord. And I will deliver thee out of the hands of the wicked (Johanan) and I will redeem thee out of the hand of the terrible*" (Nebuchadnezzar *et al.*) (19-21).

So long as the Bible maintains its inspirational authority, and so long as men are urged to place their faith in the promises of personal salvation held out in the name of this same Jehovah, it certainly little befits the ministers of his gospel to apologize for such explicit promises as this, and so long will the truly faithful maintain with logical integrity that Jeremiah and his chosen remnant were by no means forgotten in their day of need. This is the key position on the battle-field; we have no idea of giving it up; if needs be we shall "cover" it with our dead bodies, and defend it with our liberated souls.

DEMONSTRANDUM EST.

But our best testimony as to the detailed fulfillment of Jeremiah's several Egyptian prophecies is

naturally the latest, and in the mind of faith it rests as a sufficient guarantee that his whole mission was completed in an equally circumstantial manner. We refer to the recent explorations of Mr. E. Flinders Petrie in the Delta. He has just unearthed (1886) at Taphanhes,* the identical Palace where the Royal Remnant of Judah resided while in Egypt, and it now appears that the mound which covered the ruins has always been connected by the Arabs with the missing daughters of Zedekiah!

Mr. Petrie found that its remains gave evidence of having been visited by a very sudden destruction, as by fire, and from a thorough exploration of the premises he was equally satisfied that the ruins have remained intact from the time of that catastrophe until the present day. He discovered coins and pottery therein which enable us to synchronize the date of its destruction with Jeremiah's known era, and in the courtyard he laid bare the very pavement upon which Nebuchadnezzar must have spread his royal pavilion while his army was in camp at Daphne. In the mean time the very blocks, originally hidden by Jeremiah "in the brick kiln which was before Pharaoh's house in Taphanhes," and which were discovered by Nebuchadnezzar and used by him as "memorial and foundation stones" for his throne, have also come to light, having previously been found by the Arabs beneath

* For reasons which will be apparent we prefer the spelling Taph an-hes or Tephe-nes to Tah-pan-hes.

the pavement itself where they were undoubtedly concealed by Nebuchadnezzar's order!

Let us therefore pause a moment longer to quote rather more at length from the best and latest modern testimony—the reports of the Egyptian Exploration Society, *vide* Volume V. Tanis (Zoan), Part II—for we are now upon the vantage ground of History, the *right of our line of defence*, and we propose to hold the site (so providentially fortified by the picks and shovels of modern archæologists) against the world!

The *left* of our line rests upon Tara's ruins, a site of equal strength and to be fortified in time!

But yesterday Taphanhes was indeed "the Palace of Silence," to be located only as one does an enchanted castle in a fairy tale, for although it is "the only Egyptian building specifically named in the Old Testament," we had not yet found it, nor corroborated (such is the *sine qua non* of modern faith!) the truth of Jeremiah—and JEHOVAH!

To-day the case is just reversed, and behold! ready at need, and forthcoming at "the set time" of "Israel's" awakening and of "Judah's" homecoming this palace is unearthed, "its arrangements explaining the special description of Jeremiah!"

KASR EL BINT EL YEHUDI.

There are two approaches to this most mysterious castle of Egypt, itself well named "the Land of Mystery,"—an eastern and a western one. Along

mat, the "Royal Remnant" moved into its shadows, and the twain were lost; along the hither one strewn the waymarks by which our own Royal race has been led back into the labyrinth until the ruins of the missing "House of Pharaoh" are once more before us, and lo! the trail of the "Remnant" merges into that of the "Race" and the *reason* of our "Royalty" is manifest!

"The first evening," says Mr. Petrie, that I arrived there, I heard to my surprise (for I had only come with the Karian Camp in my mind) that it was known as the "*Kasr el Bint el Yehudi*," or the "Palace of the Jew's Daughter!"

He had literally stumbled into Daphne, for he dined at once that this, "Taphanhes, was the seat of the Greek frontier garrison," where Jeremiah and his Wards found refuge in the days of Hophra.

So he stayed for exploration, and in demonstrating the accuracy of Jeremiah, wrought wiser than he dreamed for the cause of Anglo-Saxon genealogy!

The result of these explorations, not far from Tal, or Zal, the capital of Zoan, or of *Bennut*, ("the Phœnix"), as the Egyptians themselves termed the whole of this fourteenth nome, was to settle beyond any peradventure the case at issue, so that at the close of his labors Mr. Petrie writes with a satisfaction that the whole world has shared:—

"Here, if anywhere, history locates the 'Jew's daughters' *the last remnant of the Royal Family* RECOGNIZED AS SUCH!"

Mr. Petrie, however, is not responsible for the emphasis with which we suit this testimony to the broader phasis of the topic now in hand; "and he continues: "Here to-day the Bedawin, the descendants of the very tribes who were kept in awe by that garrison, call the palace-fort after the Jew's daughter."

A SIGNIFICANT CONTRAST.

In view of this fortuitous and fortunate discovery, the failure of the *elder* Petrie to discover treasures *which were counterparts of these*, and which lay just beneath his spade while he was fumbling amid the ruins of Tara far away upon the western flank of our position, is particularly noticeable; and the two instances afford a marked contrast of the ways in which ideas associate themselves in human minds for when the Antiquary mused upon the mounds of Tara, reputed in traditions almost as old as those of Tanis to cover the Palace and remains of her who is known in the west as "the daughter of Pharaoh," the suggestion met with no response!

But there was reason in all this, and philosophy and fate, and fitness; for the times were not yet full and not only was the elder Petrie not at all "in touch" with things that in reality pertain to Tara's greatness, but the people of his land were not yet ready to appreciate the *spoila opima* whose discovery is still destined to disclose so much!

It was entirely different with the younger Petrie,

who albeit perhaps unconsciously so, was charged with the magnetism of a great constituency, and who was its instrument in a search for aught that tended to defend the truth of Israelitish facts; he could but gather to himself the entire mentality of earnest Anglo-Saxon wealth and intellect, persistency and faith, that lay beneath the exploration movement, and anticipate the common thought when he found himself perchance upon a site soregnant with associations.

Behind the elder Petrie there was no such inspiring, concentrated aim, and blind to the rock whence they are truly hewn, his countrymen would hardly yet give heed to hopes that look for any good to come out of such a Nazareth as Erin!

Yet none the less 'tis "INNIS PHAIL,"—an island Wonderful" from eldest times, and destined to surpass herself when her secrets are disclosed and gain renown.

And yet this Anglo-Saxon Race is not unmindful of the Olive into which, still deeming themselves first-times "wild," they now believe that they are grafted, and so their gaze is altogether east.

And it is well, for it led them to Taphanhes, and thus in spite of themselves has settled the eastern phase of this Question.

Henceforth they must perforce look elsewhere, for although the mysterious castle has been found, the Princess of the tale, with all her retinue, has vanished!

But from now on *our* interest is an intense reality for the "Slipper" in our hands is far too substantial to have fallen from a phantom, and as we intimated in the "Voice of History," "*Jeremiah's disappearance from Eastern and Sacred History, is the very reason why we should look for him in the Secular History of the West,*"—WHERE WE SHALL FIND HIM.

THE DATE SETTLED.

But we anticipate too much,—as *raconteurs* unused to such a rôle are wont to do in their anxiety to reach the climax of their romance—for we have by no means completed our task in Egypt.

So, though

"Fair indeed must be the foot
To wear so rare a sandal,"

We must tarry at Taphanhes some time yet ere we may confidently seek for the royal maiden who escaped thence in the guise of "*Pharaoh's daughter!*"

It is important now to fix the *date* of this departure from "the Palace of Flight,"—for such is another significant rendering in its galaxy of interpretations, and one whose significance perchance is heightened if the Irish "Palace of Tarah" to which they came derives its name from the Hebrew TARAH (also "*Flight!*"), and which was the 23d

campment of the Exodus (Numb. xxxiii. 27,

*
 In this connection Mr. Petrie points out that the
 cessation of Greek trade before the Persian
 period is a strong confirmation of the exclusive
 privileges of Naukratis, the brilliant Greek emporium
 before the rise of Alexandria, and from his
 discoveries in the "House of Pharaoh" at Daf'neh
 (Taphanhes), concludes as follows:

There is nothing in the Greek pottery found [at
 Taphanhes] which obliges us to date it after the be-
 ginning of the reign of Amasis, [and] we may well
 accept the statement of Herodotus—that all Greek
 commerce *here ceased at THAT time*, and take the
 date *about 560 B. C.*† as the extreme limit assignable
 to the varieties of Greek vase painting found here."
 We thus have the time of the *beginning* of the
 reign of Amasis, fixed by the destruction of Taphan-
 hes, the very suddenness of whose disaster, inci-
 dent upon Nebuchadnezzar's appearance at this
 threshold of Egypt, has conspired to preserve its
 testimony intact down to Mr. Petrie's day!

Note also the name of the 16th Encampment—*Libnah* (Numb.
 i. 20, 21, *et al.*, *vide* Concordance;) and compare "Jeremiah of
 Libnah," the great-grandfather of Zedekiah's daughters (2 Kgs. xxiii.
 xiv. 18, Jer. lii. 1, *et al.*), and of which more anon.

Vide and compare "Voice of History," page 167, where we have
 chronologically demonstrated the accurate date B. C. to have been 566.
 Mr. Petrie, of course, uses the Common B. C. dates, the error of which
 is clearly set forth in the volume referred to, Study No. 2, page 101,

There are no accidents in the story of the Saxon Race and no anachronisms!

The beginning of the reign of Amasis was the *end* of that of Pharaoh Hophra, whom he slew to reach the throne of Egypt. The *de facto* accession synchronizes with the year that marks the fall of Tyre, and its *de jure* confirmation by Nebuchadnezzar at his immediate invasion, with the next calendaric one—as far, however, as duration was concerned the whole sequence of events occupied but a few months. In the mean time, and in the confusion incident upon these circumstances, all of which were equally fatal to the Grecian influence, which was his safeguard, Jeremiah and the Royal Remnant disappear!

This is no hypothesis, but a fact, which no one can now presume to contravene without unwarrantable arrogance,—although the *mystery* of Tapharhes, which is itself the logical admission of the disappearance, did not owe its origin to the efforts of either Mr. Petrie or the Egyptian Exploration Society. They have merely established the place and time—but in so doing they have riveted the whole structure of our demonstration.*

* The story of Tea Tephi, Zedekiah's daughter, and the heroine of the Davidic Romance, has been familiar to Anglo-Israelites for a score of years. Indeed it was in no small degree, to this very interest, already existing, in England, that Mr. Petrie owed his inspiration even as his Gizeh Explorations were indirectly brought about by the previous labors of Professor Piazzi Smyth and the interest of his followers in Pyramidology.

JEREMIAH VINDICATED.

Nevertheless, as there will always be those who, like owls in sunlight, become closed in their understandings proportionally as the light of truth appears, we shall run the risk of increasing their cecity by quoting an argument of Mr. Petrie's (*now* far more than plausible from even an agnostic standpoint!), based upon an interesting "find" which annihilated even his.

Another discovery," he says, "which is probably connected with this place occurred some years ago; but unhappily it fell into Arab hands and certainly is not to be looked for. A native sold to the British Museum three cylinders of terra cotta bearing an inscription of Nebuchadnezzar, an ordinary tablet referring to his constructions in Babylon, such a tablet would be used for foundation memorials (see Prof. Sayce, in "Academy," 19th Jan., 1884)."

These were said to come from the Isthmus of Suez; and they apparently belong to some place where Nebuchadnezzar had 'set up his throne and reared his royal pavilion.'

As he *only* passed by the Syrian road, and Siphnai would be the *only* stopping place on that road in the region of the isthmus, all the inferences point to their having come from Defenneh, being *the memorials of his establishment there!*"

That they should be now found after having

been buried is just explained by the denuded surface of the great platform."

It is within the easy bounds of possibility that future events and collateral discoveries to establish the identity of these very terra cotta "memorial stones" with the "great" ones which Jeremiah was charged to take in his hand and hide in the clay *the brick kiln* (Jer. xliii. 9) which was in the entrance of Pharaoh's house in Taphanhes. They, no doubt, were *tabula rasa*, and were probably placed there to be discovered by Nebuchadnezzar, ere he could ascend his throne upon them (verse 10), and thereafter to be duly engraved by his order as "memorials," and then reconcealed, by the Babylonian King himself, beneath the pavement over which his royal pavilion had been spread!

The eye of faith will find no insuperable difficulties in the foregoing proposition, nor will the mind schooled in the methods of prophetic fulfilment, and awakened to the infinite resources of Providence, be surprised by such an evolution of the incidents overruled in the entire "plot" so manifestly under the control of Jehovah.

Certain it is, as already pointed out, that the interest in the story teller's art derives its vitality solely from man's innate recognition of that subtle *Law* of "coincidence" which dominates every phase of human experience, and next to its Philosophical the chief delight which we derive from History is found in its Romance,—the which appeals to us in

actively in proportion as its incidents are set in accurate array.

It is the Secret of History that ever questions man's most fervent interest, and "to search it out is honor for the King."

THE HOUSE OF TEPHI.

Quoting yet further from Mr. Petrie's Report: it will now be well to state the varieties of the name of this place in different authors:

	B.C.
circ.	609 (Jer. II. 16, but many MSS. read as follows:
"	588 (Jer. XLIII. 7, 8; XLVI. 14; Ezek. XXX. 18.)
"	454 (Hdt. II. 30, 107.)
"	200 (LXX. Jer. and Ezek.)
nes	Coptic.
no	It. in Anton.
η	Steph. Byz.
neh	Modern pronunciation."
panhes, Tahapanhes, Tehaphneher.	
panes, Taphahnes, Daphne, etc., etc., etc.	

From the purely secular standpoint there are two positions on the origin of the name, besides Gesenius's theory of Ta-benet; one by the Rev. H. Tomkins (see Acad. Sept. 11, 1886), and the other by Mr. Griffith (see Chap. xiv. Tanis, Part II. Egypt's. Egyp. Exp't.).

Mr. Griffith says: "It is perhaps impossible to set absolutely the equivalent of Defeneh, Taphnoe, Tapanhes. There are already several plausible identifications. But I will offer a further suggestion:

Ben-nu, 'the Phœnix,' was the name of the *na* the fourteenth nome (*Ta Bennut*), and it is quite possible that there was a *Ta ha pa bennu Dap* ('House of the Phœnix') in the desert portion of the nome. To distinguish it from the *Ha bennu* Heliopolis it may have sometimes been called *ha pa bennu her set*—'The house of the Phœnix the desert'—*Ta hapanhes*."

The fact is we do not escape the deep suggestiveness of the signification in any of its forms. *Ta* for instance this latest one—"The House of the PHœNIX!"—notable Egyptian emblem of *resurrection!*

The literal funereal pyre through which the eternal sceptre of Judah passed to new life the West was thus the burning Palace of *Ta Phœnix*, and behold the teaching of the famous fable itself fully realized, and the *myth* repeated in **FACT!**

In Cruden's Concordance (written previous to 1733 and therefore more than 153 years ago, and hence absolutely innocent of any conception of the prominence with which, in the studies of *this* generation of OUR RACE, TAPHANHES would suddenly be invested), we find the meaning of the word, "in its original language," to be "secret temptation, *hidden flight, covered standard!*" and that of TAPHANES to be "*standard, flight, temptation, secret!*"

Events, at any rate, have recognized the potency that lurks in this group of definitions, and we may

assured that in the duality of things (Apoc. el. xlii. 24) they are in intimate agreement.

But perhaps more: for since it is still in controversy, and the question of the true derivation and significance of the name of this palace is yet to be decided, we submit a new suggestion: that it was simply BETH TEPHI, "the House of Taphah"—and that, no matter what may have been anticipated in the phonetic fitness of its Egyptian name, it derived a new and henceforth truer meaning, both to Ishmael and Israel, from the refuge it afforded one who fled from Beth Taphah, nigh to Libnah, and *from* in due time to Tea-mor!

*“ Thus saith the Lord, the Holy One of Israel, a
his Maker, Ask me of things to come concerning
sons, and concerning the work of my hands command
me.”—Isa. xlv. 2.*

THE SECRET OF HISTORY

OR

The King's Daughters.



PART II.

THE OLLAM'S SHIP.

Westward with "The King's Daughters."

“And now Lord, why hast thou given this one people over unto many? and over the one root hast thou prepared others, and why hast thou scattered thy Only One People among many?”

* * * * *

“Now when I had spoken these words the Angel that came to me the night afore was sent unto me and said unto me, Hear me, and I will instruct thee; hearken unto the thing that I say and I shall tell thee more.

“And I said, Speak on my Lord. Then said he unto me, Thou art sore troubled in mind for Israel’s sake; LOVEST THOU THAT PEOPLE BETTER THAN HE THAT MADE THEM?”

II. (IV.) *Esdras v. 28, 31-33.*

THE KING'S DAUGHTERS.

“ ARMA VIRUMQUE CANO.”

IT would be vain to seek for records of the founding of Rome amid the ruins of Troy, for although the former was the reputed child of the latter it was a posthumous one of whose wanderings the parent could have had no possible premonitions.

But upon the other hand it would be far from fruitless to search among the early legends of the Eternal City for references to the paternal Ilium.

In exactly the same sense, and to the same degree, it is vain to search amid the ruins of Jerusalem, and in the ruptured Chronicles of her Kings, for traces of the Royal Remnant of Judah which went out from Salem with the pillar of God's cloud *behind* them !

It is true that we may follow the “ Daughters of David ” so far as the border-land of Egypt, but it is just there, as in the earlier exodus, that the angel of God, which generally goes before the camp of Israel, removed, and went behind them for a while ; and, pointedly, it is just as Jeremiah and his wards leave the gates of Taphahnes—“ the Palace of Darkness ”—that the pillar of the cloud went from before their

face, and stood behind them, as an impenetrable curtain.

Planted between the camp of the Egyptians and that of Israel's little retinue, it was a cloud and darkness to *them*, although faith must forever maintain that it continued, as in elder days, to give light by night to those who fled beneath its friendly cover. Nor did the one come near the other all the night, and in the morning God's agents—the Hosts of Nebuchadnezzar—overthrew perhaps even those who dared to follow them.

Thus no man of those generations could have known the way by which they went. Indeed the peculiar Providence surrounding this remarkable exodus so arranged its incidents that none were suffered to remain behind who seem even to have known that Jeremiah and his friends had fled.

But how about those *to whom* he fled, and unto whom he bore such *spolia opima*? May there not be some people, dwelling "in a place apart," and upon *this*, the western side of "the pillar of the Cloud," among whose *origines* those who faithfully wait for the fruition of Jehovah's promises may confidently search for evidences which are manifestly missing in the East?

"All things are double, the one over against the other," and the proposition which we present is the other side of the question, and of the two it is logically the most promising in *à priori* possibilities.

From the very nature of the case, if such an exo-

dus took place,—and upon the broad premises of human faith, and the inspired truth of the Bible, it must have occurred,—then to the critical exegesis of the history of such places as Jeremiah may have reached, must we devote our studies if with any justice we still hope for a solution of the Riddle. And it certainly should not surprise us if in the earliest legends of some “seven-hilled City” far away in the “Islands of the west,” and settled safely amid scenes congenial to a mission so momentous, there should be found, *adscriptus glebæ*, sufficient evidences of “a building” and “a planting” to warrant their further prosecution with an earnestness commensurate with their supreme importance.

A CONTRAST, AND A PARALLEL.

As the patriarch Noah stands between two worlds, so the prophet Jeremiah is the connecting link between two widely separated Hebrew dispensations. His continued identity after leaving Egypt is their sole connecting link, and its recovery is essential to the further and satisfactory prosecution of the Bible Story.

Like Noah he sailed away from a world whose quickly following doom he had been forced to prophesy, and, like him, having crossed the waste of waters in an ark, he reared his altars upon other shores. In their undertakings each of these righteous men were equally unobserved and undisturbed by those they left behind, and each was favored

with a bow of promise and with blessings from on high.

Both Noah and Jeremiah have left records which connect the worlds whose stories they unite, and in addition, according to the consensus of persistent traditions, each of them took pains to bury special testimonies with which to further vindicate their claims upon succeeding generations, when the due time shall arrive to find them.

But just as all the credible records of Noah are to be found solely upon the *hitherside* of the Flood, so those of Jeremiah must only be sought for well beyond the boundaries covered by the Sacred Volume.

In so far as Palestine is concerned, Jeremiah's history and record are completed with his sudden disappearance from the ken of Jewish writers, and from the very nature of the case it is useless to seek for positive facts and Jeremiada among the people from whom he disappeared.

Such a process would be like seeking for lost *ante-diluvian* records as a *sine qua non* for determining where father Noah found mooring for the ark!

Both worthies sailed away from scenes that *ipso facto* must have lost all trace of them, and the task of all subsequent generations, is manifestly reduced to the necessity of seeking for *new* records amid scenes antipodal to those they left, and when, in the case of Jeremiah, such records shall be found, they must be sealed with authority at least suffi-

cient to beget such credence as the consensus of mankind considers satisfactory and *sui generis*.

So far as the voyage of Noah is concerned we have always had a log book sufficiently complete, and although we do not know the port from which he sailed, nor aught about the course actually taken by the ark, nor even much about the former earth, we do know Noah's landing place, and from thence in their several generations all the subsequent sons of men have descended and preserved unbroken record.

THE PLOT WITHIN THE PLOT.

But the case is entirely different with Jeremiah, not only in that his escape was a special case, but chiefly in that its subsequent prosecution did not involve the utter overwhelming of all former and contemporaneous records, and, even more particularly, in that it did not necessitate the passage of all subsequent history through the incidents of this escape.

Of course it is but natural that the successors of those whom Jeremiah left behind him should have hazarded all sorts of conjectures as to his fate. The very multiplicity of these, and their diversity and disagreement, is a sufficient demonstration that they are all equally disingenuous, while at the same time they afford a subtle proof of the fact that this very disappearance was regarded as *an inscrutable* MYSTERY even by the generations which immediately followed it.

In the mean time, as we of later generations have as persistently as we have inconsistently, gone only to these eastern sources for our information concerning it, it is not to be wondered at that all our data are devoid of logical credence, and of genuine authority.

The disappearance of Jeremiah seems to have providentially been associated with such a confusion of Egyptian incidents that it was not positively witnessed by any of the few who survived Misraim's downfall and eventually joined their friends in Babylon. That he did not turn up among this additional group of Jewish captives must have been considered proof conclusive that he had gone down in some one of the phases of the general Egyptian calamity.

But, upon the other hand, what is there incompatible with the circumstances which surrounded him, in the proposition that Jeremiah did escape, and not only left no trace behind him, but no knowledge, even of the fact?

Indeed, as a side act, stowed away almost behind the scenes and withdrawn from all prominence in the complex tragedy of Hophra's downfall, how easily so small a party as the prophet led, might have slipped from the "caste" and gone out unobserved!

Constrained to go down into Egypt against his will, and having openly denounced those who had fallen away from Jehovah to Astarte, the prophet

and his few adherents were ostracised by the majority of the Jews who dwelt in Egypt. Egypt herself was in the throes of an internecine rebellion whose outcome Jeremiah had himself predicted, and which according to the "sign" he gave them resulted in the slaying of Hophra by his general Ahmes.

It is incompatible with human reason that the prophet himself should not have laid his own plans in view of the incidents he was so plainly commissioned to predict, and in which as a necessary part of whose fulfilment his own immunity was particularly implied and guaranteed.

Add moreover to all the other contemporaneous confusion the fact that just at this moment Nebuchadnezzar was knocking at the gate of Misraim, was friendly to Jeremiah, and soon made a compact with Ahmes, whom he confirmed as Pharaoh before he left clothed in the Spoils of Egypt as a garment, and no historic feature is wanting in the conspiracy of circumstances which afforded Jeremiah his requisite opportunity.

Moreover we must remember that the world was not bound by rails in Jeremiah's day, nor wired by the telegraph, and that the seas had not succumbed to steam. It is only in these latter days of "whirling things" that men, by travel, study, and comparison, have found the world so small.

In Baruch's day a barque, quietly laden at Tanais close at hand, and loosed from her moorings with

so small a band of refugees, would have been lost save to its own crew, so soon as it had cleared the harbor's mouth. And with the God of Israel for pilot on that secret mission, we may be confident the voyage was managed with consummate skill.

The far too patent fact of modern study of the Bible is that we are wont to leave the Pilot out!

THE SITUATION.

History is filled with instances where self-expatiated emigrants—"driven by fate"—have gone out from their native lands and left no trace behind them as to where they ultimately set their stakes. In an incredibly short time the memory of the exiles has faded from the lands they left, while in the distant wilds they struggled to subdue, the circumstances have been even more adverse to recollections of the past. In the second generation "the old country" has become a mere legend, and in the separated third or fourth, all trace of it has often passed away.

But nevertheless when, in yet later years, still other travellers, passing to and fro, have been so struck by names and traits, of common import, as to beget investigation among children come to easier estates, how frequently have these resulted in genealogical researches which have re-established lost identities.

The court of Chancery teems with the records of

such cases, and numerous instances might be cited in which vast inheritance has been recovered to descendants whose claim thereto subsisted almost wholly upon data found in unexpected foreign lands and ways.

The common element in all such cases is found in the fact that the volume of evidence comes from abroad, and, even then, is only brought together piece-meal, after tireless labors in a thousand fields. But, after all, the resultant mosaic into which the facts arrange themselves is purely circumstantial, and, if ultimately recognized to be of genuine authority, the judgment must be rendered solely upon the principles of common sense.

This rarely errs, but quite as often leaps, regardless of all rules, *per saltum*, to the truth.

Now it is before this august bar—the final consensus of the human reason,—that we must produce the case in hand, for there it must be eventually tried and verified.

But time is long, the case a broad one; it will therefore be necessary first to establish the possibilities in the problem, and so determine whether it is already sufficiently crystallized to awaken interest, and to enlist the necessary talent to prosecute the search among the records. In all such matters the preliminary hearing takes place long before the assize, for even the simple legal briefs which are required by the Court of Commons can only be formulated after the most painstaking investigations

have followed out each thread of evidence which seems to promise a reward.

In the present state of our investigations, therefore, we must put ourselves in the place of one who is merely telling his lawyer all he knows about his case, stating his crude arguments, pointing out his own surmises, and furnishing all the evidence and "pointers" which have thus far been collected.

If, after such a statement, the mind of a legal adviser is sufficiently impressed to pronounce the case "a good one," and accepts his retainer, the rest of the matter devolves upon him, and he must "work it up" according to his own genius, and peculiar interest, and if missing links are manifestly needed he must see to it that they are sought for diligently, even to exploring Tara's ruins with the spade.

THE CASE PUT.

Briefly then, in anticipation, the outline of our case is this:

Jeremiah was commissioned "to build and to plant" (Jer. i.), but so far as Eastern records go his fate is an acknowledged and a hopeless mystery. Nevertheless, upon the hypothesis of the literal verity of Jehovah's words—whereon we fearlessly stand—he could not have avoided this, the most important feature of his mission.

We must therefore scan the western horizon of these earliest ages for some trace or record of "a builder" and "a planter" there.

In the mean time there is sufficient Eastern data to establish the fact that Jeremiah himself anticipated this task and prepared for it, and that previous to leaving Judea he concealed certain treasures essential to the authority and furtherance of his yet future undertakings in the West, and that he was thereafter taken forcibly to Egypt, from whence in the succeeding troublous times he entirely disappeared with all of his peculiar retinue, each member of which was equally under the special protection of Divine Providence.

We have discussed all this in Study No. 3, and in the first part of this present Study have brought the life of Jeremiah logically and legitimately down to the fall in Hophra.

In later days, and long antedating Christianity in their *origines*, indeed synchronizing therein with the very generation of Jeremiah's disappearance from Taphanhes, a group of western Chronicles and Legends consistently point to Spain as a temporary resting place, and to Ireland as the final refuge of just such a Remnant of Hebrew Notables as we are seeking. And these legends further assert that they were accompanied by all the regalia incident to such a mission.

From those days down to this (and not only without lapse, but all along the ages, blind to the conclusions which we of the present generations are at last logically forced to draw from such well established premises), these traditions have persistently

maintained themselves, accompanied by certain material facts which have grown into the honor and esteem of the greatest monarchy on earth, and joined themselves to the reverence of all her children, even though like America they have literally become Manasseh-ites in fact so well as name.

And finally, accordant with the gist and consensus of these chronicles and traditions, there yet remain, concealed in the hitherto inviolated vaults of Tara's sacred precincts, the Ark of Israel itself, to be sought for faithfully some future day, and finally to be found as a crucial and culminating demonstration of the truth of all this context.

In view, then, of the foregoing scheme, the fundamental data of which we may now regard to have been already, and positively fixed, and in view of our own previous study of the life of Jeremiah down to his exit through the gates of silence, we believe, briefly, that he took occasion to leave Egypt quietly while she was in the throes of rebellion within, and of Babylonian conquest from without.

That, profiting by the emptiness of Judea he returned to Joppa, *en route* westward, and there secured the regal and the sacred treasures he had previously concealed there. That sailing rapidly thence with favoring winds, and piloted by God, he passed the gates of Hercules, and, rounding to the north, delayed awhile at the "Port of Gathelas," or Portugal, where Scota, the eldest daughter of Zedekiah, already married to Brec, or Brecus, who (will

eventually be identified with Simon Baruch, the famous scribe of the venerable prophet) became a Queen in her own right. That thence they shortly took final sail, and, stemming westward, reached the northwest coast of Ireland by a circuitous course, and were wrecked or at least driven into Donegal Bay near the mouth of the river Erne.

Here leaving their dismantled barque from which they rescued all of their treasures, they made their way up the Erne to Lough Erne, and thence they made their way *via* the upper lake down to Cathair Crofinn, arriving just in time to interrupt the actual coronation ceremonies of Eochaid. That thereupon the scenes of the most remarkable chapter in the history of Israel's banishment occurred and were consummated in the marriage of Eochaid and Tea Tephi, Zedekiah's youngest and remaining daughter,* and their double crowning upon the *Lia Phail*, or Bethel's "Wonderful Stone," which the Prophet Jeremiah had brought with him, and which he used as the corner stone, or *Eben Shattyiah*, of the "building" he had been commissioned to erect.

From thence the tracing of Erin's Royal line of Kings from "the Tender Twig" thus "planted," its accompanying heraldry, and fated throne-seat, down to England's Minister, is comparatively an easy task.

* What became of Hamutal we do not know, but it is the writer's opinion that sufficient data already exists to trace her marriage with the Kings of Denmark who will be found, in time, to have the male descent to David himself!

As when some parting mission therefore, bid farewell to native land, and in utter self-negation sails away to distant climes, intending to dwell there not only in renewed identity, but somewhat in advised incognito, so Jeremiah must have left the Delta's banks.

With the light which we now possess, let in upon the circumstances that lay along the pathway which he should have taken, and with our knowledge, already supplemented by many way marks and collateral data, either recently discovered or logically evolved from the more satisfactory co-ordination of all the premises, it is easy now for our imagination to plan out the probable course taken by the prophet in his exit from the stage of eastern affairs, and to accompany him, at least in spirit, towards his destination.

That this ultimate goal was Erin crested far away upon the western rim of the ancient world, we have sufficient proof to offer in due time, and enough comes with it to convince the searcher after truth, that his principal resting place, *en route*, was beyond the gates of Hercules, and probably in Spain or rather Portugal.

THE ESCAPE.

Nigh to Taphanhes lay Tanais, an ancient port of Dan in the days of the Pharaohs who favored Joseph, and, at its moles, in Jeremiah's day, full many a ship was moored, among which was a noble

one that bore the name and trade of Tarshish. It was quite a stranger in these waters, for during the thirteen years in which Babylon had been laying siege to Tyre the western traffic had almost entirely fallen off. Nevertheless, the same Providence which had prepared all the circumstances that favored the prosecution of Jonah's earlier mission, had seen to it that the means for carrying out the greater one of Jeremiah were not wanting in their season.

We need tarry in imagination at Taphanhes no longer than sufficient to witness the opening scenes of Nebuchadnezzar's occupation of the land, nor need we attempt to itemize too closely the probable sequence of events, between the lines of which our favored party made its exit from the Egyptian stage, and in fact vanished from the Orient.

Duly weighing all of the preparatory incidents and bearing in mind the fitness of the impression to be secured, it is probable that, favored by circumstances which, did we know them, even modern criticism would find entirely natural, no matter how Jehovah may have actually arranged them for his ends, and covered by his cloud, the remnant may have anticipated, by a few hours only, the actual arrival of the Babylonians, and set out northwestward across the short stretch of country that separated the Palace of Taphanhes from the wharves of Zoan.

Perhaps the fugitives left some transient demonstration of their hasty and successful flight behind them, to be found by Johanan and his beleagured

companions when it was too late to be of profit to them, and to serve as an attendant sign that their own day of doom had positively come.

If so the message perished with those who had been allotted to death and to the sword, and by the time that the hosts of Nebuchadnezzar surrounded Hophra's burning Palace the party of Jeremiah must have been far away.

We can hardly refrain from picturing them as they pause for a moment upon some distant vantage ground from whence, unobserved themselves, a final backward glance reveals the Palace now in flames, and surrounded by the serried tents of the Babylonians, the white pavilion of Nebuchadnezzar himself rising at its very entrance. All this the Remnant that escaped may have had shown to them in that last moment and thus nothing was wanting to complete the consummation Jeremiah had predicted.

But we ourselves have quite as little time for moralizing and delay as they had.

Hastily boarding their chartered craft, we can see them drop out into the channel and vanish from the land of Astarte just as the Babylonians entered Zoan in pursuit.

With favoring wings we may still follow them into another port once famous with the ships of Dan, and there at anchor, and abreast of Joppa see them rest awhile in full view of beloved shores.

But the land is empty and without inhabitant, and so without constraint we may still follow those

who knew the way and see them hastily gather all the royal treasures which had been buried there against such need as this.

THE VOYAGE RESUMED.

At last the precious freight was safely stowed away, and in the fading light of some soft sunset's glow they saw the last of Zion's vineclad hills, and turned away to follow the descending orb.

Not without tears, we may be sure, for what was once so great, nor without faith that it would rise again and hear Messiah speak, nor yet all hopeless, peering through the veil of years that dimmed their own expatriation, the ship sped westward and was soon alone upon the waves.

But, like as once before, when out of Dagon's toils the Ark of God moved self-directed to its place of rest, so now again, the strident sails obeyed the unseen breeze, and those who heard them straining to their task had faith in Him whose hands uphold the very waters of the sea.

The voyage was prosperous without precedent, so that the very crew, hard seasoned to the sea, were fain to marvel as even the blue waters of the Mediterranean seemed to urge the vessel on towards her haven.

"Certainly these are no common passengers," was their whispered comment, as the vessel sped with unchanged canvas to the very Ocean-gate that shuts the *Mare clausum* from beyond.

“But whither are we going?”

It is but human to desire to know, and God do not leave men so wholly in the dark but that of vessel fraught with such a burden some could peer ahead through way-marks set along the scroll of prophecy, and dimly discern the place which Heaven had set apart since David's day.

So not indeed with doubt would some such question form itself in minds so taught as these, but rather in the hope born of the purest faith in a truth that inspiration hitherto had seen fit to impart, the thought would rise.

The question comes to us across the waves and years, and, although 'tis but imagination's echo of the converse that beguiled the voyage, consider it not rash, dear reader, if we venture somewhat nearer to the pilgrims on that earlier *Mayflower*, so recently from Isis-land with Maias carved upon her prow, and catch the thread of discourse that the ears of Heaven alone could have actually overheard.

But only for a moment, for we may not go with them thus closely all the way, nor tarry with them while they pause in Spain, although that delay was by no means so long as the enforced one they had just experienced in Egypt.

IN MEDIAS RES AND SEAS.

Seated in picturesque group upon the vessel's afterdeck are all our friends—and they form indeed “a Royal Remnant!”

Six of them we already know by name. Baruch and Scota, for they are married now, Tea Tephi, Ebed Melech, and Jeremiah himself, are the central figures of the group, while Hamutal, the Prophet's daughter, now a strikingly handsome and queenly woman of seventy, is as easily recognized.

Near to her sits the second daughter of Zedekiah, her grandmother's pet and namesake, and, in addition to these, two others, also women, and apparently of high degree (they are attendants upon Zedekiah's daughters), swell the little band of wanderers to the same mystic number, eight, as sailed away upon the earlier ark!

Relief is portrayed on every countenance, and bears perfect evidence that hope alone is dwelling in their hearts. The bracing air of spring and of a prosperous voyage upon the Mediterranean, has effected a wondrous change in the blanched cheeks of the three sisters, and female beauty, certainly in this instance, born again upon the sea, pardons even pagan legends and makes them at least plausible in poetry.

The picked crew of skilled sailors form another knot around the loftier prow, and everything about them and their craft betokens a western origin, albeit the Phœnician stamp of all the surroundings is most easily discerned.

"Tyrian in her remote similitudes, and engaged in the trade of western Tarshish whither she is homeward bound," is our natural conclusion as to the ship

herself, "a stranger in these eastern waters, but staunch, and of superior tonnage certainly, and well laden with the results of a successful traffic."

Amongst our friends the converse is at perfect ease, and as we near them the very first sentence that we catch tells somewhat of its drift.

IN CONVERSE UNRESTRAINED.

"No, Scots, I have closed at last the scroll of Lamentations."

It is Jeremiah speaking in reply to something that the elder daughter has said, his tones no longer filled with tears, his patriarchal mien imbued with all the bearing of a statesman confident that now his mission has at length begun.

"Nor will," continues the Prophet, "the Spirit move me ever more in that sad strain. We have far different labor now before us which will inspire to Pæans of Deliverance, and already doth my heart lift up into another life."

"Oh, yes, my Father, and even I have seen the change come o'er thee as a new birth, in the crowded month that dates with our escape from Zoan," exclaims Tephi, breaking into the conversation.

"Indeed," she continues, "I saw it first come o'er thy countenance that day in Egypt when dear old Ebed startled us with news of Hophra's sudden and untimely end. Nor could I understand it, for the news so moved me with new dread of coming

woes that I was nigh to faint. Explain, I pray thee, how it was, for Pharaoh seemed not at all to blame for errors of Johanan, and certainly he was most kind to us."

"My daughter," replied the Prophet, "thou art right, but you must understand that news had long been promised as a 'sign,' and I was weary with delay.

"The sin of Judah and Johanan certainly had naught to do with Hophra's fall, but the latter was inevitable from causes purely internal to Egypt and her factions. Of course the Spirit was conversant with all these, for in its ken the very secrets of the king are written ere they come to pass.

"It had led me to predict this fall, and urged me to prepare for it in haste. It was relief thou noticed at our own release from bondage, for at any age the very days have value, child."

THE PROPHET UNBURDENS HIMSELF.

After a brief pause, during which the group of listeners settled itself so as to catch the discourse they perceived to be in store for them, the Seer continued:

"You must recall, my friends, the ministry of all my life, how many thrones I had torn down, destroyed, and seen hewn to the ground, Josiah's and Jehoahaz', Jehoiakim's, Jehoiachin's, and lastly thy poor father's, Scota; and remember, that through-

out these years, whose full duration even I was not permitted to foreknow, I waited for the springtime and I yearned 'to plant.'

"With each new reign I fancied that the day had come. But on the morrow after every downfall, the voice of Lamentations alone came to me portending only further rootings up.

"And then those final scenes in Palestine, I mean the incidents which led up to the flight to Egypt seemed the culminating sorrow of my life. I had grown firmly to believe the 'planting' would be then and there, and in the quiet that succeeded Babylon's departure all my preparations were towards that end.

"But our sudden loss of Gedaliah, and bold Ishmael's craft, wrecked every hope of such a consummation, and when, per force, Johanan brought us here, and severed us from treasures so essential to my mission, the ordinances of Jehovah were indeed inscrutable.

"Finally, this long delay in Egypt, not at all foreseen, even after I had recovered hope and heard of Babylon's success at Tyre, weighing me almost to the final straw, made Lamentations my familiar mood. Sad vent indeed for pent up spirits such as mine, but yet a welcome relief nor one without its mournful pleasure as a final tribute to that Land beloved, which from the day the Spirit bade me utter them, I came to see that we must leave unto its fate,

“They constitute the only heirloom I have left behind; for Lamentation was the strain of all I uttered in the East, and will go down into the latter Jewish times as but the broken and disrupted story of my life,—a requiem to efforts that fell short of their fruition.

“Who, pray, can know the whole of Providence, e’en though himself a Seer! And if I so plainly failed to see the object of that constant wreck of thrones, how, verily, will those who know not even that we have escaped, and how will their descendants, discern the sequence of events that God hides from them from the start?

“The mystery shall not be fully cleared away, save unto us so few in numbers who are fleeing now, until the very end of days. Then shall it dawn on ‘Israel,’ reborn, and gathered unto us,—to our descendants—for the mountain of the height of Judah’s might must find its earthly empire in the West, and those who wish to view the vista from its summit must go thither, for the mountain cannot come to them.

“Verily, I myself was often bidden by the Spirit to proclaim God’s word unto the North, the very land of Israel’s espousal (Jer. iii. 12–14), and so the Spirit spake unto Ezekiel (xi. 16) and to Hosea (ii. 6, 7), and yet I wot, that, even like myself, my brothers of the Ollam school by no means comprehended what they uttered. Perhaps, however, Isaiah, the founder of the Upper College of the Prophets, per-

ceived the whole philosophy * of Israel's future history. Indeed, I judge now that he did, and that he was conversant with all of its contemporaneous chapters looking towards that end.

“But certainly, to me, the most of what I uttered was so dimly set for future acts that I failed to see that some of it, *perforce*, was actually moving on the distant scenes of history then, and was preparing for our sudden entrance there to complement their rôle.

“The true significance of what one labors at, and is prepared by Providential circumstances to control, is not revealed until the fulness of its time—else it would thwart the very end in view. And this is true in all degrees of life, so that the very Seer may find amazement in the way the Spirit's words come true.

“I now see that this ‘planting,’ even from its first plain intimation through Nathan to the Prophet King, was foreordained of God to be carried out in lands far west and north of Palestine. It was a *transplanting* in fact, and in the scenes of one of its grandest chapters, behold, ye are yourselves the chiefest actors.

“Moreover, the opened eye of faith—and none other can discern the light—can also read the original promise hidden in the parting words of Moses,†

* Isaiah xli., xlix.

† Exod. xv. 17, Deut. xxxiii.

or even earlier in great Jacob's blessings * unto all the Tribes, whose ultimate destinies still lie covered in Jehovah's counsels.

“For Abraham's sake alone, surely not for ours, since now both kingdoms are undone, the promises of God are certain to bear fruit. Jacob's children have proved themselves unworthy to serve Isaac's God in the central land of blessing, so God has sworn by all his prophets they shall serve him in another!

They will gather in the West to us when years roll on, but, blind unto the rock whence they are hewn, must toil at the erection of the building we shall found, uncomforted by knowledge of their lofty origin until it is complete.

“But enough of what the days of God, which are a thousand years apiece, have plainly yet in store, and of what we as agents are to see and do.

“THE YEARS OF THE GENEALOGIES.”

“We make this voyage, my children, in a year fraught with peculiar arithmetical significance.

As you know we are in the 3431st year of the Genealogies of the Sons of Adam, or as we reckon it chronologically, it is the year 3430 of the world. Hence as Solomon's Temple was dedicated in the year 3000, *we* are just 430 years thereafter.

But if you recall the careful chronology of Moses

* Gen. xlviii. and xlix.

you will remember that he makes this very period 430 years, even to 'the self-same day,' the term of years that extended between the Exodus and Abram's Call.

Bear now in mind that Solomon with equal explicitness records the 480 years that extended between the Exodus and the founding of his temple and the seven expended in its erection, that is until its final dedication."

Here the Prophet turned to the younger Hamutal, who, beneath her grandmother's tuition, delighted in all the intricacies of Genealogy, and withal was probably the quickest at figures in the group, and bade her take the style and tablet that was pendant from her waist, and put these figures down; then, continuing his discourse, he went on as follows: *

"Down to the death of Terah the patriarchal count, by genealogy alone, is without a break. He died at the age of 205, and therefore at the *end* of the year 2082—set this number down first, Hamutal, and note against it that Abraham at this time was 'seventy-five years old.'

* See Table, Page 96. At this point it is earnestly suggested that each reader provide himself with paper and pencil, and (from now on until the table itself is duly reached) endeavor to follow Jeremiah's instructions to Hamutal. The result will be "new light," and an education into the elementary principle of the True Chronology; the comparison of the results will also afford each one a means of testing his own *personal* "equation of accuracy."

“It was in reality the *middle* of his seventy-fifth year, for he was ‘called’ upon his birthday, the 1st of Nisan, and employed the next two weeks to settle his affairs in Ur. He left that city, as you know, upon Tuesday, the 15th day of the month, the self same day of the week and month which marked the Mosaic Exodus.

“Moses, my children, was a perfect chronologist, and his mentor, the Spirit of the Great Creator, overruled the very jots upon the Pentateuch.

“How little do they dream who put their trust in Baal, of the infinite accuracy of Him who was and is, and ever will be named ‘Palmoni!’ and how little do they comprehend that He is Wisdom itself, and hath created all things by his ‘Word,’ or NAME, in measure, number, and in weight!

“Now add, Hamutal, 430 years to *reach* the year of the Exodus, but also add another year, that is, put 1 beneath it, because, without explaining further, it was *at the end* of this year that the Exodus took place. Add now the 480 years *to* Solomon’s Foundation of the Temple, and 7 more to reach its Dedication, and you have just 3000.”

Hamutal assented, and the Seer continued, “You will perceive, by way of explanation, that this new term of 480 years is in reality the same dominant factor of our Chronology, to wit: 430 years, increased by fifty years, which is the ‘Jubilee Period,’ and it is interesting to note that as ‘the Land was divided by Lot’ in the year 2561 of

Adam's Generations, 430 + 1 years more, again this notable period, brings us to the *end* of the year 2992, and thus to the beginning of 2993 which saw the Temple founded! *

"However, returning to the year of the Dedication or 3000 of the genealogies: "Four hundred and thirty years more brings us to the present time, 3430

But it is the number 430 that has particularly impressed me.

"It is a very powerful *Soli-lunar* factor, and is a third of 1290 years, a period of great dominance in our Ancient System of Chronology, and one occultly hidden in a "week of Times."

I shall not attempt to explain its former use in our calendar further than to say that half a "week of times," or 1260 years, are 66 lunar cycles + 6 years, and that the increment of 5×6 , or 30 years, which raises it to 1290 years, is a soli-lunar cycle, in which the solar and lunar years agree within a day.

This, you know, was very important to our High Priests, for intercalary purposes, and all of these

* The year 2561 A. M., *i. e.* chronological or "*past time*," was of course 2562 Astronomical, or of "*duration*." Now 2562 is 366 times 7. Hence the land was divided in a "Sabbatic Year," the entire sequence of which dates from the Creation of Adam! 2561 A. M. was thus the first Sabbatic year in the new cycle of 365—such cycles! The whole of the seventh year after the division of the Land was also "Sabbatic," *i. e.*, 2568 A. M., and 431 years more bring us to 2999 A. M., the year in which Solomon's Masonic workmen finished their labors.

remarkable cycles are valuable as affording checks upon chronology in general.

“For instance, the period in solar years, necessary to cover an “epact,” or soli-lunar difference, of just 1000 Sabbaths is the peculiar number 1335. Now all of our calculators remember this from the fact that if it is added to 3×430 or 1290 years, it gives us 2625 years, or just one generation, (70 years,) more than 2555 solar years; a very important number, for as a “*week* of Solar years,” that is 7×365 years, it was the foundation of the Antediluvian Calendar, and was first completed in the days of Joshua.

Thus it also marks that great dividing year of time itself, the year 2555 A. M., in which both Solar and Lunar time kept silence at Beth Horon, and since when there has always been some secret in the times that none of the Ollams have yet solved.

“This, however,” said the Prophet, “is enough to impress upon you the importance of the cycle of 430 years.”

“But let us now resume our summary.” So, turning to Hamutal, Jeremiah continued as follows:

“Another unit added, as in the case of the Mosaic count, will bring us, as it were, ‘to the *end* of the 430 years,’ still some months hence, reckoning from our own exodus out of Taphanhes, and it will fall in the next year, 3431, of the genealogies.

"Now as I interpret the Ollam books, and I am confident my insight has been quickened in this particular case, next year, or 'the end of *these* 43 years, will be of Messianic import.

"The Naros is 600 years, the lesser Naros 60, and the least is 6. The sum of all is a mystic 666, and in six of these, the Ollams say, Messiah will appear that is, in the year 3996 of the genealogies.

"Subtract now, Hamutal, your final number 3431, from this Messianic one and tell us the result."

The young woman had already performed the simple problem, and immediately replied in a single Hebrew word:

"HoVaH," (הוה), that is 565.

To which, as quickly, and with *startling* import to his little audience, the Prophet echoed with the Incommuniabile Name.

"JE-HOVAH!"

THE TETRAGRAMMATON.

It must be remembered that, like the Greeks and Latins, the Hebrews had no figures in their language; these three Nations employed their *letters* for the double purpose of sound and numeration; the Arabs alone resorted to *special characters* (whence *our* digits) to express numbers. It should also be explained that as each letter had its peculiar numerical value, so a combination of them had a resultant one, and that it was quite common among the Hebrews to pronounce *a word* and still *mean*

the number it expressed, or else its sequence of alphabetical figures.

A Roman would have written the "remainder" found upon Hamutal's Slate as follows: DLXV. She herself had performed the operation letter by letter (which to her of course was figure by figure), and had written her result by separate letters, H, V, H, as naturally as a modern child would do using 5, 6, 5, and it was as much to her, as in our method it would have been to us.

She pronounced the word Hovah "absently," perhaps, but nevertheless because of an association of ideas which is literally imbedded in the Hebrew lore, and was in fact a common means of expression. The word itself means "Eve," and she knew her listeners were familiar with the numerical sequence of *its* letters. They were the same as her result and she could not have chosen a more familiar way of announcing it.

But it was Jeremiah's immediate reply that filled the measure of its vast significance and consummated its association. The true chronological value of this name was hidden from them however, for they could not have foreseen the "day" (our own), when its literal sequence of figures, 5, 6, 5,¹⁰, which suggested both 5651, and 5660) would form a startling feature of "the Mid-night Cry."

It is questionable, even whether Jeremiah himself perceived its *full* chronological significance. He must have seen however that there was deepest

Cabbalism lurking in the Name and his impulse pronounce the mystic word had been instinctive and of God.

Strange as it may seem, though familiar with written form, they had never heard this mystic NAME *pronounced* before! It was the Tetragrammaton, always avoided, even in reading the Scriptures, and for which the teachers themselves habitually substituted the word *Adonai*.

It is needless to say that they were awed in every sense, and that (perceiving the Prophet spoke with carefully weighed authority), the arithmetical and chronological import of his answer made the deepest kind of an impression upon them.

“THE DAYS OF GOD.”

The Prophet now repeated, after an impressive pause, the remark which had suggested his digression.

“But, as I said before, enough of what the days of God, which are a thousand years apiece, have yet in store, and of what we, as agents, are to see and do—save this:—Hosea has prophesied—‘after two days he will revive us; in the third day he will raise us up, and we shall live in his sight.’* He spoke particularly to ‘Israel,’ but as you will see in the same connection included ‘Judah’ in the final harvest.†

* Hos. vi. 1, 2.

† Hos. vi. 11.

“Let now my explanation sink into your hearts, but never again mention it, even among yourselves; for the part we have to play is grand enough. 565 years bring us to 3996 and FOUR years more will make the term an even 4000.

“These four ‘odd’ years are necessarily added to enable us to reach the even 4000th year, and they have always been a fruitful source of ‘mystery’ among the Ollams. Indeed unto the very end of ‘Gentile times’ they will certainly be prolific of no end of chronological controversy.”

[It is here important that we should break into Jeremiah’s discourse in order to elucidate his meaning, for though plain to those who understand, “the wise,” it is so filled with *hidden* beauties that even the latter may converse upon it to advantage.

These very four years are the ones of all others among which chronologists have set their various and conflicting dates of “the Nativity.” They have been the battle ground of all former systems, and will continue to be so until the correct A. M. scale, of the “years of the Generations of Adam,” is recognized by historians. To show how simply the true chronology moves through them, the reader is referred to the table opposite page 112, study No. 2, Current Our Race Series. There the several more often quoted systems are completely harmonized and the apparent hiatus closed—that is, the straight sequence of years “from Adam,”

passes as systematically through them, as it does through all the rest.

But Jeremiah was right in stating that the *Prophetic* cycles, or the "doubles" of Hebrew chronology are literally balanced about them. This is explained later on, but in the mean time it devolves upon us to offer an interpretation of its *special* significance. It may be briefly summed up as follows: The author of these studies believes that the Spirit (foreseeing the chronological controversy which was to arise concerning the date of the Nativity, and hence the various *à quos* and *ab quos* of our conflicting systems) chose to skip these forty-eight months or to "suspend" the key cycles, which lead *up to* them, and down *from them*. They are treated as if they were a single year, and the result is very significant. Placed in regular order they stand as follows:

3996] 3997 (3998) 3999 [4000

Now it is the central year, 3998, that solves the mystery. It was the year of the "Slaughter of the Innocents," of the eclipse recorded by Josephus and of Herod's death (see Appendix F. Study No. 2,) and it is the writer's belief that during this entire period, from sometime in 3996 to a corresponding time in 4000, the Saviour was not in Judea—HE WAS IN EGYPT! He was hurried down into that land, strangely then one of Refuge, early in 3996, after the visit of the Magi, and was not "called out" of Egypt, until 4000. Hence the

ause in the *hidden* cycles—although Chronology, and the Astronomic years, kept on their certain way.]

Return we now to Jeremiah’s discourse on these “silent” years.

“But while the astronomic cycles run through them, and thus demand their recognition, still the more secret wisdom of the Ollams requires us to pass over them. The fact is, they form a sort of ‘hiatus’ in the scale, and the times which precede and follow them are harmoniously disposed with reference to their beginning and end. But I will explain this at some future time, so we will now commence with this 4000th year of the genealogies:

“You have added the four years, have you not, Hamutal?” said the Prophet. The Princess assented, and Jeremiah continued as follows:

“Four hundred and thirty years more, the same significant period to which I have already so often referred, will end the first ‘day’—a thousand years from now.

“It will be marked by many signs among the Empires, and those who scan the chart of history in still later days, will easily perceive that the confusion among all the peoples of the earth was really caused by Samson thrashing in his dreams—for in those days the Sons of Isaac will do mighty deeds, but only as one does them in his sleep.*

“The second day,” continued the Seer, “will be

* These were the days of “toppling Rome,” of the Pictic invasion of England, of the beginnings of the Saxon immigration, of Attila,

notable for the re-organization among the sons of Adam, and, at its close, the year 5430 of the genealogies* will find Israel's stupor ended, and the sign of her revival will gradually begin to appear.

"They will increase as the day proceeds to its meridian!

"Soon after its dawn, another Ship, like this, will satisfy, again, the ancient oracles, and New World shall be found; for the old ones will be soon to be a strait for 'Israel's' children, and they will spread abroad on Eagle's wings!

"In those times Jacob's Zodiac shall have its twelve Signs complete, and every one of them shall float above a Tribe grown to an Empire. There shall be a Nation, and a Company of Nations, and when another term of this same period of 430 years is added, 5860,† Manasseh's shame shall pass away and in exactly 360 months, 5890,‡ she shall know the 'Rock' whence she is hewn!"

The prophet, here, seems to have dimly referred to the American Rebellion and to our current decade. No doubt like all the prophets he comprehended very little of the details he was thus impelled to sweep into this broader survey. But none the less his forecast was exact. He spoke not only

and of the Huns and Vandals. To get a grand idea of what occurred the reader is referred to Adams' Synchronological Chart of History.

* *Circa* our common 1431 A. D.

† *Circa* 1861-2 A. D.

‡ *Circa* 1891-2 A. D.

is an "Ollam," skilled in a peculiar lore, but with confidence that sprang from deeply founded Faith. His was a God indeed, and of Him he already knew enough to realize that one could not err, even in casual converse, when he handled the dominant cycles of Divine chronology.

STARTLING FORECASTS.

"*Those*, be "the latter days,' my children, for a week of years will end the efforts, of all who hate OUR RACE, in 5897; and in 5898, a Blessed Era will begin to dawn; the next year, 5899, will be even brighter, but the glorious one is 5900.

"I can explain some of these matters so that even you can share my hopes, and understand a part my reasons.

"A moment ago I referred to the peculiar number 335; if you subtract it from 5900, you obtain 4565, that is, just 565—the significant Hovetic factors—after the year 4000.

"In the same way *subtracting* 565, from 3996, the other edge of the 'silent' four years, brings us to 3431, the year just ahead of us, and one which is so to be fraught with events of great significance to the seed of Woman. It is an Hovetic year. Furthermore, if we add 1335, to the 4565, or subtract it from the 3431, we reach respectively the years 5900, and 2096. Now the latter is the culminating year of the test of Abram's Faith, for it was at the crisis of Sarai's disbelief consequent upon the Hagar inci-

dent. It was just 1900 years before the Messiah 3996, while the former year, 5900, is just 1900 years after the year 4000. This year 5900 will see the *substance* of things hoped for fully realized."

Here the Prophet, borrowing Hamutal's style on a tablet, wrote upon its reverse side the following table, to elucidate his meaning:

		A. M.	
1260	}	Cycles.	2096
75		1335	3431
		565	3996
		(4)	4000
		565	4565
		1335	5900
			}
			} 1900.
			} —4.
			} 3804
			} 1900.
			}
<u>3996</u>	3997	(3998)	3999
			<u>4000</u>

THE PROCESS VARIED.

"But," he continued, after having passed the tablet around for examination, and resuming again, "let us start the figuring from the birth of Ishmael—the eldest son of Abram, who was born when his father was eighty-six years old (Gen. xv 16), that is in the year 2093.

"If we add 1335 to this year as an origin, we arrive at the year 3428, which witnessed the final efforts of Nebuchadnezzar at Tyre, and Hophra's expedition to Lybia—both of which conspired to the initiation of our own undertaking. Adding now

565 years more we reach the year 3993, and four years further land us into the first year of the Messianic age, i. e. 3997; for, as I have already intimated, the Ollams say the "World of Adam" ends in 3996.

"Using, now the very same periods in reversed order we must add 565 to 3997, which brings us to 4562.

"In this year the emblem of a Dove takes rest upon the Stone of Bethel. I know not what the emblem signifies but it has reference to our mission's prosecution in those far off days.*

"Finally, 1335 years more, fetch us to 5897, and blessed is he who sees the age beyond!"

Here the Prophet remarked that "From this diagram," which he sketched upon the tablet as follows, "you can perceive some of the chronological symmetry centred about the year 3996."

3993] 3994, 3995, (3996) 3997 3998 [3999.

And stated, as his audience passed it around for examination, that "By adding to it or subtracting from it 1901 years, you will reach the respective *beginnings* of the years 5897 and 2096."

LINE UPON LINE.

"The whole matter can be shown in another way,

* 4562 A. M. Columba Celtic missionary of Ionian fame. "The guardian of Bethel" upon which, at the close of his labors, he rested his head, and passed into eternity! See Dean Stanley's Annals of Westminster."

as follows," said the Seer, again arranging a line of chronological years upon the back of the tablet with this result:

Adamic	Messianic
3993] 3994, 3995, 3996)	(3997, 3998, 3999 [4000
"Old World"	"New World."

"Here you will perceive that 3996 is the *end* of the old age and 3997 the *beginning* of another. The two are respectively 1900 years in duration, and as 'double' extend *from* 2096 *to* 5897, while both going, in each way, four years further from the centre, we come again to 2093 and 5900.

"But to conclude this explanation (which has made so lengthy a break into our original calculation upon the other side of the tablet) I will sum it all up in a still simpler manner.

$$\begin{array}{r}
 2093 \quad (\text{Ishmael}) \\
 + 1335 \\
 \hline
 3428 \quad (\text{Tyre and Lybia}) \\
 + 565 \\
 \hline
 3993 \quad (\text{Signs in the Heavens}) \\
 + 4 \left\{ \begin{array}{l} 3994 \\ 3995 \\ 3996 \\ 3997 \end{array} \right\} \text{The Chronological Knot.} \\
 \hline
 3997 \quad (\text{The New Beginning}) \\
 + 565 \\
 \hline
 4562 \quad (\text{The Dove}) \\
 + 1335 \\
 \hline
 5897 \quad (\text{The End})
 \end{array}$$

“Note now, my friends, that the year 5898 would be the year 5660 should we count, as Ollams sometimes do, from that time of Enos, in which men first began to *call* upon the Jehovetic NAME, as Moses has recorded. Enos, you know, was born in the year 235, and as our Ollam records show, the reckoning begins with the third year thereafter.

“Let me now set down a short calculation and explain it afterwards:

Solar	Lunar	Solar	Lunar
2445 :	2520 :	5898 :	6078.920
SOLAR. LUNAR.			
5898	=	6078.920	+
- 72	=	- 75.	
5826	=	6003.920	+
- 2445	=	- 2520.	
3381	=	3483.920	+

“It is the year 3381,” said Jeremiah, as the group examined the tablet, “that is remarkable. It is referred to by Ezekiel in one of his latest epistles to me, and was the year from which his labors were occultly dated. This will be understood by reading his very first sentence.*

“Reckoning, down the stream of time, from this

* See Ezek. i. 1, also examine the explanatory note against the year 3381 on pages 156-7 in Study No. 2, Our Race. To understand how eighteen months cover 5660 upon Jewish scale, *vide* table opposite page 206 in same Study.

year, 2520 *lunar* years (equal to 2445 solar year bring us to the solar year 5826 at which time 'Israel's punishment' ends,* and seventy-five lunar years further, or seventy-two *solar* years, brings us to 5898, which is fully JEHOVETIC.

"There is no escape from these conclusions; they are weighed, measured and numbered."

THE NET FULL OF "GREAT FISHES."

"Finally, my children, you three 'Daughters of David,' represent the 50th personal generation from Adam. In one hundred more, which is just a double jubilee of souls, a daughter of David will arise and men shall shout VICTORIA! Twice upon 'Bethel' shall she renew her oath, and a great Jubilee her reign shall see. Into the week of years beyond, her reign shall still progress, and the eighth year shall be marked with startling events. Her children shall be many, and her grandchildren; aye, upon her knees the hundred and fifty and third generation from Adam shall also lisp Victoria!

"The Davidic term is forty years and an hundred and fifty and two such terms are to be counted to close the era and span into the better days of

* Strictly ; $5826\frac{1}{2} + 1\frac{1}{2} = 1828\frac{1}{2}$ common A. D. This date marked an ANNUNCIATION of the deepest MOMENT to mankind, and "Jerusalem, which is *the* MOTHER of us all "was tabernacled" among men! Whoso hath WISDOM, will perceive my meaning, for upon the following "Christmas day," Dec. 25, 1828, was A) (Ω made manifest once more:

Shiloh and of Peace. Short by one year to make the last but 39, we have $(151 \times 40) + 39 = 6079$, which in general terms is the Lunar value of 5898 solar years, and reaches the Jehovetic year—5660 solar years from that earliest cry raised among men far back in the days of Enos.*

* Note now that $69 \times 7 = 483$, and that $483 \times 7 = 3381$! Also note that $49 \times 69 = 3381$ or $(50 - 1) \times (70 - 1)$. To 2513 A. M., the year of the Exodus, now add 3381, fetching us to 5894, i. e. entirely through 5893 A. M., which is the last Sabbatic year in Gentile Times (vide Table. page 206, Study No. 2). Note now that Moses, the XVI. High Priest, "after the order of Melchizedec," became so in his thirtieth year, i. e. in 2463 A. M.; or ten years before he fled to Midian. $5893 - 2463 = 3430 = 7 \times 490!$ or $7 \times 70 \times 7$ years! or in another form 70×49 years. But, for this very reason, the year 5893 A. M. is the sixty-ninth "week" of Sabbatic years ($7 \times 7 = 49$ years), from 2512 A. M., the last year of Bondage.

The year 5894 A. M. is thus the sixty-ninth JUBILEE since the *Exodus*, and the seventieth since the elevation of Moses; it is also the sixty-ninth solar year after the one, 1828 A. D. (5826 A. M.), in which the *Motherhood of God* began to be "present" in a special degree, the significance of which is only just dawning upon the very wisest of the wise!

Let no one think that I here refer to "Mariolatry" in any phase or form, or to anything, even dreamed of among men, save perhaps by Solomon in his Song of Songs, previous to 1872-77 A. D.; or, furthermore, to anything that shall ever alter a single word or sentiment contained in the Lord's prayer unto OUR FATHER.

Yet, let it also be perceived, by those whose spiritual eyes shall be opened to the fact;—that the NAME of This Father—which we have in heaven,—even "Jehovah"—has always concealed the name of "*Eve*"—Hovah—who is "the Mother of all Living," and that the mystery of this fact is revealed, in *our* day, for a purpose of momentous import.

There is no other name under heaven whereby we may be saved than that of "Jesus," the Christ, the Son of the Living Jehovah, the

THE CALCULATION ON HAMULAL'S TABLE.

TO THE
MODERN READER.

No reader of these volumes need henceforth plead ignorance as to the years of the genealogies of **OUR RACE.**

	A. M.					
	2082			}		
	430				Abraham leaves Ur in <i>middle</i> year, Tuesday, 15th day, 7th month GEN. V XI: 10; XII:	
	2512			}		
	1				The chronological years 430 aft the "call" begin: the first year, (as reckoning ages) counting as zero. EXOD. XII: 4	
	2513			}		
	480				The 430 years <i>End.</i> EXOD. XII: 4 The Exodus in Middle of the year Tuesday, 15th day, 7th month. EXOD. XII: 41-51	
43c 49 1	2993			}		
48c	7				The Temple Founded. 1 Kgs. VI 1. 2 Ch. III: 2.	
	3000			}		
	430				The Temple Dedicated. 1 Kgs. VI 38.	
	3430			}		
	1				Jeremiah, in the Ollam Ship, ex plains the genealogies to his little party.	
}	The First "Day."	3431		}		
		565			The end of the 430 " <i>Chrono- logical</i> " years, after the finishing of the Temple, and thus 565 years be- fore Messias, as intimated by Jere- miah.	
		3996			}	Messias born at Bethlehem.
		4				The IVth Millennium ends.
		4000			}	Judah's <i>first</i> "day" of sleep ends with this period.
430		A time of <i>signs</i> among the empires and peoples of the earth, begins.				
}	The Second "Day."	4430		}		
		1000			One of God's days.	
		5430			Judahs' <i>Second</i> day terminates.	
}	The Third "Day" growing rapidly towards its Meridian.	430		}		
		5860			The first period in "Judah's" <i>third</i> day ends.	
		30			}	A "month of years" longer, dur- ing which the Anglo-Israel theory becomes more and more generally recognized as a FACT.
		5890 or 12 A. D. 1890-'91-'92.				}
		Isa. XVII.				

"After two days He will revive us."

"In the third day He will raise us up; and we shall live in His sight."
HOSEA VI.

only begotten, before all worlds, and by whom, as "Logos" were all things made that are made; even so, amen.

It is in full consent to this, which is the essence of all Apostolic faith, that we proclaim the *presence* of a Mystery and, with others, who have, be it to a greater or less degree, been let into its manifestation, whether by faith or Light, we recognize it as already here.

The "Sealing" of God's chosen ones is being rapidly consummated, even as rapidly as the "fulness of the times" is rising to the brim, hence it behooves us to be willing in the day of the Lord, to trim the "wicks" of our perception, and to replenish our lamps with as generous a supply of "Oil," from Moses and the Prophets and from Christ and his Apostles, as they will hold.

The Light will then shine in dark places and perchance the veil of our understanding will be gradually drawn aside. But we must expect a surprise; for it hath not entered into the heart of man to conceive of what God hath yet in store for those who wait upon him.

Finally, let such as have eyes to see, use them to comprehend the MYSTERIES involved in the parallels of the "*first* man Adam," of the earth earthy, and the "*second* man," who is the Lord from Heaven (1 Cor. xv. 45-58), and let him diligently ponder over what the Spirit shall suggest after reading prayerfully the command to Adam while he was yet alone (Gen. ii. 16-17); the circumstances of the subsequent creation of Eve (Gen. ii. 18-25), the testimony of John the Baptist (John iii. 25-36), of John, the Beloved disciple (Rev. xxi.), and of Christ Himself (Rev. xxii.),—and let him "Worship God" (Rev. xxii. 9).

But further than this we are not permitted, either by knowledge or by our judgment, to discuss these deeper mysteries—lest doing so a single pearl risk being trampled under careless feet, to say nothing of the cloven "shoon" of devils.

It need only be mentioned then as to this last Sabbatic year, 5893 A. M., that it is the $(8 \times 666) + 565$ th year of the world, in which form its Messianic and HOVETIC (H. V. H. = 5.6.5) significance is plainly crystallized!

From the year 3381 A. M. (equal to 69×49 years), to the year 5826 A. M., there extend 2445 *solar* (equal to 2520 *lunar*) years. The supreme importance of this year, 3381 A. M., has already been hinted at in Study No. 2, page 156.

ERASED!

The Prophet paused, no doubt, surprised himself at the unwonted freedom of his converse, and Baruch having reached to Hamutal for her style and tablet, added a number of references to the Scriptures concerned, and then in silence the tablet passed from hand to hand. It was examined upon both sides, but, as may be imagined, the original work of Hamutal was the easiest to comprehend.

Of course the work was all in Hebrew, in which the figures themselves possessed a double significance to those who examined them. We can give no idea of this to modern readers, and our own translation of the work upon the tablet, to which we have also taken the liberty of adding other notes, is hardly to be taken as an exact reproduction of the original.

When the ivory tablet had been returned to Hamutal, by the Prophet, whom it had reached last in the party, it was *blank*, for having glanced significantly around the group he had erased the characters.

Then, returning to the scenes in Egypt, and

It is still impossible, so well as injudicious, to do more than set "the wise" upon the *track* of what I mean. Suffice it then to state that from the Exodus to the one hundred and twentieth Jubilee of the World, there are sixty-nine Jubilees less two Sabbatic years, and that the *second* Sabbath year, counting from 1880 A. D. (Luni-Solar-Equinox), is of TREMENDOUS import!

Finally, from the year 3381 A. M., there shall no longer be a TIME OF SABBATHS, for $3381 + (360 \times 7) = 5901$ A. M., and that great "day" falls well within the Sabbath day of God!

in answer to Tephi's original question, he abruptly changed the thread of the discourse, as follows:

“Pharaoh was indeed friendly to us, and for the compact's sake which long ago he made with Judah's line, he gave to us his palace in the Delta for a refuge. Nevertheless he was merely Jehovah's instrument in shielding us from the growing hostility of Johanan's faction. They sought to do us fatal harm, and would have openly made the attempt had we not been favored, and thus dwelt apart from them.

“It was Pharaoh himself who placed our little party at Taphanhes, and assigned to them a dwelling place at Daphne, far enough away to render their hostility inert. He had great worldly statesmanship, but also many reckless tendencies, and besides inheriting all the heinous sins of his ancestry, he erred, from the merely human standpoint, in trying to force his generation far beyond its proper pace and day. But the real occasion of his downfall was the natural result of his foreign policy; for the marked favor which he bestowed upon his Grecian armies gave the native priests, whom he constantly offended, the very opportunity they wanted and were quick to use.”

A CONTEMPLATIVE PAUSE.

Never before had the Prophet seemed to be in so communicative a mood, nor had he ever so com-

pletely unburdened *himself*, as it were, to his companions.

With deep attention they had, therefore, closely followed this long discourse, which Tea's query had drawn forth, and its candid, human strain spontaneously forged new bonds of sympathy between them all.

It was a surprising insight into the real character of Jeremiah, which even his companions had not anticipated, and hence it was with well defined relief they recognized at last that the Priest of Anathoth was subject to all the common-place emotions of the rest of men.

Nor should this surprise us, who have the testimony of James (v. 17) that even Elias, "the Prophet as fire," whose "word burned like a lamp," (Ecclesiasticus xviii. 1), was but a man subject to like passions as we are."

The fact is we have much to learn concerning the ways of the Almighty, and the methods of his Spirit; and quite as much to con, as to our own personal relations, as functions, in the problem of existence.

There are no "accidents" at all; the term "coincidence" blasphemes every law in the Universe; it is repugnant to our inner sense; and this we know.

But we live double lives, and *flagrante delicto* in every nobler recognition of the truth, are ever prone to deny the very promptings which would make us honest in the sight of God and men.

These grander Hebrews viewed existence from its truthful standpoint,—the which, solely, *made* them Great, and enabled them to be both recipients and dispensers, in a sense apart, of Inspiration.

They walked with God in all the paths of life, and, like Daniel, went about the King's business, albeit frequently perplexed as to the purport of some startling vision.

Even the Saviour, who was One with God, "was subject" to his earthly parents till his ministry began, nor failed to share his last thoughts with his mother's welfare,—They were *men*, the whole of them, and to the last degree; and were "in all points tempted like as we; yet without sin," but ONE of them passed through the furnace.

But to return to Jeremiah and the group upon the Ollam's Ship.

THE BROADENED VISTA.

Hitherto, always austere and silent, a man of woe, a prophet of contentions, he had rarely raised his voice save when uncontrollably driven by the Spirit to announce some coming evil, nor had he, in his mere character of a man, disclosed at all the inner current of his human personality.

It was clear to all his listeners that Jeremiah's life was broadening with its new surroundings, that at least the sense of freedom, which they all experienced, had also wrought its magic change in him.

And as a fact the pent up longings of his heart

were indeed awakening into a speech which was the outcome of a faith that had at last descried the firm continent of promise.

The Prophet had begun to realize the travail of his soul, and hope renewed had touched his lips.

"Oh, that I had, in the wilderness, a lodging place of wayfaring men," he had once exclaimed, "that might leave my people, and go from them." (Jer. ix. 2.)

Twenty weary years had been crowded with the disasters of Judea since Jeremiah had formulated this desire into a set, deliberate utterance. The wish had burst forth into words, out of the continued bitterness of his surroundings, and the transient exclamation now came back into the minds of his companions, who were, of course, familiar with the prophet's utterances,—and came back with a new and startling significance to them, wayfaring remnant that they were, and speeding under such Providential auspices towards just such a lodging place in the wilderness afar off!

Instinctively the minds of all had been busied with a similar train of thought, and, out of ideas, long latent but now suddenly associated into a concrete group, the glowing possibilities of the future at once began to take the tangible form of certainties.

Yes, a New World—and a World towards which the hopes of all the faithful of former generations had but darkly groped—lay in their own immediate western future!

It was then and there that Jeremiah found in his heart a conviction that the old world, which had already faded from their gaze, was henceforth better left beneath the eastern horizon, even as Noah had seen it best to leave so much as possible of former things beneath the Flood.

A FURTHER EXPLANATION.

At length, however, Baruch, reverting once more to the final scenes in Egypt, broke the continued pause as follows :

“Still, Master, Javan’s troops certainly stood us in good stead, when, upon hearing of the rebellion in Upper Egypt, and the death of Hophra, the little Grecian guard of Taphanhes afforded us the timely cover of their own retreat to Zoan, whence they also effected their escape.”

“True,” replied the Prophet, “but these incidents were after all merely elements in the plan foreseen from the beginning by the God of Shem.

“But to answer Tea’s original question even more concisely and at once,” continued the Prophet, “when the death of Hophra followed so suddenly upon my denunciation of those who persisted in worshipping ‘the Queen of Heaven’ at Daphne, I knew it was the summons longed for. It was the promised ‘sign’ to all concerned. Naturally I had looked for it from week to week after my return to Pharaoh’s House, and indeed had immediately, thereupon, warned the captain of the Grecian band,

who at once made all the preparations for that secret departure from the Palace so well named.

“His emissaries had no sooner returned from Zoan with the tardy news of their success, than the startling tidings of the revolt of Ahmes reached us, and the next day came the news that the Pharaoh was dead. The reports showed that his death had fallen even upon the self-same day that the Spirit gave the fatal ‘sign’ at Daphne, and the very Greeks were awed at its minute fulfilment.

“The sign was indeed our summons out of Egypt, the delay required in getting the report was our day of Grace, and the sudden appearance of the Babylonian advance guard on the borders of the Delta only served to hasten the Greeks in their flight.”

Here Baruch, again breaking the thread of the discourse for a moment, could not refrain from exclaiming: “And this flight was like to that of the Captorim centuries ago, from these very shores, by sea, and straight to Joppa, was it not?”

“Yes, Simon;” said the venerable Priest, “as thou hast so often transcribed the records you naturally recall the earliest exodus. But it was also like to Israel’s flight, and the smoke of Tahpanhes, taken by the westward winds, was a veritable pillar of cloud in our wake, between us and all prying eyes, until none of those we feared were left.

“And ever since that memorable day hast thou not felt the presence of God’s Pillar moving on before us?”

“As for myself, since the day of Astarte’s impious feast at Daphne I had been waiting for the Pillar to lift up, for all my prophecies were over, and even thou, my faithful Scribe, had no more empty scrolls.”

THE PROPHET'S VISITOR.

“But, Rabbi,” exclaimed Scotá, “tell us about that Stranger who returned with you from Daphne upon the evening of Astarte’s feast. He seemed to be the Master of some Ishmaelitish Caravan, yet certainly his bales must have contained much more than oriental spices, from the interest you took in them?”

“He was indeed a rich Ishmaelite, my daughter, and had come to Daphne’s New Year celebration to dispose of his wares,” replied the Prophet; “but he was also the bearer of secret messages from the Babylonian general, even then upon his way to Egypt!”

“As you know, I have always had the good will of Nebuzaradan and his king, and through this friendship have often gotten scrolls from Daniel and Ezekiel. In fact, whatever they have uttered concerning the fate of all the empires of the East has come to me by Babylonian courtesy.

“This Ishmaelite,” continued Jeremiah, “brought me such a scroll, and it is now stored away among the sacred records in the Ark. It is placed there, not so much for present use as for a witness at some

future day when what we go 'to build and plant shall have attained full stature, and God's time have run.

"But the Merchant was also commissioned to assure me personally that when the Babylonians arrived the favors of the king should be continued to our little group.

"Ever since our arrival,' he continued, "I have been in direct communication with this great ruler who fully recognizes the only God of Heaven, and who, being Daniel's friend, and patron, is the chosen agent of Jehovah in the hewing down and destruction now in progress all over the East.

"The outcome of it all will be that Nebuchadnezzar's Empire will soon embrace the whole region of the earth which we have left, and thus the beginning of the Gentile domain clearly set forth by Daniel will be consummated.

"Indeed," continued the Prophet, "the Arms of Babylon will follow close upon the course cut in these very waters by the keel that bears us westward.

"The King of Babylon is a mighty Captain, and ambition is his chiefest sin. He now has fleets at his command, and will find more in Egypt. His empire will expand, and, for a moment, comprehend the utmost bounds that Gentile sway will ever reach.

"Even the land of New Heshbon, which lies directly opposite to Palestine, will not long hence

behold the winged lions of Babylon upon its shores, and many of our Jewish brethren, already driven there by him, will come again beneath his temporary sway.

“But we, my friends, will never more be compassed in the lands thus dominated, nor will the Ten-Tribes now beyond Euphrates. The place selected for Israel’s new beginnings, and for her future mountain heights, is expressly indicated as ‘a place apart,’ and one in which they shall ‘not be numbered among the nations’ of the Image of Empire (!) when God comes in might to seal the faithful of Our Race, and mete out to the rest, and to the Gentiles, a foretaste of their final doom.

THE SECRET WITHIN THE SECRET.

“However there was a strange circumstance connected with the visit of the Ishmaelite which I have not revealed, but I may do so now that your convictions may be sealed yet further, and your faith in Providence encouraged.

“As you know we have lived entirely upon the gratuity of Pharaoh, and had it not been for the merchant our only means of flight would have been to accompany the Grecian Band to Samos. Note now how consummately the plans of Providence are laid.

“That Ishmaelite was the bearer of a talent of gold sent by direction of the Babylonian king himself. This rendered us entirely independent of the

Greeks, who, while they helped us to secure our present craft, did not dream but that our funds were stamped with Pharaoh's seal.

"The Ishmaelite was also commissioned by Nebuchadnezar to inform me, that by the wish of the King of Babylon we should anticipate his coming, and secretly return to Zion, there to await his own return from Egypt when his further pleasure would be signified.

I gathered from the merchant's converse that Nebuchadnezzar then intended to reinstate the Throne of David in some subordinate way, and thus build up again the fallen fortunes of the empty land.

"This, however, was not to be. It was not in accord with the ultimate designs of God, although it strangely fitted their preliminary phase.

"The Babylonian plan miscarried from the start, for while it was necessary to secure the assistance of the Greeks, who were fully persuaded that a rebellion would drive them from Egypt, nevertheless they could not be induced to desert Hophra's cause until 'the sign' which I had so boldly given was fully verified.

"We thus lost a whole month. But at last the news of Pharaoh's downfall, and the arrival of the Babylonians synchronized, and the Greeks, having secured the outer barriers, fired the Palace as you know, and we escaped with them by the secret exit towards the northwest. All things conspired

in such a way that there is now no trace behind us. The absence of the garrison was not perceived until the flames broke forth, and then we were upon that final outlook and quite near to Zoan.

“Undoubtedly the Babylonians think our own party was murdered by the Greeks before they fired the castle and escaped; this was why they pursued so closely after them to Zoan. But they were too late to overtake us, and the Spirit constrained me to go forward.

“After we had parted from the Greeks I had a vision of their total shipwreck nigh to Cyprus, so that no one now remains to give any intimation of our fate. Of course the Babylonians have the forlorn hope that we escaped before the Greeks, although Johanan knows we were at Pharaoh’s House a week before the Babylonians came.

“In the mean time when we reached Joppa, and had finally secured the buried treasures and the regalia of the Realm, I was moved by God to leave the land at once, not waiting for the King’s return.

“Thus all the lines were laid by Providence alone, and when the Babylonians do not find us in Palestine they too will be convinced that we have perished.

“Only this crew have any idea of the truth, and as I have had to employ the Babylonian money freely among them, and have since shown the Master of the ship the letter of Nebuzaradan, he is convinced that we are fleeing under Nebuchadnezzar’s

special favor, and such will be the common report in the land of Gathelas.

“There we shall have to fit out yet another ship with gold that bears this eastern monarch’s name. However, that will be upon the further northern coast, beyond the western gates, and our real identity will scarcely be discovered—no not for centuries to come!”

THE LAND OF DESTINY.

“But, Ollam Folla,” interjected Ebed, “tell us whither we are led?”

“The land, my friend, I only know,” said Jeremiah, “by Jehovah’s promises, which mention it in general terms alone, and purposely in disconnected scrolls. ’Tis West, and North, and Insular, and holds the strongest angle of the orb which Abram’s Race must some day belt.

“We do not go directly thither, but the ship master has some freight to leave at Abda,* and will thence pass through the gates of the West. We shall continue our passage with him to his ultimate destination, Gathel’s Port, a place in Western Tarshish. This is her haven, and upon her arrival

* Later called *Abdera*, and now *Adra*. The ancient port of Abda was founded by Adoniram, who was “over the tribute” in the days of Solomon. This minister named it after his father. He was originally over the levy (1 Kgs. v. 14) but later superintended the building of Solomon’s great Merchant Navy and accompanied it to foreign parts, where he died.

there her freight must be discharged and her crew go to their homes while she refits.

“Her next voyage is to be a long one, even around the southern capes to Ophir, and to Eastern Tarshish, and about as far the other way in fact, from Egypt, as we shall be. In the meanwhile we shall delay awhile at Gathel’s port, at least long enough to purchase, out and out, another vessel which will then be subject to our own commands. This done, we must transfer our precious freight, and go boldly out upon the unknown deep, and so lose sight of every land assigned to Gentile domination.

“This is the last ship,” continued the Prophet, “that will leave Tanais till the latter times, for even now hath Babylon destroyed that ancient port. Naucratis will, no doubt, come up in Commerce and take Zoan’s place.

“Nor shall western ships,” continued the Seer, “again retrace our course for centuries. The rumors which this crew bear with them, and which will be widely disseminated, of Joppa’s desolation, of Tyre’s great final fall, and of Zoan’s ruin, will deter the Merchants of the West from risking cargoes into empty lands.

“But, Simon,” said the Prophet, turning to his Scribe, “thou didst but lately mark with thy scarlet style the words of God which bear upon our ultimate abode; hast thou the roll near by?”

“Yes, Rabbi,” answered Baruch, “even in the

Ark. It is with the Title Deeds and other lo thou didst command me to deposit there, but I can well recall the sequence, and even the very words which are of chiefest moment."

At an assent from the Seer, the Scribe continued as follows:

"Moses gives the first intimation of such land, and implies that it lies far away from Palestine, even at the very ends of the earth as we now know it. But Nathan, acting as God's agent plainly says to David thus: 'Moreover, I will appoint a place for my people Israel, and I will plant them that they may dwell in a place of their own and move no more.' And unto thee, my Master, did the Spirit similarly speak, and to Isaiah, and to nearly all the Ollams of the Minor College."

"This land of *planting*, and of *building up*," said Jeremiah, now himself assuming the explanatory role, "is to expand from but 'a little stone' into a mountain, till it fills the earth. So Daniel shows it plainly on the Scrolls, that Nebuzaradan gave to us long ago from Babel's King, and from thence the vine, planted thereon, will overspread the whole earth, as the last letter we received from Ezekiel, while in Jerusalem, doth plainly indicate.

"That Vision, by the way, Dear Tephi," said the Prophet, now using her full name, *Tea Tephi*, which bore out this more endearing signification, "is strangely dated on your birthday! I remember noticing the fact when I received it from Ezekiel

nearly seventeen years ago. You were then not quite a year old, and the date upon the Scroll was so boldly written that it caught my eye at once, while you, near by, 'crowed' out so loudly at that very moment, and almost jumped from your nurse's arms in the vain endeavor to get the parchment as a plaything, that a most natural association of ideas at once recalled the date as noticeably *yours!* *

"Well, it belongs to all of us, my friends, and Ezekiel's prescience points closely to this western land where we must plant.

"All of Joseph's blessings will be centered in it," said the Seer, pursuing the strain, "and the multitudes of Israel, now scattered beyond Euphrates, will be gathered there when famine drives from them the Gentile lands.

"Methinks, indeed, that the story of him who saved his father's house will certainly be counter-parted, scene by scene, in the yet distant days of Israel's archetypal might!

"Oh, what a vision dawns upon my soul,"—here exclaimed the Prophet, with an emotion that awakened its response in all his listeners,—“of the Scene when Joseph as a Nation, no longer able to refrain himself, shall cause all the Egyptians to go out from before him, and shall then disclose his identity to his recovered brethren!

"This disclosure," said the Prophet, recovering

* *Vide* Study Number 3, pages 192-195.

himself after a pause, "will not occur until after the end of the Second of the final Seven years, with which the entire 'Seven Times' of Judah's shortened punishment shall terminate.

"The land to which we journey," continued the Prophet, "is also called the 'land of Beulah,' for there the MARRIAGE, pictured by Hosea, must take place, in the still future Messianic times; and perhaps 'tis therefore that Isaiah doth refer to it as Britham, or the land of 'the Covenant.'"

There shall the King find his Elect and Precious Bride, and there the Song of Solomon receive fulfillment.

"Methinks," said Tea, now wholly carried away with interest in the theme, her lovely face flushed with the sea air, and with the excitement of her anticipations, "that if the half of what is written shall be ours to see, this Island must be 'Wonderland!'"

"And so it is, or will be, Tephi," said the Prophet, smiling at his favorite ward, "and some will call it by that very name. Have you forgotten, Child, that the new name of Bethel, itself, is 'Wonderful,' and where and why this name was bestowed upon it, in the days of Solomon? Well, just so certainly as PHAIL goes with us, so will its resting place receive a new name from it. And it will take another name from Eron,* which we also carry thither, and yet another like thy sister Scota's from

* The *Ark*—see Josephus.

the name our Race of Wanderers has inherited from Jacob. It will also be famous, Hamutal," * said the Prophet, playing on her name in turn, "for the precious things brought forth by the dew. 'God is fresh life,' he will renew ours in that happy land, and there he will be as the *dew* unto Israel."

COMFORTING ASSURANCES.

"But shall not this latter name," said Ebed, speaking at the same time, and breaking into the Prophet's discourse at the mention of *Scota's* name, "shall not this latter name—*Scota*—lose its weary significance if we are to be *placed* there, and no more rooted up?"

"No, Steward," answered Jeremiah, "we are Scots ourselves, and that alone will always furnish ample reason for the name of any land where we shall settle. But henceforth there will be in it no longer any sting of curse for Israel when gathered there.

"Our Race, of its own restless nature, will always love to wander to and fro; but it will nevermore be *driven*, under foreign yokes! *Moreover its own turn* is coming down the vistas of the latter days, and its mission is to put more peaceful yokes on other lands.

"If indeed I read the Spirit of the Prophets

* Hamutal—"the heat of the dew," Cruden's Concordance, "God is fresh life," "kin to the dew," Young's Concordance.

clearly, upon points like this, I fancy that Our Race will grow to might and stature, in this place apart, in ways unprecedented even in the golden days of Solomon. The promised land of Israel is in reality the earth, and the boundaries of all the other sons of Noah are actually laid off with the measuring rod of Jacob.

“But all of this is far beyond my powers at present to explain. In fact I read but faintly of that far off future, and in very general terms. However I am well content, for the present will demand of us our full attention and content.”

The Prophet said no more, but fixed his gaze for a while attentively on Tephi, then out upon the West as if studying to formulate some sudden thread of thought, and in the silence which ensued, the rest of the party, more conveniently arranged to watch the vessel's wake, looked backwards and thought themselves of Zion, now so far beneath the Orient, and seemed to realize how truly they were wanderers yet, upon the surface of the earth.

At length Tephi herself broke the long silence, and continuing in the original strain, which after all was of chief concern to the little band of voyagers, addressed the Prophet pointedly as follows:

“But, Rabbi, as it is certainly thou who art the chosen ‘planter’ in Israel, and as we must be rapidly moving towards this vineyard so long ago selected, what seed is there, forsooth, in company

so small from which to hope for such a harvest as pertains to Israel's expectations?"

"Verily, my daughter," replied Jeremiah, "there shall be sufficient seed for every present need. *Jehovah Jireh*, who is manifestly guiding us upon the deep with such solicitude, can provide himself with seed upon the far off Isles as readily as in the lands which we have left, and for the Building which we are to rear, "Stones" will be found to stand around the Chief "Corner stone" this vessel bears.

"Be not impatient therefore to understand the whole significance of this transplanting, nor be slow of faith, my child, for thou thyself shalt realize the very fulness of God's providence. The jewel thou hast always worn is certainly an emblem and an earnest of the farthest West."

The Prophet here referred to a peculiar trinket of no little value that was hanging to a chain upon her neck, and which we shall consider later in our story; and concluded his remarks as follows: "However, each of us shall find a fitting place in the mission now so plainly favored from on high."

THE ISLES AFAR OFF.

"But is this land so '*Yarish*'—*far away?*" said Scota, lifting up her eyes, and letting them wander also westward with the vessel's course.

As the Prophet did not at once reply the answer came from Baruch, ever ready with whatever infor-

mation he possessed, and particularly so where his beloved Scota was concerned.

“Indeed, O Princess,” said the Levite, for a though she had lost this title by her marriage into Aaron’s tribe, the aspirations of the able scribe had never been quite hopeless, nor did he ever lose a proper chance to gratify his double satisfaction at the love match he had made. “Indeed, O Princess it is so far away from fair Judea that the ancients call it *Yarin* and its people *Yarish*, using the very root in which you couch your question. It is still known unto us as ‘the end of the earth.’ Thou hast read of Tarshish in the histories of Solomon. Well, it is for Western Tarshish that our present sails are set, and out beyond it we must go still farther in search of the Isles which form its very outskirts and gave their own earlier name unto the continental land of Traffic.”

“But,” interrupted Tephi, yet again, and this time appealing to the Prophet himself, “are these ‘Isles of Tarshish’ then inhabited already, Father, and will its merchants suffer us to land, or will we have to struggle against arms forever?”

“Yes, Tea, or rather, child, both yes and no,” replied the Prophet in assuring tones: and then, as if suddenly resolved to allay at once the nervous dread which so persistently lingered in the heart of this the youngest of his party, he added:

“The land is already peopled, but with kinsmen who have gone before us. It pertains unto the

tribe of Dan, who living in their ships from earliest days, discovered it in Javan's time. They sought its refuge in Deborah's day, and eventually the entire remnant of the tribe went thither rather than submit to the Assyrian's yoke.

"But their children have long ago utterly forgotten the Rock whence they were hewn, and will scarcely understand us or the sweeping import of our mission.

"However, do not fear. They will entreat us well. You know we go to build and plant, and God who has provided such a fruitful field, will certainly give us peace wherein to do it in our generation."

"This Remnant," continued the Seer, "will, in fact, be welcomed, and will experience no more wars. But future generations will have much to do with swords and spears before He comes for whom we save the sceptre now."

THE UNCONDITIONAL PROMISE.

"However," said the Prophet, turning once again to Baruch, "repeat what Nathan said to David of the freight we bear."

Thereupon the Scribe, continuing his interrupted recollection of the words recorded in Samuel, said: "After promising this place of planting, Nathan thus continued, 'Also the Lord telleth thee that he will make for thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed

out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father and he shall be my son. If he commit iniquity I will chastise him with the rod of men, and with the stripes of the children of men, but my mercy shall *not* depart away from him as I took it from Saul whom I put away before thee. And thy house, and thy kingdom shall be established before thee. Thy Throne shall be established forever.' ”

“Yes, Baruch,” said the Prophet, “thou hast quoted the promise correctly, and it is an unconditional one in so far as the perpetuity of that throne, and the succession of David’s line are concerned. It cannot lapse any more than Jehovah’s word itself can fail in its support of the Universe by which it was created, and timed, and by which it clings together.

“Time and again have evil powers conspired against it, but to no avail, and even now three captive kings preserve the Divine right in abeyance until God shall provide a better means to keep the sequence in its own integrity.

“In the mean time we have with us all of the Regalia!—Sceptre, Throne, Heraldic Blazonry, and Ark, and these three Daughters, sole remaining heirs of David’s realm.”

The Prophet’s words, which so manifestly included *Scota* in the royal group, caused the elder

Princess to flush slightly, for the lovely woman had no thought of crowns, and in her pure affection for the Son of Aaron, had long ago put all Davidic aspirations out of sight. She was a perfect type of Judah's loveliest womanhood, and had no regrets for the step which, with the Prophet's sanction, long ago had weighed them all as naught against her love.

To Baruch, however, the words were peculiarly gratifying, though he said nothing, and continued to gaze westward; while to the rest of the party the little favor passed entirely unnoticed; for, in fact, there was but little regal pride surviving in this triple band of Sisters, and they were chiefly glad at the prospect of a peaceful resting place. The elder Hamutal, however, had been indeed a Queen! and her father's words had served at least to reawaken the glorious memories of her youth.—Josiah's reign had been the grandest of the latter kings, and for a moment the eyes of the aged woman, who had been his favorite consort, filled with tears, as she recalled her glorious wedding at that dawn of years so famous and so happy, but with all so brief!

THE EAST LEFT IN DARKNESS.

After a short pause, in which the Prophet probably paid deference to the thoughts which he may have divined his words awoke in the minds of *some* of his listeners, he continued as follows: 'God's scroll is filled with this same theme, nor

unto me the last shall it be mentioned by the Spirit of Jehovah.

“But men will blindly miss all of its deeper meaning until the centuries have run, and the Gentiles and their times, be full.

“Our wonderful escape from Egypt, our return to Zion, and the preservation of these grand and royal proofs of the succession, are not dreamed of among the remnant of Johanan's fettered group who are at this moment toiling on to Babylon.”

“As you all well know, it has been permitted me to Prophesy the duration of Judah's present captivity. It will last a full ‘generation,’ or three score years and ten.

“But while the rigor of expatriation will expire at that time, 3476, the first phase of the return to Palestine will be abortive, nor for full another ‘generation,’ seventy years, will the Sons of Judah seriously bethink themselves of Jordan and the Central Land.

“However, in thirteen years more, or one for all the scattered Tribes, the Return will be accomplished.

“Three Jubilees, in fact, which cover 150 full years and extend from 3406 way down to 3556 must pass before the heart of Babel's Ruler shall have been thoroughly prepared to do God's destined Will.

“In the following year, 3557, a most important edict will be issued full of Messianic import, for

then the breaches in the walls of Zion will be really healed.

“The Lord will conduct the man.*

“In the next year 3558, the Book will be read in ‘elevated places,’ and finally, in 3559 the whole matter will have been accomplished.

“I know all this ‘by books,’ and by the rhythm of the Cycles; for the entire period thus comprehended is exactly one hundred and fifty and three great years, or solar ones, which term is of great import in Chronology.

“Thus from 3406, when Jehoiachin was led in ignominy to the Golden City, there extend 153 years to 3559 upon the Ollam Scale, and at the *end* of one more decalogue of years (10 + 1) the ‘Seal’ will be placed upon the Scroll of Prophecy, (beginning of 3570.)† “Then will he whom the Lord conducted at the first go back unto the city.

“As I have already said the Ollams place the advent of Messiah at the year 3996, but we also recognize it as an event which is always imminent. The distinction is a subtle one, but it is accurate; and though He should appear to us from out the belly of a Fish at this moment the Cycles would agree.

“Taking however 3996 as the generally received date, and allowing him the legal period of thirty years to complement his age, we arrive at 4026; and deducting from this the date I just referred to

* Nehemiah! Such his name!

† Malachi—the “Seal of the Prophets.”

as Messianic, *i. e.* $3557\frac{1}{2}$, we have $468\frac{1}{2}$ solar years as the remainder.

“Now the value of this latter period of *Solar* time, is 483 *Lunar* years, or sixty-nine weeks: and another week (7) of lunar years, completes a ‘generation’ (70) of such weeks! That ‘seventieth week’ will be of moment to Our Race, and at its *Noon* the first act in the Drama of Redemption will have been accomplished.

“But enough of what we leave behind us in the East, and of its ‘future times.’ We go to western scenes of far different character, and shall hear anon of all that transpires in the lands we leave.

“Meanwhile our converse in the Isles, towards which we are heading must be from day to day, and *amid facts*, whose good and evil is sufficient in their order.

A SOLEMN INJUNCTION.

“And now,” concluded the Prophet, with a solemnity never forgotten to their dying day, “attend unto the words of Authority!” and as he spake he stood erect, his flowing vestments, and his sacred mien, betokening Command!

“I am the Master Mason, and the Lodge we go to dedicate in the vast western wilderness, will have the ‘Throne of David,’ whereon Jacob slept, for its eternal corner stone, a ‘rough ashlar,’ but indeed the very ‘Gate to Heaven.’

“*Jehovah Jireh Tara-lah!*”

“*The Lord will provide, and THE POWER OF GOD shall do it!*”

“In ‘the *Meath* Sanctuary,’ whither we are hastening, we shall dwell in peace, and in anticipation I shall name its tabernacle, ‘TARA,’ for in due time it shall show forth the POWER OF GOD! Aye! from its very Stones and Tombs the truth shall spring to life!

“But it is for me alone to plant the sprig of evergreen.

“I am the High Priest by descent, and by due and lawful rites I have received the full knowledge of the Wisdom set in order by Iram, Hiram and Solomon!

“But from ANOTHER do I hold Superior credentials, and I have the “Lost Word” by which all that is, originally was.

“Its initials are the anagram of the great founders of the craft, and it will be *double*, ere the world discerns the I. H. S., and ‘seven times,’ from its beginning, must transpire before the “Stone of Majesty,” which Joshua set up shall have “eyes” to recognize the Rightful One, and ere the King that stood upon it first, shall descend upon it with a shout.

“This is the Stone that followed Israel and gave them water in a thirsty land!

“It is the Rock which Moses smote when speaking had been all sufficient, for it hath ears so well as eyes, and is the House of God.”

THE SCOTTISH RITE FOUNDED.

“It is the ‘Altar of Abel.’ Upon it smoked the earliest sacrifice acceptable to God, and with the life blood of its Priest was it further sanctified!

“It came with Noah across the flood, and landed upon Ararat. There it was the capstone of the faith renewed, and over it Jehovah set the bow of promise, even the token of the Everlasting Covenant.

“Once more it goes across the waves with us, and soon will land upon a mountain that reverses the elder one both in name and deep significance—even upon *Tara-Ra*,—*the Rock* of the power of God!

“Around it, when he came from Haran, obedient to Faith, our father Abram, built anew the Altar of our Cult, and over it he called again upon the Name Eternal.

“Unto it, although they knew it not, ‘all Israel’ was drawn, while yet they were in Jacob’s loins; and then they were afraid, and vowed a vow to which it testifies.

“Thereat, when he was come again with children and possessions, did God talk with him, and changed his name to Israel indeed, while grouped around this very altar, stood the Patriarchs themselves, for even Benjamin was there!

“Down into Egypt with its keepers was it borne, and thence came it up in tabernacled glory.

“Upon it Moses sat while Joshua fought with

Amalek, and meanwhile Hur and Aaron stayed his hands until the sun was set, and even there did it become Jehovah-nissi!

“All through its pilgrimage it has always been the Altar of our faith, and its place has ever been the Temple. For though Solomon rejected it at the Foundation, it became the Chief Stone at the Dedication—which was wonderful to all!

“Nor shall it ever leave the shrine. In vision do I see its Min’stered future. It is the Mountain’s Seed, the very Lode Stone of Our Race, and to it, as a cynosure, they surely shall be gathered!

“Adown the ages do I hear renewed, their ancient battle cry; for by this Ra!—this RA! of TARA!—shall the Hosts of Israel shout in victory throughout their generations.

“This Rock has ever been the throne seat of our rulers, and the fullness of their generations is the root of all chronology—even an hundred and fifty and three* till Shiloh come!

“As the manner was, since the days of Joash, so shall it even be, until once more the waters gush from it restored to Zion’s Seat. Then shall it be indeed El-Beth-El—a Bethel† upon Bethel ‡,—and on it shall Messiah take the crown forever.

* N. B.—Victoria is the 150th “descendant” in direct line from Adam, as will be shown in due time in these Studies. Her little great-grand daughter just born, is the 153d—probably the last of the “Great Fishes” to be gathered into the net!

† Gen. xxviii, xxxv.

‡ 1. Chron. xxi-xxii.

THE KING'S DAUGHTERS.

The Prophet now seated himself and continued in impressive tones :

“When we reach our ultimate destination let it be understood that the pledge of silence which ye have individually taken upon ‘Bethel’ must be kept inviolate in spirit, and in word, and deed.

“So far as each one of you is concerned this secret is forever binding.

“I, personally, shall reveal enough to satisfy our case, but ye must ‘conceal and never reveal’ any knowledge of our Eastern history, even to those who may divine it.

“Ye are therefore *Chesed*, and ‘Chesedim,’ henceforth, and an ancient Rite must be founded in the West to keep the secret of the Ark, and whatever shall be placed within it, when, in due time, we shall find the place of safety which Jehovah shall reveal.

“It is enough to say that we come from Egypt, by the way of Heshbon (Spain), and that our Daughters come from Pharaoh’s House, for so they do, even from Taphanhes, whose name itself is SILENCE !

“What we bury not within the Meregech, wherein the Royal Arch will cover all that David’s Line can spare, must be more deeply buried in our hearts.

“Only that which I shall find it right to tell may ye allow—without the least addition or detortion.

“And finally to you, O daughters of Judah, who, first and last among women, shall have stood upon the threshold of the Lodge, hear now the special word that binds. Until Messiah shall have come, the desire of each of Judah’s daughters, to be chosen for the blessing, may still remain among you, even in the far off lands to which we sail.

“Quench not the faith, be silent and discreet, ye go unto a land where every mother of Israel may bear Sons of God:”

“The land shall verily be called the MOTHER-Land and this for many reasons, but chiefly in a mystic sense; for her daughters shall be mothers of THE MOTHER of us all—even of Jerusalem indeed! (Jer. xxiii. 4-6.)

THE HARP OF DAVID.

A solemn silence fell upon the group, and, ere it ended, Peace in each heart, had found its constant dwelling place.

At length the Prophet, turning to the youngest Princess, addressed her quietly, as follows:

“Tephi, play for us awhile; I fain would hear a Psalm of Zion, and you touch the harp with all the skill of thy great ancestor.

“No sad one, Daughter, but let it rather be a song of Victory, of Blessing, or of Joy unto the God of Israel whose mercy shall endure for ever.”

One of the Ladies in Waiting now handed Tea

the small and exquisitely fashioned harp which was near at hand.

The maiden sought the chords awhile, and then in elder Hebrew melody, she richly caught the Spirit of the Psalm suggested by the Prophet's closing words—that one in whose grand, and quadruple refrain the King of Psalmists, and himself Prophet, calls upon all to praise God for his goodness and for his wondrous works towards the sons of men.

The canticle thus selected was the cvii., and as the group joined in its chorus; nor was there one of them but felt that David's spirit had foreseen their day, and put their very thoughts to words!

While listening to the Psaltry's strains, and to the rich tones of this lovely "Daughter of the King," methought once more, the very Halls of Tara loomed out of the West and they must have *felt* the spell, and thrilled anticipative to the treat in store and speeding towards them. Perhaps indeed, the silent Harps on willows hung beside the distant banks of Babylon, responded, too, in sympathy not wholly mute, yet certainly not understood.

As the song went on, now recitative, now prophetic, always beautiful in measure, the Spirit breathed upon the souls of all, and the birth of Peace was consummated.

Meanwhile the soothing melody spread forward with the breeze, and held the very crew entranced, and ere we woke into the gradual silence which

ensued, the vision of the Ollam's Ship was wafted westward from our gaze.*

THE ECHO
OF
THE PSALM THAT TEPHI SANG.

O GIVE thanks unto the LORD, for *he is* good :
For his mercy *endureth* for ever.
Let the redeemed of the LORD say *so*,
Whom he hath redeemed from the hand of the enemy ;
And gathered them out of the lands,
From the east, and from the west,
From the north, and from the sea.

They wandered in the wilderness in a solitary way ;
They found no city to dwell in.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.

Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !
For he satisfieth the longing soul,
And filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron ;
Because they rebelled against the words of God,
And contemned the counsel of the Most High :
Therefore he brought down their heart with labor ;
They fell down, and *there was* none to help.

* For information concerning the conclusion of this Study, see notice upon page 239, relative to the SECOND Series of the "Our Race" publications.

Then they cried unto the LORD in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.

Oh 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 brass,
And cut the bars of iron in sunder.

Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat ;
And they draw near unto the gates of death.
Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
He sent his word, and healed them,
And delivered *them* from their destructions.

Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with singing.

They that go down to the sea in ships,
That do business in great waters ;
These see the works of the LORD,
And his wonders in the deep.
For he commandeth and the storm comes forth,
Which lifteth up the waves thereof.
They mount up to the heaven,
They go down again to the depths :
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And swallow all their wisdom.
Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.

Then are they glad because they be quiet ;
So he bringeth them unto their desired haven.

Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men !
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.

He turneth rivers into a wilderness,
And the watersprings into dry ground ;
A fruitful land into barrenness,
For the wickedness of them that dwell therein.
He turneth the wilderness into a standing water,
And dry ground into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city for habitation ;
And sow the fields, and plant vineyards,
Which may yield fruits of increase.

He blesseth them also, so that they are multiplied greatly ;
And suffereth not their cattle to decrease.
Again, they are minished and brought low
Through oppression, affliction, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the wilderness, *where there is* no way,
Yet setteth he the poor on high after affliction,
And maketh *him* families like a flock.
The righteous shall see *it*, and rejoice :
And all iniquity shall stop her mouth.
Whoso *is* wise, and will observe these *things*,
Even they shall understand the loving kindness of the LORD.



“Ethan the Ezrahite and Heman and Chalcol and Darda, the sons of Mahol.”

I. Kings iv. 31.

THE SECRET OF HISTORY

OR

The King's Daughters.



PART III.

The Knights of The Scarlet Thread.

Westward with the Milesians.

“ And it came to pass in the time of her travail, that behold, twins were in her womb.

“ And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

“ And it came to pass, as he drew back his hand that, behold, his brother came out: and she said: Wherefore hast thou brought this breach upon thee? therefore his name was called Pharez. (i. e. A Breach!)

“ And afterward came out his brother, that had the SCARLET THREAD upon his hand: and his name was called Zarah. (i. e. The SEED!) Gen. xxxviii 27-30.

“THE SCARLET THREAD.”

AN IMPORTANT DISCOVERY.

IF in the prosecution of his present Egyptian explorations Mr. E. Flinders Petrie should discover in the Delta of the Nile a stone of undoubted antiquity, marked with the cartouche, say of Seti I., or Rameses II., and bearing the inscription that “Dardanus, Cecrops, and Agenon, the three sons of Scytha, the son of Zeus, were the wisest men and statesmen of this era,” the brilliant torch of Fame herself could not cast upon it a sufficient glare.

And although the “find” might reduce the fabulous eras of Phœnicia, Greece and Troy to the somewhat modest limits of the *shorter* Chronology, nevertheless we doubt not that, so soon as the genuineness of the fragment was fully established, the younger and progressive college of historians would go hard to work at revising the synchronological chart of history to correspond.

And we may be sure, no matter what those whose prejudices were already committed might say or do to the contrary, that future ages would revere the fact and value of the discovery, and place the tablet by the side of the Rosetta Stone in the temple

of Clio. Every nation, almost every wealthy library would obtain "squeezes" of it, and the noise of the discovery would never die away.

But what shall we say if such a record actually occurs upon the homely and familiar pages of the Bible, always hitherto misunderstood perhaps, but none the less plainly there, and with all the necessary marks to fix its era beyond any peradventure, and with collateral contexts which fully guarantee and corroborate the pedigree by which the famous Milesians have always claimed that they derived their unbroken Royal Genealogy?

What shall we say if by means of such a fragment we shall be enabled to correct the descent of Gadelas as recorded in our modern glosses, and trace him,—instead of to Magog, the son of Japheth, a mere dweller in the tents of Shem (Gen. xiv. 27)—to MAHOL, the son of Zerah, who was the very prince of Shem, since he was marked with the "scarlet thread" of Judah at his birth? (Gen. xxxviii. 27-30.)

And what shall we say if by means of such a strand we shall be able to thread in one unbroken line,—twined with that of Pharez through Tea Tephi, the princess of Jeremiah's Royal Remnant,—the generations of Victoria, one by one, back to David, or, even more directly *via* the Milesian line, back to Judah himself, or still on to Shem, aye literally on to Adam, and, along the journey, point out the offshoots, which founded, not only Troja's

fated throne, and Grecia's diadems, but even Rome's imperial sceptre, Phœnicia's helms, and Scythia's swathing scythes!

If such a claim shall be advanced, shall we belittle it unheard, decline to entertain it fairly on its merits, and pronounce it an imposture or impossible, and so pass by it upon the other side?

There may, alas, be many who will treat it thus, yet there are others, many too, who will pause to examine such a startling pretension, and of them not a few will rise up from its perusal and say, "Blessed be the Lord, the God of Shem!"

To such therefore in particular we announce this discovery, and to the world do we proclaim the actual existence of just such a passage, having all the import we ascribe to it.

Should we fail to prove our case it will in no wise jeopardize the reliability of the data already woven into these Studies, and if by this new discovery we are not successful in bridging the hiatus between the *Male* Judiac line (Zerah's) and that of Scotia's famous kings, yet none the less shall we hereafter trace that of Pharez thither, and splice it on to that of Heremon from whencesoever, it shall in due time be proved that the Milesians sprung.

• MEAT VERSUS MILK.

We are searchers after Truth, and we believe that, in the matter now to be enlarged upon, we have discovered one of its most important threads

—a “*Scarlet*” one in fact, and one that opens up a short cut in the Labyrinth of history, not lightly to be shunned.

The importance of the fragment to which we allude, and by which we are able to effect a junction between the Milesian Story of Ireland, and that of Judah’s royal line is not to be overestimated, yet we opine that the full significance of the light thus shed upon the history of Our Race, will, during the present wayward generation, be patent to “the wise” alone.

For, as in all the other chapters of our wonderful story, the solution it affords is so novel and unlooked for, and withal so contrary to the whole library of accepted history—*i. e.* to the accepted “interpretations” of *the self-styled* wise, that we expect for it only a repetition of the ruthless condemnation, and condign contempt, with which they have received the rest.

Had we been deterred in our former efforts to arrive at the truth of our Origin and Destiny by the lack of Pharasaical support, we certainly should hesitate to open up a new lode in a mine so golden. But we are satisfied that our justification does not depend upon the good will of the self-constituted Leaders, and we are content to leave this matter with the Laity, who already have declared their independence, and who, by asserting the right to use their common sense in all the premises of knowledge, have long ago grown weary of the skimmed

milk,—drawn from the teats of mere “Professors,” swollen with pride and puffed up with their own vain imaginations—and who are famishing for the unadulterated meat of truth.

“The fool hath said in his heart, there is no God,” and many of them have dared not only to speak their secret thoughts, but deeming it the part of wisdom to anticipate the coming wreck of every form of faith, have hastened to disseminate their fateful teachings in their numerous printed tomes and text-books. It is high time therefore that those who are still faithful to the traditions which have come down to us from the fathers, awake unto the exigencies of the hour, and, coming out boldly for the cause of Truth, array themselves upon their own side of the case, and take up their line of defence beside the ancient landmarks.

To do this, as it should be done, may perhaps be perilous from the calculating and short-sighted human standpoint, but there are other heights from which to view the regions over which the Coming Conflict is to rage, and the point of view we occupy is Pisgah,—albeit it may prove a grave. Certain it is, however, that those who gather there to see the Promised Land, will have the vision granted them, and, if so be they must meet temporary death thereon, it will be as useless for the powers of evil to contend thereafter for their bodies as to expect to wrench their spirits from God’s keeping.

THE SITUATION REVIEWED.

We have already traced Israel's main body to the Islands of the West *via* Media and the northern wilds of Europe; we have also followed Dan and Simeon thither by the way of the Sea; later on we have seen how Benjamin, bearing the light of Christianity to all the scattered tribes, some already settled in the Isles, and some still seeking them, came in at last, and by the Norman Conquest, complemented the national caste; and we have but just left Jeremiah and his Royal Remnant seeking this same western bourne,—borne thither by a living faith in promises that God has sworn shall not return unto Him void.

It is now in order to take up another thread of universal history, and follow it with all the care at our command, for before we can possibly understand the true import of Jeremiah's final enterprise there is at least one other chapter in the Romance of History which demands attention and will repay our scrutiny.

There was a SECRET exodus from Egypt in the days of Moses, and the story of *its* westward flight is closely related to the universal sceptre promised to the tribe of Judah. It required some twenty-two long generations ere the descendants of *this* movement, so withdrawn was it from all intelligent human observation, reached the Isles, and even then they were but just in time to get there first,

and to be able to extend a literally royal and befitting welcome to Jeremiah's little band of equally royal refugees.

These were the Milesians, and we opine that if we close this Study, and this Opening Series, with a survey of their history it will be found in its appropriate place.

In spite of the countless ages, which the school of modern doubt delights in heaping up against the Hebrew Genesis, it is a notable fact that not a single authentic record of legitimate history, monumental or otherwise, antedates the era assigned in the Bible to man's post-diluvian existence, and, while without exception the fabulous histories of all mankind grope backwards to the Deluge as a common era, the stories of each of the great central nations of the old world are circumstantial in their corroboratory testimony to the Mosaic record.

It may be demonstrated, moreover, that wherever the legendary history of any prominent central nation of the earth actually begins, there we may find direct and sufficient evidence of an original connection with the patriarchal generations.

Indeed, if we look deeply enough, and with the unbiased scrutiny of willing searchers after truth, there too, wherever the beginnings seem to warrant an heroic origin, we may find positive and parallel traces in the Sacred records of the out-casting of seeds sufficiently vital to account for the origin under consideration.

But we must try each case by evidence that is *sui generis*, and be fair unto our own reason, as applied to similar matters in our own day, in all such investigations.

RATIONAL TREATMENT NECESSARY.

For instance : It is contrary to universal history to expect that every ancient colony, which ever grew from small beginnings into ultimate prominence, should have anticipated a remote desideratum, and taken with it, and treasured during its chaotic eras, such manifest records as should serve to identify it, in later generations, with its parent stock.

It is equally unreasonable for us, of a hypercritical and sceptic modern day, to demand such unequivocal evidences of connection as a *sine qua non* of our assent.*

In every such case the marks of kinship and origin are sufficient for the purpose, and should be fairly weighed in balances adjusted to the circumstances, and we should accord to all such as supplement the Bible genealogies by purely independent and outside evidences, at least as much authority as we are wont to demand for the "bridges" and

* Nevertheless in the case of the Milesian Story we find all these *desiderata*. The modern query is fully anticipated, and, lo! ready at need, not only are the Western Chronicles complete, but their point of junction with the Eastern parent trunk, is capable of being established with a certainty sufficient to astonish the objector.

“missing links” which modern “doctors” never hesitate to stretch over the chasms of their scientific hypotheses.

While, therefore, the acorn seedling may preserve none of its immediate parent’s ancestral rings of growth, nevertheless its own development is sufficient evidence of origin and genus, and the flavor, size, and genital peculiarities of its fruit may be as clear a proof of parentage as if one plucked the seed and planted it himself. But, upon the other hand, the oak from which it fell may perhaps bear *the frond-mark of its LOSS, forever!*

In the same way it matters little that the numerous offshoots of Israel may have individually lost many of their special marks of identity in passing out from the light afforded by Jehovah to the parent stock alone, if so be there shall have remained behind them some contemporaneous indications whereby their legends may sufficiently attain to a reasonable foundation of reality in later days when children’s children shall have at last begun to take due pleasure in their genealogy.

In the present state of historical research, therefore, all that perhaps is possible may be to trace the story of the various offshoots back to their own earliest days and incidents, and then to direct our studies across the chart to the parallel Hebrew records for contemporary and corresponding evidence by means of which to bridge the gap, and mount still further along the line of authentic history.

Of course such evidence is chiefly circumstantial, but it is generally equal to its task, and must be weighed upon its own merits.

But after all it is within the individual heart that judgment ultimately sits upon the general credibility of the Bible story, and whenever there may be given a fair presumption of fact it will be hard thereafter to storm the works which faith will occupy in force and proceed to fortify by further investigation and discovery!

As a case in point we shall now invite attention to one of the most remarkable passages in Sacred history,—particularly remarkable because its immense value and true significance seem to have escaped the notice of all historians and chronologists down to this present time, although it is a veritable frond-mark upon the parent Hebrew trunk, and one which promises to corroborate the prefaces to some of the most renowned volumes of secular history!

THE NEED OF MORE LIGHT.

It is but an isolated passage employed incidentally in the sacred text, but by means of it an absolute junction may be established between the royal lines and *origines* of Scythia, Phœnicia, Greece, Troy, Rome, the Milesian settlement of Ireland, and that of Judah's royal remnant.

It furnishes the key to the secret history of the sceptred Tribe of Israel, and unlocks a chapter,

which, *though lost before the Exodus*, was not missed until thus discovered in our own and final generation!

The Biblical passage to which we allude gains its supreme importance by being taken in connection with the independent, extraneous and collateral testimony of the secular nations above mentioned, and, together with the general circumstances of internal harmony and chronological synchronism inherent to itself, its discovery will in due time prove itself to be equally as valuable as any of the treasured inscriptions which our museums owe to the more hard-working, out-of-door archæologists.

But that even upon the actual surface of God's Word there should have lain, so long unvalued at its worth, the waymarks by means of which such notable synchronisms may be established, need not be at all surprising to such as may have followed appreciatively the novel course of revelation which surrounds a subject such as ours.

Those who shall have thus far pursued with us these explorations into the regions of *True History*, must already have been fully prepared for any further surprises. The whole pathway we have trod has been through Wonderland itself, and every step has revealed its own mystery—a new one can but shed fresh lustre on the scenes about us, and lend further interest to the onward journey. Indeed, the one in hand is calculated to awaken such a startling anticipation in the heart, that we opine the effect of this

additional clue upon our story will simply create new impatience to attain its climax.

“SHADOWS CAST BEFORE.”

Although for some years it has been surmised by Identity students, that the Milesian Story of Ireland was connected in some way or other with that of Israel during her original sojourn in Egypt, they have nevertheless been constrained to rest those particular arguments which concern this separate section of the Identity upon data drawn entirely from the Irish chronicles themselves, for they have failed hitherto in establishing for them any direct point of junction with the sacred record.

Thus, while mainly correct in their conclusions, they have not yet been able to meet the objections of those who viewed the matter from its eastern standpoint only.

The latter have most naturally demanded some other warrant for their faith than the unsupported claims of the Milesians, while the investigations of the former have thus far led to little more than a somewhat better understanding of the Western features of this complex problem.

The Milesian case has been entirely different from that concerned with Jeremiah and his Wards; for in the latter premises we not only have the undoubted signs of his arrival and settlement in Ireland, but the Bible itself bears the plain frond-marks of his disappearance from the ken of Eastern Chronicles, and

he times and places, East and West, and Sacred and secular, agree with circumstantial harmony to the philosophy which upholds the treatment and encourages further investigation.

Thus, while we must confess our inability to understand the logical bent of those who find it possible to reject both chapters, we can easily perceive the necessity of discovering an Eastern *point d'appui* whereon to guarantee our credence in the former.

We therefore esteem it a privilege to supply this important chapter with its anxiously sought bond of union with the Holy Writ, and to point out its independent bearing upon the Secret of Our History as well as the dominant part which this Milesian story itself plays in the Romance of the Romance, we are briefly scanning.

But it is only fair to all concerned in the establishment of such a claim as herein set forth, that we should preface what we have to bring forward with a brief résumé of the present situation. We do this briefly to disarm the objections of such as shall endeavor hereafter to belittle our argument by claiming that we have suited the theorem to the demonstration.

Those who are familiar with the history of the Anglo-Israelite Question will not offer any such unjust objection, but to such as are not acquainted with its chronological evolution it is proper to explain just where our own discovery stands in the general sequence.

THE MILESIAK STORY.

In the first place the Milesian Chronicles themselves antedate even the theoretical discovery of our origin by more than twenty-five centuries. They are not *ex post facto* fabrications, and if they lend themselves to our argument they can only do so from inherent strength.

In fact, the Identity of Our Race with the "Lost Tribes of Israel" was not seriously broached until John Wilson published his thesis some forty-five years ago, nor was the possible bearing of the Milesian Records upon the hypothesis pointed out (1881) until long after Edward Hine had narrowed Wilson's original arguments down to the Anglo-Saxon Race alone (1873).

Hence, it is manifest that, if we have new data to offer in the premises, it comes to them with additional weight, and as the result of careful investigation fairly begotten by the controversy itself.

Historically, we first meet the Milesian Story in Ireland.

Ascending the stream from the present day, we eventually reach the Halls of Tara, where we meet Eochaidh, the son of Gallam, the Milesian, or William the Conqueror of Ireland.

Thence, *via* Spain, Carthage, Syria, Cyprus, and Crete, we follow it eastward to Egypt's XIXth Dynasty, and find ourselves in the generation of Gathelus, a reputed contemporary of Moses, and following

t still further back we come to Fenesia Farsa, and to the halcyon days of the XVIIIth Dynasty.

Here the record loses its threads amid the scenes familiar to Joseph, Judah and Jacob, and fades into the common genealogical cradle.

The authenticity of this Western Story, with such a lofty pedigree, has been fully canvassed, and it is now conceded that it is a genuine, pre-Christian, Irish antique—founded upon Chronicles which are not to be explained away by the disingenuous innuendoes of prejudice, nor turned from its current by any literary ingenuity or historic barriers.

It contains the waymarks of the Milesian Pilgrimage and conducts us to the central localities of Human origin as unerringly as the records of China, through Foy, do to Ararat, or those of Greece through Deucalion, do to the Deluge, or those of the Norsemen through Wodin, do to Palestine.

So far as the Milesian story itself is concerned, it is a complete mosaic, and admits of no wholesale alteration; it must be explained, as it stands, and if it and the Biblical story have any points of tangency, they must meet without violence and run into each other without apology.

That they would eventually be found to do so we have believed since our first perusal of the Irish story; indeed, no student fairly interested in the effort to arrive at the truth involved in the Anglo-Saxon Riddle has ever failed to be impressed with a similar conviction, and we doubt not that the

light which our own researches shall shed upon the particular phase of the matter will add new zest to those of others who may undertake to fill them in for in the present Study we shall not attempt more than an outline of this most important chapter.

THE MEETING OF SEVERAL STREAMS.

There are thus two distinct phases to the Hebrew story of Ireland, the one concerned with Jeremiah and his Wards, and the other with Milesius.

From the modern standpoint they are liable to be confused, and hence have been so, more or less from very natural causes.

The solution of the difficulty lies in the recognition of the parts played by each, and in the determination of their point of chronological junction.

For after their union they form, of course, but one and the same story, a story which we can trace back from the present time (1891 A.D.) in unbroken sequence for some twenty-four hundred and fifty-six years (5890 A. M.—3434 A. M.).

Here the marriage of Eochaidh and Tea Teph occurred, it being immediately incident upon Jeremiah's arrival in Ireland.

The renown and romance of this particular event have so beclouded the *previous* history of Erin that former students of the Identity have been apt to follow the stream of Jeremiada only, and have fancied that the history of "ISRAEL," in the Isles, began with *him*, and so contented themselves with

tracing his own story back to its junction with the Royal line of Pharez.

Essential as this chapter of the romance is, and while we may congratulate ourselves upon the immense amount of evidence already brought to its support, there is another line of no less importance which demands our careful consideration ere we can fully comprehend the deep significance of Israel's Western history.

From the very earliest times Erin was occupied by Dan, the pioneer of Israel. We are already familiar with this phase of the question. It is now important to notice that just one generation before the arrival of Jeremiah, the Tuatha de Daanans were conquered by the Milesians, coming in from Spain.

These latter were in reality the Sons of Judah through the Scythian line of Zerah, and united with the royal house of Dan. All this took place before the fall of Tyre; indeed in the days of the Milesian conquest* of Ireland the Empire of the Gentiles had but recently acquired its famous "Head of Gold," and the destined downfall of the House of Pharez was still a secret in the councils of Jehovah.

We have, also, watched the crash of Eastern

* We refer to the commercial and diplomatic conquest which long preceded that of Arms, and to which later on we shall have occasion refer.

thrones, and stood amazed at the general loss of sceptres before the onward march of Babylonian arms.

But while the world at large has inconsistently gone on in utter unconcern at the apparent failure of Jehovah's oath to David, we, at least, have recovered faith enough to see that the oath of the Almighty is without revocation, and have already anticipated the healing of the breach in Pharez' line by the arrival in Ireland of David's exiled Daughter.

THE CAUSE OF THE DIFFICULTY.

While, therefore, we pause to wait the coming of the Ollam's Ship, let us proceed to Ireland and become better acquainted with her story ere it blends with even more confusing details.

We are undoubtedly indebted to the Milesians themselves for the record of their pilgrimage and genealogy previous to landing in Ireland.

They came from Spain and brought their Records with them.

Antedating the Christian Era by some eighteen centuries, and older than Irish Christianity (*i. e.* of Saint Patrick's) by at least three or four more, it is manifest that these chronicles cannot have owed their Biblical tangencies to the mere imagination of the Christian scribes and monks, and still less to collusion among the ancient heathen bards—not even to those who became Christians under actual Apóstolic

influence, for we can show that Paul and John carried the Light in person to their Western Brethren as they were bidden by the Master! *

Our knowledge of the situation precludes either of these possibilities, for the hostility of the followers of Saint Patrick against the already recognized, contemporary, and time-honored influence of Tara and her Chronicles was so great that they eventually compassed her destruction and the loss of such records as *fell* into their hands.

It was clearly in the interest of Rome to cast discredit upon all that antedated *her* arrival in Ireland, and her admitted history there,—penned by her own priests—is demonstration that she did so.

But this very fact supports the claims of Tara's *prior* Chronicles, while at the same time it forces us to ascribe the knowledge of the Bards to earlier sources than those which marked the advent of an unscrupulous form of Christianity.

* We shall reserve for future studies the discussion of this fundamentally important fact; Christianity in Ireland was a solid fact 400 years before Patricus landed in Erin, and it is a *terrible* error to suppose that the Providence of God allowed the Royal Ancestors of A Chosen Race to receive their religion from any city but Jerusalem itself! In this connection it is well to nail another common error in the head. Not only some Roman Catholic writers but many "modern sceptics claim that the Irish did not know the use of letters until the landing of St. Patrick. But if this apostle first introduced letters into Ireland they must undoubtedly have been Roman. The sufficient answer is that the structure of the Irish alphabet, its number of letters, their form and arrangement is *Cadmean!*" *vide* O'Halloran.

If, then, we are ever to arrive at the actual truth we must solve the problem without eliminating the conditions which govern it, and chiefly recognize the distinct Hebrew coloring of the whole arrangement.

But here the difficulties begin, and while they are insuperable to those who reject the fundamental truth which we proclaim, they tax the judgment of its willing students to the utmost.

It requires an exercise of the closest discrimination to follow the thread of the Milesian Chronicle at either its Eastern or Western terminus, for at each of them the student finds himself bewildered by other threads which seem themselves to be inextricably meshed, and spread upon it as a garment of concealment.

Thus not only do we meet it first as it sinks into

If Rome gave Letters, Arts and Sciences to Ireland, why is it that she withheld them from other lands? And if she gave them (God save the gift!) how is it that to Ireland the gift was so diverse as to be unlike, in genus, from the peculiar degree she conferred upon others, and finally how shall we account for the common proverb of the earliest days—*Admantus est ad disciplinam in Hibernia*—He has gone for knowledge to Ireland!—which was anciently applied to account for the absence of lettered men from Britain and the Continent? Even Cæsar testified that the Gaulish youth were sent to the British Isles to complete their education.*

Moreover we have the direct testimony of Tacitus that in his day the ports of Ireland were better known and more resorted to by foreign merchants than those of Britain. †

* De Bello Gallico Lib. V. Cap 13, 14.

† *Vita Jul. Agris col.*

the bosom of a Western labyrinth, already confused with independent Hebrew entanglements, but the fibres of its far off Eastern origin rise out of similar but deeper Hebrew surroundings.

Nevertheless the fascination of the mystery cannot be overcome, and our interest is only heightened when, on penetrating ever so slightly beneath the lines, we find ourselves confronted, whether in the East or West, by contrasted phases of the struggle for supremacy between the rival factions of the Tribe of Judah!

It is simply impossible to resist the conviction that the chain, whose termini are so consummately sunk, cannot have its anchors held by fraud and fable only, and the impulse to unravel the riddle is merely enhanced by the difficulties which surround the student.

THE ELEMENTS OF THE PROBLEM.

Encouraged therefore by the success which has already crowned our efforts at analyzing the incidents which conspired both for the escape of Jeremiah from Egypt, and for the concealment of the fact of his flight, let us direct our investigations to the localities whither he is headed so that we may the better welcome his arrival.

The Milesian story took its rise amid the cradle scenes of Israel in Egypt, and its pioneers departed upon their independent quest of Empire before the Books of Moses were compiled.

It is no cause for wonder, therefore, that the references contained in the Pentateuch are few and cursory, and have always been misunderstood; nor should it occasion surprise that the Chronicles of Judah's eastern line of kings should contain so little concerning a *rival* branch which disappeared long before the sceptre of even the line of Pharez began to materialize.

Indeed, we shall find still less occasion for astonishment at these omissions if it shall ultimately appear that the part to be played by Zerah's line in the Philosophy of History was intentionally overshadowed by the spirit of Inspiration—was in fact one of the "chief" *secrets* of its SECRET—and its discovery reserved for the last of the latter days.

The case is similar to that of Israel's disappearance, and the vanishment of Jeremiah, and all of its subordinate phases are in perfect keeping with Jehovah's methods.

As a fact then, now to be re-announced, and maintained with new evidence, the *Origines* of those who conquered the *Tuatha de Daanans* of Ireland in the generation preceding Jeremiah's own arrival there, can be fairly traced back to Egypt itself, and rooted down among the scenes of the famous XVIIIth and XIXth Dynasties (!) there to be duly identified in time!

In the mean while the centuries passed on, and in the same strange way, but now with not a solitary missing strand, the thread of the Milesian Story can

be traced Westward, and becomes prominently interwoven with the Heroic generations of Erin's history—but only after "Israel's" Eastern Story has been closed, and that of "Judah" been apparently bereft forever of its temporal sceptre.

Then into the common grave of temporary Western oblivion, the Milesian Story sinks, together with that of the disguised remnant of those who fled to this same distant stage of action upon Zedekiah's fall, and also together with that of the Tuatha de Daanans themselves—the representatives of Israel herself!

But here again we have no special cause of wonder at the eventual loss of Identity which succeeded each of these exits from the only scenes calculated to foster it—the exit of the earlier generations of the Milesians from Egypt having preceded any national existence of Abraham's seed, and that of Jeremiah's remnant, so far as could have been then and there apparent, having succeeded its complete destruction!

Nor should we wonder that the problem which devolves on us—that of extricating the several threads of such a complex story so as to resurrect and preserve their separate identities, while at the same time we keep in view their mutual and chronological relations—should be so difficult. Nor, finally, should we demand in Eastern history corroborative references to this triple sequence of events, each line of which not only passed beyond its sunset

horizon, but all of which took their rise only in the conditions which rendered further records in the East impossible!

However, with that irony of evidence consummately anticipated, and always ultimately furnished by the Inspired writers in such cases, we are able at last to confront the captious objectors to the Milesian Story with sufficient testimony to place it upon the same foundation laid beneath the re-identifications of the descendants of Jeremiah's remnant, and of the Ten Lost Tribes of Israel, and to force upon them the onus of rejecting it anew upon the very conditions which they themselves have hitherto demanded!

We are not only tracing the plot of a Romance indeed, but of one which is peculiarly *Jehovetic*!—the story of His “chosen people,” written so consummately in facts, and labyrinthed amid such masterly situations, the wonder is that even now He has permitted us to catch the thread thereof; yet such is the fact. The time has come when Israel must awake, and now is when, staggered at such startling surprises, she is to have her last chance to accept the God of Abraham, of Isaac and of Jacob. For, surely, failing amid scenes like these, to realize the tender mercies of Him who watcheth over all our ways, nor recognizing Him, now as He stands at the dividing of the path—those who obstinately select the left hand can but stumble speedily into the pit of His displeasure! We are a miracle unto

ourselves—a Resurrected Race—and if we see it not our “second” death will certainly be final!

A FEW OBJECTIONS CONSIDERED.

But: “If so important a chapter in Irish history as that of the Milesians takes its origin in Israel,” say the objectors, “there certainly should be found in Israel’s Chronicles some indication of their exit; this has not been produced, nor can it be.

“Hence,” the adverse argument continues, “in leaning upon the unsupported chronicles of the Milesians the Identity Students have attempted to prove too much and thus have pierced their own hands.

“For, if Chronicles so distinctly Hebrew, and by their acceptance now made so essential to the Irish chapters of the Identity, be shown to rest upon a broken reed, then it is more than probable that all the phases of the Irish Story will eventually come to grief.

“At any rate, granting that the Bible Story recognizes the loss of Israel, and the disappearance of Jeremiah, and that an ingenious argument re-discovers them in the legends of the Western Isles, it now becomes equally imperative to find some Biblical foundation for the Milesian story:—*Who were they then, and wherefore did they leave the East?*”

The answer is they were the sons of Zerah, and they left Egypt in the days of the XVIIIth and XIXth Dynasties because their claims to precedence in Judah, the Sceptral tribe of Israel, were rejected.

“ But if so important a section of Judah’s Royal Tribe as the Sons of Zerah seceded from the Hosts of Israel in a body, where is the proof either in Secular or Biblical History, for surely such a claim but makes the matter worse for the affirmative, in that it introduces even more extravagant assertions than ever? ”

The answer is, “ Ye do err, not knowing the Scriptures nor the power of God.” Secular History recognizes that the XVIIIth Dynasty of Egypt was the Cradle of Nations, and that the XIXth cast its foster children out, and Sacred History shows that out of this very Egypt—and from generation unto generation—God has always called his sons, whom he foreknew, to their appointed tasks.

These were the days that led not only to the Exodus of Israel, but also saw the founding of Athens by Cecrops, of Troy by his brother Dardanus, of Scythia by their father Scythia, and of Tyre by Agenon, his other son. And they are the days to which the Milesian records reverse without any missing generations *since they terminate in these very “Sons of Renown” themselves!*

For, finally, these were the Sons of Judah—“Knights of the Scarlet Thread”—of the line of Zerah; and we owe it partly to the very jealousy of the rival line of Pharez that the records of *his* line of kings supply the very proof which knots the genealogies of all these royal lines together.

BIBLICAL ARCHÆOLOGY.

In the first Book of Kings, Chapter IV., verses 30 and 31, it is said, apparently in terms quite well understood in its day, that "Solomon's wisdom exceeded the wisdom of all the children of the East country, *and all the wisdom of Egypt*. For he was wiser than all men, THAN ETHAN THE ZERAHITE, AND HEMAM, AND CHALCOL AND DARDA, THE SONS OF MAHOL, and his fame was in all the nations round about."

The above incidental reference "to Heman, Chalcol and Darda," who are elsewhere casually enumerated among the sons, or descendants of Zerah (1 Chron. ii. 6), is one of the few isolated fragments concerning this family that are preserved in the Sacred Canon, and their situation both in Kings and Chronicles, in connection with Ethan,—whose own and only son was A-Zariah (1 Chron. ii. 8), and with Zarah, whose immediate son Ethan undoubtedly was,—seems to imply and justify the gloss, that while all were "sons" of Zarah, they were more immediately *grandsons* of Ethan, by Azariah, his son, called also Mahol, rather than that Mahol was a third son of Zarah himself, as is sometimes offered in explanation.

The fact is, all the branches of Zerah's family became Scythians, or "wanderers" at such an early date, even in the generations to which the Bible story traces them, that without any appeal to num-

berless other instances of similar glosses, double and triple names, etc., we may attribute no little of the confusion surrounding this special case to actual ignorance in so far as the Scribes themselves were concerned, and to permitted omission, in so far as it contributed to the purposes of Divine Providence.

In the days when the Books of Kings and Chronicles were written (in the sole interest, as was then supposed, of the Pharez branch of Judah's line), nothing positive could have been actually known concerning the fortunes of the collateral and rival line of Zerah, which had apparently given up the struggle for sceptral supremacy in Egypt centuries before, that is before even Moses had begun to formulate * the Pentateuch.

But, strangely enough, where the Sacred Canon (purposely, as we believe) allows the records of Ze-

* I here use the word *formulate* advisedly, because (while absolutely satisfied, from their unique chronology alone, that the Books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy are *Mosaic*, and for every reason satisfied that they are Inspired) I wish to cover every legitimate theory as to the origin of Genesis as a literary production.

It matters little, to fair minded men, whether Moses *compiled* this particular book from former accurate records handed down the patriarchal line, as he probably did, or wrote the whole matter out *ab initio* under direct revelation. If perhaps he acted as a mere editor,—as modern hypercriticism claims with dishonest purpose—he none the less was overruled and guided in his judgment and selection, and the Book, as it stands, is as much the first inspired “word” in the WORD OF GOD as is the inviolable volume with which St. John closed the Sacred Scroll at Patmos.

rah's line to lapse, there they are blindly taken up and continued by no less than three, perhaps more, independent and widely separated secular colleges of history.

THE RIDDLE SOLVED.

For if Darda, the Egyptian, son of Zarah, was Dardanus, the Egyptian founder of Troy, and if Chalcol was the Egyptian Cecrops or Niul and the contemporary founder of Athens and Thebes, and if Heman, the brother of Niul, was the likewise contemporary Egyptian Agenon who inherited Phœnicia, and if Mahol, the son of Zerah and the father of these famous Egyptians, was Scytha or Fenesia Farsa, the Egyptian ancestor of the Milesians, whose records, full and complete, enable us to blend the whole into one continuous recital down to the present day, surely we have means at hand in TROJAN, GRECIAN and MILESIAN sources, to continue out the record of the Sacred Chronicles, and lend them greater reverence as we come to understand and prize them at their worth!

And it is just this claim that we now advance, for by rescuing this fragmentary reference to Zerah's line, found in 1 Kings (iv. 30-31), from the ignorance and misconception with which all former generations seem to have treated it, and by reading in it a clear and intentional reference to the famous Heroes of Secular History, to the founders of Phœnicia, Grecia, Troy, and the Milesians, and indirectly to Rome, the child of Troy, to Carthage and to

the Brigantes of Hispania, we place in the hands of Our Race, and before their opened eyes the peer of the Rosetta Stone itself,—in that all men who are “wise” may read the conclusion in their own language between the lines of Sacred History itself!

“It is a point universally agreed upon that the very early Greeks were in a state of savage barbarity, in the most extensive meaning of the word, for a considerable time, until a set of people from Egypt came to settle among them.

“With these strangers came arts, agriculture, letters, legislation and religion. But though these luminaries came from Egypt, yet it is agreed that they were *not an Egyptian* but a PHŒNICIAN colony. There is no fact better ascertained than that the first polishers of Greece were these Phœnicians, and that the alphabet communicated to them consisted of no more than sixteen letters. But though this is universally admitted, yet the Grecian historians are by no means in unison as to the time of this reformation.” The substance of what the Greek historians have delivered to us may be reduced to this.

“Agenor and Belus, whose antiquity is so remote that according to their fabulous manner of writing, they have made them the sons of Neptune or the sea, early agreed to separate. Belus resided in Egypt and married the daughter of Nilus, by whom he had children. Agenor settled in Phœnice, and

became the father of a numerous race, among whom were Cadmus, Phœnix and Cilix.

“Cadmus emigrated to Asia Minor, Crete, Greece and Lybia, with a numerous retinue of Phœnician followers, in all of which places he founded colonies, and introduced among them letters, music, poetry and other sciences.

ORIGIN OF THE GRECIAN RECORDS.

“Here we see a great number of facts collected in one point of view; but for want of proper attention to Chronology, of which the early Greeks were grossly ignorant, they are so confounded and jumbled together that no writer has been found hardy enough to attempt to reduce them to any historical order. Indeed, Josephus treats their pretences to history and antiquity with the highest contempt; for though (says he) ‘it is acknowledged that they received their first letters from the Phœnician Cadmus, yet, for want of public registers, they are not able to produce any testimonials of this, or indeed, of any other point of high antiquity, which might be depended on. Not so (he continues) with the Phœnicians, the Chaldeans, and with us (the Jews), who have from remote antiquity, by means of *registers, and the care of persons particularly* appointed to this office, preserved our histories beyond all other nations.’

“It is, then, manifest that this relation of the polishing of the first Greeks must have been, through

the neglect of these public registers, preserved by *tradition only*: and that in after periods, when the Greeks, in imitation of other polite nations of antiquity, began to cultivate history, they committed these relations such as they found them to writing; but unable to trace the precise periods of these transactions, they gave them the best form they could.

“Irish history will, however, I think, to universal satisfaction, clear up these difficulties, and prove that even tradition itself in history is not to be despised.

“We see two brothers, Agenor and Belus, agree to separate; Belus marries the king of Egypt’s daughter, and settles there, while Agenor remains in Phœnice. Can anything come nearer to the relations by Irish historians of Niulus, the second son of Phœnius, settling in Egypt and marrying the daughter of Pharaoh, and of his elder brother’s ruling in Phœnicia? We even see the names of Phœnius and Niulus preserved also by them, though misplaced by gross anachronism! Cadmus, too, is made brother to Phœnius,* though it is manifest that he flourished near three hundred years after! Thus the traditions of the remote Greeks are in the main founded in truth, and the glory of illustrating them reserved for Irish historians.”

* He was the son of Sru and the brother of Heber Scot, in the seventh generation from Zarah.

Thus wrote O'Halloran, in 1778, flushed with the conviction that in the Milesian chronicles lay the means of completely harmonizing Egyptian, Greek, and Phœnician histories, while we, writing one hundred and thirteen years later, and therefore in still clearer light as to the several secular histories involved, as well as in the full understanding of this remarkable sacred fragment now at last put to its proper use, can maintain that the more lasting glory of concealing the clue for explaining all secular history at once, belongs to God Himself, and that the honor of its discovery was reserved for this latter generation of Our Race, to us, who are the lineal outcome of a chosen People, never lost to Him, and now, thank God! at last awakening to the Rock whence we are hewn.

By means of O'Halloran's investigations a common chapter in the histories of Egypt, Phœnicia, Greece and Ireland was indubitably established. Nevertheless, he failed to perceive the full import of his deductions, and assigned to the incidents themselves a date far too remote, since the consensus of modern study locates the *origines* of them all at a period certainly not earlier than the XIXth Dynasty of Egypt—and therefore makes them contemporaneous with the very scenes and generations just introduced into the general historical exegesis by the fragment to which we are now calling the tardy attention of historians.

Without the Milesian Chronicles we could not

have fully harmonized those of Greece, Phœnicia and Egypt, and now it is equally manifest that without the Sacred Chronicles we could not have placed the group thus duly synchronized into proper chronological relation with universal history.

THE PLOT THICKENS.

It is on account of the foregoing considerations, therefore, that, among the many astonishing chapters which our topic opens up, it would be difficult to cite another which affords a more remarkable example of unlooked for *dénouements* than the one which is concerned with the fortunes of the house of Zarah. For although the descendants of this Royal son of Judah constituted, from the very first, one of the most notable families of Israel, nevertheless their story seems to have been no sooner commenced in the sacred records than to have been dropped, and this apparently without the slightest attempt at completion; nor is any direct intimation given to us where to look for its resumption.

The result has been that with their almost immediate disappearance from the pages of the sacred chronicles, all further interest in their fate seems to have ceased among Bible readers.

For, as in the case of Jeremiah and his Royal Remnant, who vanished through the same Egyptian door of Mystery, we have continued to watch the progress of the human drama as if those actors

only who continued on the Eastern stage were principals, and as if those who went behind the scenes were never to return, *albeit their characters may have necessarily presaged the future resumption of their rôle!*

The circumstances amid which the exodus of Zarah's posterity took place, and those surrounding the after history of Israel in Egypt and the wilderness, have so effectually absorbed attention, that every subsequent thought has been as completely diverted from this family, as it has been from the seed of Cainan, and the land of Nod; all of which has so conspired to preserve the secret of their after fortunes, that, down to our own day, but few, if any, have realized how prominent a part its several elements have since then played in general history, although they have figured there wholly in disguise.

But while the Bible has preserved for us only a few meagre details of the very earliest generations of Zerah's posterity, they are important ones, and are amply sufficient to guide the mental spade of modern times in its efforts to unearth the buried indentities of their successors.

Moreover, the disclosures which are brought to light in the resulting investigation, are sufficient to establish the universal impress of Judah's Sceptre all along the ages, even in the most unexpected quarters, and to point out its particular dominance over God's chosen people, now once more made manifest in the Anglo-Saxon Race.

SCEPTRAL ASPIRATIONS.

It is patent from the sacred chronicles that Zarah had as yet no children when he went down into Egypt with his grandfather Jacob (Gen. xlvi. 12), although his twin brother, Pharez, was accompanied by two, Hezron and Hamul, who are accordingly enumerated among "the seventy souls" that, "besides his son's wives" (v. 26), settled in the land of Goshen with the Patriarch.

But afterwards, and while he dwelt there with his brethren, that is up to the time of Judah's death, there were born unto Zerah himself two sons, Ethan and Zimri.

Like Daniel, Joseph seems to have been the prime minister, or certainly to have continued high in repute, during several successive reigns, that is during at least four of those which succeeded that of Thothmes III., the Pharaoh who had raised him out of prison. These were those of Amenophis II., Thothmes IV., and Amenophis III. and IV.; indeed perhaps his influence may have extended into the era of the three Heritics and Horus, or up to the very time of his death, which was early in the latter period.*

Now the births of Ethan and Zimri probably oc-

* With reference to these reigns we follow Kellogg's "Stone Lectures" before Princeton, the latest and best authority. (Randolph,) as modified by the researches of the British Chronological Society, 1887.

curred soon after the entrance into Goshen, although Ethan's own son, Mahol or Azariah,* as he is elsewhere called, could hardly have attained to full manhood by the time of Judah's death.

This latter event is generally admitted to have antedated the death of Joseph by some twenty years, and it seems particularly Providential that the Prime Minister should have survived all his brothers, even perhaps Levi, and thus not only have been able to secure the status of Israel in Egypt, but more particularly have been able to adjudicate upon its own internal affairs well into the succeeding generations.

In the mean time "the children of Israel were

* In tracing the history of this family we shall use indiscriminately the various spellings common to the several records, and which are often found to be different even in the same record. There is nothing odd in the *fact* of these numerous names for each of these celebrated individuals, for we find numberless parallels in modern times. As to the matter of variety in spelling, as for instance Chalcol, Calcol, Dara, Darda, Mahol, Mohul, etc., it was a common thing among the Hebrews; we find a notable case in Abraham and Abram, Bram and Brahma, and as instances of several names for the same individual we need only refer to the cases of Jacob, Joseph and Daniel. Different circumstances gave them different names, and with the change of *venue* as they wandered from land to land (we refer now particularly to the sons of Zerah or Zarah) they naturally appear with different names without loss of identity. Thus Chalcol or Calcol became Calchis to the Phœnicians, Cecrops to the Greeks and Niul, Niulus, or Nilus to the Egyptians, while his father Mahol was the Scythia and Phœnius of the Phœnicians, and the Fanesia Farsa of the Irish. The reader will understand the matter as he proceeds.

fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Ex. i. 7). These were the halcyon days of their sojourn in Goshen, a long period during which, with no let or hindrance imposed over their native genius, and with every influence in their favor (Gen. xlvii. 5-6, and Gen. i. 15-26), they not only formed the highest alliances with the best blood of the realm, but rose to the very summit of excellence along every avenue of advancement in that favored land.

That we have entirely misunderstood the magnitude of these fostering influences is no doubt due to the simplicity with which the whole subject is treated in the story of Joseph, but that in the extraneous light of modern discoveries its true import is constantly widening no deep student of universal history will now deny except at the peril of his reputation. Nor in studying the particular phase of it which concerns our present topic, must we lose sight of the special bonds of friendship which, from the incidents of Joseph's own story, must have therefore more closely united the tribe of Judah and his own. That Ethan personally profited by such brilliant opportunities, and that his son Mahol enjoyed the same advantages to the full, is manifest from the fame which they and their successors won (1 Kings iv. 30-31), and that this family aspired to the sceptral honors of Judah's house is not to be doubted.

A SCYTHIAN.

But that Zerah's branch failed to reach the immediate goal of their natural ambition is equally certain.

Whatever may have been the special circumstances of Judah's death, and of the distribution of his "blessing" between Pharez and Zerah, it is clear that the dominant influence of Joseph effectually prevented any open struggle between the twin sons, and that, so far as the mere sceptral supremacy among the Hebrews was concerned, this influence secured at least a tacit recognition of the purely accidental claims of Pharez to priority.

But that there was no question of priority raised by one, and by the sons of one, who had been marked at his birth with the "scarlet thread" of Royalty, is certainly improbable in the light of the struggle of Jacob and Esau,—twins in the previous generation.

And this probability is only heightened when we remember the jealousy of Joseph himself for his own firstborn, when Ephraim and Manasseh became as it were *twins by a single act of adoption* at the bedside of Jacob!

It may have been this very sentiment of rigid justice to the actual firstborn, so marked in Joseph's character (Gen. xlvi. 18), which finally threw the balance into the scale in favor of Pharez. For upon the principle that the "last shall be first and the first

last," which had certainly governed the selection of both Jacob (Gen. xxvii.) and Ephraim (Gen. xlvi. 14), Zerah must have had a constant ground of hope until his father's death; while owing to the peculiar circumstances of his own nativity, he may have been really doubtful of Joseph's actual bias until the proper occasion gave it a decisive utterance.

Finally, in view of the subsequent and almost immediate disappearance of Ethan's branch of Zerah's descendants from the ken of Bible history, we may rest assured that some such struggle had either actually occurred, or was imminent; or, at any rate, that a natural jealousy, such as had lead Esau and Jacob to separate at once, and such as eventually brought about a similar separation between the sons of Ephraim and Manasseh,* also operated to lead the main and elder stem of Zerah's line, the house of Ethan, to seek empire elsewhere, and at length to realize it in the Islands of the West.

AN UNEXPECTED ALLY.

The proposition here made, therefore, in order to harmonize the various elements in the case, is as follows:

A very natural controversy arose at the death of Judah, between his twin sons Pharez and Zerah, relative to their prospective sceptral priority among the Hebrews. This seems to have been perempto-

* Although for special purposes delayed even to 1776 A. D!

rily settled by the personal influence of Joseph, who was then supreme in Egypt, and who decided in favor of Pharez. In this decision Zerah and his sons acquiesced, perforce, until the death of Joseph himself, when they seceded from the body politic of Israel, and allied themselves to the Egyptian Party of Opposition which a generation later became the XIXth Dynasty. The significance of this secession is rendered even more apparent when it is remembered that the XIXth Dynasty of Egypt was itself an alien one and dominated by the family of Esau! Thus Chalcol, or Cecrops (who was the Niul of the Egyptians), was the father of Gadhol, and one of them is known to have married the daughter of Meneptha. Now Meneptha was "Darem," the son of Rameses II., who was "Riyan" the son of Seti I., who was "Walid" the son of Rameses I., in whom the XIXth Dynasty began. But "Thardan," who was Rameses I., was the son of "Duke Amelek," the son of Eliphaz, the son of ESAU, the son of Isaac and Rebecca!

The XVIIIth Dynasty of Egypt was indeed a kindly cradle, but when Edom in the XIXth got the temporary dominion, the process of shaking the yoke from off his own neck drove forth the nations to their destinies!

All of the sons of Isaac had been driven into Egypt by the same famine that brought the sons of Jacob thither. But Esau's sons seem to have settled far away from Goshen. They grew mighty

under parallel circumstances to those which favored the development of "Israel," but never lost sight of the hope held out to Esau in the sop that Isaac was constrained to cast into the bitter mess of pottage for which he had sold his birthright, and so at last this day of realization came! But after all, although they used their opportunity with such cruel rigor, they were but agents in the hands of God, and brought about still later circumstances, whereby Our Race is ultimately to be both blessed and be a blessing to all others.

It is submitted, also, that the sun worship which arose in Egypt soon after the death of Joseph, and which seems to have constituted the Heresy incident to the downfall of the XVIIIth Dynasty, is a significant hint to Zarah's name—"east," "brightness," or "Son of the Sun" according to Sharp and others!

This, taken with the outside arguments that in "Judah the Prince" we have the lost origin of Jupiter, since also Scytha who is the Fenesia Farsa of the Milesian Chronicles, was, says Lempriere "a Son of Jupiter by a daughter of Tellus,"—is enough to warrant our hypothesis.

It is also noted by Lempriere that Cecrops (the reputed *grandson* of Jupiter, Ammon, Baal, or Osiris) led a colony from Egypt to Attica *circa* 2448 A. M. This Cecrops was thus a contemporary with Moses (2433–2553 A. M.), and hence his grandfather must have been the contemporary of Zerah!

JUPITER.

Nor in this connection should we lose sight of another significant event which antedated the death of Joseph by less than a span of years. This was the death of Levi himself, in whose posterity the priestly office was entailed by Jacob.

In such a priesthood Zerah's seceded line would naturally have had no further interest, but rather would have felt fully justified in establishing a system for itself! Hence what became eventually the deification of Judah, in whose blessing the sons of Zerah constantly trusted as the ultimate goal of their destiny!

Carried by this family, so famous for their peculiar wisdom, into all the more polished nations that they visited, the worship of Jupiter, "the God of Judah," soon became almost universal. He was the Ammon of the Africans, who were indebted to the frequent going in and out among them of Mahol's posterity, for the gift; the Belus of the Babylonians from the teachings of Mahol himself, who spent twenty-two years at Babel as the president of the seventy influential universities which he founded there, according to the Milesian Story; and the Osiris of Egypt, due to the quasi schismatic teachings of his three sons themselves.

Of course his worship was carried to Phœnicia by Mahol or Scytha when he left Babel to assume the Sceptre of Syria, and we have an equally consistent

explanation for the Grecian veneration of Jove, Jupiter, Optimus, and Olympus in the fact that Cecrops, Calcol, or Nial, was the founder of Athens, while his brother Dardamus carried the religion on to Troy. Thence came it with Æneas even to Rome, from whence in subtle form it still is dominant!

It is not to be supposed that in its original purity the Cult established by these men of wisdom was *anti-Jehovetic*; indeed we believe the very opposite to have been the fact. What it *became* is no more to be charged against them than is the outcome of Christianity,—as it is nominally dressed and addressed among us,—to be charged to Christ and his Apostles!

“His altars were not, like those of Saturn and Diana, stained with the blood of human victims, but like Jehovah he was delighted with the sacrifice of goats, sheep and white bulls.” The oak was as sacred to him as it was to Abraham, and he is generally represented as sitting upon a golden or ivory throne, holding thunderbolts in one hand and a sceptre of cypress in the other.

The religion established by the family of Zerab was a typical one: they originally worshipped the *God* of Judah, that was all! but their Eastern branches soon lost the antitype, and as in due time all of its mystic significance faded out, gross error took the vacant place. Not so the Western or Druidic school, who preserved the antitype—One

Great Eternal God—although they lost in time all knowledge of the type itself. But they, alas so human is it e'er to err, stained their dread groves with human blood!

But it was the establishment of this religion, or this schismatic branch thereof, that constituted the folly even of men so wise as the sons of Zerah, and if Solomon himself, as the sons of Pharez boasted, was wiser than they—then too his folly was also far greater in that the less excusable sins of his latter days, and which displeased God more than ever theirs had, were certainly far more in direct opposition to the Law of the Pentateuch which Zerah's children did not have!

A STUDY OF NAMES.

Again, in connection with the Origin and Destiny of Zerah's posterity viewed through the Milesian Story we must not ignore the deep significance of the names of this particular family group; for there is, without exception, a direct correspondence, and literal prediction of future fate, in all the names of Abraham's early descendants.

Zerah's own name signified "*Brightness*," "*Star of the East*," or "*Son of the Sun*," *The Seed, Branch*; but according to Young it signifies a *Sprout*—even more significant if it was into Zerah's line that the Tender Twig of Pharez was eventually grafted!

That of his first-born son, Ethan, meant "*The Gift of the Island*" (Cruden), a name which we may

justly take to be indicative of a direct promise from Judah to Zarah. And when we bear in mind the persistence with which, all through their progress Westward, the Milesians sought for the "Island of Destiny," this, the name of one of their earliest Hebrew progenitors, is perhaps as remarkable as any in the group.

Azariah, Ethan's son, signifies "*Assistance*," or "*Whom the Lord helps*." His other name Mahol signifies "*Music*," "*Rhythm*," "*Measure* as applied to cadence."

Chalcol, the next in the Milesian line, means "*The Sustainer of All*," while the name given to *his* son, by Moses, according to the Milesian chronicles, was Ghadol, "*Great*," the third name of God!*

But we may not expatiate at greater length upon this branch of our topic, for although it is replete with striking correspondencies sufficient to support the interest of "Gaels," "Waels," and "An-Gaels," all "Sons of God," and who are ruled by Ghadol's sceptre, still it is far more important to devote our present limited space to the unravelling of the early chapters of their history.

THE SCHOOLS OF EGYPT.

To return then to the incidents of Zarah's day: Zimri's branch of the family seems to have contin-

* ליהוה Mal. i. 11.

ued as an integral part of Judah's tribe, at least until the entrance into Canaan, and as we shall revert to them anon, it is at present only necessary to note that as an undoubtedly younger branch they could have had no special concern in the inheritance of Judah's sceptre.

Upon the occasion, therefore, of the definite selection of the Pharez branch for these sceptral honors, Ethan's entire household, as the representatives of Zarah's branch, seem to have moved bodily out of Goshen, and to have settled in some distinctively learned locality of Egypt. It was in some such famous centre that Ethan's own education had been previously completed, and that of Mahol (Azariah) was now prosecuted. Here, amid the resulting circle of personal friends and literati, the same advantages were ultimately enjoyed by "Heman, Calcol, and Darda" in the succeeding generation.

Now it requires but the slightest examination to show that these three sons of Mahol must have been contemporaries of Moses himself, and that they probably arose to fame and reputation in the very same schools which he himself attended! (Acts vii. 22, and 1 Kgs. iv. 30, 31.) Nor does it necessitate any violation of Israel's condition under the Pharaohs that "knew not Joseph," to bring them—"Heman, Calcol and Dara," * and Moses, all

* Or Darda.

together as actual companions and intimates under this influence.

For Ethan's long previous withdrawal from Goshen, then under the close protection of the XVIIIth Dynasty, and the resulting closer identification of his own family with Egypt's XIXth Dynasty, as yet only the Party of Opposition, and the special circumstances surrounding the withdrawal of Moses from Hebrew connections in his early years to be a foster child of this same XIXth Dynasty, then come into full power, color all the requisite possibilities favorably!

But in the mean time, we must account for Mahol's own disappearance from Egypt at an early date after the original move of Zerah's family from Goshen. For we find in 1 Chron. ii. 6 that Zerah's sons are enumerated as "Ethan and Zimri; and Heman and Calcol and Dara: five of them in all," thus strangely omitting Mahol or Azariah, Ethan's son, and who was certainly the father of the latter three (1 Kgs. iv. 30, 31).

It is upon just such points as this that our modern "Synchronological charts of History,"* with their special facilities for scanning across its various lines, placed parallel to each other, and portrayed in graphic contrast, come to our assistance. For not until the present generation has any historical

* Such as that of Adams; Jay Andrews, Chicago, Ill., Publisher, and others of similar value in comparative research.

vade mecum reached such a degree of perfection as to enable comparative research to move almost *per saltum* in its solution of Chronological and other difficulties; and although they are still in a very crude and elementary state, nevertheless they are of immense and growing value to the student.

In the course of a careful investigation with one of these "helps," and bearing in mind the Milesian Story, and that of Zerah's line, which we maintain to have been identical, it will plainly appear that this omission was either intentional upon the part of Moses, to whom we owe the original records, or else that it was a tacit recognition of the fact that Mahol had previously become a "Scythian" or *wanderer*.

For if he was no less a personage than *Baath*, *Scytha*, or *Fenesia Farsa*, to whom the Milesians trace their royal origin, he was the very "King of the Scythians," and *should* have dropped out of both Hebrew and Egyptian history in just this manner, and in the generation preceding not only the exodus of Israel, but the *exodi* of Cecrops, Neanuil, and Dardanus, *i. e.* of his sons "Calcol, Heman, and Darda."

FURTHER EXPLANATION.

Now a plausible explanation of the matter is as follows, and as a solution it is peculiarly satisfactory to all of the several secular histories so closely in-

volved, to wit: those of Greece, Phœnicia, Troy, Rome and the Milesians.

When Zarah's elder branch, *i. e.* Ethan and his son, Mahol, seceded, as it were, from Goshen, the three sons of the latter were as yet unborn; for Mahol or Azariah was himself but a young man at the time. While therefore Azariah is duly enumerated in the Chronicles in one place (1 Chron. ii. 8), in order to complete the genealogy, his sons are mentioned in another, the proper place (v. 6), and for quite a different reason. For in the interim, the death of Joseph occurred, the short reigns of the three Heretics and Horus succeeded, and then Rameses I., the first king of the new Dynasty (XIX.) and Seti I., with whom Israel's oppression commenced, came to the throne, and Rameses II., closely allied to Zarah's line, soon followed.

It was early in the commencement of this sequence of events, perhaps closely after the death of Seti I., that the exodus of Azariah, Mahol, or *Fenesia Farsa* took place.

But while he appears to have personally abandoned both Egypt and Israel, it is certain that he left his three sons, born by this time, but mere youths, in Egypt, with their grandfather Ethan. In the household of the latter, they grew up as actual sons, while Mahol himself pursued his Scythian adventures.

He was allowed to go, and no record even made

of his departure! In this there was consummate irony poured out on all concerned!

But what the East lost, nor missed so far as Pharez was concerned, the West was in due time destined to recover!

We first find him, according to the Milesian Story, in the neighborhood of Babel; not certainly, by a ridiculous anachronism, to help build it! but most naturally, as one of Egypt's wisest scholars to increase his wisdom "in the east country" (1 Kgs. iv. 30), among the learned Chaldeans who dwelt in its locality, and which was ancestrally his own land!

The *omission* of Mahol's generation in 1 Chron. ii. 6, is thus of peculiar significance; a tacit recognition, as it were, of his total secession, both from Goshen and even Egypt. For purposes of its own, but now apparent, the Record *seems* to treat him as a disinherited son, to ignore him altogether. We find an exact parallel in later Hebrew history when the Ten Tribes drop out of sight and it is remarked of them "Ephraim is joined to idols, *let him alone!*"

But who can wander from his Maker's sight? We may perhaps lose our own paths, and in bold defiance strike out as Scythians in every sense; indeed the ways of Providence are so arranged that every circumstance assists our act, and thus our will is ever suffered to become the father of a fact. We dig a pit and fall into it, and for purposes beyond our ken, God leaves us there until *His* ends have been accomplished—then though our place of ban-

ishment were "in the uttermost parts of the Sea," behold his right hand lays hold upon us and leadeth us into the light. Be not deceived therefore, God is not mocked, but holds *us* in derision when we seem most safely hidden from his sight.

INBRED ANACHRONISM.

A diligent comparison of verse 6, Chapter ii, 1 Chronicles (where the sons of Zerah are enumerated as, "Zimri, and Ethan, and Heman, and Chalcol, and Dara (or Darda, see margin): five of them in all,") and verse 8, same chapter, where "the sons of Ethan" are limited to "Azariah," will, in the light shed upon these remarkable men in 1st Kings (Chap. iv. 30-31) solve the true relationship involved, and will bear out our own position.

The supposition of Young, expressed under *Mahol* (see his Concordance), that he was "the father of certain men renowned for their wisdom *in Solomon's time*," is absolutely unwarranted if he (Young) means thereby that these men actually lived *in the days* of Solomon! Young makes a similar mistake under *Ethan* (q. v.) whom he calls "a sage renowned in the time of Solomon."

The Anachronism thus introduced by Young is exactly parallel to the one found in the Milesian chronicles themselves, which confuse Mahol (or Mohul, *i. e.* Azariah) with *Magog*, and *Judah* with *Japheth*!

In the one case (Young's), the confusion arose

from a fancy that Solomon must have been compared with men of his own generation; but this error is apparent so soon as the genealogy of the sons of Zarah is critically examined in Chronicles and in the strict light of *True Chronology!*

The case is entirely different from that of Ezekiel xxviii. 3, where the King of Tyre is *ironically* compared with Daniel, who was indeed his contemporary, and, as the prime minister of Nebuchadnezzar (whom the entire context shows was to compass Tyre's destruction), had already prophesied the success of Babylonian arms.

Upon the other hand the confusion of Mahol with Magog, (!) found in all of the current *glosses* of "the Milesian Story," arose, no doubt, from the fact that Phenesia Pharsa studied in the Chaldean schools, travelled all through the land of Japheth, lived at Babel, and is reputed to have dwelt finally in Scythia (really ancient Palestine!).

This error was introduced by Keating, who, in his effort to make Irish records subservient to his own preconceived opinions states that Niul, one of the great Milesian patriarchs, was descended from Japheth instead of JUDAH. But even Keating (*vide* his "History of Ireland" p. 35) finds it necessary to qualify this monstrous anachronism by a long and illogical argument upon Chronology of which he knew nothing! It is in fact unsafe to follow him, unless we have Pineda, Boethius and other Irish historians at our side, and it is equally

unsafe to follow any of them alone because they were all biased by preconceptions.

CHRONOLOGY.

We do not feel it necessary to apologize for the numerous digressions in these Studies, because, as we are endeavoring to lay the foundations of the *accurate* history of OUR RACE, it is essential that we show up the errors of former writers on the spot and as we come to them. The majority of our readers are no doubt unfamiliar with the authorities that we ourselves have diligently compared, and as their interest increases they will be led to consult these authorities for themselves. This it is their manifest duty to do as *searchers* for the TRUTH. In the mean while it is our purpose to forewarn them as to the conflicting accounts which they will certainly discover, and to provide them with the true solution of the several difficulties.*

While it would be appropriate for us to chisel the names of Washington, Lincoln, and Grant, upon a monument dedicated to the Genius of America, how

* The curious student is referred to Boethius, Pineda, Keating, O'Halloran, Lavoisine, Haverty, and the host of others who have discussed this matter, and while his attention is called to the mass of corroboratory evidence collected by each, yet it is certain he will not fail to note how confused and undigested is the story, even when best told, for want of the sole key that fits the lock, the which now in his own possession will enable him to pick up new combinations which we have neither the time nor present space to enlarge upon.

greatly would the generations of the remote future err should they consider them as strict successors, and claim they were descendants of Columbus!

And here we have the gist of the matter under discussion, and begin to realize the task before the New School of History.

The primary cause of all previous error in history has arisen from the complete ignorance of its votaries of the principles of CHRONOLOGY. Men have not appreciated this science and have wrenched it in vain, for their works cannot withstand its adverse verdict. Chronology is the rigid foundation, or Skeleton of History, and it is inviolably bound to the cycles of Astronomy.

This must be fully recognized before we can hope to erect a consecutive chronicle which shall be worthy of the name of Universal History. The displacement of a single event, an anachronism as to a single generation, will manifestly lead to inextricable confusion, nor is there any hope whatever for the Philosophy of History until its true Mosaic shall have been set in accurate order, and every circumstance squared into its *actual* place. The only *standard* scale by which to measure the result is thus Chronology itself, which is the science of All Past Time, which is in turn the only begotten child of Astronomy, the which finally is the inerrant voice of the spheres set in the heavens by the Creator himself, "for times, for seasons, and for days and for years."

While therefore we are studying in this Series, to rearrange the data of history so as to satisfy the logic of God's Word—without which it is certain no work of man shall stand secure—it must be fairly admitted that we are merely presenting a sort of trial balance sheet, and that by no means do we pretend to speak with *ex cathedra* authority. We present things both new and old merely as *we* see them, but also as the result of a closer analysis than has heretofore been applied to the subject. At the same time we are fully satisfied that our chronological measuring rod is the most accurate one that has ever been used to measure the temple, and the affairs of Our Race, who are the principal worshippers therein. To this metron all the more essential dimensions have yielded with absolute accuracy, and we are confident that the minor ones will yield to it so soon as men shall have determined its more delicate subdivisions.*

* Even the common version of Universal History places Helen, "the mythical ancestor of all the Greeks" (whose generation succeeded that of Dardanus! and who is generally believed to have been the contemporary of Sesostris or Rameses II.), in the same generation with Moses. Now chronologists place the taking of Troy about three centuries *after* Sesostris, and therefore in the century of Samuel, than whom even Homer himself (who is the great historian of this Trojan War) is yet another century and a half later. There is thus a substratum of the most solid Chronological Rock whereon the evidence in favor of the New and True History stands fearlessly. It is no part of our present purpose to attempt the Herculean task of straightening out the minor chapters of this History; in this we

THE TEMPLE OF TIME.

It is a significant fact that the Milesian Records, as they mount the stream of Time to their original generations, culminate in that of Phœnicia Pharsa.

This great scholar became the very Prince of the Scythians, or "Wanderers," or "Syrians," as even Jacob denominated himself. After his abandonment of his people in Egypt he moved "to Magh Leanair, which was near the place where Hebrew was the common language of the people;" that is he returned to the ancient land of Heber himself and dwelt for twenty years, where he presided over the schools of Universal Knowledge which he had erected. The records tell he was regarded as the wisest man of his day. Returning to Scythia (Palestine or rather Phœnicia) he immediately erected other schools and reigned twenty-two years, and the records further tell us that upon his death the charge

must have whole Colleges of assistants, each schooled in some special Chapter, but we have stretched the catenary of Chronology across the Chasm of Time and are satisfied to have others build the roadway. And there are moreover certain marks upon the Cable to which they must conform. These dates are fixed and are as follows. Adam 0 A. M., the Flood 1656-7 A. M., Birth of Abraham 2007 A. M., The Exodus 2513 A. M., Joshua's Long Day 2555 A. M., The First Jubilee after the Completed Occupation 2611 A. M., Dedication of Solomon's Temple 3000 A. M., Nabopolassar's Accession 3377 A. M., Marriage of Heremon and Tea Tephi 3434 A. M., Birth of Jesus Christ 3996 A. M., Omar's Conquest of Jerusalem 4637 A. M., date of present volume 5890 A. M. (*i. e.* Sept. 23, 1891, Common A. D.)

of these schools devolved upon Niul, who is the Biblical "Chalcol." It is equally significant that the Phœnician, Greek and Egyptian legends concerning these several characters (*i. e.* the whole family, for they were all related in the several accounts) make them not only contemporary but attribute to them the very kind of wisdom that the Biblical fragment already quoted recognizes as peculiar to Zerah's posterity, while the latter account, taken in conjunction with the collateral data also already cited, enables us to fix the era of these generations with little if any error.

We have been wont to follow our "doctors" too closely, even as they have been prone to follow their own vain imaginations and to do violence to every principle of faithful investigation. The result has been that History, as it is written, is now in such hopeless confusion that the only means of recovering the actual truth is to reject every system that does not afford chronological evidence of its own integrity, and endeavor to rearrange the facts upon a scientific scheme. It will require scholars of the highest order to compass even the elementary parts of this stupendous task, and not until the several blocks shall have been squared and proved at their own quarry may they be brought together and fitted without sound of hammer into the lasting temple of Time.

But already there are faithful quarrymen at work, men who are fearlessly hewing the rough ashlar into

stones fit for the building which we must erect—such men as Professor Sayce, whose deep researches always honor God because the very animus of all they undertake is to his Glory.

A single quotation from this earnest student will demonstrate how fully the results of his life-long labors are found to corroborate the facts which we are here presenting, and will serve at the same time to show that we do not stand alone, nor presumptuously, in arraying ourselves against the more popular views upon the antiquity of man.

THE WISDOM OF THE EAST COUNTRY.

“In the fifteenth * century before our era—a century before the Exodus,” says Professor Sayce, “active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller states of *Palestine*, of *Syria*, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. This implies that all over the civilized East there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian, in fact, was as much the language of diplomacy and culti-

* 3996 A. M. — 1500 = 2496 A. M. Moses was at this time seventy-five years old and still in Midian. Mahol was asleep in Scythia, Ethan was embalmed in Egypt, but Heman, Chalcol, and Darda, the quondam schoolmates of Moses, were at the height of their fame.

vated society as French has been in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kirjath-Sepher, or 'Book-town,' must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel el-Amarna tablets inform us, of clay tables inscribed with cuneiform characters. As the city also bore the name of Debir, or 'Sanctuary,' we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light." *

* "The literary influence of Babylonia *in the age of the Israelitish conquest of Palestine* explains the occurrence of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain 'of Sin,' testifies to a worship of the Babylonian Moon-god, Sin, amid the solitudes of the desert. Moloch, or Malik, was a Babylonian divinity, like Rimmon, the Air-god, after whom more than one locality in Palestine was named, and Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian Anab, as well as to Anathoth, the city of 'the Anat-goddesses!'"

So too "Herodotus tells us the Egyptians derived the knowledge of letters, geometry, astronomy, etc., from the Babylonians,"* and we maintain that it was only in the days of Ethan, and Heman and Chalcol and Darda, the sons of Mahol, or if you wish in those of Cecrops and Dardanus, and Moses, that this knowledge attained the stature of being polite or almost universal. And it is to be noted that this was the very time selected for its dissemination.

Viewed liberally, and from the proper standpoint, there are in fact no anachronisms in the Milesian Story save such as have been ignorantly introduced into it as later glosses; and before we close our hasty survey we trust it will be manifest how naturally it moves in the original story, without the least stumbling over impossibilities, from generation to generation, and from diverse scene to scene, but ever Westward in the track of the Sun, towards the "Island of Destiny" bequeathed to Ethan's posterity by Zarah, who named him.

THE VALLEY OF ACHOR.

But to continue the recital: Shortly afterwards and, in turn, each of the three sons of Mahol followed the example of their father, and eventually every other prominent descendant of Mahol, *i. e.* of

* Euterpe, see Lib. II.

Zarah's elder line, seems to have left Israel, either in Egypt, or in Canaan, to swell the Scythian ranks. This was perhaps the fate of even Zimri's branch itself, which clung the longest to the Tribe of Judah.

For, to anticipate, and close at once their section of the story, we find it recorded later on (Joshua viii.), that Achan, the Son of Carmi, the Son of Zabdi of the family of Zarhites, a branch of Zimri, the son of Zerah, "trespassed in the thing accursed" immediately after the entrance into Palestine; and that he, with all of his sons and daughters, were stoned to death, and that thereafter their bodies with all of their effects were burned with fire in the valley of Achor.

Now as this Zimri branch of Zarah's family was clearly the only one that shared the Exodus of Israel, and as after the affair of Achor we hear little further mention of any member of it, it is almost certain that no longer with any interests in Judah and now full of bad savor throughout all Israel, they were among the earliest of its numerous emigrating sections, to drift away from it, after the occupation of Palestine. They probably went direct to Tyre and joined the elder branch of Ethan's family which in due time we shall trace to Phœnicia before then.

Those who are best versed in Hebrew History, that is in its primitive chapters, will recall many parallel instances of emigration. Indeed in some instances whole tribes, as for example that of Dan are known to have cut loose from the rest and to

have sought their fortunes beyond the narrow confines of Palestine. The case of Simeon is another example, while of Naphtali and Asher we know little or nothing so early were they mixed among the Gentiles. They all became Scythians—in fact the whole Hebrew race has since become so—nor east of all the “wandering Jews,” although their exile grew out of different and less voluntary causes.

Nevertheless, although this eventual dereliction of almost the whole of Zarah’s descendants from Israel seems to have been a well known and fully recognized fact, we find a remarkable allusion to one of its closing scenes in Hosea (chap. ii. v. 15), where “the *Valley of Achor*” is darkly promised as “a door of hope” to “the Ten Tribes” at the last moment before they were themselves about to be driven out as Scythians.

The covert significance of this promise has only become apparent after centuries have transpired. For the riddle now yields its solution in the manifestation of their posterity as actually ruled over by Zarah’s line, the last of whose kindred had apparently vanished forever soon after the tragedy in Achor! *

*Excepting that of 1 Kings iv. 30-31, there are but two later references to Zarah’s family; *First*, that of 1 Chron. ix. 6, where the “six hundred and ninety” refers to the sum of all connected with the census covered by verses 1-6, and not solely to Reuel’s group, just as the summation in verse 9 covers the census of Benjamin, verses 7-9.

SCYTHA, KING OF SCYTHIA.

But to return to the family of Mahol:—At the death of Ethan, which did not occur until some time had elapsed after Mahol's departure from Egypt, his three grandsons, then companions of the young prince Moses, inherited his wealth, and, in the continued absence of their father, naturally succeeded to Ethan's affairs in every sense of the word.

In the mean time Mahol, leaving Chaldea and following in the trail of Abraham, is traced to Syria then synonymous with Scythia,* for in those days all who dwelt in these regions so styled themselves (Deut. xxvi. 5, etc.).

Here in Phœnicia, † in quasi anticipation of Isra-

Second, the reference to *Pethahiah* (in Neh. xi. 24), who seems to have attained the highest honors ever reached by any of the family under the patronage of Pharez. A consultation of Young's Concordance will show that none of the other "Zerachs" mentioned in the Bible were descendants of Judah.

* O'Halloran, Book II. Chap. i. p. 19-21. Josephus, Antiq., Lib. i. chap. 6.

† A designation also derived from one of Mahol's many names, *Phœnius*! We should expect some corroboration of the Milesian story in Phœnicia, and there we find it; for according to Porphyry, Sanconiathon and Eusebius, Phœnix was the second in the list of the ancient Phœnician kings. If he was Phœnius, the son of Baath, the Milesian ancestor, we thus have independent testimony as to the correctness of the Irish Chronicles, and we are satisfied that the common sense of all laymen will willingly follow O'Halloran, who maintains the identity. As to Chronology, the times and generations absolutely synchronize, while the several Chronicles agree as to the localities and characters!

el's arrival, he seems to have finally settled and assumed the name of Scytha.*

It was at this time that his sons Heman and Chalcol, or Neanuil and Niul, as they are known in the story of Phenesia Pharsa, joined him; Dardanus still remaining in Egypt, Rameses II. being at about the summit of his power, and Moses having not yet fled to Midian.

Chalcol seems to have gone in the special character of High Priest, and to have taken up his abode at Chalybon, upon the sacred river Chalcis, whose names, taken from his own Hebrew one, now lend their additional corroboration to the Milesian and Phœnician stories.

Upon the death of Mahol (*i. e.* Scytha, Phœnius, or Fenesia Farsa as he is variously called) his eldest son Heman, or Neanuil, succeeded him, and was proclaimed the King of Scythia or Phœnicia.

Soon after this, Moses having slain the Egyptian and fled to Midian, we find Pharaoh sending an embassy to Phœnicia and requesting Chalcol or Niul, to return to Egypt. This summons was obeyed, and upon his arrival, Rameses bestowed upon him

* "In our histories," says O'Halloran upon page 19, History of Ireland, "this Phœnius is styled the king of Scythia; but from the expanded settlements of the Scythians in the interior of Asia, in times anterior to this, moderns have looked for his residence there (*—i. e.* in Asia). Every circumstance," however, continues O'Halloran, "and every fact that can be collected, unite in fixing it (Scythia) on the Syrian coast bordering the Mediterranean, and to be the ancient Phœnicia so renowned in history."

his daughter *Scota* in marriage,* and in some versions of the Milesian story it is supposed that, for a while, he succeeded to the chief command of the Egyptian armies, left vacant by the flight of *Moses*.

CECROPS AND DARDANUS.

“If,” says O’Halloran in this connection, “from this we recur to the history of Egypt, however obscured by fable, we shall see further evidences in support of our history. There we may behold among their first princes a *Nilus* or *Niulus* registered, and only one of the name. We learn that the ancient name of the Nile was *Abantri*, or “the father of waters;” and *ab* in old Irish, as well as in some oriental tongues, is father, and *ouen* a river. We also read that this name was changed for that of *Nilus*,† in honor of this prince, who by canals and aqueducts conveyed its waters to distant parts of the kingdom. Now the name *Nilus* was, and still is, peculiar to the Irish nation; by it many of our princes were formerly called, and, to commemorate

* This *Scota* is not to be mistaken for the one who appeared in Irish history twenty-two generations later, and whom we have just left in the *Ollam Ship*, in order to retrace our steps and pick up the thread of Milesian history ere she arrives. Some of the Irish Chronicles make the present *Scota* to have been the wife of *Gadhol*, the son of *Niul*, rather than of *Chalcol* himself. It is immaterial, however, to the present issue which version is correct since both establish the friendly relations between *Zarah’s* house and the rulers of the *XIXth* Dynasty.

† *Sharp* says that this name was given to the river by the Hebrews.

this great ancestry, the chiefs of the Heremonian line glory in the name of O'Neil at this day.* But besides these, which are something more than presumptive proof, we find a memory of those early, and some subsequent events, preserved by the Egyptians themselves, though shamefully defaced by exaggerations and anachronisms."

Upon the death of Rameses, Calcol led a strong colony out of Egypt to Attica, his brother Dardanus accompanying him. His following seems to have been largely recruited from Israel itself, and with representatives from each of its tribes he commenced the *Danaian* settlements of Greece in *twelve* distinctive villages! †

The movement was undoubtedly favored by the new Pharaoh (Darem, or Menephtah), not only from

* The editor of these Studies has received much valuable material in this connection, from correspondents, and in particular recalls a letter from Bishop Niles, of New Hampshire, who alludes to the fact that the genealogical chronicles of his own family run back to "Nials of the Hundred Hostages," two or three generations before St. Patrick's day. This is but one of many similar testimonies, and is an evidence of the persistency with which such truths are handed down from generation to generation, and will in time be forthcoming to demonstrate to the echo each feature of our topic.

† The Census of Judah at the Exodus was almost wholly composed of the *Pharez* Section, and in the 1st Chapter of Numbers (verses 26-27) we find enumerated 74,600 who were men, and "from 20 years old and upward all that were able to go forth to war"! This upon the general basis of Military Statistics enables us to assign to them a total census of at least 500,000—an equivalent of which may be safely involved in Zerah's colonizing efforts.

purposes friendly to the Sons of Mahol, but as well from those of policy, in that it helped somewhat to relieve Egypt of its now fully dreaded Hebrew burden.

Such was the foundation of Attica, hardly equal in dimensions to a moderately sized county, yet a state whose glory has eclipsed that of the greatest kingdoms, for its inhabitants became the most eminent of the Greeks, at which we need no longer wonder in that such wise men were its founders as the Sons of Mahol!

But Calcol, who is known to the Greeks as Cecrops, and his famous brother Dardanus, remained in Greece only long enough to give the original savor to its "Attic Salt;" for in the course of a few years the former returned to Egypt, and, resuming the name of Nilus, settled permanently at Thebes, while Darda soon left the Attic settlements with a branch colony, and founded the famous Trojan line.*

It was also in this era that the Grecian Islands were first formally occupied by kindred colonies sent out from Cecropia and Phœnicia; and thus it is that Crete and Thrace come to figure so naturally

* In all of their Migrations we are justified in considering the leaders to stand as representatives for a far more numerous following. Thus we speak of the Exodus of Moses but the mind integrates a vast horde into the movement, and so, in our reflections concerning these colonizing efforts of Zerah's family, we should not forget that his descendants and followers must have numbered quite as many as did those of Pharez, his twin brother!

in the annals of the succeeding generations of Calcol (or Nilus Cecrops, etc.).

THE MILESIAN EXODUS.

It was towards the end of Calcol's life that Moses returned to Egypt, in the character of Israel's deliverer, and that the scenes of the Exodus took place (2513 A. M.). In this connection the Milesians relate that Moses with his wand, saved the life of the son, Gathelas, of his friend and former schoolmate Calcol, and that in commemoration of this event the famous Lawgiver conferred upon this son the new name of Ghadol-Glas. It is not improbable that Moses may have been fully convinced as to the future greatness of Zarah's line, and in order not to prejudice the immediate supremacy of Pharez, may have purposely left the subject only darkly treated in the open records. Nor is it too extravagant a supposition for serious consideration, that the parts of the Milesian Story which relate the explicit prophecy of Moses, that the descendants of Gadhol *

* " This prince Gadel Glas, I conceive, was highly renowned in his days, because, as from his grandfather we have retained the name of Phænians (Fenians!), so from him we are called Gadelians (Gaels, Gallileans, etc.) and from his mother, Scots. All this is confirmed by the following ancient raun or verse :

Phœni o Phenius ad hearta, brig gan dochta,
Gavidhel o Gavidhel-glas garta, Scuit o Scota.

That is, beyond question we are called Phænians from Phænias, Gadelians from Gadel Glas, and Scots from Scota." O'Halloran, p.

should inherit the "Sacred Islands of the West," and be favored with an immunity from serpents as a "sign," may have been founded upon an intimate understanding of the relative parts fated to be played by Pharez and Zarah, in the course of Judah's Sceptral history.

Certainly if the facts are in accordance with the Milesian Story, *and there seems to be every probability that they are*, Moses must have known and appreciated them, and they are worthy of as careful a formulation as we can give them; for if Ethan's House went out to possess an Empire whose manifestation was reserved to latter times, it was in the days of these very generations that the final exodus took place.

And so it came about, for in the confusion of Egypt's affairs incident upon the Hebrew Exodus, the land soon became intolerant of any who were colored even by the Shepherd blood. Gadhoh (Gadelas or Gathelus) was more or less famous in Egypt, but his son Esru's generation seems to have synchronized with the unsettled reigns that closed the XIXth Dynasty, and with the fall of which their presence in Egypt became, of course precarious. In corroboration of this, Keating quotes from Walsingham's Hypodigma as follows:

"The Egyptians being overwhelmed by the Red Sea, those that remained * drove out a Scythian

* Pharaoh an Tuir (probably Amenmes, first king of the XXth Dynasty) is given as the name of the Egyptian sovereign who com-

Prince who resided among them, lest he should take advantage of the weakness of the government and make an attempt upon the crown. When he was expelled the country, with all his followers, he came to Spain where he and his people lived many years and became numerous, and from thence they came into Ireland." *

ADDITIONAL TESTIMONY.

Alluding to the same events O'Halloran's account is as follows :

"Easru succeeded his father, Gadel-Glas, and after a reign of thirty years made way for his son Sru.

"In the administration of Sru were great commotions and revolutions in Egypt. Another Pharaoh arose who knew not the children of Gadel-Glas.

"Unable to oppose so great a power Sru prepared his ships to escape from this land of bondage; but so closely was he pursued that four ships only could be collected. In these were embarked his principal

pelled this flight. He ascended in 2558 A. M., *i. e.* in the fifth year after Joshua crossed the Jordan. Exodus 2513; XIXth Dynasty ends in 2558; *i. e.* 45 years after, allowing 15 years to Gadelas and 30 to Esru, leaving *Sru* to come into power early in the days of the XXth Dynasty.

* Properly understood this general survey of the Milesian Emigration is correct, but the reader is cautioned against taking it literally, for some twenty generations were in reality occupied in the progress to Ireland. Similar caution is advised in the study of all such fragments.

nobility with their ladies and most valuable effects, and with these he proceeded to sea and directed his course to Crete." It is also recorded that both "*Sru and his son Heber Scot* were the conductors of this colony."

Accordingly, in the reign of Sru, the son of Esrue, the Milesian records agree that the descendants of Fenesia Farsa, then known as the *Curetes* (or children of the Red Branch—or of the "Scarlet Thread!") left the land of Egypt, and with the celebrated Cadmus as their high priest settled temporarily in Crete.

This famous island, already occupied by their kinsmen, as we have seen above, was named from them *Curetum*,* and from them in due time the Milesians, or "*Curaithe na Cruabh ruadh*" † lineally descended.

It is now out of the question to follow the fortunes of these people, from generation to generation, and from place to place, with any regard to detail. To do so, stopping to note all the generic place-names, and waymarks, and to synchronize their chronicles with those of other nations along the

* Virgil says: "*Crete ora Curetum*;" and again, "Et tandem antequis *Curetum* allabimur oris."

† "Knights of the Red Branch!" The hereditary order of Milesian Irish Chivalry: *Curat* is Irish for Knight (Gen. xxxviii. 27-30). The term Milesian is derived from the medieval title of Gallam the conqueror of Ireland, who was called Milesius, or the Milesian, *i. e.* the soldier, a term derived from the Latin *miles* whence we derive our word *militia*.

journey, would require us to abandon the special thread of our studies, to which they are only incidental. The main purpose has been accomplished in pointing out that the characters and localities brought into the Milesian story in the period we have already glanced over, occur there naturally, and without any lack of synchronism, and that the chief features are undoubtedly founded upon literal facts. For we must not forget that the story of the Milesians is ethnic, and entirely irresponsible for the use we are now making of it to supplement the sacred chronicles.

FURTHER HARMONY.

In his History of Ireland (Book II. Chap. i. p. 19), O'Halloran has in fact enunciated the text which we have followed. He says: "A certainty of chronology is of the utmost consequence to history: and as the history of almost every other nation of the world has been broken in upon, and interrupted by new invaders, *ours should be looked upon as a kind of polar star to direct future chronologists in their pursuits.* Our annalists count twenty-three generations from Phenius to his lineal successors, the sons of Milesius, landing in Ireland."

Having now seen that the friendship of Niul (*i. e.* Calcol or the son of Phenius) and Moses—companions in youth and fellow students in Egyptian mysteries and wisdom,—is a most natural possibility, it is clear that either Moses or Aaron may, with

equal likelihood, have figured in the adventure of Gadelas with the serpent related in Irish chronicles. Certain it is that with more pertinacity than to any other feature of these early sections of their story did the Milesians cling forever after to this incident in the life of Gadelas, and bear the "Rod and Serpent" upon their Royal Banner westward to its accomplishment and destiny. We have also traced the descendants of Mahol (upon the hypothesis that he was Phenius or Scytha, the son of Ethan, the son of Zarah) down to their exit from Egypt with Sru, or four generations into the twenty-three assigned them in which to enter Erin.

It now remains hastily to scan the remaining nineteen generations, and to show that they not only run parallel to those in Pharez's line, but actually pre-arrive in Ireland, at the very time required, in order to welcome the remnant of that line itself—saved by a woman—and to form the astonishing junction which finishes so romantic a chapter in the story of our Sceptred Race!

Sru's generation was contemporary with that of Boaz: their respective descents are: Judah, Pharez, Esrom, Aram, Aminadab, Nahshan, "the prince of Judah," Salmon, Boaz; and Judah, Zarah, Ethan, Mahol, Calcol I., Gadhol II., Easru III., Sru IV.*

Now the son of Boaz was Obed, and the son of

*The Roman numerals now introduced after the several names denote the generation to which they belong, reckoning from Mahol or Fenesia Farsa.

Sru was Heber Scot V., whose brother was Cadmus—Heber Scot thus being the fifth generation from the biblical Mahol or the Milesian Fenesia Farsa.

The Gadeliens remained in Crete until the death of Sru, after which Heber Scot V. and his followers repaired to Scythia, or northern Phœnicia, where they were kindly received by the fraternal kingdom descended from Heman or Agenor, the brother of Calcol, or rather from the father of them all, Mahol, or Fenesia Farsa himself.

Cadmus, who was the son of Sru and brother of Heber Scot, accompanied them to Phœnicia, but eventually went to Greece, and having thus allied himself with the kingdom which Cecrops had founded, transmitted his fame to posterity by an entirely accidental channel.

In the mean time three generations succeeded Heber Scot in Scythia, that of his son Boamhain VI., of his grandson Aghaimhain VII., and of his great-grandson Tait VIII., who was a contemporary of David.

At this time serious dissensions arose between the Gadhelians and their Scythian hosts resulting in a seven years war, in one of the battles of which Aghenoin IX., the son of Tait VIII., slew his cousin Reffleoir, the king of Scythia, in a hand to hand conflict.*

* *Vide* Keating, History of Ireland, p. 39, where an extract from the Chronicles of Giolla Caomhan, an ancient Irish poet, adds fur-

Thereupon, Nenual and Riffil, the sons of Reffleoir, collected an army with the intention of driving out the Gadelians.

“ FATA PROFUGUS ”—“ KISMET ! ”

“ Foreseeing the impossibility of protecting themselves from the approaching storm, in a solemn council they agreed to quit forever this country of their ancestors (Scythia), and having armed and fitted up their ships, they proceeded to sea under the command of Aghnoin IX. and his brother Heber, who presided as high-priest. Aghnoin had three sons, Ealloid, Laimh-fionn and Laimh-glas; and Heber had Caicer and Cing.”

For a considerable time their fleet was tossed up and down. They landed upon one island after another, refreshing themselves, refitting their ships and again proceeding to sea; and so at length, they came to the Island of Cherena or Cyprus, being driven there by a violent storm. During this period of voyaging, Aghnoin died and was succeeded by his eldest son Laimh-fionn X., under whom the Gadhelians remained in Cyprus for some time. In this interval Heber, the high-priest, and Laimh-glas, his nephew, also died, and were buried with great funeral pomp.

ther testimony to the antiquity of the legend. The poem in question begins thus; *Gaodhal glas otair Gaoidhil*:

“ For seven long years the Scythian war continued,
Till Reffleoir (engaged with valiant Agnon)
Was slain.”

Caicer was now appointed to fill his father's place as arch-druid.

Much of the discredit into which the Milesian Story has fallen has been due to the mistakes of some of the Irish antiquaries themselves, since by false reasoning upon false geography, they have attempted to trace the Gadhelians into Europe by ways clearly impassable.

Thus we read that the children of Niul passed over the Red Sea, via India and Asia, to Scythia; thence, via the Caspian Sea to Coronis, and after some time to Ceylon (!) and finally to Gothia, en route to Spain.* And among the later writers not a few, as for instance Dr. Keating, have taken uncommon pains to prove the practicability of these wonderful travels! This has created a tendency to reject the Milesian Chronicles, *whereas it should have led to a more critical examination of the original story and a rejection of its modern exegesis.*†

* *Vide* Haverty, Hist. of Ireland, citing Maelmura of Othain, in the *Duan Eireannach*.

† It was the House of Pharez only that took this latter Red Sea route, and the very confusion into which the later commentators have fallen as to the Milesian Story is significant in that it clearly recognizes the whole movement to have been bound up in some way with the Hebrew Exodus itself. Some avow that the separation between the descendants of Pharez and Zerah took place in the wilderness of Sinai, and that the Zerah branch passed down the Red Sea to Ceylon, thence to Asiatic Scythia, northwest of Babylon, thence *via* the Caspian Sea to the Northern Wilderness and so across to the Baltic, down the coast to European Gothland, on to Spain, from whence they came to Ireland.

THE VOYAGE TO GETULIA.

“ But while these historians have so grossly mistaken the voyages which the Gadelelian emigrants pursued, it is very singular that they never once attempted to alter or corrupt the names of the different places at which the earlier and better informed writers tell us their ancestors landed in their passage towards Spain, and by this means have enabled us to determine them with precision at this latter day.*”

For instance, after leaving the land of Scythia—*i. e.* Phœnicia, the Land of Scythia or Phenius!—we trace them under Aghenoin IX. and Laimh-fionn X. to an island which has been the vantage ground of medieval and modern error, whereas its geographical location admits of the most accurate definition.

The Milesian records call this island Cherena, and we find from Josephus † and other ancient writers, that the old name of Cyprus was Cherine, which of course proves that their passage was through the Mediterranean rather than the Red Sea!

* The whole of this explanation is a forced construction founded upon an original error. Instead of by the Red Sea they went by the Great Sea, instead of to Ceylon, to Cyprus, instead of to European Gothland, to African Getulia as we shall see. In the one case we have a natural geographical sequence harmonious to the Chronicles, the Generations, and Chronology; in the other the whole account is as confused as the language of Shinah over whose ruined Babel it would have us understand they passed. The chances are that some over zealous annalist conceived the thought of having the entire family graduate at the schools established by their ancestor, Mahol.—
C. A. L. T. † Lib. I. Cap. 6.

But from now on more proofs follow, and we accept O'Halloran's explanation without question.*

The emigrants were dissatisfied with Cyprus and determined to quit it and the East forever. Convinced by their Chronicles and traditions, that the course of Empire was Westward, and impressed with the desire to anticipate its arrival in those parts; believing also that this future sceptre was in some way reserved for them and their posterity they set about to seek the Land of Destiny.

At length, having prepared everything necessary for a long voyage, and sacrificed to the gods, particularly to Neptune, Caicer was consulted as to what the fates had decreed with respect to them, and whither they should direct their course? He answered they were to steer to the Westward; that the land reserved for their posterity was *the most Western island in the world*, but that neither they nor their issue for some generations should possess it. Nor did they, in fact, ever set foot in that country, for Caicer was only the twelfth generation from Zerah, who had originally promised this Sacred Ireland to his son Ethan, and it was not until during the twelfth generation after Caicer, that the earliest Milesian expedition actually set sail for it as a permanent abode.

Overawed by this prophecy, however, they now set sail from Cyprus, and soon after this we are sur-

* *Vide* Chap. VII., History of Ireland.

prised with the relation of a dangerous passage occasioned by the artful notes of syrens and sea-nymphs, which by lulling the people to sleep endangered the safety of the whole fleet, and to prevent the effects of which, by the advice of Caicer their ears were stuffed close with wax. This clearly alludes to their sailing near Sicily, a passage by the consent of all the ancients deemed highly dangerous, although O'Halloran pointedly notes that the Syrtes on the African coast were considered equally formidable by the ancients.*

After clearing these dangerous seas, the colony landed safely in Getulia on the African coasts. This country, called in all the ancient Irish Mss. Gaothulaigh-Meadhonacha, has been fully identified by O'Halloran with Getulia Metagonitis in the neighborhood of Carthage.

Here they returned solemn thanks to the gods, and then proceeded to form a regular and permanent settlement among kindred and friendly people, for previous colonies of the Phœnicians had already *anticipated* them, and Cadmus himself had visited these settlements!

* The introduction of this incident into the accounts is an evidence of its genuineness rather than the contrary as some would maintain. Were there no mention of these dreaded spots of ancient navigation it would be a presumptive proof of later fabrication, since in the accounts of nine voyages out of ten written in these early days, we meet with the similar recital, just as in modern days we are familiar with the introduction of references to the passage of "Hell-gate," from most all voyagers who leave New York and pass up the Sound.

EXPLANATIONS VERSUS EXPLANATIONS.

It is to be noticed that the Carthaginians (Cathair-ginians*), who were confessedly a Phœnician colony, were, like the Irish, called also *Pœni*. That they spoke Phœnician is not to be doubted, and if it should appear that the Bearla-Pheni, or Irish, is the same with the Carthaginian, demonstration can go no further! This Vallancy has proved beyond a doubt in his collation of the Irish and the Punic languages. †

O'Halloran also shows how close a connection and correspondence was constantly kept up between the two states, and the question of language, and its written mode, is, in our opinion, one of the most potent in its promises of assistance to such Philologists as shall be led hereafter to re-examine the whole matter, *ab ovo*, and unbiased by any preconceived opinions.

The fact that the original alphabet of Greece and Phœnicia was one of but sixteen letters has been held to indicate the very great antiquity of the Cadmean era; but this does not follow *per se*, any more than Ireland's present retention of this very

* Note the correspondence of this name with the ancient name of Tara, *Cathair-Crofnu*. The reappearance of Place names, generation after generation, as for instance London, in its multitudes of New Londons scattered all over the world beside new rivers which recall the ancient Thames, are waymarks not to be lightly valued in a topic such as this!

† *Vide* his "Essay on the Antiquities of the Irish Language," Dublin, 1772.

same short alphabet should be held to make our own day classic with antiquity!

Relatively to us Cadmus is, of course, ancient, but, so far as his alphabet only is concerned, not necessarily earlier than Moses, any more than Cadmus or even Milesius, who used the same language, should be held to be so! There is in fact no earthly reason why Mahol should not have left Egypt with an alphabet of sixteen letters, and Moses, a generation later, with a different one, *or even with the same!* Nor, if with the latter, need it tax our opinion of Mosaic wisdom to suppose that he himself increased this Hebrew alphabet by its six new letters. Indeed it is far stranger in these premises, that Egypt, the very land from which these diverse alphabets confessedly sprang, continued to do without any alphabet, strictly so called, for many centuries after the Exodus. Yet, after all, it is ridiculous to make mysteries of historic facts, and to build up theories to account for what we find in counterpart wherever colonies of diverse nations live together in our own day.

SLOW PROGRESS TO SPAIN.

But to return to Getulia, now rescued from its confusion with the Gothland of Northern Europe, and pursue our study of the Milesian Story from its African base of operations.*

* For a fuller discussion of this geographical question *vide* O'Halloran, Chapter vii., and note that Virgil's testimony also adds color

Why, disregarding Caicer's reiteration of their ancient prophecy, the Gadelian colony remained in Getulia for eight generations we are not informed, but of the fact the Milesian record is positive.

Soon after their arrival at this emporium of ancient commerce, Heber XI. succeeded his father Laimh-fionn X., in the days of Abijah, and became the first of the eight complete generations passed by the Milesians in Africa. These were Heber XI., Adhnoin Fionn XII., Feablar Glas XIII., Nean-uail XIV., Nuagh-adh XV., Alloid XVI., Earchada * XVII., and Deaghfatha XVIII. who was the contemporary of Hezekiah.

Now the son of Deaghtfatha was Bratha XIX., under whom the Milesian family left Getulia in four transports, and so came to Spain where they started to build Brigantia, a city which was completed by Breoghan XX., the son of Bratha.

It is clear that these were commercial efforts of gigantic proportions, and that the family whose fortunes we are following was one composed of Merchant

to the Carthaginian promixity of the resting place to which the Sons of Zerah had now come, *Hinc Getulæ gentes genus insuperabile Bello*—which was the land of *Dido*!

* Earchada, the same as Eochaidh. This is also a very common name for Heremon, or the Milesio-Daanan Prince who married Tea Tephi six generations later. We note the fact to fix the reader's attention, and to suggest ideas. The name "Heremon" itself is perhaps only a *title*, like "Pharaoh," and means Crowned Horseman, or *Ard-Re*, Chief King, etc. Thus we say: "Lughaidh was the Heremon of Ireland."

Princes of both untold wealth and power. The Tor Briogan, or Pharos, was in fact only a lighthouse on the way of their ships to Erin. It was from thence, as tradition tells us, that Ith, the son of Breoghan, looking northward one starry night, discovered by means of a miraculous telescope the Isle to which they were destined.

But reading liberally between the lines of all these legendary remnants of the truth, and enlightening our judgment by what collateral history plainly tells us of Phœnician commerce in these very ages and localities, the train of circumstances by means of which the descendants of Ethan ultimately attained unto the promise hidden in his name is far too logical and natural to admit of any doubt.

The fact is the evidence corroborating the fundamental truth of the Milesian Chronicles would fill many volumes, and that their Story has been doubted at all will be seen upon investigation to be attributable chiefly to ignorance, but also to party prejudice and personal bias.

The truth cannot be reached by perusing any single modern history of Ireland; the comparison of a few will be likely to convince us that confusion only can be the outcome of our pains, but the *diligent* comparison of *all* that we can reach weighed honestly against the general features of the Milesian Story itself, will satisfy any man of reasonable parts that their very interdisagreement is one of the

strongest arguments in favor of the truth and authenticity of the Chronicles themselves. The varying accounts and gratuitous surmises of later historians are direct evidence of their own ignorance only, and of their utter inability to solve a problem whose sole key lay in the Bible itself, and whose only solvent is the fact of *Anglo Israel Identity*!

The case is similar to that of modern Christianity and the New Testament. Thus the Confessions of the sects all disagree in their special statements of the truth, and were it not for the Gospels themselves interpreted by the Epistles here and there, it would be impossible to formulate what Jesus taught from the perusal of any single creed. Nevertheless we doubt not that were the New Testament lost and all the creeds preserved, a liberal compendium of what was common to the broadly arranged and permuted groups, would yield to us quite accurately the gist of the original Gospel.

UNWARRANTED VANDALISM.

As to the falsification of the more ancient Irish Chronicles, and their deliberate destruction by several groups of vandals there can be no doubt. It is to this in particular that we owe our present confusion, and while the followers of St. Patrick are responsible for the *initiation* of this unwarranted conoclasm, the sin lies equally close to the Anglo-Saxon door itself, in that, for other reasons quite as reprehensible, our own forefathers continued the

wanton process almost to its consummation. In the results we are justly now the principal losers, for in our own generation, when we are beginning in earnest to bethink ourselves of these ancient stories, and to grope around with real anxiety to find the pathways of our fathers these very records would be of priceless value.

Francis Plowden, an English writer of early days, discusses this matter as follows :

“The ill-judged policy of misrepresenting the Irish history, for party or corrupt purposes, began almost as early as our connections with that country ; and, it is to be lamented, that it has been kept up almost uniformly to the present day. Gerald Barry, commonly called Giraldus Cambrensis, was sent over by Henry II. for the avowed purpose of publishing whatever he could collect, that was disadvantageous to the Irish. Williamson, the bishop of Derry, says : “Wonderful, indeed, are many of the tales which he picked up, ‘of the natural, moral and political state of this nation.’” (Ir. Hist. lib. 2.) Sir James Ware, who published his antiquities of Ireland Under Queen Anne, ‘admires that some men of his age, otherwise grave and learned, should obtrude those fictions of Giraldus upon the world for truths.’” The Bishop of Derry, who published his Irish Historical Library in 1724, assures us, p. 3, that ‘a very learned person, Mr. Josiah Lynch, Tutelar Archbishop of Tuam, to whom Mr. Flaherty prefaces his Ogygia, wrote a particular detection of

this man's mistakes and slanders, which he called Cambrensis Eversus, and published under the name of Gratianus Lucius. This writer accuses Cambrensis of maliciously destroying a great many of the old Irish annals, whereof he had the perusal; and it is thence justly observed by Bishop Stillingfleet, that (if so) he had better advantages and more authorities than Keating.' Candor however must admit, that if Cambrensis be fairly charged with wilful misrepresentation of facts, suppression of truth, and publication of falsehood, the motive for destroying those annals, which he had so perverted and abused, cannot be doubtful. No impartial writer has ever attempted to justify the groundless and incredible fables of Cambrensis. Mr. Pinckerton, as lately as 1789, has remarked, that he shows the greatest ignorance in his account of Irish History. (Pinck. Scot. London, 1789)." *

In the same strain, O'Halloran writes as follows:

"The depredations of the Danes highly injured, but did not destroy letters among us. They could not, because the entire kingdom was at no time under their absolute sway. Certain it is, that, among other excesses, many valuable works were destroyed by them, and others carried away. Application was made, in the late king's reign, to the court of Denmark, for Irish manuscripts, but none could be found; and Dr. Warner thinks none were

* (Hist. Rev. State of Ireland, pp. 5 and 6. Francis Plowden, 1805.)

ever carried there. But we have strong proofs to the contrary, for Lombard, Archbishop of Armagh, who flourished in the days of Elizabeth and James I., tells us, that many volumes of Irish MSS. were *then* in the royal library at Copenhagen: that the king of Denmark was so solicitous to have some of them translated, that by his ambassador, he applied to Elizabeth to procure him some able Irishman for that purpose. Donatus O'Daly, a learned antiquarian, confined at that time for his religion in the King's-Bench prison, was pitched upon for this business; but, on a council being called, political reasons determined them to forbid it.

“Here we see a prelate of great learning and sanctity speak of this as a public action well known to have happened in his own days. He also accuses English governors of laboring to destroy, or carry away, every monument of antiquity they were able, and he particularly names Lord Grey, in the reign of Henry VIII., Sir Henry Sidney, Sir George Carew, etc. He also laments the vast numbers of Irish MSS., so long shut up in the Tower of London, and consigned to oblivion: ‘Works’ (says he), ‘that if translated, would throw new and interesting lights on religion and letters!’ Whatever outrages were committed by the Danes, whatever injuries they had done to letters, were soon remedied by the attention and munificence of the immortal Brian Boirumhe, and by subsequent princes.

“But to explore the true cause of the destruction

of our annals, and the shameful neglect of our history, we must look nearer home. From the first landing of Henry II., the English adopted a shameful policy, which was steadily pursued for many centuries. They labored to represent the Irish nation to all Europe as a most barbarous and savage race of mortals; and, at the same time, they left nothing unattempted to get possession of as many of their records as they could, which they either destroyed or conveyed to Britain. From age to age quantities of vellum MSS. were sent out of the kingdom. They still lie scattered in their different public libraries; but no attempt has ever been made to inform the public of their contents! In the reign of Elizabeth, of James I., of Charles I., and Charles II., and even to the Revolution, hereditary antiquarians, poets, lawyers, and physicians, were everywhere to be found well versed in their different professions, and highly capable of translating into Latin the works in their different departments, yet no measure was taken to further these good ends! On the contrary, to write in favor of Ireland, or Irish affairs, was deemed a proof of enmity to Britain; and this is the reason that all the works which were published in her favor during that period, were printed in foreign countries.

“ Yet it evidently appears that the early history and antiquities of Britain, can *only* be satisfactorily explained, by recurring to the history and antiquities of Ireland. I have, in a former work, taken

uncommon pains to elucidate this matter, and I flatter myself that the present one will prove to demonstration, how deeply interested British antiquarians and historians are, in the preservation of our scattered annals. In what light they will consider my laborious researches I am only to conjecture ; but I think, that I may with some confidence affirm, that few have taken more trouble, and no one has been more successful in investigating the early history and antiquities of Britain than myself." *

Enough however has survived the several waves of literary depredation that have swept over this Sacred Land to reset the story in its general aspect; and by arranging the fragments in their logical order, we can fill in the Mosaic with data culled from other sources. This is particularly the case concerning Bratha's generation, which marked the transfer of Zarah's Commercial Centre from Carthage and its environs, to Spain. The object was to command the Western traffic at a closer range, and we may be sure that every adjunct familiar to modern methods lent their influence in the operation.

COMMERCIAL CONQUEST.

At this juncture it is in course to allude to Tailte, the Spanish princess who married the Fir Bolgian, Prince of Ireland, just previous to the Daanan Con-

* (Hist. of Ireland, pp. 24 and 25, O'Halloran.)

quest. A careful analysis of the Chronology and generations involved lends weight to the conclusion that she was none other than the daughter of Bratha himself, and the sister of the famous Breogan XX.

Practically Ireland was already conquered by the Milesians, although nominally ruled by the Fir Bolgians.

We here refer to the peaceful phase which has been lost to view. Commercial intercourse never ceased between the Phœnicians and this Western Isle. It was the increasing importance of this commerce that led the Milesian Merchant Princes to leave the neighborhood of Carthage and move to Spain in order to be nearer to their source of wealth. Brought thus nearer, they were enabled by personal inspection and more constant traffic to perceive the importance of even closer alliances. This we find in the frequent marriages, and intermarriages between the royal lines of Spain and Ireland, and of both with the likewise important Danish lines ruling kindred colonies far up the coast. As an instance, we may refer to the marriage between Tailte, the daughter of Bratha, (consummated soon after the arrival of the Milesians in Spain) and the then Fir Bolgian ruler of Ireland.

But this marriage had scarcely borne its fruit before the brief reign of the Fir Bolgs was succeeded by that of the Tuatha de Daanans themselves, and we find this same Tailte, (whose renown in history is second only to that of Tea Tephi herself)

subsequently married to Deocha-Gharbh, one of the conquering Daanan chiefs. Indeed, immediately upon the Daanan conquest, the Milesian influence was transferred to this new dynasty, and so fully recognized that Luigha, then an infant, but later the third Daanan King, was placed under the special guardianship of this very Princess.

Being a lady of great wisdom she acquitted herself of her charge to universal satisfaction, and to commemorate her name and his gratitude, Luigha instituted the celebrated Tailtean Games and Tournaments. They were held upon the first of August, being the day of her death, at Tailtean in Meath, the place of her interment.

The reader is therefore cautioned in advance not to confuse the commercial and diplomatic conquest of Ireland, by the Milesians, with the later Military one, nor to conform to the general and erroneous opinion that the intercourse was of a limited description. Spain was the Irish emporium, and Ireland was the Spanish Market, and the trade was conducted upon the gigantic Phœnician basis, Milesian policy was quietly conquering it a century before the arms of Heremon were forged.

MILESIUS OF SPAIN.

Breoghan XX. the brother of Tailte, was a prince of great bravery. He led the Gadeliens in many battles against the Spaniards (*i. e.* their *Celtic* predecessors *in loco*), and always with success.

This prince had ten sons, and from him and his commercial colonies in Northern England (the Brigantes) some derive its very name of Britain, the land of Breoghan.* The chronicles of the Douglass family run back to these Brigantes, and the whole matter is discussed by Pineda, Fielden, Keating and others. We have better derivation for the name of Britain, but admit the facts involved.

* In his chronicles and History of Scotland (*Scotōrum Historiæ*) published in 1526, Hector Boece (*Bœtius*) remarks, "Some men hold that Brigance was the same region of England that is now called Wales * * but the opinion is vain; for the Roman authors say that the Isle of Man lieth over against Brigance and is midway between it and Ireland, as it is in fact. Galloway has the same polar elevation that Ptolemy assigns to Brigance. Moreover by the testimony of sundry authors we learn that out of Brigance, the town of Spain now called Compostella, there came a company of people to Ireland who were named Spanyeartis; and out of Ireland came a great company of the same people with King Fergus to Albion; and in memory of the City of Brigance, which was aforetime inhabited by them in Spain, they were all called Brigandis.

To this opinion doth Tacitus assent, saying, "The Brigandis were descended from the Spanyeartis, and dwelt in the remote and farthest boundaries of Britain." In the foregoing quotation we have freely changed the quaint old English of his original translator (1536) into its modern outgrowth. The History of Boece is a work of great scarcity, and has long been prized by collectors. It is not always accurate, but the critical student of these days will readily pick out the anachronisms of this ancient author, who confuses Gallam with Gadelus (probably because both married *Scotas*!) and introduces sundry other pardonable errors of judgment into the Milesian Story. Should the Movement, represented by this modest Quarterly, looking towards a *new* "Revival of Learning," ever attain the financial independence to which it aspires, it is the intention of the Editor to incorporate into its library a complete collection of all the elder authors, whose labors afford any light upon our origin: in the mean time a few quotations in the form of notes exhaust our space and means.

“ Ten were the sons of Beoghan, their names
Breagha, Fuad, Muirtheimhne, Sula,
Cuailgne, Blath, Aibhle, Nar, Ith and Bille.” *

Although Bille XXI., the son of Breoghan XX., is named last in this list, nevertheless the most authentic records of the kingdom allow him to have been the eldest son, and all agree that he succeeded to the Milesian Sceptre. During his reign the House of Zerah devoted itself to the spread of its commercial conquests, and the special quest of knowledge in the far East. His sons conducted these affairs in their several capacities, and active intercourse between Spain (as the Western Centre) and all other lands known to Phœnician sailors culminated.

Among these outlying trading ports we not only include the whole Mediterranean region, but the parts now represented by Belgium and Denmark, and particularly the Brigantian colonies in Northern Britain and the Ancient Markets of Ireland. Their influence was *predominant*, and as the Rulers of the Seas their impress was a parallel to that of Britain in these modern days.

The chief and eldest among the sons of Bille was the famous Gallam XXII., who was called the Milesius of Spain, and in his day the commercial conquest of all the Western Islands was consummated.

But he did not confine his extraordinary talents to such peaceful matters only. He was an Admiral of

* Old “Chronicle,” Keating.

the greatest skill and a General of many renowned battles. His fleets carried subjection far to the regions of the North, along the coast of Europe, and by their frequent presence in the British and Irish ports secured a tacit recognition. But in these latter regions the Balance of Power was merely nominal until the next generation.

Meanwhile Gallam formed personal alliances with the ruling families in these parts. He had at least three wives and many concubines, and among the wives was one whom he undoubtedly married in the West, and probably before his Eastern adventures began.

EOCHAIDH THE HEREMON.

The story of these adventures and of their outcome we must perforce, reserve for the succeeding Study. They form the most prominent chapter in the Milesian Records and prepared the final way for Jeremiah's own expedition to the Western Regions.

Heremon XXIII., the son of Milesius, was born in Spain. Most accounts make him to have been the youngest of the three more famous sons of Gallam (Heber, Amergin and Heremon), and not to have been born until his father's return from Egypt; they are obscure as to his mother, whom we take to have been the Western Queen, and a daughter of McGreive, a Daanan prince of Ireland.

This McGreive was the son of Carmada and was himself the last king of the Daanans. There is a

subtle connection between the Milesian and Daanan lines lurking in the traditions concerning Heremon himself which cannot be overlooked. He is often called the Prince of the Daanans, but was the undoubted son of Milesius, and at least a half-brother to the other sons. We do not pretend to have solved this particular mystery, and so far as the outcome of our study is concerned his unchallenged Milesian and paternal parentage is quite sufficient in the strictly historical premises.

Whether he shall be proved the son of Scota, the daughter of Pharaoh, whom, as we shall see, Milesius married in Egypt, or shall be eventually traced, as we believe he will be, to Daanan blood through his mother, the "scarlet thread" of Zerah's line is unbroken. For reasons, however, good and sufficient, the chief of which are to enable us to harmonize the story of this Milesio-Daanan King (Heremon) we are content at present to rest the introduction of this princess into our recital, upon conjecture, and shall call her name Muiream.*

This character is a necessary flux or blend in the chapter of the Milesian story which marks its transition from Spain to Ireland, and, if it accomplishes no other purpose its introduction into the Romance will enable us to tell the early history of Ireland from the standpoint of that particular generation in a more interesting manner.

* The equivalent of *Miriam*, and similarly pronounced, with the addition of the softer sound of *u*—*i. e.* Müir'-e-am.

Having accomplished this task, in such familiar language as a mother would employ to a bright boy seated at her footstool, the reader may suffer her to pass out of the romance.

But there will remain thereafter at least a consecutive sketch of Erin's History up to the Daanan Conquest, and through it to that of the Milesians; and whether Muiream herself shall thereafter be relegated to the regions of imagination or not, *our* ends will have been gained.

In following with us the thread of this line of research the reader must not forget that we are merely *telling* the Story of Our Race as it has become formulated from our studies. We are aiming to be understood, to interest, suggest, explain and teach; we are also desirous of inclining the minds of those whom we may reach to think as we do; for even the colloquial style has method in its intention, and we are confident that all who shall have opportunity and means to search among the original records for themselves, will, ere they cease, find ample reason to agree that for the present the system here adopted is the best. The generality of readers have no time for mere scholastic work, and are impatient for the climax. They form the bulk of those to whom we write, and having sprung from them ourselves we feel that we could choose no better means of being understood nor of presenting what we have to say than that which we pursue.

Heremon, the son of Milesius, no matter who his

mother actually was, conquered Ireland, subdued the Daanans, became their most famous prince, and eventually married Tea Tephi. In this union the Royal lines of *Zerah* and *Pharez* were made ONE, and we can trace *their* descendants without any break, down to little Victoria Duff, the granddaughter of Queen Victoria, and the ONE HUNDRED AND FIFTY AND THIRD descendant from Adam himself!

In our next Study, therefore, we shall set in order the Conclusion of this beautiful chapter in the Romance of History. It commences with a detailed recital of the fortunes of Gallam or Milesius, centres in the adventures of Heremon himself, considers the circumstances surrounding the incoming of Jeremiah and his Wards, and with rapid sketch scans down the ages to the present time.

TO BE
CONCLUDED.

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*Vide Page*

239.



## EDITORIALS.

## A MESSIANIC PROPHECY.

“ *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee Shall He come forth unto me that is to be Ruler in ISRAEL; whose goings forth have been from of old, from everlasting.*”

*Micah v. 2.*

## THE NEXT VERSE!

“ *Therefore will he give them up, UNTIL the time that SHE which travaileth hath brought forth; (Compare Revel. xii.!) THEN the Remnant of His brethren (Jews) shall return unto the children of Israel.*”

*Micah v. 3, et al.*

*Query. Which “ Advent ” ?*

*Answer. BOTH!*

# OUR RACE:

ITS ORIGIN AND ITS DESTINY.

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SERIES I.

SEPTEMBER, 1891.

No. 4.

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## EDITORIALS.

WITH this Study the Current Series closes, and as we owe its completion, under God's blessing, to the generous help of numerous friends we heartily thank them in the Name of Truth. The immediate response to the circular lately issued put it in our power not only to secure this New Year's date (Sept. 23, 1891, A. D., or Autumnal Equinox 5890 A. M.), but enabled us to issue new editions of the former Studies which were being exhausted just at the moment when the increasing demand made them necessary, and when the lack of funds made it impossible to prosecute the work even upon this already promised and closing volume.

Those who have followed this effort during the past eighteen months will fully appreciate the difficulties we have contended with, and we ourselves cannot but acknowledge the patience with which they have borne the inevitable delays incident to such an undertaking. It has literally been a travail,

but at last the child is born, and the truth set free! The mites have helped as well as the talents, and no man can tell what increase God will give unto the seed already sown.

Judging from our correspondence we estimate that the volumes now in hand have been perused by at least 100,000 people. And this suggests the prosecution of a plan which has already been set on foot to help the cause.

It seems to be the consensus of our readers that Study Number One is the best fitted for general seed-sowing, and to this end funds are coming in to enable us to send out quite a number of "Circulating Copies" of that Study. Each volume has a short notice pasted on the fly leaf to the effect that "This Book is to be *Circulated* in the Cause of Truth—*please read and pass to your* NEIGHBOR." The volumes are all labeled and serially numbered, and the several readers are requested to send their names and addresses *here* in order that our lists may be completed, and that they may receive circulars of future works. The volume receiving the largest circulation will be announced in due time.

It is our firm belief that we are hurrying into The Crisis of History, and it is manifest that the sooner we, who have now laid hold upon so inspiring a Truth as our Identity with Israel, disseminate it among the rest of Our Race, the better IT will be prepared to stand in its own lot at the end of days! We therefore earnestly recommend this promising

method of spreading the Truth to our friends, and ask them to start a few of these Circulating Volumes in their own locality.

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This particular Study brings the Story of Our Race down to the threshold over which its Sceptre disappeared. We have followed several of its more prominent threads as far as the actual chronicles of Eastern events permitted, and have picked up some of the more important Western clues whereby its sequel is to be still further prosecuted.

If the effort comes to an end here we shall have shown that down to this point at least there is no halting in the Drama, and we are confident that no sane man can doubt it has an outcome proportionate to the vitality with which the "Cast" was *moving* when the curtain fell! As we have already exceeded our limits we are forced to run the Story over into another volume, in which, however, we hope to reach the conclusion of this particular survey. There will then be several other very important lines upon which to invite continued study, for our topic, by its very nature, is inexhaustible.

Subscriptions for this Second Series should be sent at once, and as we actually need 1000 to insure success, we trust that every one of the 475 names now on our original books will form the nucleus of our second undertaking.

In renewing their Subscriptions our Correspondents are requested to write their full address as

plainly as possible, giving P. O. Box, and Street Number: we should also like the County mentioned. As we are short of hands we crave the fullest exercise of patience on the part of those who help us. The press of work at this Centre is often too great to admit of any reply whatever, even to important letters; as a rule, however, we intend to intimate the reception of a letter by the immediate return of a circular. Finally, in all future orders for books be careful to state explicitly what Series is required, for as we are about to commence the *Second* Series there is danger of no little confusion unless the instructions sent are carefully worded.

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We ask no man to believe the propositions set forth in this little Series, upon the unsupported merits of our own *ipsi dixit*, for our chief object is to beget independent investigation all along the line. Truth has no fear of Light, nor has it any controversy save with Darkness.

In our own estimation the chief value of our labors resides in the *true* Chronology which we are incorporating into these Studies, and in the logical order in which the several threads of the general topic are woven into one consecutive recital.

Our task has been chiefly Editorial; it owes its material to a vast library of predecessors, and we reserve the right to correct our judgment as the field expands.

The subject however is no longer a matter of

theory, for its foundation is established ; but we admit the want of many details and await them quite as anxiously as any of our readers.

In the mean time we have not hesitated to present the facts and connecting surmises in the sequence in which they have irresistibly arranged themselves in our own mind. We have been studying this matter for years and have found no fatal objection.

Indeed we have defied the world to present an inconsistency anywhere along the line of surmise, fact, or argument, and to our challenge no man has replied.

The conclusion is inevitable, and in it we are confident that our constantly growing constituency may take absolute courage and press forward to a certain and a glorious victory.

It is God's truth for which we are fighting, a truth which honors Him as a "Covenant Keeper" to the final jot and tittle, nor is there any other God, nor hath He any other nature.

He is the God of "Our Fathers," and by virtue of *their* faith, and His Grace, solely, do we stand to-day upon the threshold of a dispensation that shall be, indeed, the long expected Shiloh.

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Of course we cannot "demonstrate," as yet, each of our positions, nor can we present a tithe of the arguments that go to swell the probability of some of our conclusions. Mórally the case is already

proved, specifically there are numerous "missing links." It is for this very reason that we are investigating! Yet after all the missing links in the Anglo-Israelite Identity have far more vitality than those which, *via* the Darwinian chain, would anchor us to earth, in that, although the cable sinks beneath the waves, we have the ENDS and know they are "*alive!*"

However, as we are personally human, we may have erred in some of our incidental deductions. Hence speaking for ourselves, and in behalf of every other earnest searcher after truth, we trust that all who have additional light, upon the topics under investigation, will let it shine into our Study in order that we may reflect it to the rest.

In this connection we particularly request our friends to send us "fragments," bearing upon any feature of the topic, which they may come across in general reading, and to supply references and authorities to such quotations as they may cull for us. Such material will be carefully assorted in our scrap books, and by means of it a weighty mass of testimony may be speedily collected. Numerous heads are better than one, and if many pens will help us to take "Notes," both *pro* and *con*, we shall not only effect a great saving of time, but all will be partakers in the general result. The most promising fields are the numerous Chronicles and Histories of Spain, Ireland, Scotland and Wales. Brief extracts, accurately quoted, bearing upon the Corona-



tion Stone, the Heraldry and Genealogy of the Scots and Milesians, significant place-names, suggestive customs, laws and manners, notable traditions, etc., etc., are particularly valuable. We leave this matter to the collector's judgment, which will be sharpened in so pleasant and so profitable a pastime.

The fact is our labors should be mutual in a matter of such vast importance to Our Race, and the advantages which will result from the collection of such a valuable array of data at some central point is manifest. We also ask our readers to clip such Reviews and Notices of these Studies and our Collateral Labors as may pass before them in the press of their locality, and forward them to us. In this way we shall be able to keep the public pulse in touch and anticipate many of the local wants incident to the work we have in hand.

In the mean time we request our constituency to discredit all newspaper reports of interviews with us unless they are signed in full by ourselves. It is unfortunate that the average reporter cannot, or else will not be *accurate*. In Chronology we have been misquoted, as making the most outrageous anachronism, while in matters of Faith and Biblical knowledge our work and aims have been thoroughly misunderstood. We hope, however, that all who shall have followed the efforts we are making in these brief Studies will be able to judge for themselves as to what we would have said under

reported circumstances, and that they will give us the benefit of the doubt whenever its necessity is patent.

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In the text of the current Study we have endeavored to convey as many answers as possible to the numerous Queries sent us by our correspondents. We do not intend to avoid explicit replies, but hope to publish them in due time, although at present we are still forced to economize our space and keep to the main issue for obvious reasons. There is one query however which has come from so many quarters that we deem it wise to give a general answer here.

The question is as to the bearing of our Chronological Studies upon "the Seventh day." There is a manifest quandary in many honest quarters as to whether Saturday or Sunday should be *kept* as "the Day of Rest."

In our opinion both "Judah" and "Israel" are right in keeping the days they do. They have the same unbroken scale; for the sequence of twenty-four hours, separately designated, and arranged in groups of seven to a week, has never been broken.

But right here comes a "consequence" of the Joshua calculation, in all its force. The Long Day of Joshua was counted by the Chronologists of the time as *two* "days" of twenty-four hours each; they were the "third" and "fourth" days of the week respectively, *i. e.*, our Tuesday and Wednesday.

Wednesday's sunset marked the beginning of Thursday, or the "fifth" day of *that* current week. It is, however, to be critically noticed that in so far as *Sunsets* are concerned, by which the days are Astronomically measured, this Thursday Sunset-beginning was, by the very fact of the prodigy, made the *fourth* sunset of that week instead of the fifth!

In other words the *Chronological*, count, by twenty-four hours each, is one *ahead* of the *Astronomical*, which to this day is by sunsets only!

Note now that the names of the week days (whether by the old Hebrew mode of First, Second, etc., or by the modern Sunday, Monday, etc.) run with the *Chronological*, or 24-hour system.

Now as a matter of fact when the Apostles (no doubt moved by inspiration) met together upon "the First day of the week," *i. e.* upon our Sunday, which they called "the Lord's Day," they met upon the *original* Sabbath in so far as its *Sunset* sequence is concerned!

A hundred years ago our forefathers kept their Sunday in the true Apostolic method—*i. e.* from Saturday's sunset to the following one, and the writer was familiar with the custom down to 1865.

"Judah" keeps "Saturday"—*i. e.* from Friday's sunset to that of Saturday. They are "Chronologically" *correct*.

"Israel" keeps "Sunday" (we *should* keep it from Saturday eve to Sunday eve as did the Apostles and our Pilgrim ancestors!) We are, therefore,

not only "Astronomically" *correct*, but follow the example of the Apostles themselves, who must have had positive reasons for their selection!

We doubt whether they perceived the mathematical import of the custom thus instituted, but the fitness of the selection is all the more significant. This is particularly so to the writer, who did not dream of this consequence of his calculations until a Canadian Student pointed it out long after the publication of the Joshua Calculation.

Finally, in this connection, the Saviour is Lord not only of the "Seventh" but of *every* day. We believe that Man and Beast and Nature need a Sabbath rest. It is very significant that dating from a year ago, a strong movement began in Judah looking towards the keeping of Sunday, if not instead of, at least in addition, to Saturday. We do not doubt that the Apostles kept (perhaps in different ways) *both* Saturday and Sunday. But as a strict constructionist we are satisfied that the change to Sunday in so far as "Israel" is concerned, was not only made by "authority" but is now singularly shown to have put *us* back upon the original sunset sequence as instituted in Eden. The Sabbath Law was the first one promulgated!

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The date of this issue is New Year's day. The Ancient Civil Year began at Autumnal Equinox, and the present one with which we synchronize marks 5890 full *Solar* years since the Creation of

Adam, no more no less. The Jewish New Year's day is October 3d, and marks the 5652d civil year since the time of Enos, no more no less.

It must be remembered that *they* keep *Lunar* time, and intercalate it once in three years, and in cycles of fifteen years, by dropping a series of weeks, so as to reconnect with solar time at regular intervals.

For instance in exactly a year from now, Sept. 22, 1892, the Solar and Lunar years will agree in a very significant manner, considering the certain importance of the next twelve months in the affairs of Judah!

Now if we convert 5890 Solar years into Lunar time, just as we would change gold into its silver equivalent, we shall find that we are more than half way through the 6071st Lunar year since creation; the ratio is about 2520 Lunar to 2445 Solar years. The years 1895-6 A. D. will thus bring us into the 6075th Lunar year from creation, or  $2520 + 75$  Lunar years from 3377 A. M. the solar year in which the "Times of the Gentiles" began!

Only the deeper students of Prophecy will perceive the full significance of these Chronological, Astronomical and Mathematical harmonies. The combination rings but once.

But such of our readers as shall have followed the Millennium discussion in Frank Leslie's Illustrated Weekly, wherein, since May 9th, week by week, there have been ample explanations and discussions

of our views, will have no difficulty in reading well between these narrow lines.

We believe, however, that every man has light enough to see the truth if he has willingness within his heart. Though it is not a Biblical quotation it is none the less true, that, "God tempers the wind to the shorn lamb," and to every one His name is "Jehovah Jireh."

As to our own little constituency, whether they have followed the Millennium Articles or not, we have little fear that they misunderstand the "Times" in which we live. The truth of the Anglo-Israelite Identity has placed within *their* hands the most potent key there is, and if they employ it wisely (by which we mean concurrently with faithful "Lamp-trimming," or Bible reading) it will open up the true philosophy of all that is taking place among the nations. The way to study current events is to view them through this lense. It will adjust Perspective without Mathematics, and solve Chronology without Astronomy. The Prophets were inspired!

In this connection we re-invite the attention of our readers to the general Prophetical Exegesis opposite page 206 in Study Number Two. The six months beginning at the present time, and extending to March 29, 1892, A. D., form the last half of the *Sacred* Hebrew year denominated in Current Jewish Almanacs by the *Jehovetic* number, 5651.

At *their* termination the final "seven years" of the "Times of the Gentiles" begin, their first "half-week of years" ending somewhere between the Luni-Solar Equinox of 1895 A. D., and the Vernal Equinox of 1896 A. D., or as our Studies lead us to believe, marking the critical period of the 6075th Lunar year from creation.

From now on, the whole period, extending to the close of this Century, no matter upon what scale of time we measure it, will be crowded with startling events of every description. It is useless to specify. All we can say, and that with due solemnity, is: "Watch!" for none but *watchers* can be "prepared," and even they will be taken unaware, by the Great Event whose actual date no man on earth can possibly foresee.

Let it be remembered, however, that the teaching of the parable of the Wise and Foolish virgins implies that the coming of the Bridegroom takes place some time during this brief period of lamp-trimming, now already as we believe begun. Our lamps are our Bibles, even the two Testaments; for unless God's Word be a Lamp unto our feet, how shall we haste to Him whose name is verily "The Word of God!" The "oil" is in itself. It is *Faith*, and is of Grace. It only saves!

But the day of Faith draws near its close, for when that of Fact begins even the "Higher Critics," and the *nominal* Christian world, will fain procure a modicum of what they now contemn. They are

the Foolish Virgins and while they go "to buy," the Wise ones go to meet their Lord.

It is a noticeable fact, my friends, that there is no mention of the Bride in this parable! Nevertheless the Spirit and the Bride say, Come! and we may be confident that when the Lord appears the Lady will be here to meet him! For herein is the Mystery of Mysteries, and the chief surprise of the five Virgins who are to be *her* Bridesmaids!

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"All things are double one against another; and he hath made nothing imperfect." \* "So look upon all the works of the Most High; for there are two and two, one against another." †

It is the proper understanding of this momentous fact that equips Faith with the fundamental principle of Knowledge, nor can we attain to Wisdom, properly so called, until we grasp and master all that it implies.

As one of the highest illustrations, it is impossible to contemplate the fulness of Christ without taking into due consideration His Bride and Counterpart; and as one of the most familiar, it is hopeless to attempt the solution of the problem of Humanity by limiting ourselves to the analysis of Manhood only.

Before the creation of Eve not even angels could

\* Eccl. xlii. 24.

† Eccl. xxxiii. 15.



have formed any conception of the Divine intentions. It was the creation of *Womanhood* that completed the equation, which even yet we have not fully solved.

But all things, from the least unto the greatest, partake of this essential characteristic, and the only door of approach folds back in two leaves which are twain apiece.

For instance History is the exact counterpart of Prophecy and *vice versa*, and each is double, even Sacred and Secular, the inner and the outer.

They mutually illuminate each other and it is only in the recognition of their necessary agreement as a result of the duality of all things that the Student can arrive at truth itself.

He must stand *between* them in receptive mood, and compare impressions. The inevitable result of thus placing one's self betwixt this double influence is a new mental birth—the *conception* of the Oneness of Truth.

Now in studying the traits and features of a child we must explore those of both parents, and in the case in hand we shall find they mutually supplement each other.

The Philosophy of Facts finds its exact counterpart in the Spirit of Prophecy, and where either seems but rudimentary, the other will afford the needed counterpart.

For want of terms we shall denominate the new power the Spirit of Interpretation. It is akin to

Inspiration, and Fulfilment, in the same degree which marks the relationship between a child and its parents, partaking of each and blending the attributes of both.

But as before stated each leaf of the door is twain. We must supplement Sacred History with Secular in order to arrive at the primary *raison d'etre*, and according as the leaves are folded on either hand we must fold those of the companion over against them.

The New School of History must accept Prophecy in its integrity ; there can be no compromise, nor can it tolerate the least displacement of the Mosaic found upon the right hand or the left. The ruthless fingers of the "Higher Criticism" will be jammed in the complicated hinges, and no one will regret the lopping off of members that blaspheme design, and would presume to displace jots and tittles of whose import their possessors have not a remote conception.

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The novitiate in the ancient mysteries of Egypt was taught the lesson of duality as he entered the temple of On ; he had to pass between two Obelisks that guarded its entrance. The same two stand to-day, the one over against the other upon either side of the Atlantic. In the days of Joseph they stood on either hand as little Ephraim and Manasseh (our ancestors !) went in and out of the sacred precincts, presided over by their grandfather.

In the earlier mysteries of the Shepherd Kings the same truth was taught by the companion blocks upon either side of the entrance passage to the Great Pyramid, and, in the later days of Solomon, by "Jachin" and "Boaz," the pillars of Strength and Beauty, between which the representative of all Israel drew near to God.

In their plainest literal sense, and in a far deeper spiritual one, these double types are always male and female, part and counterpart, Lord and Lady, Bride and Groom. They have been joined of God from the beginning, and it is certain that no *man* may put them asunder. This is not a question of marrying and giving in marriage, for it pertains to matters superior to all possibility of permanent divorce, and all who are accounted worthy to attain unto the Dispensation now at hand will be Two in One by virtue of the very Philosophy of Creation.

But we may pass beyond the Gates of Eden and penetrate to its central precincts without losing this supreme conception. When, at his creation, Adam stood alone, a dual being though he knew it not!—in the midst of the garden, behold *two* Trees, the one of Life, the other of Knowledge.

The fruit of the latter, however, was not for *that* Dispensation, and we may be sure its prohibition was a blessing, even as the trespass of our progenitors hath wrought persistent harm.

Nevertheless there was a significant fitness even in the way whereby this trespass came about. For

of the two trees, the fruit of the forbidden one was the promise of "Beauty" rather than of "Strength," and it was Eve, the type thereof, who plucked its fruit!

The immediate consequence was their expulsion. They were excluded from access to *both* trees, and began at once to die. Yet at the fall of Eden the Cherubims were placed as living witnesses of what they left behind, and between them, still, doth God meet those who seek Him in their hearts.

But by no means does this special interpretation exhaust the mystery concealed from the Beginning in the Cherubim that stood on either hand of Eden's gate, and between which we must pass if we are ever to regain the Paradise which lies beyond!

In every form of the type the same interior signification is concealed, but there are an indefinite number of outward phases, while, veiled no matter how, they all look up to God who is the antitype of all that is.

For even when the High Priest reached the Holiest of Holies and stood between the Cherubim that overshadowed the Shekinah, behold the type in purest gold, and beaten out of one piece, even as Adam and Eve, the "image" and the "likeness" of Jehovah, were originally made together, and, though cloven thereafter in twain, are still "one flesh forever!"

The Strength and Beauty of this fundamental Mystery is deeply concealed in Manhood and its

better Counterpart; but the pearl of its chief interpretation is far too precious for exposure in the common market place of *this* Dispensation! whose hath eyes, therefore, to see this, let him see; and if a voice speaks, let him who hath ears, wherewith to hear, perceive, and be discreet.

\* \* \*

With light enough in these dark days to see somewhat Beyond, we have ventured in these pages to cast a *seed*-Pearl at the feet of those who prize gems at their worth, we speak purposely in parables, and address ourselves chiefly to "The Daughters of the King" and "The Mothers of Israel."

Instant in Prayer, and Constant in Sacrifice, they find pleasure, as did Anna, in the Service of the Temple, and await the consummation of God's Mystery, even the Second Advent.

It is Here—if thou canst bear it—but, in a manner that we wot not, hath it come; and even as Eve was a surprise to Adam, when he awoke and found the "Likeness" of what *he* was but an "Image," at his side, so we, the sons of Adam, have a greater wonder in our store when we awake, and see the Bridegroom and the Bride!

The Woman clothed in the Sun has been revealed in Heaven, and, if upon the Earth, is still veiled as a gem is in its matrix until set and fashioned by the Master hand.

She is the Anti-type of our Better, and the Glory

of our Dual Nature, and will be found by those who seek her. Her name is Beauty, and She is Wisdom, the Companion of Strength; She is the Song of Solomon and the Daughter of the King!

But where may she be found?

Neither in the wilderness nor in the secret chambers though she has been in both and goeth thither, that is into the wilderness yet once again, for "time, times, and a half a time."

Seek her in spirit and who shall say but that Her spirit shall seek thee! Yet know this that the day of her manifestation hasteth, and that when the opened eyes of all Mankind behold *Her* they will see *Him* whom they pierced; for she is One with *Him* even as He is One with God.

When the morning stars sang together they were there, and in the same degree, begotten, they were One of old. The elders in the college of Inspiration called Her the "work mistress" of Him by whom all things were made, even of Christ, the Logos, for she is His Bride indeed.

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But dost thou answer; How can this thing be, and what is this thou sayest, for behold it is too dark, why speakest thou in parables?

The reply is: Search deeper into Truth. Thou canst not sound the depths of wisdom, nor canst thou scale the heights that crown her courts, yet thou canst sound, and scale, and according to thy stature thou shalt find.

Behold there is a new thing under the sun. For a Woman hath compassed a Man!

But consider now that of old it was the Man, Adam, that originally Compassed a Woman,—for was not Eve drawn from his side?

And what if God reverse the process!—shall anything be too hard for Jehovah? Surely if instead of taking a Woman-child from a man, He shall elect to draw a Man-child from a Woman he is able, and if so be he shall already have fulfilled that which he hath purposed from of old,—for the last shall be first although the first shall still be last!—be not presumptuous with thy judgment until he taketh thee into his counsel!

If thou hast ears to hear, learn wisdom, and with thine eyes thou shalt indeed behold this great sight in thy turn; but if this parable is foolishness to thee, beware lest thou concern thyself to say so.

It is a small thing to misunderstand, nor art thou necessarily to blame for not comprehending. Them only that are truly His perceive his voice.

Be discreet therefore whether thou hast understanding or not, and, if thou hast not Light, perchance it shall be accounted unto thee for wisdom that, when it passed before thee, and thou didst not comprehend it, yet thou didst wisely hold thy peace!

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In conclusion: have we not already, even in this preliminary Series of Studies, sufficiently shown,

that the "set time" has now fully arrived for *Israel Redivivus* to look up her Records, and, finding at the outset a form of words prepared against this very day of need, give voice at last unto

#### AN ANCIENT PRAYER.

"Have mercy upon us, O Lord God of all, and behold us; and send thy fear upon all nations that seek not after thee. Lift up thy hand upon the strange nations and let them see thy power. As thou wast sanctified in us before them; so be thou magnified among them before us. And let them know thee as we have known thee, that there is no God but thou only, O God. Show new signs and make other strange wonders; glorify thy hand and thy right arm, that they may set forth thy wondrous works.

Raise up indignation, and pour out wrath; take away the adversary, and destroy the enemy. Make the time short, remember the Covenant, and let them declare thy wonderful works. Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

Smite asunder the heads of the rulers of the heathen, that say, "There is none other but we." Gather all the tribes of Jacob together, and inherit thou them, as from the beginning. O Lord, have mercy upon the people that is called by thy name, and upon Israel whom thou hast named thy first-born.



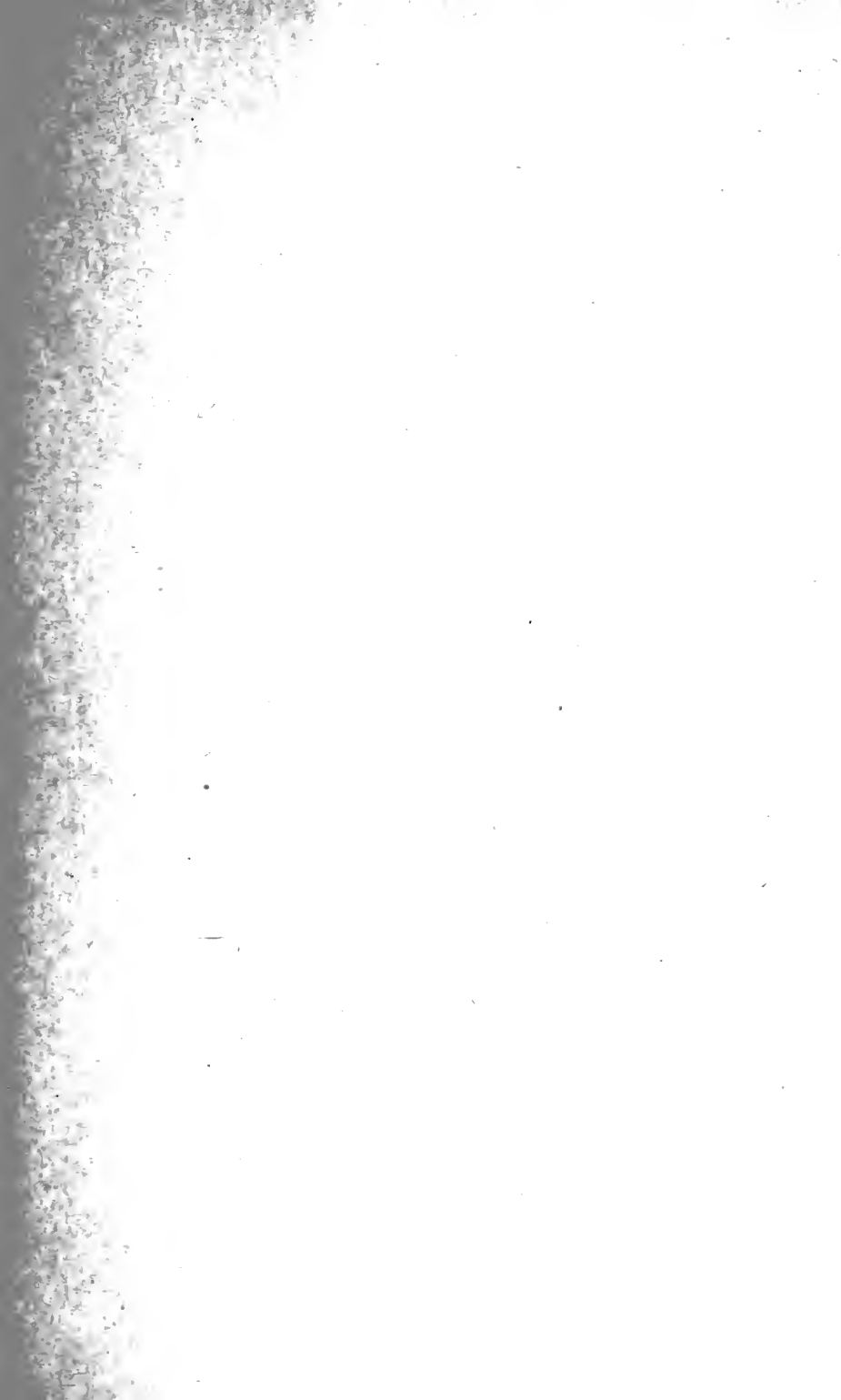
O be merciful unto Jerusalem, thy holy city, the place of thy rest. Fill Zion with thine unspeakable oracles, and thy people with thy glory. Give testimony unto those that thou hast possessed from the beginning, and fulfil the prophecies that have been made in thy name. Reward them that wait for thee, and let thy prophets be found faithful.

O Lord, hear the prayer of thy suppliants, according to the blessing of Aaron over thy people, so that all who dwell upon the earth may know that thou art the Lord, the Eternal God."

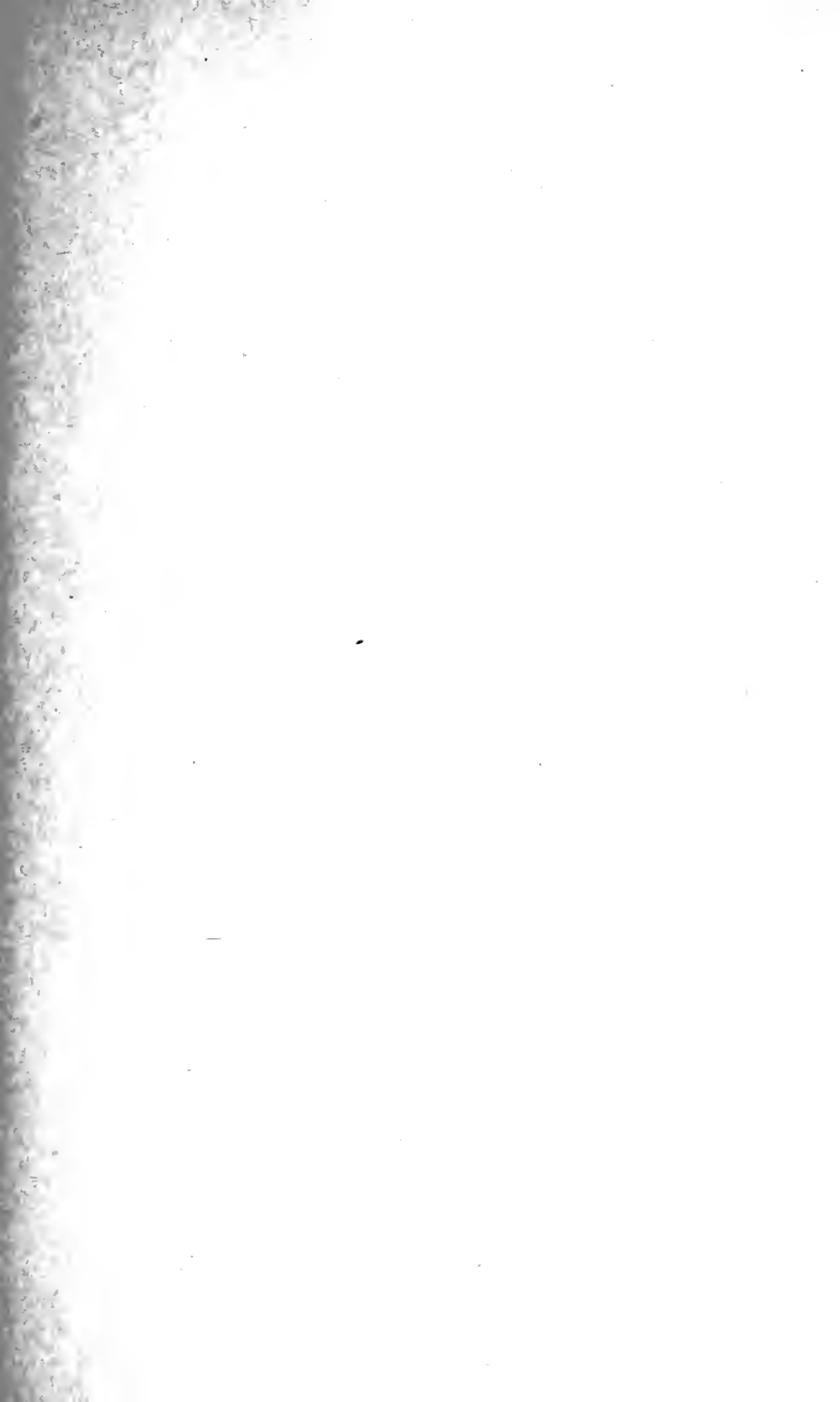


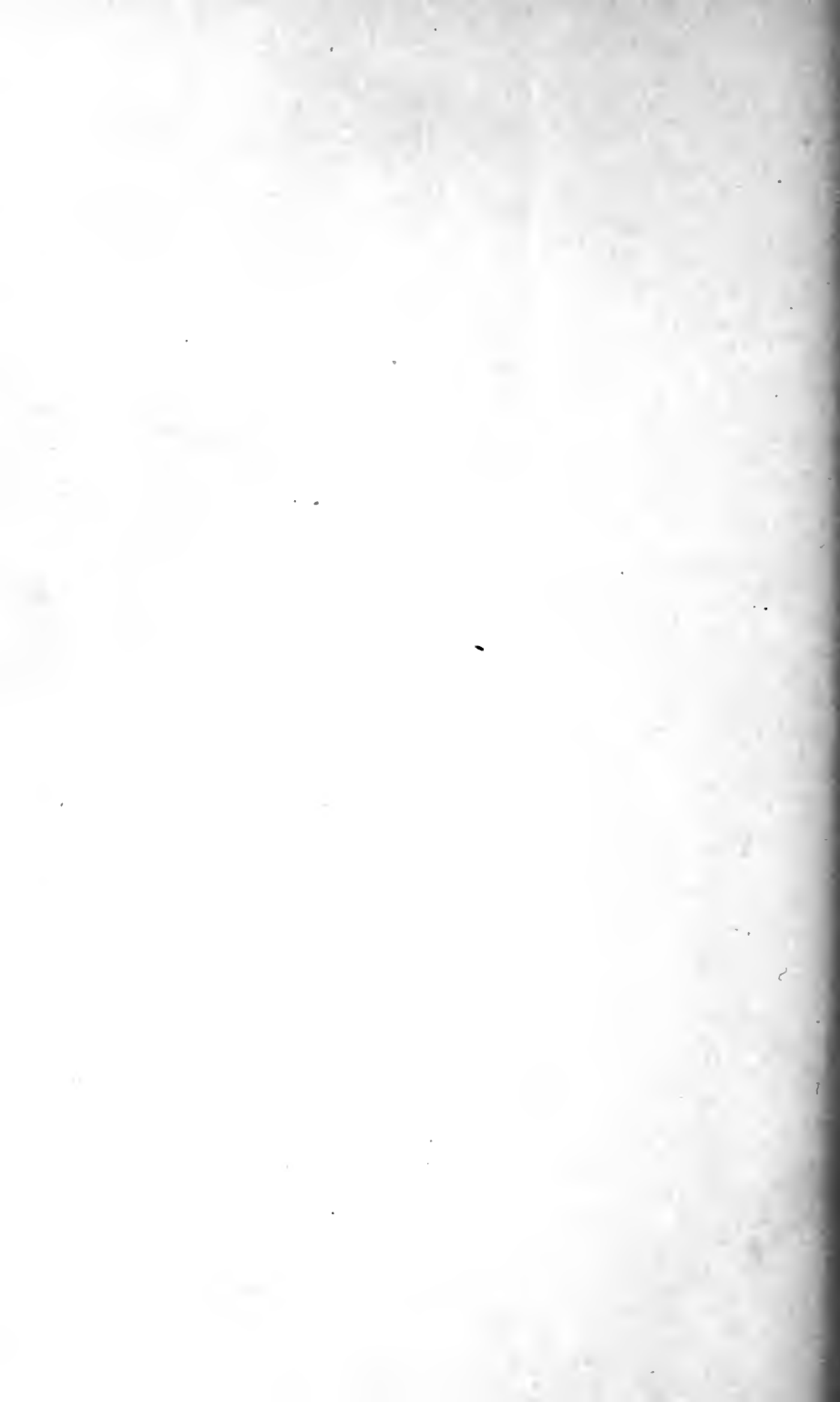
*“In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them ; and they shall know that I am the Lord.”*

*Ezek. xxix. 21.*









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