

OUR · RACE

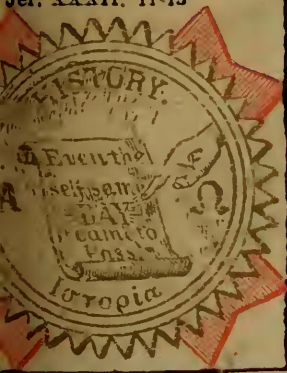


ITS ORIGIN AND ITS DESTINY.

Serial Devoted to the Study of the Saxon Riddle.



er. XXXII. 11-15



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.

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

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

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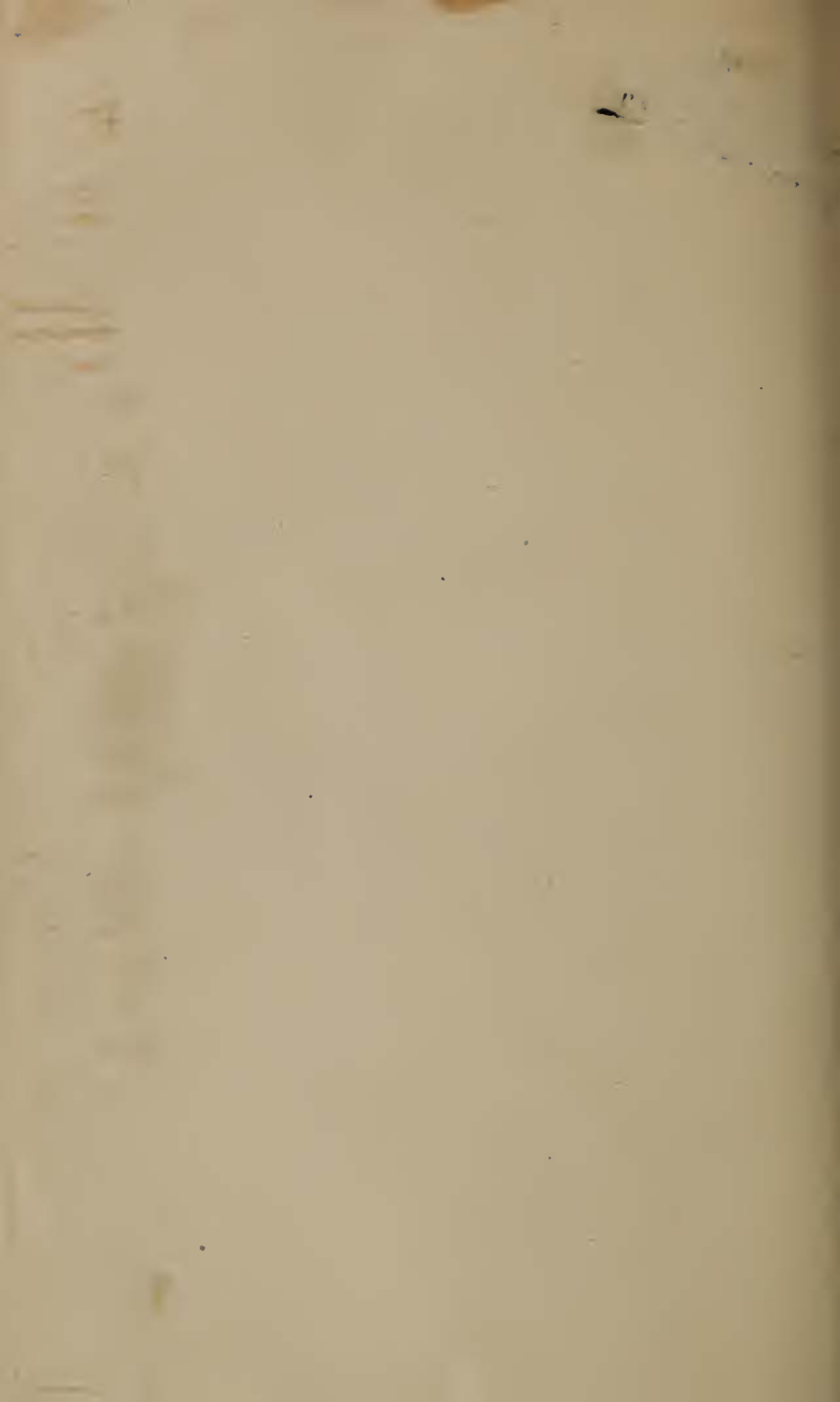
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—◆— "I, too, am of Arcadia." —◆—



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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
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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
reaper of grapes.—Eccle. xxxiii. 16.

NEW HAVEN, CONN.:

THE OUR RACE PUBLISHING COMPANY.

1891.

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NEW HAVEN, CONN.

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NEW HAVEN, CONN.

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 DINT 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.

CONTENTS.

	PAGE
PREFACE,	xi
INTRODUCTION,	xv

PART I.—THE TARRY AT TAPHANES.

	PAGE		PAGE
THE SOJOURN IN EGYPT,	3	THE FACTS IN THE CASE,	30
NE, MENE, TEKEL, UPHARSIN,	5	CORROBORATION FROM THE	
ULAR CORROBORATION,	7	MONUMENTS,	33
EXCEPTION TAKEN,	9	DEMONSTRANDUM EST,	36
JEREMIAH'S MISSION,	11	KASR EL BINT EL YEHUDI,	38
DRIVEN OUT OF EGYPT,	14	A SIGNIFICANT CONTRAST,	40
SAMPLE, SAMPLED,	15	THE DATE SETTLED,	42
ARRAIGNMENT,	18	JEREMIAH VINDICATED,	45
THE TRUE POSITION,	23	THE HOUSE OF TEPHI,	47
ISRAELITE INDEED,	26		

PART II.—THE OLLAM'S SHIP.

	PAGE		PAGE
ARMA VIRUMQUE CANO,	53	ERASED,	9
A CONTRAST AND A PARALLEL,	55	A CONTEMPLATIVE PAUSE,	9
THE PLOT WITHIN THE PLOT,	57	THE BROADENED VISTA,	10
THE SITUATION,	60	A FURTHER EXPLANATION,	10
THE CASE PUT,	62	THE PROPHET'S VISITOR,	10
THE ESCAPE,	66	THE SECRET WITHIN THE	
THE VOYAGE RESUMED,	69	SECRET,	10
IN MEDIAS RES AND SEAS,	70	THE LAND OF DESTINY,	11
IN CONVERSE UNRESTRAINED,	72	COMFORTING ASSURANCES,	11
THE PROPHET UNBURDENS HIM-		THE ISLES AFAR OFF,	11
SELF,	73	THE UNCONDITIONAL PROMISE,	11
THE YEARS OF THE GENEALOGIES,	77	THE EAST LEFT IN DARK-	
THE TETRAGRAMMATON,	82	NESS,	12
THE DAYS OF GOD,	84	A SOLEMN INJUNCTION,	12
STARTLING FORECASTS,	89	THE SCOTTISH RITE FOUNDED,	12
LINE UPON LINE,	91	THE KING'S DAUGHTERS,	12
THE NET FULL OF GREAT FISHES,	94	THE HARP OF DAVID,	12
THE CALCULATION ON HAMUTAL'S		THE ECHO OF THE PSALM,	13
TABLET,	96		

PART III.—“THE SCARLET THREAD.”

	PAGE		PAGE
AN IMPORTANT DISCOVERY,	137	A PRICELESS FRAGMENT,	163
MEAT <i>versus</i> MILK,	139	THE RIDDLE SOLVED,	163
THE SITUATION REVIEWED,	142	THE ORIGIN OF THE GRECIAN	
RATIONAL TREATMENT NECESSARY,	144	RECORDS,	167
THE NEED OF MORE LIGHT,	146	THE PLOT THICKENS,	170
SHADOWS CAST BEFORE,	148	SCEPTRAL ASPIRATIONS,	173
THE MILESIAK STORY,	150	ZERAH SECEDES,	175
THE MEETING OF SEVERAL		AN UNEXPECTED ALLY,	176
STREAMS,	152	THE GOD OF JUDAH,	179
THE CAUSE OF THE DIFFICULTY,	154	A STUDY OF NAMES,	181
THE ELEMENTS OF THE PROBLEM,	157	THE SCHOOLS OF EGYPT,	182
A FEW OBJECTIONS CONSIDERED,	161	FURTHER EXPLANATION,	183

CONTENTS.

	PAGE		PAGE
RED ANACHRONISM, . . .	188	FURTHER HARMONY, . . .	209
RONOLOGY,	190	FATA PROFUGUS--"KISMET,"	212
E TEMPLE OF TIME, . . .	193	THE VOYAGE TO GETULIA, . .	214
E WISDOM OF THE EAST		EXPLANATIONS <i>versus</i> Ex-	
COUNTRY	195	PLANATIONS,	217
E VALLEY OF ACHOR, . . .	197	SLOW PROGRESS TO SPAIN, . .	218
YTHA, KING OF SCYTHIA, . .	200	UNWARRANTED VANDALISM, . .	221
EROPS AND DARDANUS, . . .	202	COMMERCIAL CONQUEST, . . .	226
E MILESIAE EXODUS,	205	MILESIAE OF SPAIN,	228
DITIONAL TESTIMONY, . . .	207	ECHADH THE HEREMON, . . .	231

OUR RACE.

	PAGE
TORIALS,	237
CELLANEOUS,	261

S
R E A L I T Y
M A * I M
L U O U D
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 junction 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 hands 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 Pot of Manna, and the budding, aye, at last the fruitful 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) "a 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 incident 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
 lf; 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
 signed 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^o 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 "*Oriel* 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 "*Oriel!*"

Why, for instance, should a Christian teacher, in 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, Babylon, 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 *not* slain, 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 hand 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 they shall prosper (in the thing), whereto I sent it." (Is. iv. II.) 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 INFIDELITY!

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 insanely 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 straggling 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

at, the "Royal Remnant" moved into its shadows, and the twain were lost; along the hither one were 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.
xvi. 20, 21, *et al.*, *vide* Concordance;) and compare "Jeremiah of
Libnah," the great-grandfather of Zedekiah's daughters (2 Kgs. xxiii.
xv. 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 and reached 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, Jeremias 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 made 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 to search 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. Petrie's Egypt. Exp't.).

Mr. Griffith says: "It is perhaps impossible to set absolutely the equivalent of Defeneh, Taphnoe, Tahapanhes. 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 possible that there was a *Ta ha pa bennu Dap* ('House of the Phœnix') in the desert portion of 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 funeral 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 settled, 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 on a 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 revelation 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 till 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 strait for 'Israel's' children, and they will spread abroad on Eagle's wings!

"In those times Jacob's Zodiac shall have its dozen 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)	—4.
		565	4000
		1335	4565
			5900
			3804

[3996]	3997	(3998)	3999	[4000]
----------	------	--------	------	----------

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.

2093	(Ishmael)	
+ 1335		
<hr style="width: 50%; margin-left: 0;"/>		
3428	(Tyre and Lybia)	
+ 565		
<hr style="width: 50%; margin-left: 0;"/>		
3993	(Signs in the Heavens)	
+ 4	—	$\left. \begin{array}{l} 3994 \\ 3995 \\ 3996 \\ 3997 \end{array} \right\} \text{The Chronological Knot.}$
<hr style="width: 50%; margin-left: 0;"/>		
3997	(The New Beginning)	
+ 565		
<hr style="width: 50%; margin-left: 0;"/>		
4562	(The Dove)	
+ 1335		
<hr style="width: 50%; margin-left: 0;"/>		
5897	(The End)	

“ 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; $5826\frac{1}{2} + 1\frac{1}{2} = 1828\frac{1}{4}$ 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		
	48c			}			
	49				The 430 years <i>End.</i> EXOD. XII: 4		
	43c			}			
	1				The Exodus in Middle of the year Tuesday, 15th day, 7th month. EXOD. XII: 41-51		
	48c			}			
	2993				The Temple Founded. 1 Kgs. VI 1. 2 Ch. III: 2.		
	7			}			
	3000				The Temple Dedicated. 1 Kgs. VI 38.		
	430			}			
	3430				Jeremiah, in the Ollam Ship, explains the genealogies to his little party.		
}	The First "Day."			}			
					}		
						}	
							}
}	The Second "Day."			}			
					}		
						}	
							}
}	The Third "Day" growing rapidly towards its Meridian.			}			
					}		
						}	
							}

"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.

"Three days of Grace," March-April, 1890, to March-April, 1892, 3 x 8 = 24 "working" months.

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 annunciate 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 Scots, “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.

~~~~~  
סֵלָה  
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*“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

the 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 MILESIAN 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 Scytha, and of Tyre by Age-non, 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 Phænius, settling in Egypt and marrying the daughter of Pharaoh, and of his elder brother's ruling in Phœnicia? We even see the names of Phænius and Niulus preserved also by them, though misplaced by gross anachronism! Cadmus, too, is made brother to Phænius,* 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 Scytha 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. l. 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. xlviii. 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 Zerah 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 it.

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 them.

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, Sanconiaton 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 Scythia.*

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 Phœnians (Feniens !), 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 Phœnians from Phœnius, 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 otuid 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-Crofinu*. 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 Tephí 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 Gadelians 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.

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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.

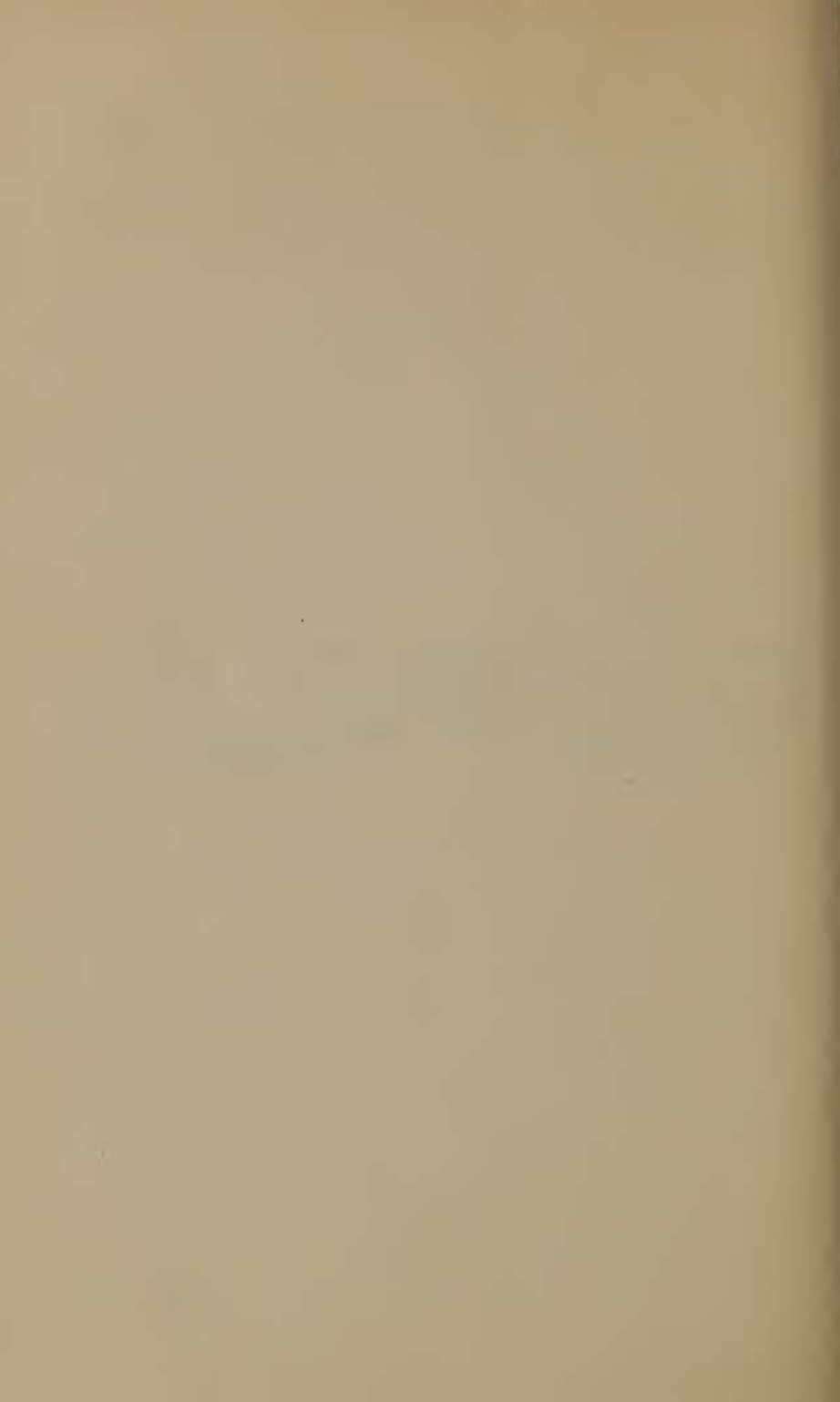
O Lord, hear the prayer of thy suppliants, according to the blessing of Aaron over thy people, so that all who dwell upon the earth may know that thou art the Lord, the Eternal God."



*“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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