

# OUR RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.



Jer. XXXII. 11-15.



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THE RENEWAL OF HISTORY.

How Empire was Rebuilt and Replanted.

5-b

EOCHADH THE HEREMONN,

THE KNIGHT

OF

THE SCARLET THREAD.

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

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# THE RENEWAL OF HISTORY.

How Empire was Rebuilt and Replanted.

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## Eochaidh the Heremond;

OR

The Knight of The Scarlet-Thread.

---

BY

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EDITOR OF "OUR RACE," ETC.

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"Keep silence before me, O Islands; and let the People renew their  
strength: let them come near; then let them speak: let us come near  
together to judgment."—Isaiah xli. 1.

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*to With  
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TO  
MANY IN ISRAEL,  
WHOSE GENEROUS ASSISTANCE  
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turned; renew our days as of old.”*

*Lamentations, v. 21.*

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STUDY NO. 5  
OF  
THE OUR RACE SERIES.

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The Renewal of History.

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TOTTEN.



*“Hast thou not known? Hast thou not heard that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching his understanding.*

*“He giveth power to the faint, and to them that have no might he increaseth strength.*

*“Even the youths shall faint and be weary, and the young men shall utterly fall:*

*“But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.”*

*Isaiah xl. 28-31.*



STUDY NUMBER FIVE.

THE RENEWAL OF HISTORY.

How Empire was Re-built and Re-planted.

**EOCHAIDH THE HEREMONN,**

OR

The Knight of the Scarlet Thread.

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"Blessed be the God of Truth."  
I (III) Esdras, IV.





## PREFACE.

---

IN the present Study we not only recapitulate and continue, but conclude, the central Romance of what is all a Romance of unique proportions.

It has been a long journey, but one that had to be made, and in just this way. For had we not followed the devious paths by which each group pursued its westward way, our readers could not have formulated, by any possibility, a satisfactory scheme upon which the several parts of the Story of Our Race become co-ordinated to each other.

The overland columns of "Israel," struggling through the wilderness of Northern Europe form the bulk of "The Kingdom" promised to David's seed, and to Judah's Sceptre; but "for many days," that is all through this weary pilgrimage, *they* were destined to "abide without a king,"—but only from the *de facto* point of view, for their king *de jure* was never "wanting."

We have also accompanied the Milesians in their quest of Empire far enough into these Western regions to anticipate the triple junction which eventually came about.

Thus to the East the "House of Israel" was



“lost,” the “House of Pharez,” and, earliest of all, the “House of Zarah.”

In the meantime, we have accompanied Jeremiah, upon the “Ollam Ship,” far enough upon his voyage to *anticipate* its objective point, and to perceive that the Throne itself reached the little Western Sanctuary long before the bulk of the Tribes arrived there—but only to find that Zarah’s Royal line was there to greet both it and them.

Our purpose, in this present Study, is to prove this Genealogically as well as Chronologically, and therefore we open it with a complete Harmony of the Reigns of the Kings of Israel and Judah. It is also proper in this connection to set forth the Chronology of the XVIIIth and XIXth Dynasties of Egypt, for among the incidents covered by this important era, the ancestral generations of Eochaidh, the Heremonn, made their earlier Exodus from Egypt.

Finally, in so far as our preliminary work is concerned, we shall submit a Harmony of the Generations of these two branches of the Sceptral Tribe of Judah, and show that Tea Tephi and Eochaidh the Heremonn, were contemporaries, and reached Ireland in the same generation.

We shall then be ready to resume the Romance of Our Race, and conclude its most enchanting chapter—the one concerned with the Renewal of its History in the West, through the marriage of our Hero, with the Heroine of David’s line.



Moreover, one of the most important objects of the present Study is to enable us to tell the Story of Ireland from its Hebrew standpoint,—*i. e.* to look Eastward from the Islands of the West, and supplement the Sacred History already set forth in Study Number Three. From the generation of Eochaidh and Tea Tephí we can look both ways, and it is particularly fitting that from this transition era we first take a retrospective view.

But this is not all, for thence in rapid survey we shall then move down the subsequent ages to our present day and with “the Eastern Question” full in view—in which we Anglo Saxons are soon to be principals—we shall find ourselves equipped to offer a solution quite unknown to diplomats, who probably are neither interested nor familiar with the Bible, or with the History of Israel as embodied in that of Our Own Race.

C. A. L. TOTTEN.

U. S. Army.

YALE UNIVERSITY,  
Dec. 21, 1891.



*“ On that night could not the King sleep, and he commanded to bring the book of records of the chronicles; and they were read before the King.”*

*Esther vi. 1.*



## INTRODUCTION.

---

IRISH chronicles have long been rich with the legendary material which furnishes the basis of our treatment, and which, untangled and rewoven into a consecutive story, pleads for credence with persuasive force. There is positive scriptural foundation for the "building and planting" of the throne of David, and the Sceptre of Judah beyond the reach of "Gentile" interference, and if any Prophet was charged with its direct accomplishment, Jeremiah was undoubtedly the one chosen for the purpose.

Unless, moreover, he had some hand in such an enterprise, but a part of his "commission" would have been realized, and the rare opportunities which were presented to him would have been uselessly and sadly wasted.

Charged with the safety of the seed of David, and positively commanded to "build and to plant," this prophet is traced to Egypt with "the King's Daughters," and then and thence disappears to Biblical Chronologists.

It is at this point that Irish Chronicles supply the missing data, with a synchronism as to time and incident, fact and characters well calculated to



awaken interest. For if the case be made out in accordance with the promise of its crude beginnings, and if further search among the long neglected records of the "Land of Destiny" shall verify our convictions, then the hiatus in the royal succession is already absolutely bridged, and the history of the "Eastern Question" will soon have its closing chapters written in stirring incidents; while if the matter be a "Romance" merely,—then verily it is the Romance of History itself, and an epic around whose heroic legends we are as much entitled to weave our fancies as were the classic nations of the elder day.

Certain it is, that with a cecity little short of phenomenal, the students of religious history have completely failed to perceive the supreme importance of following Jeremiah *beyond* the palace of Tephannes, for there the whole library of accepted sacred biography is content to leave him—with his fate a matter of absolutely no importance—and blind to the inevitable conclusion of the cooler generations of the future, that if so, and if the constancy of nature for another hopeless "age" shall verify their disbelief, then also it will verify the foolishness of preaching and make auction stalls of every pulpit upon earth!

Certainly the writer, for one, among hosts of others who now stem the tide for faith's sake only, would be quick to anticipate the logical result of such conclusions, nor be slow to spread their recantation.



But this will not do, we are in the faith and have come into it upon the very opposite grounds. Not content with the agnostic generalities of those from whom we had a right to ask for reasons, and from whose professions one can tolerate no form of doubt, we had once necessarily drifted into the school of doubt if not of actual disbelief, and should have remained there in spite of its unsatisfactory atmosphere, had not the logic of *Our* "Identity" with LOST ISRAEL as a RACE cleared up the riddle.

The light let in upon the Scriptures by this solution of their deep philosophy is not to be resisted: and once more fully within the fold, and having a continent whereon to stand, we maintain that Jehovah's command to Jeremiah,—“to build and to plant,” was quite as positive as that given to Jonah, and that all who point a moral with the data of the tale of Nineveh, or preach the truth of Christ—who guaranteed it as historic fact, and antitypified it in Himself—should be alive to the parallel necessity of solving the query—*Into the belly of what greater mystery has the prophet Jeremiah been swallowed?*

That he was belched forth upon the shores of Erin, and consummated his mission there, is indeed a startling statement, but we doubt not that many will be willing to accompany us still further in, to say the least, what is a fascinating romance, in order to see what grounds may further be adduced to fortify such novel claims.



*“ For, lo, I will command, and I will cause the House of Israel (sons of Isaac or Saxons) to move among all nations like as (stones) are sifted in a sieve, yet shall not the least stone (Saxon) fall upon the earth.” \* \* \**

*“ In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.”*

*Amos. ix. 9, 11.*



THE RENEWAL OF HISTORY.

---

PART I.

THE REIGNS OF THE KINGS

OF

“ISRAEL” and “JUDAH,”

(FROM SAUL TO ZEDEKIAH).

---

A Chronological Harmony.



*“For thus saith the Lord: David shall never want a man to sit upon the throne of the House of Israel.”*

*Jer. xxxiii. 17.*



# THE RENEWAL OF HISTORY.

---

## THE KINGS OF "ISRAEL" AND JUDAH.

We present the following table to "OUR RACE," as one of the most important Chronological discoveries of the day, in that, for the first time in history it not only vindicates the true, or Biblical "Line of Time," but affords us, at last, a means of synchronizing all the reigns of the Kings of "Israel" and "Judah," and of harmonizing all of the confusing cross references thereto, found in Chronicles and Kings and in the Prophets.

Prior to the publication of the present volume, the subject now to be treated, has never been understood, nor has any scheme been devised whereupon, all the Biblical references concerned, have received, at first glance, a satisfactory solution, unencumbered by alterations and apologies. We introduce this table here for several reasons, primarily because HISTORY cannot be *correctly* written unless it is built upon the absolutely correct chronological sequence of the years. This is a fundamental *sine qua non*, and in that the 507 years of duration, between the Coronation of Saul and the Dethroning of Zedekiah, (2910 A. M. to 3416 A. M. both inclu-



sive), have been misunderstood all along the line, it stands to reason that the true history of this monarchical period has yet to be *begun!* Secondly, we introduce the table in order to fortify our own position as to Chronology, and to beget thereby the good faith of those who will verify the references, for we are deeply concerned that those to whom these pages may find their way, will, through this chapter of Chronology, and the others presented in these Studies, become as convinced as we ourselves, that the Bible is the most accurate volume upon earth, and per consequence that its remaining and unfulfilled predictions are certainly worthy of implicit faith.

In vindicating the careful exactness of the Sacred Historians we are thus at the same time guaranteeing to "the wise," the inevitable conclusion that all else written by these men "inspired of God," is true beyond the shadow of a doubt.

The sequence of the years, and days, and weeks, and cycles which runs through the following table began with that Sunday (the 1st day of the 1st week, of the first Luni-Solar year with all else that this involves), which Moses, as a Chronologist, fixed as the dawn of "Time;" it runs onward without break into our modern almanacs.

The 23d of September, 1891 A. D., becomes the beginning of the solar year 5890 A. M. upon the same scale, and in the same sense as Saul's coronation was at the beginning of the year 2910 A. M.,



And we maintain that the most transcendental astronomy serves but to fix these years with still greater precision.

But we have another important purpose to accomplish by locating this particular chronological chapter at the commencement of the Present Study: In the First Series we have followed the several threads of Hebrew Fortune down to Zedekiah's fall. *From* that time, and *at* that time, *if ever*, the course of True Empire took its Westward way, anticipating the mock empire of the Gentiles which soon followed in its wake, and still strives to overtake it.

It is now in order to recapitulate the absolute succession of Rulers in a strict Genealogical as well as Chronological order, so that we may arrive definitely at the dividing line between the Old and New regime. It was in the Generation of Tea Tephi and Eochaidh the Heremonn that the transition, from the East to the West, took place—which constitutes the Renewal of History.

By means of the present chapter we shall be able to follow the generations consecutively from Saul down to Tea Tephi herself, and thus, so far as *accepted* History goes, down to the disappearance of the Sceptre from the House of Pharez.

The chapter covers 507 years; 120 from Saul's accession to the death of Solomon, 255 for the duration of the Kingdom of Samaria, and 132 for that of Judah subsequent to the fall of Hoshea.



#### 4. CONCLUSIONS

### What "Group" is not to know?

11. That the Board of Laymen have the kingdom over  
 laymen in the church, and in the world, and in the  
 church of God.



*Ne Varietur.*THE REIGNS OF THE KINGS OF "ISRAEL" AND  
"JUDAH" HARMONIZED.

2909 A. M. 1087 B. C.

Intercalary year III. of the An. Heb. Cycle. Sometime during its last (XIIIth) or Intercalary month Samuel anointed Saul (1 Sam. ix. x.) and warned the people to come together at the approaching Feast of Trumpets, *i. e.* New Year's day 2910 A. M.

2910 A. M. 1086 B. C.

Saul crowned, and recognized as King at the beginning of the year (1 Sam. x. 17). He reigned 40 years, or to the *end* of 2949 A. M.

2911 A. M. 1085 B. C. Saul's 2d year

2912	"	1084	"	"	3	"
2913	"	1083	"	"	4	"
2914	"	1082	"	"	5	"
2915	"	1081	"	"	6	"
2916	"	1080	"	"	7	"
2917	"	1079	"	"	8	"
2918	"	1078	"	"	9	"
2919	"	1077	"	"	10	"
2920	"	1076	"	"	11	"
2921	"	1075	"	"	12	"
2922	"	1074	"	"	13	"
2923	"	1073	"	"	14	"



2924	A. M.	1072	B. C.	Saul's 15th year	
2925	"	1071	"	"	16
2926	"	1070	"	"	17
2927	"	1069	"	"	18
2928	"	1068	"	"	19
2929	"	1067	"	"	20
2930	"	1066	"	"	21
2931	"	1065	"	"	22
2932	"	1064	"	"	23
2933	"	1063	"	"	24
2934	"	1062	"	"	25
2935	"	1061	"	"	26
2936	"	1060	"	"	27
2937	"	1059	"	"	28
2938	"	1058	"	"	29
2939	"	1057	"	"	30
2940	"	1056	"	"	31
2941	"	1055	"	"	32
2942	"	1054	"	"	33
2943	"	1053	"	"	34
2944	"	1052	"	"	35
2945	"	1051	"	"	36
2946	"	1050	"	"	37

Sin of Israel culminates; Samuel "hews" Agag to pieces, and rejects Saul in the name of the Lord. Anoints David. Saul becomes "Melancholy." Samuel presents David at Court as a Minstrel. After a temporary sojourn he returns to his father, and, such is the favor of Princes, David is soon



forgotten. Saul's monomania may in part account for this. (1 Sam. xv. xvi.)

2947 <sup>xi.</sup> A. M. 1049 B. C. Saul's 38th year.

War with the Philistines. David comes to camp. Slays Goliath. Is honored above Saul by the women of Israel. Saul becomes jealous of him. Seeks his destruction. David's life becomes a burden. But Jonathan and David make a compact (1 Sam. xvii. xviii. xix.).

2948 <sup>xii.</sup> A. M. 1048 B. C. Saul's 39th year.

David flees to Samuel at Ramah. Thence to the Philistines, becoming a Robber Chief. Samuel dies this year. (1 Sam. xx. xxvii.)

2949 <sup>xiii.</sup> A. M. 1047 B. C. Saul's 40th year.

Saul hunts for David, and, at the close of the year, seeks counsel of the Witch of Endor. Dies the next day, last month and day of the year. (1 Sam. xviii.-xxxi.)

2950 <sup>xiv.</sup> A. M. 1046 B. C.

Ishbosheth succeeds his father Saul, as king over "Israel" (2 Sam. ii. 8-10), and David becomes the *de facto* king of "Judah" at Hebron (2 Sam. i.-ii.). Both accessions take place at once and at the beginning of the Civil year. Ishbosheth ruled two years (2 Sam. iv. 10), David seven years and six months.



At the *middle* of this (2950 A. M.) year, or the beginning of the *sacred* year, the men of Judah came to Hebron and officially ratified David's Kingship (2 Sam. ii. 4). He thus became *de jure* King of Judah six months later than his actual accession. Reckoning from the death of Saul, David thus reigned seven and one half years at Hebron (2 Sam. ii. 11, v. 5), but from this official anointing it was only seven years (1 Kings ii. 11). That is, he held the sceptre of Judah as their *anointed* King from the middle of 2950 A. M. to the middle of 2957 A. M. David's forty years and 6 months of *total* reign (2 Sam. v. 5) must be reckoned from his accession at the death of Saul, and fetch us to the middle of 2990 A. M. when he died a full generation (70 years, the Hebrew standard, Ps. xc. 10) old. But his forty years as enumerated in 1 Kings ii. 11, may be reckoned in two ways: *first*, from his anointing at Hebron to his death in the middle of 2990 A. M., and *second*, from his accession to the accession of Solomon which took place at the beginning of 2990 A. M. and thus six months before David died. In whichever way we regard the matter all the references are absolutely accurate. David was 30 years old when he was anointed at Jerusalem as King over Judah, *i. e.* at the beginning of his *de jure* reign, at the death of Saul, and his *de facto* accession, he was in his 30th year.

We shall now tabulate the first ten years of David's reign that this matter may be set at final rest.



" Israel."	" JUDAH "					YEARS.		
	DAVID.							
	Ishbo- sheth.	At Hebron.		At Jeru- salem.	Total Reign.	Age.	A. M.	B. C.
		<i>De Jure.</i>	<i>De Facto.</i>					
1	-1	1	..	1	29-30	2950	1046	
2	1-2	2	..	2	30-31	2951	1045	
..	2-3	3	..	3	31-32	2952	1044	
..	3-4	4	..	4	32-33	2953	1043	
..	4-5	5	..	5	33-34	2954	1042	
..	5-6	6	..	6	34-35	2955	1041	
..	6-7	7	..	7	35-36	2956	1040	
..	7-	8-	-1	8	36-37	2957	1039	
..	..	..	1-2	9	37-38	2958	1038	
..	..	..	2-3	10	38-39	2959	1037	
..	..	..	etc.	etc.	etc.	etc.	etc.	

In the Chronological Scheme which we prepared before sitting down to formulate the present digest, all the years of all the Kings of "Israel" and "Judah" are carried out in the way indicated in the above table against the proper years of the World (A. M.). Against them also are their appropriate harmonized references, and throughout the sequence there is neither discord nor any inexplicable hiatus. The limits both of our means, and of these Studies, at present forbid our attempting to print them, in exactly the same scroll-like form, but any one who has the patience and the requisite love of accuracy and truth, may fill the sequence in for himself by past-



ing sheet to sheet in the form of a scroll and following the same system. It will cover exactly 497 lines, allowing a line to a year from the accession of Saul 2910 A. M., to the capture of Jehoiachin 3406½, from whom the "Captivity" is reckoned; or if the scheme is carried on *to* the last year of the "Captivity," which was the 1st year of Cambyses (3475 A. M.) it will extend over 565 years or lines, which constitute the Hovetic number brought out so prominently in these Studies. (*vide* pp. 168, 199, table opp. page 206, Study No. Two, pages 77-97 Study No. Four).

We recommend this sort of Bible Study to the Christian world as far more edifying, in the cause of faith, than the perusal of all the tomes of the Higher Criticism put together; and in the mean time return to our special task, resuming it at the point of our digression.

2951<sup>xv</sup>. A. M. 1045 B. C. David's 2d year.  
Ishbosheth slain at the end of the year. 2 Sam. iv.  
Last year of the Hebrew Cycle.

2952 A. M. 1044 B. C. David's 3rd year.

2953    "    1043    "    "    4    "

2954<sup>III</sup>. A. M. 1042 B. C. David's 5th years.

The eighth Jubilee year, (reckoning from 2611 A. M. which was the first) and the only one in David's reign.  $7 \times 49 = 343$ ;  $2611 + 343 = 2954$ . The count begins with 2562 A. M., 2561 A. M. being



the first Sabbatic year after the Division of the land.

2955 A. M. 1041 B. C. David's 6th year.

2956 A. M. 1040 B. C. " 7 "

2957 A. M. 1039 B. C. " 8 "

At the middle of this year (*i.e.* its *Sacred* beginning) all Israel accept David, and crown him (2 Sam. v. 1 Chron. xi). They take Jerusalem, and David's thirty-three years of reign thereat, over both "Israel" and "Judah," begin and run with the Sacred year, he being 37 years old upon the occasion of his coronation over "both Houses." 2 Sam. v. 1-5, 1 Kings, ii. 11. His first year at Jerusalem covers the last half of his 8th and the first half of his 9th as king. reckoning on the regular Calendar or Civil Year, 2957-58 A. M.

2958 A. M. 1038 B. C. David's 9th year

2959 " 1037 " " 10 "

2960 A. M. 1036 B. C.

An Intercalary year, and the IXth of the Ancient Hebrew Cycle. David's 11th year of total reign, covering half of his 3d and half of his 4th at Jerusalem. This year is sometimes erroneously called a Jubilee year, but it was not; it was, however, a "Sabbatic" year.  $7 \times 423 = 2961$ , and 2961 astronomic years are 2960 chronological ones, *i.e.* at its *beginning* 2960 years of duration were scored off



as "Past time," and the World saw its 2961st birthday, or was 2960 years "old."

2961 A. M.	1035 B. C.	David's 12th year.				
2962 "	1034 "	"	13	"		
2963 "	1033 "	"	14	"		
2964 "	1032 "	"	15	"		
2965 "	1031 "	"	16	"		
2966 "	1030 "	"	17	"		
2967 "	1029 "	"	18	"		
2968 "	1028 "	"	19	"		
2969 "	1027 "	"	20	"		
2970 "	1026 "	"	21	"		
2971 "	1025 "	"	22	"		
2972 "	1024 "	"	23	"		
2973 "	1023 "	"	24	"		
2974 "	1022 "	"	25	"		
2975 "	1021 "	"	26	"		
2976 "	1020 "	"	27	"		
2977 "	1019 "	"	28	"		
2978 "	1018 "	"	29	"		
2979 "	1017 "	"	30	"		
2980 "	1016 "	"	31	"		
2981 "	1015 "	"	32	"		
2982 "	1014 "	"	33	"		
2983 "	1013 "	"	34	"		
2984 "	1012 "	"	35	"		
2985 "	1011 "	"	36	"		
2986 "	1010 "	"	37	"		
2987 "	1009 "	"	38	"		
2988 "	1008 "	"	39	"		



2989 A. M. 1007 B. C.

The last year of David's *sole* reign, being the whole of his 40th year reckoning from the death of Saul, and from his own *de facto* accession. It was towards the end of this year that Adonijah "exalted himself, saying: I will be king;" (1 Kings i. 5) so he made his preparations to usurp the crown, and to give a feast to his friends upon New Year's day then nigh at hand and which he selected for his *coup d'état*. "Man proposes but God disposes."

2990 A. M. 1006 B. C.

Solomon proclaimed associate king on New Year's day, Adonijah's feast disturbed, and he flies for refuge to the horns of the altar (1 Kings i. 11-53). This was at the Feast of Trumpets. Solomon reigns as Associate King with his father six months. David dies with the *Sacred* year, being 70 years old. (Ps. xc. 10. 1 Kings ii. 1-11, and having reigned 33 Sacred years in Jerusalem—his total reign all told being  $40\frac{1}{2}$  Civil years (*vide* 2950 A. M.). The *whole* of this year 2990 A. M. is the first of Solomon's forty years at Jerusalem (1 Kings xi. 42) but as *sole* monarch his reign commences in the middle of the year, as sole monarch he reigned only  $39\frac{1}{2}$  years. Both David's and Solomon's reigns overlap on a common half year, and from Saul's death to that of Solomon is *just* eighty years; or from the New Year's feast at which Saul was presented to the people (1 Sam. x.



17-27) to that at which Jeroboam and Rehoboam became kings is just 120 years: or finally, from the anointing of Saul by Samuel in the Intercalary days at the end of 2909 A. M. to the death of Solomon in those of 3029 A. M. is just 120 years.

### IMPORTANT CHRONOLOGICAL NOTE!

The year 2990 A. M. was a IXth on the Ancient Hebrew Cycle. Hence at its termination one of the subordinate groups, of three years each, (into which the XV were subdivided for intercalary purposes), terminated. This explains the events recorded in 1 Kings. ii. 38, where, it is said: "Shimei dwelt in Jerusalem *many days*, *i. e.* only *to* the "intercalary days" at the end of this very year! Hence the chronological note found in the next verse,—“and it came to pass at the end of three years,” etc., (1 Kings ii. 39)—serves to fix this year conclusively, for its own termination was “at the end of the three years” referred to! All of the events covered by 1 Kings i. ii. took place in the exact order described, and occurred in the first year, 2990 A. M. of Solomon’s *total* reign: those of the latter half of the year, dating from David’s death, and Solomon’s *sole* reign, are recorded in Chapter ii. from verse 12. We relegate the more complete analysis of these events, and their accurate co-ordination, to a prospective Study dealing with General Chronology. \*

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\* Should patronage be at once accorded to this undertaking we hope to bring out this particular one as Study No. Eight; *i. e.* the last



2991 A. M. 1005 B. C.

Solomon's 2d year Total and 1-2 year of Sole reign.

Shimei returns to Jerusalem from Gath at the beginning of this year, during its first month. His violation of Solomon's orders is reported to the King, who commands him to be executed.

Pintom III. ascends in Egypt, reigns 36 years (XXI. Dynasty). Solomon marries his daughter (1 Kings iii.). Organizes his kingdom (1 Kings iv.). Makes a compact with Hiram (1 Kings v.) and begins to prepare material for the Temple.

2992 A. M. 1004 B. C.

2993 " 1003 "

Foundation of the Temple laid (1 Kings vi. 1). The year we have now reached is, Chronologically, the most important one in the present table. It was the XIIth year in the current Hebrew Cycle, and the 480th from the Exodus, ( $2513 + 480 = 2993$  A. M. From this date we can reverse, without error, to the very first years of "the Genealogies of the Sons of Adam," by means of a complete chain of references. Thus: 480 years brings us back to the Exodus (1 Kings vi. 1), which took place on Tuesday, 15th day of 7th month (civil) 1st Sacred, of 2513 A. M. Thence 430 chronological years, or years counted as "past time," and therefore 431 full years of Solar "duration," carry us back to Abraham's exit from Ur (Exodus xii. 1-40) which also

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study of this Second Series. It is expensive work and we need more *bona fide* subscribers.



occurred upon Tuesday the 15th day of 7th civil month 2082 A. M. That is, calendrically as a fact, and historically as recorded, by Moses (Exodus xii. 41, 57), both events occurred upon "the self-same day" of week, month and year, at the end of 430 years, or with an *interval* of 431. It is further to be noted that the entire sojourn lasted "to the end of the 430 years." As in recording one's age, so in chronologically or calendrically, recording "the sojourning" the current year does not count. Thus a man is "430 years old" throughout his 431st year, therefore, "at the end of his 430 years" he is exactly 431 years old. Now in the year 2082, Terah was 204 years "old," and at its end he died, being just 205 years old (Gen. xi. 32). Abraham had been with him out of Ur, and in Haran about 6 months. Summing up now the years of the "Genealogies" from Adam to Terah's 205, inclusive and ended, we have 2082 A. M. Hence  $2082 + 431 = 2513$ , and  $2513 + 480 = 2993$  A. M. or Solomon's 4th year (total) as recorded in several places in the Scripture. In satisfying one's self upon the consummate chronology involved in this sequence of references one should particularly note the contrasted phraseology of Ex. xii. 41, and 1 Kings vi. 1, to wit; "at the end of 430," and "in the 480th." But the record is as accurate as general history ever demands, even if we ignore this fine and unimpeachable Chronological point; for: Note again, Abraham spent six months, after leaving Ur, and until his father,



Terah died, in Haran, and the year 2082 thus ended. He spent the next six months in moving leisurely (Gen. xii. 5, 6, 8, 9, 10, 11) with his flocks and possessions towards Egypt. Egypt was then dominated by the Hyksos, who also controlled Palestine. He was, in a sense, sojourning among the Egyptians so soon as he left Ur. But, coming down to literal borders, it is now credible that just about a year from "the Call" out of Ur, Abraham found himself, at his first encampment within the accurate geographical limits of Egypt on the Sabbath, the 15th day of the VII. month of 2083 A. M. Hence we may date the sojourning from *this entrance*, and 430 years added brings us to 2513 A. M. Tuesday, 15th VII. month, the self-same day of the exit from Ur. Ordinary historians and readers may take their choice of systems—the Chronologist can have no discretion, but must follow Moses, and understand the "430 years" ended in self-same calendric circumstances as implying 431 years, and as fixing beyond doubt the year *a quo* as 2082 A. M.; and the year *ad quem* as 2513 A. M. the whole of whose dates are "self-same."

Those who maintain that Jacob's *posterity* spent 430 years in Egypt, instead of  $215\frac{1}{2}$ , should explain God's parallel statement to Abram (Gen. xv. 13–16) that his seed should be oppressed but 400 years, and that they should "*come again in the fourth generation*"—Jacob<sup>1</sup>, Levi<sup>2</sup>, Kohath<sup>3</sup>, Moses<sup>4</sup>, in whose generation they *did* come back, to the very borders



of the promised land and reached it under Moses in the year 2553 A. M. or 400 years from Isaac's 46th year. Isaac was married when he was 40, his son Jacob was not born until he was 60, hence the 400 years may begin with 2153 A. M. and the four generations must begin with 2167 A. M.

But there is still another way to count the 400 years of Egyptian "affliction," to wit: Isaac was born when Abraham was "100 years old," *i. e.* in the year 2107 A. M. Now if like all eastern children he was suckled for several years, as continued custom, and the context of Gen. xxi. 6-8 admits, then the great feast of his weaning, which Abraham made, would have occurred in the year 2113 A. M., probably upon his birthday.

Now it was upon this occasion that Sarah saw the son of Hagar, *the Egyptian*, mocking! (Gen. xxi. 9.) This so exasperated her that she compassed their expulsion upon the very next morning. But this did not alter the Egyptian nature of Ishmael whose hand was to be against every one (Gen. xvi. 12) and such is still his nature!

Hence if we reckon the 400 years of "affliction" from this incident—the first covert act of Egyptian affliction on record in so far as Abraham's Seed are concerned—we come to the year of the Exodus itself! Thus  $2113 \text{ A. M.} + 400 = 2513 \text{ A. M.}$ , and in the middle of the year they went out of the Land of Bondage. The periods all end together, but for this very reason they have different beginnings.



They “served” the Egyptians but 87 1-2 years, they “dwelt” among them for 215 1-2 years, yet they were oppressed by them for 400 years, and finally, all the years of the sojourning “were 430 years,” even to the *end* thereof, as Moses doth record, and in the fourth generation they came again to Palestine!

It is ridiculous to suppose that the Pentateuch was written without a system; that we have failed hitherto at its discovery is due to our own shortcoming rather than to the “mistakes of Moses,” and that now, when the consummate accuracy of the whole scheme begins to dawn upon us, we should accord to it anything short of absolute inspiration is the suicide of judgment! If the case were just reversed, and for all these years no flaw could have been trumped up against the Mosaic Chronology, but now at last some scholarly iconoclast produced a sequence of errors as potent as the present sequence is accurate, who shall picture our dismay? And what then shall we say—save “*Stet! et scire facias!*” \* when the vindication of this perfect system has been made complete?

Finally the 480th year “*after* the Exodus” commences with the 7th civil (1st Sacred) month of this year. This is an important Chronological consideration—In the 2d Sacred (8th civil) month of this year, 2993 A. M., and therefore included in this 480th

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\* Let it stand, and cause it to be known!



year of the Exodus, the 2d day of the month, which was Friday, (this day being of course also in Solomon's 4th year, (both total and sole) the foundation of the Temple was laid, (2 Chron. iii. 2, 1 Kings vi. 1) and the ceremonial part appropriately terminated at Sabbath eve, *i. e.* with that Friday's sunset end! The work of laying the corner-stone was evidently done on Friday, so as to bring about these very circumstances. The following Sabbath was thus of special import, and upon the next day, a first day of the week, the regular prosecution of the undertaking could have begun, and in earnest and with the longest possible working period ahead.

3000 A. M. 996 B. C.

We now come to a year of great value to the Biblical, as well as universal Chronologist. It is replete with calendric facts, which yield to the true system so simply as to surprise one that the effort to harmonize their apparent confusion did not long ago result in putting Bible students in possession of the key. When the year began the Temple had been building about  $6\frac{1}{3}$  years.

All Israel had assembled at Jerusalem to keep the feast of the New Year (1 Kings viii. 1-2), and also to keep several other feasts by invitation of the King, in fact, even those who necessarily remained at home were feasted at the King's expense. The year begins with Thursday, and its first six days, excepting the Sabbath, which was the 3d, were



occupied particularly in the preparations incident upon moving the Tabernacle and its sacred paraphernalia from "Zion" across to the Temple.

At last, early upon the 7th day, which was Wednesday, the grand procession moved. Along its impressive line were many ancient heirlooms, borne, as in days of yore, by means of staves thrust through the time-worn rings which savored of the Wilderness. There was the Table of Shew bread, the Altar of Incense, and the Ark. Their staves all shouldered by the priests and greeted everywhere by acclamations from the throngs which marked the line of march. But, leading the van, a stave run through its battered iron rings, there passed along a relic older than them all, and unto it the people shouted,—as though it were alone:

"GRACE! GRACE! UNTO IT!" (Zech. iv. 7)

The transfer was quickly made, the distance being short, and all along the line as this STONE came the wave of enthusiasm rolled, and bore it to its destined place—destined, but not foreseen, even by Solomon himself! The chief incident in this dedication of the Temple has been so hidden by the Holy Spirit in dissected parts throughout the Bible that we doubt if any have, till now, perceived its import.

This was the transfer of "Bethel," Jacob's "Pillow-Pillar." It had been summarily rejected by Solomon as a "building stone" nearly seven



years before, but now the people greeted it instinctively. At last the procession reached the Temple, wound into its enclosure, halted, and parted, as the honored heirlooms moved forward to their place.

But where should BETHEL stand? for Israel's acknowledgments demanded for it some resting place unique. Its bearers stood upon the summit of Aurannah's threshing floor, as rude and rugged as itself. They lowered it from their shoulders to relieve its weight, and lo, it fitted one and one only place, to wit, the socket of El Sakrah! It was done unconsciously, but when it was done the People were again astonished. They saw its deep significance.

In the very heart of the Temple, upon the Summit of Moriah, which David himself had *also* called "Bethel" how fitting and appropriate this act appeared! It was the work of Another, not of man, even of "El-Beth-El." No wonder the People were astonished now and cried out anew:

"This is the Lord's doing, and it is marvellous in our eyes! The stone which the builders rejected has become the Capstone!"

### THE HEAD STONE—

It had indeed, for it was Bethel resting upon Bethel, and ever since it has been called the Stone of Phail! (Wonder, astonishment!)

Thus, although God honored the work of men's hands and consented to dwell within Solomon's



House, yet, nevertheless, he had fashioned for Himself a dwelling long before,—even within that Primeval altar—and simply went with it when Solomon's was ready. And it was otherwise significant, for this was Israel's "Coronation Stone" (2 Kings xi. 14) and still otherwise, for out of it had Israel drunk pure water in a thirsty land, and from it, in Millennial days, will healing waters gush again.

But enough of this at present, for it demands a volume by itself.

At last the Ark was placed within the veil, its staves withdrawn from sight (1 Kings viii. 8) and the Priests themselves withdrew. "And it came to pass when the priests were come out of the Holy Place that the host of the musicians praised the Lord with one consent (2 Chron. v. 11-13) and "the Cloud filled the House of the Lord, so that the Priests could not stand to minister because of the Cloud; for the Glory of the Lord had filled the House of the Lord" (1 Kings viii. 10-11).

This was that Same Cloud which had led their forefathers up out of the Land of Bondage.

Then, commencing the ceremony of Dedication, in a prayer, still significant to Israel, (1 Kings viii. 12-53) Solomon called upon the Lord, and when he had finished, fire fell down from heaven and consumed all that had been prepared upon the Altar (2 Chron. vii. 1). Both Pillars now were present, and the Priests could not enter into the House (2 Chron. vii. 2) for the glory was so much increased.



And Israel bowed their faces to the pavement, and worshipped, and praised the Lord—for He is Good; his mercy everlasting (2 Chron. vii. 4). And Solomon blessed the people (1 Kings viii. 54-61), and having hallowed the middle of the court which is before the House of the Lord" (1 Kings vii. 64) the day of Dedication was ended.

The feast of the dedication of the Altar began the next day, Thursday the 8th, and lasted until Wednesday the 14th inclusive, *i. e.* seven days (2 Chron. vii. 8) and on the "eighth" day which was Thursday the 15th, they held a solemn assembly (2 Chron. vii. 9). It was during this week that the sacrifices were kept up (1 Kings viii. 62-63). The Day of Convocation occurs between the *two* latter feasts ("Seven, and Seven days, even fourteen days," (1 Kings viii. 65) and when it was over, the second feast (of the two latter, for there were three in all), began, to wit; upon Friday, the 16th day of the month and lasted to Thursday the 22d inclusive. The next day, Friday, was the 8th from beginning of this final feast (1 Kings viii. 65), and also was the 23d of the month (2 Chron. vii. 10), and upon it Solomon sent the people away "glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel HIS PEOPLE" (2 Chron. vii. 10; 1 Kings viii. 66).

All this occurred in the 10th year of Solomon's sole reign, in the 7th year of the building, the 486th



of the Exodus, and it was the year 3000 A. M. which was the 11th of Solomon's total reign.

But like all human work it was not quite finished. Here and there a few details suggested themselves and Solomon's eleventh year of sole reign began. Yet, such is the intricacy of the several scales upon the calendar we are now studying, and which, thank God, has been restored to us, it was still the year 3000 A. M. The 7th year of duration since the actual foundation drew to *its* close, in the 8th Civil or 2nd Sacred month, the second month of Solomon's 11th year of sole reign, but it was not until the 2d day of the eight Sacred (2d civil) month (Bul) in the new year, or 3001 A. M. that "all the house was finished throughout all the parts thereof, and according to the fashion of it. So he was seven years in building it." (1 Kings vi. 37-38) to wit: 2993-4, 2994-5, 2995-6, 2996-7, 2997-8, 2998-9, 2999-3000 A. M. (Details completed in the 2d civil month of 3001 A. M. \*




Immediately after completing the Temple, Solomon commenced building (3000 A. M.) his own house. This work was prosecuted for 13 additional years (1 Kings vii. i).

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\* It will make a stronger brain than the writer's "buz" to keep all the reins of this particular group of tandem references well in hand without scheming them upon paper. The numerical count is given in Sacred months, the names are those of the civil months! This is doubtless to secure accuracy. A loss of only 7 months in 7 years would satisfy even a modern contractor. At any rate the sacred historians knew what they wrote. Their total calendar covers 7 years and 7 months of which they accord 7 full years to the *actual* labor.



## RECAPITULATED AND CONTINUED.

	David	Solomon	A. M.	B. C.
	40	Sole	Total	
Solomon Ascends	41	—1	1	2990 1006
David Dies		1—2	2	2991 1005
		2—3	3	2992 1004
Temple <i>Founded</i> .		3—4	4	2993 1003
		4—5	5	2994 1002
		5—6	6	2995 1001
		6—7	7	2996 1000
		7—8	8	2997 999
		8—9	9	2998 998
		9—10	10	2999 997
Temple <i>Dedicated</i> .		10—11	11	3000 996
		11—12	12	3001 995
		12—13	13	3002 994
		13—14	14	3003 993
		14—15	15	3004 992
		15—16	16	3005 991
		16—17	17	3006 990
		17—18	18	3007 989
		18—19	19	3008 988
		19—20	20	3009 987
		20—21	21	3010 986
		21—22	22	3011 985
		22—23	23	3012 984

3013 A. M. 983 B. C.

Solomon completes his own house. It was 13 years in building (1 Kings vii. 1) the erection of the two houses covering 20 years (1 Kings ix. 10) and thus bringing us into Solomon's 24th year of total reign his 23—24 of sole reign. After completing all



this work, and during this year, probably at the beginning of its sacred scale, the Lord appeared to Solomon the *second* time (1 Kings ix. 1-9) and made an important promise. The condition set forth in the renewed promise concerns Israel only, and does not abrogate the former *unconditional* promise to David, the word *but* in verse 6 is not in the Hebrew text, and gives a wrong impression; verse 7 shows what the condition was as to Israel, and the penalty has been incurred to the letter. Nevertheless the Line of David is still in literal sceptral sway over Israel to this day.

3014	A. M.	982	B. C.	Sol's	Total	Reign	25
3015	"	981	"	"	"	"	26
3016	"	980	"	"	"	"	27
3017	"	979	"	"	"	"	28
3018	"	978	"	"	"	"	29
3019	"	977	"	"	"	"	30
3020	"	976	"	"	"	"	31
3021	"	975	"	"	"	"	32
3022	"	974	"	"	"	"	33
3023	"	973	"	"	"	"	34
3024	"	972	"	"	"	"	35
3025	"	971	"	"	"	"	36
3026	"	970	"	"	"	"	37
3027	"	969	"	"	"	"	38
3028	"	968	"	"	"	"	39



3029<sup>III</sup>. A. M. 967 B. C.

Shishak, King of Egypt ascends, reigns 21 years. The XXIIId dynasty begins with him.

Solomon's 40th and last year of *total* reign, his 39-40th of *sole* reign.

Early in this year, Jeroboam conspires against Solomon (1 Kings xi. 26-39). Solomon seeks to kill him, and Jeroboam flees to Egypt. Solomon's final sickness comes on about the middle of the year. It was an intercalary year. In its intercalary days (XIIIth month) Solomon dies and Rehoboam becomes *de facto* king. During Solomon's sickness, word is conveyed to Jeroboam who returns from Egypt at the end of this intercalary month. Rehoboam goes to Shechem in order to be crowned upon New Year's Day. He meets Jeroboam and the people (1 Kings xii. 1-4) on Wednesday, the 34th of the XIIIth month and appoints the 3d day thereafter, (which was the first sabbath of the New Year day), for a decision as to their petition (1 Kings xii. 5).

3030 A. M. 966 B. C.

On the "third day" of both the month and year it being the Sabbath, all Israel comes to hear Rehoboam's decision. It adds insult to taxation without representation, and Israel revolts, crowning Jeroboam as King of the Ten Tribes. Thenceforth the Kingdom of Solomon is divided until both branches



disappear. Jeroboam reigns 22 years over "Israel" and Rehoboam 17 years over "Judah."

Judah.				Israel.			
Rehoboam	2	3031	A. M. 965	B. C.	Jeroboam	2	
"	3	3032	" 964	"	"	3	
"	4	3033	" 963	"	"	4	
"	5	3034	" 962	"	"	5	

Shishak, the ally of Jeroboam, comes up against Jerusalem and sacks the Houses of the Lord and of King Rehoboam, 1 Kings xiv. 25, 5th years of Rehoboam and Jeroboam.

3035 A. M. 961 B. C.

Abijah (or Abijam) becomes King-Consort with his father Rehoboam, a sort of judgeship incident upon Shishak's dominance (2 Chron. xii. 8), *vide* 3047 A. M. and 3074 A. M., pending recovery of authorities mentioned in 2 Chron. xii. 15, 6th year of Rehoboam and Jeroboam.

7 of Rehoboam	3036	A. M.	960	B. C.	Jeroboam's	7
8	"	3037	" 959	"	"	8
9	"	3038	" 958	"	"	9
10	"	3039	" 957	"	"	10

Asa, son of Abijah, born. For some reason or other he was made an associate king at his *birth*.  
*Vide* 3074 A. M.



11	of Rehoboam	3040	A. M.	956	B. C.	Jeroboam's	11
12	"	3041	"	955	"	"	12
13	"	3042	"	954	"	"	13
14	"	3043	"	953	"	"	14
15	"	3044	"	952	"	"	15
16	"	3045	"	951	"	"	16
17	"	3046	"	950	"	"	17

Rehoboam dies at the end of the year; his 17th.

3047 A. M. 949 B. C.

The 18th year of Jeroboam, Abijah succeeds his father Rehoboam, as King of Judah. (2 Chron. xiii. 1). He reigns 3 years at Jerusalem. He had previously held a judgeship or principality elsewhere about 12 years. (1 Kings xv. 1-2).

2	of Abijah	3048	A. M.	948	B. C.	Jeroboam	19
3	"	3049	"	947	"	"	20

Abijah, or Abijah dies (1 Kings xv. 8) at the middle of the year, and (*vide* 3074 A. M.), Asa ascends as sole king in Jerusalem. He reigned 41 years. (1 Kings xv. 9-10). This was the 11th year of his life, *i. e.* he was 10 years old, and had been in a position equivalent to a "Prince of Wales" from his *birth*. These ten years were peaceful as recorded in 2 Chron. xiv. 1, and may have run with his actual years of life and Principdom. If, however, they began with his *de facto* accession, as is most probable, they cover the years



3049-3058 A. M. inclusive, at which time the beginning of 3059 A. M., we may place the attack of Zerah, the Ethiopian (2 Chron. xiv. 9-15).

3050 A. M. 946 B. C. Jeroboam's 21st year.

Latter half commences Asa's second year and Nadab becomes associate king over Israel (1 Kings xv. 25): reigns two years.

3051 A. M. 945 B. C.

2-3d of Asa. Jeroboam's 22d, Nadab's 1-2 year.

3052 A. M. 942 B. C.

3-4 of Asa. Nadab 2-, Baasa -1.

Baasa slays Nadab (1 Kings xv. 28-33) and the whole house of Jeroboam, and commences to reign over Israel, it being the 3d year of Asa, therefore before the first half of the Calendric year ended.



## RECAPITULATION AND CONTINUATION.

JUDAH		ISRAEL		A. M.	B. C.
REHOBOAM		JEROBOAM			
17	ABIJAM	17		3046	950
	1	18		3047	949
ASA	2	19		3048	948
1	3	20	NADAB	3049	947
1-2		21	-1	3050	946
2-3	BAASA	22	1-2	3051	945
3-4	-1		2-	3052	944
4-5	1-2			3053	943
5-6	2-3			3054	942
6-7	3-4			3055	941
7-8	4-5			3056	940
8-9	5-6			3057	939
9-10	6-7			3058	938
10-11	7-8			3059	937
11-12	8-9			3060	936
12-13	9-10			3061	935
13-14	10-11			3062	934
14-15	11-12			3063	933
15-16	12-13			3064	932
16-17	13-14			3065	931
17-18	14-15			3066	930
18-19	15-16			3067	929
19-20	16-17			3068	928
20-21	17-18			3069	927
21-22	18-19			3070	926
22-23	19-20			3071	925
23-24	20-21			3072	924



3073 A. M. 923 B. C.

The 24-25 year of Asa's *sole* reign the 35th of his age, it being the 21-22d of Baasa. Elah makes ready to become king consort during the latter half of this year, and his father, Baasa, prepares to move to Ramah.

3074 A. M. 922 B. C.

Asa's 25-26th year of *sole* reign, his 36th year of age and *total* reign or Princedom (2 Chron. xvi. 1-6). Baasa goes to Ramah as king, but soon returns. Meanwhile Elah becomes *de facto* king of Israel (1 Kings xvi. 8) at Tirzah in his father's stead, who sickens soon after his return from Ramah. Elah reigns the whole of this and the first part of the following year, *i. e.*, throughout the current Sacred year. It counts as two years, as it was a part of two separate calendar years. In other words *we* would say that Elah's reign fell in the year 3074 and 3075 A. M., and leave the explanation for those who demanded absolute specifications.

The way to settle all such cases of apparent conflict (as to any particular reference) with the straight sequence of years, is to jot the reference down where it purports to belong, and then continue the sequence until the subsequent references (likewise implicitly followed) shed the required light upon the topic. The years of the kings of "Israel" and "Judah" are recorded in the Bible with consum-



mate skill and accuracy. The scribes undoubtedly possessed a consecutive volume (scroll) from which their transcriptions were made. The present writer has made one for himself, and is printing it here in as intelligible a way as it is possible to produce on *pages*, what should be shown upon a *Scroll* some 15 pages long!

Now it must be manifest if this is so (and the present synchronism demonstrates the fact), that the Scribes followed the very best plan under the circumstances demanded by a written record—short of reproducing the scroll itself! For instance, I possess such a scroll; now if I should lay aside my Bible and attempt to write a Chronicle of the contemporary reigns of the two Lines involved, there would be no other better method than that pursued by the Chroniclers of Old—*i. e.* by *cross references*, and it is patent that the more I confine myself to the mere matter of synchronism, combined with concise precision, the more my work would eventuate as theirs did. In other words, I will simply defy the most careful annalist upon earth to take my scroll, and, [without reference to the Bible, or the actual years of the world (A. M., etc.)] write a full, concise and working *Chronological Synchronism* of these Reigns in any other better method than that adopted by the Priests and Scribes of Our Race!

We shall meet with several instances like Elah's "two years," in the course of this Synchronism.



They all work on the same plan, and the consensus of the whole of them is irresistible to the Chronologist: 2 Chron. xvi. 1-5 refers to this same incident, but calls it the 36th year of Asa. I admit that this looks like a plain error in transcribing, due to a confusion of the Hebrew letters, כ (26) and ל (36). The earliest forms of Kaph (כ) 20, and Lamed (ל) 30, are so nearly alike that the little spur or stroke at the top of the latter, might easily be added to (more probably omitted from) the Kaph, or seems to be so added (or omitted) and so an error be perpetuated. I prefer, however, to take *both* 26 and 36 as in a *proper* sense *correct*; the which will imply that both Abijah and his son Asa had *conjoint* reigns with Rehoboam and each other. The consensus of the XIIIth chapter of 2 Chron. fully bears out this view, particularly the summary at the end. Abijah undoubtedly reigned “3 years *in Jerusalem*” after his father’s death. But to “wax” as “mighty” as verses 21-22, 2 Chron. xiii. imply that he did, requires a reign of more than 3 years! There is plain evidence that he had it, and that the “total” reigns of both Abijah and Asa were considerably longer than their respective ones in *Jerusalem*. This matter is not without notable parallels in the history of these lines, to wit: that of Omri, and of Ahab, Azariah and Jehoram of Israel, and of Jehoram and Ahaziah of Judah, the which we shall consider in due time. I attribute most of our confusion to a misunderstanding of the circumstances



that followed Shishak's invasion in 2934 A. M., after which (2935 A. M.) Abijah or Abijam was made a Judge, or Prince, which office seems to have been inherited at once by Asa, *i. e.* at his birth in 2939 A. M. And those who cavil at this temporary explanation, (for I will not admit that the Records are one whit in error,) are simply referred to collateral practise in Modern Israel ever since the days of Edward I., and to the actual circumstances surrounding the institution of the title and perquisites of "Prince of Wales," and its original conference on an infant who could not utter an intelligible word!

3075 A. M. 921 B. C.

ISRAEL.					JUDAH	Years.	
Tibni.	Omri.	Zimri.	Elah.	Baasa.	Asa. Sole Reign.	A. M.	B. C.
1	1	7 days	2	23-24	26-27	3075	921

Baasa dies in the first half of this year which causes Elah to enter upon his first year of *sole* reign. In so far, however, as Elah himself is concerned, it only lasted up to the middle of 3075 A. M. for we now come to the beginning of a very important and included year, the 27th of Asa's "sole" reign. It had no sooner begun, running as it did with the *sacred* calendar, than Zimri slew Elah and began to reign as king of Israel at Tirzah. (1



Kings xvi. 10.) His next act was to slay all the house of Baasa (xvi. 11). But after all, Zimri himself reigned only one week (xvi. 15), for the Army made Omri king the day that Zimri slew Elah (Sunday 2d day of 7 civic month) (xvi. 16). Omri immediately besieged Tirzah, and on the 8th day of the month, which was Sunday, Zimri seeing that the city was taken, burned himself in his palace (xvi. 17-20). But Israel itself, now *divided*, and half followed Omri, and the other half Tibni (xvi. 21). The division continued until the 31st year of Asa. So Tibni and Omri commenced to reign at the same time, over halves of Israel, and dating from the beginning of Asa's 27th year, it being his 37th of *total* reign, age, and principedom.

JUDAH	ISRAEL		A. M.	B. C.
Asa	Tibni	Omri		
27-28	1-2	1-2	3076	920
28-29	2-3	2-3	3077	919
29-30	3-4	3-4	3078	918
30-31	4-5	4-5	3079	917

3080 A. M.      916 B. C.

Asa's 31-32 year, Omri's 5-6, Tibni's 5-year. At the middle of the year, Omri slew Tibni and prevailed over the people that followed him. This united both halves of Israel under Omri, over which he therefore began to reign or (re-reign). All this occurred in the first half of the year, and there-



fore in Asa's 31st year (1 Kings xvi. 23). Omri now buys Samaria (1 Kings xvi. 24), but continues to rule at Tirzah up to the middle of the next year, thus ending his 6th year at Tirzah. Hence, when properly *understood*, the record in 1 Kings xvi. 23 is carefully accurate. He reigned 12 years in all, 6 years at Tirzah, 6 years at Samaria, and he began to reign over half of Israel at Tirzah, and over all Israel at Tirzah in Asa's 31st year.

3081 A. M. 915 B. C.

Omri moved to Samaria in the middle of this year, *i. e.* with the Sacred year which was the beginning of his 7th year. He reigned 6 years longer, 12 years in all. Samaria, the capital of Samaria, or *Khumree*, the capital of Beth *Khumree*, the city which Omri built, thenceforth becomes a synonym for the Kingdom of Israel, even as Jerusalem stands for that of Judah.

Omri	Asa	A. M.	B. C.
7-8	33-34	3082	914
8-9	34-35	3083	913
9-10	35-36	3084	912
10-11	36-37	3085	911
11-12	37-38	3086	910
12-	38-39	3087	909

Omri dies somewhat before the middle of the year and Ahab succeeds him (1 Kings xvi. 28).



This was in the 38th year of Asa. Ahab's years, therefore, run unlike Asa's and with the civil calendar—although not exactly so.

ISRAEL	JUDAH	YEARS	
Ahab	Asa	A. M.	B. C.
1-2	39-40	3088	908
2-3	40-41	3089	907
3-4	41-	3090	906

Asa dies (2 Chron. xvi. 13) and Jehoshaphat reigns over Judah in his stead (2 Chron. xvii. 1) it being the 4th year of Ahab, king of Israel (1 Kings xxii. 41-42), and Jehoshaphat being 35 years old. He reigned 25 years.

ISRAEL	JUDAH	YEARS	
Ahab	Jehoshaphat	A. M.	B. C.
4-5	1-2	3091	905
5-6	2-3	3092	904
6-7	3-4	3093	903
7-8	4-5	3094	902
8-9	5-6	3095	901
9-10	6-7	3096	900
10-11	7-8	3097	899
11-12	8-9	3098	898

In the intercalary days of this year came Elijah the Tishbite unto Ahab and prophesied that during the next period of three years, with which the



Hebrew calendar ended (3098 being the XIIth year and there being three to run to reach the end of the XVth) there should be no rain (1 Kings xvii. 1).

3099 A. M. 897 B. C.

And Elijah went and dwelt on the banks of the Cherith. (1 Kings xvii. 2-7.)

3100 A. M. 896 B. C.

Elijah goes to Zarephath and abides two years, or unto the end of this cycle. 1 Kings xvii. 8-24.

Assur-dani-pal ascended in Assyria, founding the "New Empire." The exact year of his accession is fixed by an eclipse (No. 28) which he recorded. He reigned 45 years.

3101 A. M. 895 B. C.

Elijah tarries at Zarephath throughout the year and the famine becomes sore in Samaria. At the end of the year, in the intercalary days, Elijah is directed to show himself to Ahab (1 Kings xvii. 1-3). In the meanwhile Abadiah and Ahab separate to find water. They meet Elijah, and the latter appoints New Year's day for a test between God and Baal. The cycle ends.

3102 A. M. 894 B. C.

God demonstrates his power. Elijah slays the Priests of Baal, and God sends rain. Elijah, threat-



ened by Jezebel, flees to Beersheba, leaves his servant, and, it now being the Sabbath day (7th day of the month and year) he makes a single day's journey into the wilderness (1 Kings xviii. 20-46; xix. 1-6). He is refreshed and starts for Horeb the next or 1st day of the week, reaches it in 40 days, *i. e.* on Thursday the 17th day of the second month. Is duly commissioned, returns, anoints Jehu, and casts his mantle on Elisha, who thereafter ministers unto him until his translation (1 Kings xix. 15-21).

3103 A. M. 893 B. C.

Ben-hadad comes up against Samaria, besieges it, but is defeated and driven off (1 Kings xx. 1-21). A prophet predicts the return of the Syrians at the next new year's season (1 Kings xx. 21-25).

3104 A. M. 892 B. C.

Ben-hadad returns to fight against Israel. Arrives on Monday, first day of the year. They camp over against each other all that week and finally join battle on the 7th day (*i. e.* of the *year*), which was Sunday (1 Kings xviii. 26-29). Ahab's sin, his judgment predicted (1 Kings xviii. 30-43). From the compact thus made (1 Kings xx. 34) between Ahab and Ben-hadad, there were "three years without war" (1 Kings xxii. 1). They probably run with 3105-6 and 7 A. M. calendrically.



3105 A. M. 891 B. C.

Ahab and Jezebel procure Naboth's death. Elijah sent to condemn him and his house. 1 Kings xxi. 1-29.

3106 A. M. 890 B. C.

16-17th year of Jehoshaphat, 19-20th of Ahab. Ahaziah, the son of Ahab, becomes the Associate King over Israel (1 Kings xxii. 51), reigns two years, running with the sacred calendar.

We have now come to one of the most confusing eras in the history of Palestine, much of which arises from the similarity of the names of those ruling over the two kingdoms—Jehoram and Ahaziah of Judah, and Ahaziah and Jehoram of Israel. Athaliah, the Queen-regent of Judah, also ruled in these days, and as her years overlap those of her brother Jehoram of Israel, and of her husband Jehoram of Judah, and her son Ahaziah, the confusion is increased. Nevertheless, as it was during the first quarter of this Century, now commencing, that circumstances so conspired against David's line as to reduce it to a single child but one year old, it behooves us to follow its main incidents very closely.

3107 A. M. 889 B. C.

17-18th of Jehoshaphat, 20-21st of Ahab, 1-2d of Ahaziah. Ahaziah meets with a serious accident and sends to a strange god for advice (2 Kings i. 2).



Elijah the Tishbite stops the messengers (3-4). The prophet and the three captains (5-14). Elijah goes to Ahaziah and predicts he will never recover (15-16). In the mean time, Ahaziah having no son of his own (2 Kings 1-17), Jehoram, another son of Ahab, is made Associate King over Israel (2 Kings iii. 1). There were thus Three Kings of Israel at this time, Ahab, Ahaziah (associate, but sick in bed), and Jehoram, a co-regent.

3108 A. M. 888 B. C.

The 18-19th year of Jehoshaphat ; 21-22d of Ahab ; 1-2d of Jehoram ; 2- of Ahaziah of Israel. The third year of peace (1 Kings xxii. 1) runs out. Jehoshaphat makes peace with Ahab, and visits him at the middle of the year. They make war against Syria, go up against Ramoth-gilead, and Ahab is slain. This leaves Ahaziah King in his father's stead (1 Kings xxii. 40) and just closing his second year, Jehoram still being the Associate King. Ahaziah now relinquishes the sceptre altogether and continues to languish in bed until his death 5 years later.

JUDAH		ISRAEL		A. M.	B. C.
Jehoshaphat	Jehoram	Ahaziah			
19-20	2-3	sick		3109	887
20-21	3-4	"		3110	886
Jehoram 21-22	4-5	"		3111	885
I 22-23	5-6	"		3112	884



Jehoram, the son of Jehoshaphat, is made associate King in Judah. He was 32 years old, and reigned 8 years. His wife was Athaliah, daughter of Ahab, and sister of Jehoram, of Judah (2 Kings viii. 16-17).

## JUDAH

## ISRAEL

Jehoram Jehoshaphat Jehoram Ahaziah A. M. B. C.

2 23-24 6-7 dies 3113 883

Ahaziah, late King of Israel, dies (2 Kings i. 17), having been bedridden for seven years! (2 Kings i. 2, 4, 6, 16: 1 Kings xxii. 40-51.)

## JUDAH

## ISRAEL

Jehoram Jehoshaphat Jehoram A. M. B. C.

3 24-25 7-8 3114 882

4 25 dies 8-9 3115 881

Jehoshaphat dies, and Jehoram his son becomes sole King of Judah (1 Kings xxii. 41-42). Thus from now on there is a King Jehoram over each kingdom, and (by Athaliah's marriage with Jehoram of Judah) they are brothers-in-law.

Jehoram of Judah now slays all of his brethren (2 Chron. xxi. 4). "Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons *for ever*." (2 Chron. xxi. 7).



3116 A. M. 880 B. C.

The 5th of Jehoram of Judah, 9-10 of Jehoram of Israel.

The Arabians came up against Jehoram, King of Judah, and captured his wives, and all of his sons save one, Jehoahaz, or Ahaziah (2 Chron. xxi. 17 xxii. 1).

JUDAH	ISRAEL		
Jehoram	Jehoram	A. M.	B. C.
6	10-11	3117	879

3118 A. M. 878 B. C.

Jehoram, King of Judah, is smitten with an incurable disease (2 Chron. xxi. 18). In the middle of the year Ahaziah his son is made Associate King, it being the 12th year of Jehoram of Israel's total reign (2 Kings viii. 25) but the 11th year of his *sole* reign (2 Kings ix. 29). Ahaziah joins Jehoram of Israel at once in his war against Syria, leaving his mother, Athaliah, (the Queen of Jehoram of Judah, and the sister of Jehoram of Israel) Queen-regent at Jerusalem. Now Athaliah, the daughter of Ahab, was also a "daughter of Omri" in the same sense that Ahaziah her son was a "Son of David" (2 Chron. xxii. 2). Joash was born to Ahaziah, by his wife, Zibiah of Beersheba, this year at about the date of Ahaziah's accession. Ahaziah himself seems to have been away and may not have known of the event; nor need it have been known to Athaliah. (*Vide* next year 3119 A. M.)



3119 A. M. 877 B. C.

The Syrian war turned out adversely, Jehoram is severely wounded and Ahaziah goes down to Samaria to visit him, accompanied by all the Princes of Judah, who were in the army. In the meantime Jehu is anointed by Elisha, rebels, and is proclaimed King of Israel by a part of the army of Israel. The two kings go out to meet him in battle, but Jehu slays Jehoram of Israel (2 Kings ix. 22), Ahaziah flees (2 Kings ix. 27); is sought (2 Chron. xxii. 9) and followed by Jehu (2 Kings ix. 27) mortally wounded, escapes to Megiddo and dies in the middle of the year, *thus before his father*, and having reigned but 1 year. Jehu now blotted out the whole house of Ahab, there being none left save Athaliah then ruling in Jerusalem (2 Kings ix. x.). Jehu also slew all the princes of Judah, who were with Ahaziah (2 Kings x. 28). Athaliah thereupon threw off all reserve and seeing her son was dead seized all the remaining children of David's line and slew them. But Jehoshabeath (the daughter of Jehoram of Judah, the wife of Jehoiada the High Priest, and the sister of Ahaziah) stole Joash, her brother's one year old son, and hid him with his nurse in the upper chambers of the Temple. This act seems to have been not only Providential (and therefore perhaps instigated by the High Priest at God's command) but also somewhat retaliatory, for Joash was the first born and only son of Athaliah's only son, thus Athaliah's only real grandchild.



The year 3119 is a triple one on the calendar, *i. e.* No. 3 on the soli-lunar cycle, it therefore ends with an intercalary month, called in the Bible “many days,” “the end of days,” “after two years,” etc. Hence we read concerning the incidents at the beginning of the next year as follows:

3120 A. M. 870 B. C.

“And it came to pass that in process of time” —*i. e.* when the days of intercalation were multiplied, and therefore “*after* the *end* of two years” —(*i. e.* of the Lunar and Solar years now floated together)—and therefore in the very first days of this new year, that “his” (Jehoram’s of Judah) “bowels fell out by reason of his sickness; so he died of sore diseases (2 Chron. xxi. 19-20). This event left Athaliah the only representative of Ahab, or Omri’s house, and also the *de facto* Queen of Judah. Her grandson, Josiah, the sole representative of David’s line, was hidden in the Temple, while in Israel Jehu was securely reigning in his second year which runs with the sacred calendar.

#### RECAPITULATION AND CONTINUATION.

We shall now return to the year 3117 A. M. and excerpt from our scroll in order that the synchronological scheme of the ten years then commencing may be thoroughly understood. The years of the age of Joash are indicated, the star (\*) at their beginning marking his birth.



JUDAH				ISRAEL		A. M. B. C.	
Jehoram				Jehoram			
	6	Ahaziah		10-11		3117	879
Athaliah	7	-1 *		11-12	Jehu	3118	878
	1	8	1-1	12-	-1	3119	877
	1-2		2		1-2	3120	876
	2-3		3		2-3	3121	875
	3-4		4		3-4	3122	874
	4-5		5		4-5	3123	873
	5-6	Joash	6		5-6	3124	872
	6-	-1	"7 years old"		6-7	3125	871

By the middle of this year (3125 A. M.) Joash, who was then 7 years old, had been concealed for six, during which Athaliah had ruled in Judah, and Jehu in Israel; their several "seventh" years (2 Chron. xxiii. 1) began with the sacred year or 7th month of 3125. At this time Jehoiada prepared to consummate his design to make Joash king of Judah for the sake of God's oath to David (xxiii. 2-3). The coronation took place upon the first Sabbath of the year (2 Kings xi. 5) which was the 3d day of the 7th month. It was a momentous one, in that it not only saved David's line, but also, in that both accounts of it afford us a unique reference to Judah's "*custom*" of using "Bethel" or "Jacob's-Stone," (The Pillow-Pillar), even as it is still used in England (2 Chron. xxiii., 2 Kings xi. 14) and has been used for the past 2458 years. (It could not have been employed in Palestine later than the coronation of



Zedekiah 3406 A. M. It began to be used in Ireland *circa* 3434. The interval of 27 years is accounted for as follows: Zedekiah; reign 11 years, + Jeremiah's 13 in Egypt + part of 1 year's delay in Spain, and about 3 in Belgium or Ancient Denmark).

ISRAEL	JUDAH	A. M.	B. C.
Jehu	Joash		
7- 8	1-2	3126	870
8- 9	2-3	3127	869
9-10	3-4	3128	868
10-11	4-5	3129	867
11-12	5-6	3130	866
12-13	6-7	3131	865
13-14	7-8	3132	864
14-15	8-9	3133	863
15-16	9-10	3134	862

Jonah sent to Nineveh at the end of this year; in his disobedience, he was overtaken by an equinocial storm of special intensity, (compare Acts xxvii. 9) and all the incidents related in the Book of Jonah, chapter I up to verse 10 took place—*literally*. This is corroborated by the monuments of Nineveh; and the very fact that these monuments refer to it and those of other Persian and Babylonian monuments do not, would be additional evidence in favor of the truth of the record even if it were merely a question of secular history. But chronology comes to our aid in a most remarkable way at this juncture. The



year 3134 A. M. was a 3d year on the ancient Hebrew Solar Cycle. Jonah's voyage was made in its XIIIth or Intercalary days and the tempest was at its height the last day of the year.

3135 A. M. 861 B. C.

Now it came to pass towards "morning" *i. e.* before the sun had risen, and therefore in "the evening" as the Hebrews reckon, the tempest having increased, that the sailors again consulted together, and with Jonah. This was at about 3 a. m. upon Thursday, the 1st day of the year. Nevertheless they were loath to follow his advice, and struggled hard against the tempest until 3 p. m., at which time, about the 9th hour, they besought the Lord, and cast him forth into the sea. "And the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." "Now the LORD had PREPARED a GREAT FISH to swallow up Jonah. And Jonah was in the belly of the Fish *three* days and *three* nights" *i. e.*, from Thursday somewhere between 3 and 6 p. m. when the day ended, all of Friday, all of Saturday, which was "the Sabbath," and until early "in the morning" of Sunday the 4th day of the month, and the 1st day of the week. "And the Lord spake unto the fish and it vomited out Jonah upon the dry (land)." "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city; and preach



unto it, the preaching that I bid thee. So Jonah arose, and went to Nineveh." This command and its execution occurred on Sunday, the day of Jonah's release.

"But how is it?" will some say, "that all of these dates can be so confidently supplied? and by what authority does any one dare to enter these premises with explicit chronology?"

The answer is by the power supplied by the Truth of the True system of chronology now rediscovered. The form of the calendars for 3134 and 3135 a. m. supply the basis of the *scheme* and the *exact parallel* of the events surrounding the Crucifixion, Death, Burial, Rest, and Resurrection of the Saviour furnish the *solution*. Further than this, in this place, we cannot go, but this do we aver: that by the potency of cool judgment focussed upon the true calendar of Our Race, and at the mandate of faith in Biblical accuracy, coupled with a broad recognition of type, antitype, archetype, and all the things involved and typified, the key is now in our possession to discover all that God intends men to discover as to the records of the past, and that it will also afford a means of discerning at least the signs of the times and no little of their future or prophetic "hours" and "days" now close at hand. This was the 16-17 year of Jehu, the 10-11 of Joash.



ISRAEL	JUDAH	A. M.	B. C.
Jehu	Joash		
17-18	11-12	3136	860
18-19	12-13	3137	859
19-20	13-14	3138	858
20-21	14-15	3139	857
21-22	15-16	3140	856
22-23	16-17	3141	855
23-24	17-18	3142	854
24-25	18-19	3143	853
25-26	19-20	3144	852
26-27	20-21	3145	851
27-28	Jehoahaz 21-22	3146	850
28- -1	22-23	3147	849

Jehu dies at the beginning of the sacred year (middle of 3147 A. M.) having reigned 28 years (2 Kings x. 36). and Jehoahaz his son reigned in his stead over Israel (2 Kings xiii. 1).

ISRAEL	JUDAH	A. M.	B. C.
Jehoahaz	Joash		
1-2	23-24	3148	848
2-3	24-25	3149	847
3-4	25-26	3150	846
4-5	26-27	3151	845
5-6	27-28	3152	844
6-7	28-29	3153	843
7-8	29-30	3154	842
8-9	30-31	3155	841



	ISRAEL	JUDAH	A. M.	B. C.
	Jehoahaz	Joash		
	9-10	31-32	3156	840
	10-11	32-33	3157	839
	11-12	33-34	3158	838
	12-13	34-35	3159	837
	13-14	35-36	3160	836
Joash	14-15	36-37	3161	835
I	15-16	37-38	3162	834

In the 37th year of Joash, King of Judah, began Joash (or Jehoash) the son of Jehoahaz to reign over Israel, sixteen years, (2 Kings xiii. 10), first as an Associate with his father.

	ISRAEL	JUDAH	A. M.	B. C.
Joash	Jehoahaz	Joash Amaziah		
2	16-17	38-39	3163	833

“In the second year of Joash, son of Jehoahaz, king of Israel, reigned Amaziah, the Son of Joash, king of Judah,” (2 Kings xiv. 1). He was 25 years old, and reigned 29 years (2 Chron. xxv. 1). N. B. He reigned 15 years, then there was an interregnum or gap in his reign of 8 years, after which he was restored, and completed his 29 years, reigning 14 years more. During the interregnum referred to, as he did not reign, the record keepers do not *record* his years. There was a gap both in the sequence of his years as well as in the exercise of his regal power! The failure to recognize this fact has pro-



duced all sorts of confusion in Hebrew history. For it is manifest that if a block of 8, and once (see 3187 A. M.)  $22\frac{1}{2}$  years of a king's reign is bodily misplaced so as to force his years over against those of a ruler who was in nowise his contemporary, the error cannot but breed a complete misjudgement as to the philosophy of what took place.

It is the good fortune of the present system, which recovers the absolute order of the sequence, to afford Historians a new and for the first time true basis, upon which to supply the incidental infilling so necessary to make history readable and instructive, —and whether or no either, at least accurate.

ISRAEL		JUDAH		A. M.	B.C.
Joash	Jehoahaz	Joash	Amaziah		
3	17—	39-40	2	3164	832

Jehoahaz died this year, having reigned 17 years. (2 Kings xiii. 9) thus leaving Joash sole king of Israel.

ISRAEL		JUDAH		A. M.	B.C.
Joash		Joash	Amaziah		
4		40-	3	3165	831

The Syrians execute judgment against Joash, King of Judah (2 Chron. xxiv. 23). *This invasion* occurred at the *end* of the year, 3164 A. M. or as the Hebrew puts it “in the revolution of the year,” see margin of the Bible. 3164 A. M. was the IIId year of the cycle and this peculiar expression is a clear reference to its



XIIIth or intercalary month. The invasion lasted some months, and it was not until the middle of the year at present under consideration that the invaders completed their work of devastation and departed. The careful student of the Bible will find these references to the intercalary period scattered through the Scripture and will soon perceive their value.

“And when they were departed from him, for they left him in great diseases, his own servants conspired against him, and slew him.” (2 Chron. xxiv. 24-27.) This occurred about the middle of the year, and therefore brings us to the end of Joash’s 40 years of reign. The kingdom of Judah is thus “confirmed” to Amaziah in his “third” year of total reign (2 Kings xiv. 3).

ISRAEL	JUDAH		
Joash	Amaziah	A. M.	B. C.
5	4	3166	830
6	5	3167	829
7	6	3168	828
8	7	3169	827
9	8	3170	826
10	9	3171	825
11	10	3172	824
12	11	3173	823
13	12	3174	822
14	13	3175	821
15 Jeroboam II.	14	3176	820
16 I	15	3177	819



The 15th year of Amaziah throughout; In the 7th civil month Jeroboam II., the son of Joash of Israel, ascends, as king-consort with his father, (2 Kings xiv. 23). Jeroboam II. reigned 30 years, then an interregnum occurred of  $22\frac{1}{2}$  years, after which he recommenced, in his 31st year, and reigned 11 years more, making his 41 in all. (*Vide* remarks under 3163 A. M.)

The reign of Jeroboam II. covered 30 years + ( $22\frac{1}{2}$  years not counted) + 11 years, to take his 41 years as consecutive is equivalent to the misunderstanding of Manetho's years of the Dynasties of Egypt, and has been prolific in breeding Chronological error.

3178 A. M. 818 B. C.

Joash of Israel conquers Amaziah, and imprisons him (2 Kings xiv. 13; 2 Chron. xxv. 23). The sway of Amaziah's sceptre is now suspended for eight years, beginning with the beginning of the present year. (*Vide* 3163 A. M.)

The next block of twenty-five years is filled with so many confusing cross references, that we shall preface its consideration by copying it bodily from our scroll. So far as we know, the solution of this knotty part of Biblical Chronology has never before been successfully accomplished. Upon the scroll referred to, its intricacies yield as easily to the cross references, and the straight sequence of years, as any other part of the reigns of the kings of Israel and Judah. The reason is that we started the



effort at solving this problem by blocking out the rigid sequence of the A. M. years in the first place, and then, without any preconceived ideas, or any references to former Chronologists we located the particular years of the reigns referred to, exactly as the literal reading of the Scriptures demanded. The result has been, as might have been expected, an absolute demonstration of the consummate accuracy with which the books of the Chronicles and the Kings of Israel are written. The trouble heretofore has been that Chronologists have habitually gone upon the supposition that the Scribes did not mean what they wrote!\*

(In order to effect a junction with what has gone before in our own pages we include the two years just considered.)

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\* A system of Chronology must first be understood before it can be fairly criticised, and so far as our own investigations go the System actually set forth in the Old Testament has not been accurately coordinated by any of our predecessors. They have all failed to beget credence, and for the simple reason that their originators have severally rejected some reference or other, somewhere along the line as a mistake. At this point the system became *their own*, and not that of the Bible!










The System followed in these Studies is therefore radically different from all former ones in that it aims to keep to the Scriptural text as written, and to justify every reference. When this has been accomplished, and then only, can the problem be regarded as solved, and thereafter, and for the first time, may the result be examined as a complete Mosaic.

What would we say of one who, in order to adjust the blocks of a Chinese puzzle, whittled some of the blocks to fit wrong places? Or of one whose efforts, while they resulted in using up all the blocks, nevertheless brought out a design so disjointed as to disprove its own solution?

Chronology is such a puzzle. Every block must be in place, and all conspire to one design, no alterations, no apologies.



## RECAPITULATION AND FORECAST.

	ISRAEL.	JUDAH.	A. M.	B. C.
Joash.	Jeroboam.	Amaziah.		
16	1 2 Kings xiv. 23.	15	3177	819
	2		3178	818
	3		3179	817
	4	8 years in prison.	3180	816
	5	2 Kings xiv. 13.	3181	815
	6	2 Chron. xxv. 23.	3182	814
	7		3183	813
	8		3184	812
    Joash sickens	9 Amaziah's wives and	 16	3185	811
	10 sceptre rest'd	16	3186	810
Joash dies -	11 - - 	17 Az. brn.	3187	809
	12	18 1	3188	808
	13	19 2	3189	807
	14	20 3	3190	806
	15	21 4	3191	805
	16	22 5	3192	804
	17	23 6	3193	803
	18 Amaziah lives	24 7	3194	802
	19 15 years after	25 8	3195	801
	20 death of Joash:	26 9	3196	800
	21 2 Kings xiv. 17.	27 10	3197	799
	22	28 11	3198	798
	23	29 12	3199	797
	24  2 Kgs xiv. 2.	13	3200	796
	25 Interregnum.	14	3201	795
2Kgs.xiv.20	26   Azariah	15	3202	794
2Kgs.xv.1-2	27	1 = 16	3203	793
	28	2 =	3204	792
	29	3 =	3205	791
	30	4 =	3206	790

Years old.



3186 A. M. 810 B. C.

Returning now to the special consideration of the more eventful years in the foregoing block we resume our Chronological notes. At the beginning of this year Joash of Israel fell sick. Amaziah's wives and sceptre were restored to him and he was allowed to resume his Kingdom over Judah. The year counts as his 16th throughout.

3187 A. M. 809 B. C.









Azariah, the son of Amaziah of Judah, was born this year and towards its close Joash of Israel died. Amaziah lived fifteen years after his death (2 Kings xiv. 17) and hence into the year 3202 A. M. *q. v.* but his years of reign extended *to* the end of 3199 A. M. *q. v.*

The next 11 years, to wit ; 3188 A. M., 3189 A. M., 3190 A. M., 3191 A. M., 3192 A. M., 3193 A. M., 3194 A. M., 3195 A. M., 3196 A. M., 3197 A. M., 3198 A. M., are fully covered in the following harmony (page 62).

On account of its importance we repeat on page 62 the table spread out on page 60. We do this to illustrate, as it were, the matter upon the facing pages and so preserve the consecutive value of our record. The 30 years involved in this "Recapitulation and Forecast," are of vital Chronological importance, and unless understood, and the force of the references perceived, the Student will be sure to miss the gist of this Harmony.



## RECAPITULATION AND FORECAST.

ISRAEL.		JUDAH.	A. M. B. C.	
Joash.	Jeroboam.	Amaziah.		
16	1 2 Kings xiv. 23.	15	3177	819
	2		3178	818
	3		3179	817
	4	8 years in prison.	3180	816
	5	2 Kings xiv. 13.	3181	815
	6	2 Chron. xxv. 23.	3182	814
	7		3183	813
	8		3184	812
 Joash	9 Amaziah's wives and		3185	811
 sickens	10 sceptre rest'd	16	3186	810
Joash dies -	11 - - 	17 Az. brn.	3187	809
	12	18 1	3188	808
	13	19 2	3189	807
	14	20 3	3190	806
	15	21 4	3191	805
	16	22 5	3192	804
	17	23 6	3193	803
	18 Amaziah lives	24 7	3194	802
	19 15 years after	25 8	3195	801
	20 death of Joash.	26 9	3196	800
	21 2 Kings xiv. 17.	27 10	3197	799
	22	28 11	3198	798
	23	29 12	3199	797
	24  2 Kgs xiv. 2.	13	3200	796
	25 Interregnum.	14	3201	795
2 Kgs. xiv. 20	26  Azariah	15	3202	794
2 Kgs. xv. 1-2	27	1 = 16	3203	793
	28	2 =	3204	792
	29	3 =	3205	791
	30	4 =	3206	790

Years old.



3199 A. M. 797 B. C.

The last and 29th year of Amaziah's reign at Jerusalem, it extends to its close. Jeroboam II., 23d year.

3200 A. M. 796 B. C.

A conspiracy against Amaziah of Judah now came to its head, and he fled to Lachish. He was no longer recognized as the king at Jerusalem, and the effect of his flight was to introduce an interregnum of three years duration the Chronological import of which has heretofore escaped detection and confused the annals. It lasted from the beginning of 3200 A. M., to the end of 3202 A. M.

#### JUDAH.

#### ISRAEL.

Amaziah at Lachish.	Jeroboam II.	A. M.	B. C.
Anarchy at Jerusalem.	25	3201	795

3202 A. M. 794 B. C.

The 26th year of Jeroboam II. Towards its close the conspirators at Jerusalem sent to Lachish and slew Amaziah, and brought his body to Jerusalem (2 Kings xiv. 19-20) and buried it. With this event the year closes, Amaziah having lived 15 years from the death of Joash, Israel (3187 A. M. *q. v.*)

3203 A. M. 793 B. C.

At the beginning of this year the people of Judah took Azariah who was now 16 years old, and made



him King (2 Kings xiv. 21) it being the 27th year of Jeroboam II. throughout (2 Kings xv. 1-2). He reigned 52 years or to the end of 3254 A. M. *q. v.* His name is Uzziah or Azariah.

JUDAH.	ISRAEL.	A. M.	B. C.
Uzziah or Azariah.	Jeroboam II.		
2	28	3204	792
3	29	3205	791

3206 A. M. 790 B. C.

The 4th year of Uzziah of Judah, and the 30th of Jeroboam II. of Israel. The latter reigned to its end but here an interregnum began of exactly  $22\frac{1}{2}$  years! It was brought about both by the Syrian oppression (2 Kings xiii. 3, xiv. 26-27), and by internal disorders.



3207 A. M. 789 B. C.

The Interregnum in the reign of Jeroboam II. commences with the beginning of this year, and runs to the middle of 3229 A. M., which was the 27th year of Uzziah or Azariah of Judah as follows.\*

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\* The Student of the Bible will note that the general Interregna, pages 60, 65, occur in such a way that the straight sequence of years is not broken. That is, during Amaziah's suspension the count continues in the years of Jeroboam II., while in the Interregnum of the latter, the count is preserved in the years of Azariah of Judah. Similar comments are in order as to the interregnum in the years of Hoshea.



JUDAH	ISRAEL	A. M.	B. C.
Uzziah or Azariah	Interregnum Reign of Jeroboam II.		
5		3207	789
6		3208	788
7		3209	787
8		3210	786
9		3211	785
10		3212	784
11		3213	783
12		3214	782
13		3215	781
14	Interregnum	3216	780
15	Jeroboam II. Suspended	3217	779
16	22½ years	3218	778
17		3219	777
18		3220	776
19		3221	775
20		3222	774
21		3223	773
22		3224	772
23		3225	771
24		3226	770
25		3227	769
26		3228	768
27 VII Civil Month	31	3229	767

At the beginning of the sacred year, *i. e.*, with the VII Civil month Jeroboam II. recovered his Sceptre. (N. B. His years now run with the Sacred calendar!) Usher is mistaken as to the Chronological locality and duration of this interregnum, and the marginal references in the authorized version are not reliable on this account. All this will



be apparent from the fact that the system here given upon the true scale of A. M. years *does* agree with every reference and suffers nothing to escape its meshes. Hence we continue the sequence as follows, and commence with the year under consideration in order to make the junction apparent.

JUDAH.	ISRAEL.	A. M.	B. C.
Azariah or Uzziah.	Jeroboam II.		
27 Jotham born	-31	3229	767
28	31-32	3230	766
29	32-33	3231	765
30	33-34	3232	764
31	34-35	3233	763
32	35-36	3234	762
33	36-37	3235	761
34	37-38	3236	760
35	38-39	3237	759
36	39-40	3238	758
37	40-41	3239	757
38	41-	3240	756

This year up to the *end* of the *Sacred* year, or to the middle of 3240 A. M. counts as and completes Jeroboam's 41st year of reign. He died at the end of the 6th Civil month and was succeeded by his son Zachariah, it being the 38th year of Uzziah. (2 Kings xv. 8). Zachariah's six months of reign complete the civil year agreeably to the Scriptures. This ended the 4th generation of Jehu's Dynasty.



3241 A. M. 755 B. C.

The 39th year of Uzziah. In its new year tide Shallum, the son of Jabesh, slew Zachariah and usurped the kingdom of Israel. He reigned "one full month," (2 Kings xv. 10-15), which was the first month of the Civil year. Menahem now came up from Tirzah and smote him, reigning in his stead; his years commenced with the 2d month of the year (2 Kings xv. 14-15).

3242 A. M. 754 B. C.

40th year of Uzziah, 2d of Menahem.

3243 A. M. 753 B. C.

41st year of Uzziah. Interregnum of 11 months in Israel during which the *count* of Menahem's years of reign is suspended, because "Pul" the king of Assyria was in the land, (2 Kings xv. 19-20). The eleven months cover the last eleven of the year. These eleven months were employed by Menahem in exacting his own ransom, and until the thousand talents of silver were placed in "Pul's" hand, Menahem was held as a Hostage. (N. B. It is not to be forgotten that this year is "*silent*" so far as Menahem's reign and the count of his years are concerned!)

3244 A. M. 752 B. C.

42d year of Uzziah, 3d of Menahem's whose kingdom is restored at the *beginning* of this year



and Pul returns to Assyria. N. B. The reader is now referred to Study Number Two, page 143-154, and from thence page 155-200, for important and collateral tables bearing upon incidents hereafter under consideration—the chief object of the present tables being to synchronize the reigns of the Kings of Israel and Judah so long as they ran parallel, and to follow those of the latter down to their termination.

JUDAH.	ISRAEL.	A. M.	B. C.
Uzziah.	Menahem.		
43	4	3245	751
44	5	3246	750

Jotham 16 years' old. Uzziah smitten with Leprosy. Jotham made a "judge"—not quite the dignity of an associate King—over Judah (2 Kings xv. 5. 2 Chron. xxvi. 16-21) at middle of year.

	JUDAH.	ISRAEL.	A. M.	B. C.
Jotham judge.	Uzziah.	Menahem.		
2	45	6	3247	749
3	46	7	3248	748
4	47	8	3249	747
5	48	9	3250	746
6	49	10	3251	745

Menahem dies at the end of this year.



3252 A. M. 744 B. C.

The 50th year of Uzziah or Azariah. Pekahiah, the son of Menahem, succeeds his father as king over Israel at the beginning of the year. His two years count accurately with the Calendar. 2 Kings xv. 23.

3253 A. M. 743 B. C.

51st year of Uzziah. 2d and last year of Pekahiah, calendric throughout.

3254 A. M. 742 B. C.

52d year of Uzziah. At its beginning Pekah conspired against Pekakiah, killed him and usurped the kingdom of Israel. He reigned 20 full calendric years. At the *close* of the present year Uzziah died, it being the 9th year of Jotham's judgeship.

3255 A. M. 741 B. C.

This is the second year of Pekah. At its beginning Jotham succeeds his father he being twenty-five years old (perhaps exactly, 2 Kings xv. 32-33), Jotham reigned 16 years in all, 8 of them as sole king of Judah, 8 of them with Ahaz his son as an Associate. After this Jotham withdrew altogether, apparently abdicated, but lived to the 20th year from this date (3255 A. M.) and perhaps longer (2 Kings xv. 30).

Resuming now the synchronology, the years har-



monize as follows, commencing with the one under consideration, which marks the accession of Jotham.

	JUDAH.	ISRAEL.		
	Jotham.	Pekah.	A. M.	B. C.
	1	2	3255	741
	2	3	3256	740
	3	4	3257	739
	4	5	3258	738
	5	6	3259	737
	6	7	3260	736
	7	8	3261	735
Ahaz.	8	9	3262	734
I	9	10	3263	733

Ahaz made Associate King over Judah at the beginning of this year. He reigned 16 years in all. His first 8 years run with his father's last 8 years, and his last 8 years are *reckoned* as years of *sole* reign; Jotham however lived at least to their central year, *i. e.* was alive in his own 20th, or 4 years beyond 3270 which was the 8th of Ahaz (2 Chron. xxviii. 1. 2 Kings xv. 29. 1 Chron. v. 26. Isa. vii. 8. 2 Kings xvi. 5-8, *vide* also Study Number Two, Series I. Page 144).

Resuming now the Calendar, with the year under consideration, we proceed as follows :—



JUDAH.		ISRAEL.		
Ahaz.	Jotham.	Pekah.	A. M.	B. C.
1	9	10	3263	733
2	10	11	3264	732
3	11	12	3265	731
4	12	13	3266	730
5	13	14	3267	729
6	14	15	3268	728
7	15	16	3269	727
8	16	17	3270	726

This is the last year of Jotham. (2 Kings xv. 33. 2 Chron. xxvii. 1.) He abdicated in favor of Ahaz whose 8 years of *sole* reign now begin (2 Kings xvii.). The age of Ahaz at this time was 28, he having been 20 at the beginning of his 16 years of total reign (2 Kings xvi. 2.)

JUDAH.		ISRAEL.		
Ahaz.	Jotham.	Pekah.	-A. M.	B. C.
8	16	17	3270	726
9 <sup>1</sup>	(17)	18	3271	725
10 <sup>2</sup>	(18)	19	3272 *	724
11 <sup>3</sup>	(19)	20	3273	723
12 <sup>4</sup>	(20)	1 Hoshea	3274	722

Hoshea the son of Elah conspired against Pekah and slew him at the commencement of this year, it being the, so-called, 20th year of Jotham (2 Kings

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\* XXV. Dynasty of Egypt begins with Sabaco who reigns 12 years.



xv. 30 )or in other words the 12th year of Ahaz, *total* reign (2 Kings xvii. 1). It was also the 5th year of Ahaz reckoning from his father's abdication. We submit the next block of years without comment referring the reader for notes thereon to Study Number Two, Pages 144 to 149 inclusive:

JUDAH.		ISRAEL.		A. M.	B. C.
Ahaz.	Jotham.	Hoshea.			
12, <sup>4</sup>	(20)	1	2 Kings } xvii. 1.	3274	722
13, <sup>6</sup>	?	2		3275	721
14, <sup>6</sup>	?	$\frac{1}{2}$		3276*	720
15, <sup>7</sup>	2 Kings xvii. 4.	Hoshea } in Prison 2 years	3	3277	719
16, <sup>8</sup>	Hezekiah	$\frac{1}{2}$	2 Kings } xviii. 1.	3278	718
	1	4	2 Ch. } xxix 3-17	3279	717
	2	5		3280	716
	3	6		3381 <sup>xv</sup>	715
	4 2 Ks. xviii. 9.	7		3282 <sup>I</sup>	714
	5	8	2 Ks. xvii. 5	3283 <sup>II</sup>	713
	6 2 Ks. xviii. 10. 9		2 Ks. xvii. 6	3284 <sup>III</sup>	712

\*  $\frac{1}{2}$  of this year counts as the 1st half of Hoshea's 3d year. Sargon then *bound* Hoshea as a prisoner for conspiracy with "So" of Egypt (2 Kings xvii. 4). He was in prison two years which run with the Sacred Calendar and terminate at the middle of 3278 A. M. At this point the remaining  $\frac{1}{2}$  of Hoshea's 3d year of "reign" begins and hence Hoshea's 3d year anomalistically extends over 3 years! or from the beginning of 3276 A. M. to the end of 3278 A. M.! (So was Sabaco, the first Pharaoh of the XXV. dynasty) *vide* note to 3272 A. M.



The year 3284 A. M., was the III. year of the Ancient Hebrew Cycle and in its XIII. or Intercalary month the City of Samaria fell. Here ended the Kingdom of Israel.—Thenceforth *it* “abode many days without a King”—nor did “Israel” as such,—*i. e.* all of the 10 reunited tribes, ever after have a *common* ruler until the accession of James the First under whom England, Ireland, and Scotland became united (1603 A. D.).

We have thus completed our task, and presented Bible Students with a consecutive *harmony* of the Reigns of the Kings of Israel and Judah. It satisfies all the references found in Chronicles and Kings, and conducts us, with unerring steps, across the span of 255 years which hitherto has formed so impassable a morass *simply because Scholars would not take the records as they found them!*

Viewed therefore from our now thoroughly intrenched position, it should be clearly manifest that the Sacred records of Chronicles and Kings are founded upon *actual History*, that they mutually supplement each other to the day, and that when “faithfully” accepted as *true*, and *literally followed to their legitimate results* they yield the skeleton of a “straightforward account,” that cannot be shaken. And finally, except this volume, now in the hands of our readers, the problem here concluded has never been *solved*. That the *true* Chronology accomplishes the solution of this riddle is by itself a sufficient guarantee of its potency, and certainly



should enlist the earnest attention of Biblical Students.

Let us now continue our Studies and follow the years of the Kings of Judah to *their* termination.

HEZEKIAH.	A. M.	B. C.
7	3285	711
8	8286	710
9	3287	709
10	3288	708
11	3289	707
12	3290	706
13	3291	705
14	3292	704

Hezekiah's 14th year (2 Kings xviii. 13) Sennacherib's host came up against the cities of Judah. No planting was possible, as all retreated to Jerusalem (2 Kings xix. 29). At the end of the year Sennacherib's host was smitten and what had grown of itself was gathered for food (2 Kings xix. 35).

3293 A. M.      703 B. C.      Hezekiah's 15th year.

(2 Kings xx. 1.) The Shadow on the "*Dial of Ahaz*" turns back 10° (40 minutes) at High Noon of Wednesday, the 18th day of the 1st civil month, the sun being at that instant about to go into Autumnal Equinox. It was, therefore delayed, and the day lengthened 40 minutes. The calendar was thus made absolutely correct! (*vide* Study No. Two, Joshua's Long Day). Hezekiah's life length-



ened from this equinox, by one Calendric cycle of 15 years, hence, 3293 is his 15th year. This year the earth yielded fruit from what *it* had gleaned out of the last year's ungathered crops (2 Kings xix. 29).

3294 A. M. 702 B. C. Hezekiah's 16th year.

This year they sowed and reaped and planted vineyards, and ate of the fruit thereof (2 Kings xix. 29).

3295	A. M.	701	B. C.	Hezekiah's	17th	year.
3296	"	700	"	"	18	"
3297	A. M.	699	"	"	19th	"
3298	"	698	"	"	20	"
3299	"	697	"	"	21	"
3300	"	696	"	"	22	"
3301	"	695	"	"	23	"
3302	"	694	"	"	24	"
3303	"	693	"	"	25	"
3304	"	692	"	"	26	"
3305	"	691	"	"	27	"
3306	"	690	"	"	28	"
3307	"	689	"	"	29	"
3308	"	688	"	Manasseh's 1st year.		

Hezekiah dies at Autumnal Equinox, early in the first Civil month of this year and is succeeded by Manasseh *in* the 13th year of his age, *i. e.*, "12 years old." Manasseh reigns 55 years, 3308 counting throughout from Autumnal Equinox, with



which the 15 year cycle added to Hezekiah's life, terminated (2 Kings xxi. 1). It is possible to calculate the absolute *instant* of Hezekiah's death, based upon the certainty that the Word of the Lord conveyed to him in 3293 meant no more and no less than its absolute Solar equivalent. If it meant one Soli Lunar Calendar, he died on the 18th day of the 1st civil month or the anniversary of Isaiah's visit in 3293 A. M., (if it meant 15 Solar years, he died in 5,479 days, if it meant 15 Lunar years he died in 180 months, but whatsoever Isaiah meant and conveyed in his message, that, we may be confident, was exacted to the instant).

3309	A. M.	687	B. C.	Manasseh's	2d	yr.
3310	"	686	"	"	3	"
3311	"	685	"	"	4	"
3312	"	684	"	"	5	"
3313	"	683	"	"	6	"
3314	"	682	"	"	7	"
3315	"	681	"	"	8	"
3316	"	680	"	"	9	"
3317	"	679	"	"	10	"
3318	"	678	"	"	11	"
3319	"	677	"	"	12	"
3320	"	676	"	"	13	"
3321	"	675	"	"	14	"
3322	"	674	"	"	15	"
3323	"	673	"	"	16	"
3324	"	672	"	"	17	"



3325	A. M.	671	B. C.	Manasseh's	18th yr.
3326	"	670	"	"	19 "
3327	"	669	"	"	20 "
3328	"	668	"	"	21 "
3329	"	667	"	"	22 "
3330	"	666	"	"	23 "

Manasseh, Prisoner, Repentant, Released.

2 Kings, xxxiii: 11-13.

3331	"	665	"	Manasseh's	24th yr.
3332	"	664	"	"	25 "
3333	"	663	"	"	26 "
3334	"	662	"	"	27 "
3335	"	661	"	"	28 "
3336	"	660	"	"	29 "
3337	"	659	"	"	30 "
3338	"	658	"	"	31 "
3339	"	657	"	"	32 "
3340	"	656	"	"	33 "
3341	"	655	"	"	34 "

Amon born.

3342	"	654	"	"	35 "
3343	"	653	"	"	36 "
3344	"	652	"	"	37 "
3345	"	651	"	"	38 "
3346	"	650	"	"	39 "
3347	"	649	"	"	40 "

Jeremiah born.

3348	A. M.	648	B. C.	Manasseh's	41st yr.
3349	"	647	"	"	42 "
3350	"	646	"	"	43 "



3351	A. M.	645	B. C.	Manasseh's	44th yr.
3352	"	644	"	"	45 "
3353	"	643	"	"	46 "
3354	"	642	"	"	47 "
3355	"	641	"	"	48 "
Amon marries.					
3356	"	640	"	"	49 "
Josiah born.					
3357	"	639	"	"	50 "
3358	"	638	"	"	51 "
3359	"	637	"	"	52 "
Jeremiah marries.					
3360	"	636	"	"	53 "
Hamutal born.					
3361	"	635	"	"	54 "
3362	"	634	"	"	55 "
3363	"	633	"	Amon 1st	"

Manasseh died early in the year and was succeeded by his son Amon, then 22 years old. Amon reigns this year and the next (2 Kings xxi. 19).

3364 A. M. 632 B. C. Amon's 2d year (2 Kings).

Amon's servants conspire against him, and slay him at the end of the year (2 Kings xxi. 23-24). Josiah 8 years old at middle of year.

3365 A. M. 631 B. C. Josiah's 1st year.

Josiah was half way through his 9th year of life when he came to the throne, *i. e.*, was "8 years old" (*i. e.*, 6 months into his 9th year). He reigned 31



years, 3365 A. M. being his first throughout its Civil Calendar (2 Chron. xxxiv. 1). The chronological filling in from now on will be found in Study No. Two, (See Table, page 155-172) where the rest of the years are worked out, one at a time, down to 3444 A. M. inclusive.

### POSTSCRIPT.

The importance of the foregoing table is not to be underrated. Taken in connection with the one already referred to and published in Study No. Two, (page 154-172) it furnishes the first accurate Synchronological Harmony of the Reigns of the Kings of Israel and Judah that has ever been printed. We do not make this claim in any boastful spirit, but far rather in one of thankfulness at the solution of this most important problem. For it affords us a reliable foundation upon which hereafter to study both the History of Our Race and the Prophecies of its Ollams.

Now as "the proof of the pudding is in the eating," we rest the claims of accuracy here made for this Table upon the fact that it harmonizes the whole array of references found in the Books of Chronicles and Kings, and all the collateral ones scattered through the Prophecies and other sacred writings of Our Race. The entire Table is tied to the year of the Exodus (2513 A. M.) by the references found in 1 Kings vi. 1, and the year of the



Exodus is tied to that of Abraham's exit from Ur, 2082, by the one found in Exodus xii. 40-41-51. Hence, a junction is formed between it and the Table published in Study No. Six and our straight Sequence of A. M. years established. Thus,  $2082 + (430+1) + 480 = 2993$  A. M., must be the 4th year of Solomon; and the 11th year of his reign, which witnessed the Dedication of the Temple (1 Kings vi. 38) must have been the year 3000 A. M.

From this latter date down to the Saviour (3996 A. M.) we can move upon several independent lines of time, *i. e.*, not only Sacred but Secular, so well as Astronomical, and from thence to the date of the last Autumnal Equinox (Sept. 23, 1891, Common A. D.; or the *beginning* of 5890 A. M.) the means of verifying our progress increase in geometric ratio! We are in the 6072d Lunar year since the creation of Adam and all the eclipses, transits and equinoxes are in concert!

We believe that this Chronology is correct, and that it will stand the test of investigation to any degree that others may be constrained to focus upon it; otherwise we would not endorse it. The problems we have submitted to our readers in this little Series of Studies have certainly verified the Calendars and labors of the British Chronological Association, and we are satisfied that it will take much more than a biased *non credo* of such as shall decline to examine our work to cause its condemnation to be written on the walls of Time.



THE RENEWAL OF HISTORY.

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PART II.

THE CHRONOLOGY

OF

THE XVIII. AND XIX. DYNASTIES

OF

EGYPT.

---

The Cradle of History.



*“And Pharaoh said unto Joseph \* \* \* Thou shalt be over my house, and according unto thy word shall my people be ruled, only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.”*

*Gen. xli. 39-45.*



## SECTION VI.

## THE PHARAOKS THAT KNEW JOSEPH.

## THE XVIII. DYNASTY.

2234 A. M. 1762 B. C.

THE Famous Eighteenth Dynasty (new Empire) begins with Aahmes or Amosis I. He reigned 25 years. Completed the overthrow of "the Shepherd Kings." He married Nefertari, the Queen of Ethiopia, and united all Egypt. This Dynasty is the Cradle of History. In it as nations were fostered the "origines" of Phœnicia, "Israel" Edom (Turkey) Greece, Troy, (and eventually or indirectly) Rome, *i. e.* the dominant peoples whose history we moderns know best, nor do we doubt it can be shown that each of them was tinctured with the Royal Hebrew Pedigree, *i. e.* with the Sceptered line of *Judah* !

At the *beginning* of this year Isaac was "126½ years o.d.," Jacob being "66½ years old," and Abraham having been dead for 51½ years; *i. e.* the 7th civil month of the year found Isaac "127 years old," and Jacob "67." It is important to note these facts because we are breaking into "the years of the Genealogies of the Patriarchs," (which we have denominated "*Anni Mundi*" A. M.) at an odd year, for the more especial purpose of fol-



lowing the Secular history of Egypt. In future Studies we hope to bring down the Genealogies to this year, by means of which the splice will be made.

2235 A. M. 1761 B. C.

2236 " 1760 "

2237 " 1759 "

2238 " 1758 "

2239 " 1757 "

2240 " 1756 "

2241 " 1755 "

2242 " 1754 "

2243 " 1753 "

2244 " 1752 "

Jacob supplants Esau, and, fearing his vengeance flees to Haran. Arrives Friday, 30th day of 11th month. Falls in love with Rachel at the well. Agrees to serve Laban for her 7 years. Is to be married at the New Year feast one month later.

2245 A. M. 1751 B. C.

New Year's day *circa* September Equinox (lunar) new moon. Leah substituted by fraud. Reuben born before year ends.

2246 A. M. 1750 B. C.

Simeon born.

2247 A. M. 1749 B. C.

Levi born.

2248 A. M. 1748 B. C.

Judah born.



2249 A. M. 1747 B. C.

2250 A. M. 1746 B. C.

Gad born.

2251 A. M. 1745 B. C.

Asher born.

2252 A. M. 1744 B. C.

Jacob marries Rachel. 2d 7 years' service begins.

2253 A. M. 1743 B. C.

2254 A. M. 1742 B. C.

Dan born.

2255 A. M. 1741 B. C.

Naphtali born.

2256 A. M. 1740 B. C.

Issachar born.

2257 A. M. 1739 B. C.

Zebulun born.

2258 A. M. 1738 B. C.

Dinah born.

2259 A. M. 1737 B. C.

Joseph born upon New Year's day, "Calendric," Wed. 1st day, 1st month. Jacob's 14 years service just ended.

His service for himself begins with this year. It was intended to be "one week" i. e. 7 years; but was broken off at end of its 6th year. Amenhotep I. ascends in Egypt and reigns 13 years with his mother Nefertari.



2260	A. M.	1736	B. C.
2261	"	1735	"
2262	"	1734	"
2263	"	1733	"
2264	"	1732	"

Jacob hears Laban's sons complaining.

2265 A. M. 1731 B. C.

That night, (being Calendric New Year's eve) he dreams, and is called home. He rises, consults with his wives, gathers his effects and upon the first day of the year, and thus at the close of his 20 years of service, he steals away.

On the 3d Day (Sabbath) of the 1st month of this year Laban discovers the flight, he pursues seven days and overtakes Jacob in camp, (resting on the next, Sabbath, day,) *i. e.* the tenth day of the month and year. They make their covenant.

2266 A. M. 1730 B. C.

Called to BETHEL. Jacob also visits Isaac. Rachel dies.

2267 A. M. 1729 B. C.

Jacob builds Succoth and dwells there.

2268 A. M. 1728 B. C.

Jacob buys a field at Shechem.



2269 A. M. 1727 B. C.

Jacob erects El-Elohe-Israel at Shechem.

2270 A. M. 1726 B. C.

Dinah visits the Daughters of the land.

2271 A. M. 1725 B. C.

Joseph beloved by Jacob, hated by his brethren.

2272 A. M. 1724 B. C.

Thothmes I. ascends, reigns 10 years.

2273 A. M. 1723 B. C.

"The coat of many colors." Jacob's birthday gift to Joseph ; 14 years old.

2274 A. M. 1722 B. C.

Joseph's Dream, "and they hated him yet the more."

2275 A. M. 1721 B. C.

Joseph's second dream, "and his brethren envied him ; but his father observed the saying."

2276 A. M. 1720 B. C.

Joseph 17 years old on New Year's day. Thursday, 1st day 1st month. He was in camp with the Sons of Bilhah and of Zilpah. He brings "unto his father, at Hebron, their evil report." His brethren move to Shechem, whither he is sent. He



misses them and visits Dothan, where he finds them, and is sold to the Midianites, who resell him unto Potiphar, Chief Marshal of Egypt, he being "in" his 18th year, but 17 years "old."

2277 A. M. 1719 B. C.

Potiphar's affairs are prospered.

2278 A. M. 1718 B. C.

Joseph finds favor and grace in his sight.

2279 A. M. 1717 B. C.

Joseph made Potiphar's Overseer. Judah takes Tamar as a wife for Er. God slays Er. Judah gives Tamar to Onan and God slays Onan. Judah withholds Shelah, and "in process of time" (*i. e.* Heb. "*and the days were multiplied*," which is to say at the end of the *intercalary* month, 2279 being a IIIrd year of the cycle) Judah's own wife died.

2280 A. M. 1716 B. C.

Potiphar's wife loves Joseph. Judah still withholds Shelah, he being now of age.

2281 A. M. 1715 B. C.

Potiphar's wife tempts Joseph "day by day." Judah still withholds Shelah, who was grown, but being "comforted," himself goes down to the sheep shearing. Tamar hears of it and uses a strategem, which is successful.



2282 A. M. 1714 B. C.

Pharez and Zerah born and a remarkable incident occurs on that occasion. The mark of “the *Scarlet thread of Royalty*” is put upon Zerah, the youngest of the twins, and a “Breach” prophesied on Pharez. When in due time the sceptre of Judah passed away from Pharez it went to Zerah’s line as we shall see later on. It is astonishing to the author that this has been overlooked by Bible Students!

In this year Thothmes II. ascends. He reigns nearly six years, *i. e.* to the intercalary days of 2288 A. M. In the mean time affairs with Joseph culminate, and as the present year ends, it being also intercalary, Potiphar’s wife becomes importunate,—and Joseph barely escapes with his integrity. He is of course maligned.

2283 A. M. 1713 B. C.

Joseph is cast into prison, apparently on his birthday. But the Lord was with Joseph and shewed him mercy.

2284 A. M. 1712 B. C.

And gave him favor in the sight of the keeper of the prison.

2285 A. M. 1711 B. C.

Who committed the whole charge of the prisoners to him. And whatsoever they did there he was the doer of it.



2286 A. M. 1710 B. C.

Thenceforward the keeper of the prison looked not to any thing that was under his hand ; because the Lord was with him, and that which he did the Lord made it to prosper. In the latter half of this year the Butler and Baker were confined, and the keeper placed them in Joseph's charge. So they continued there "a season" *i. e.* to the end of Lunar year.

2287 A. M. 1709 B. C.

Now it came to pass upon "the evening" of the first day of the year, that the Baker and the Butler dreamed, and the interpretation of their dreams concerned them and they were sad. And Joseph came in unto them in "the morning," and the contrast struck him, for it was his own birthday, and besides the land was full of festivities. So he said unto them, wherefore look ye so sadly *to-day*? Then the Butler and the Baker related their dreams at Joseph's insistence, For, said he, Do not interpretations belong to God? So they told them, and Joseph, who was favored, made their meaning known unto them. Now this day was Wednesday, and the third day thereafter was the 4th day of the month a Sabbath, and it was Pharaoh's birthday. Then Pharaoh made a feast unto his servants, and he hanged the Baker and restored the Butler as Joseph had interpreted unto them. "Yet did not



the chief Butler remember Joseph but forgot him." Note the nest of Birthday references here ! At the end of the Sacred year, in the middle of this year. Isaac died, being 180 years old, and Jacob and Esau buried him.

2288 A. M. 1708 B. C.

Thothmes II. died, and Thothmes III. ascended in the intercalary days at the close of this year, *i. e.* in its XIIIth month (reigned 54 years).

With the closing sundown of Wednesday the 35th of this month, for it was an intercalary month, the "two full years" floated together calendrically, and with that sundown the "evening" of

2289 A. M. 1707 B. C.

Thursday, the 1st day of the 1st month of the new year began ; and Pharaoh slept, and behold he *dreamed*, and he awoke, and slept again, and the dream was *repeated*. "In the morning" the magicians fail to interpret it. The Butler at last remembers his promise, and mentions Joseph. The latter is hastily brought forth, prepares himself, and eventually stands before Pharaoh, he being 30 years old, that High noon ! Thus the natural years of Joseph's life run with those of plenty and of famine to the day, and the Nile season was itself at the most fitting stage to prosper Joseph's task. Space will not permit us, in such a table, to enlarge upon the consummate fitness of this Chronol-



ogy. A volume could not compass the calendric harmonies of Joseph's life alone. It is a symposium of birthdays and of "times and seasons," and is held rigidly in its place by all the other dates of the Word of God, and by the cycles of the Heavens. We announce it now, in this latter day, so close to "Jacob's trouble," as for the first time discovered, and appeal to all who are not utterly given over to the "delusions" of the age to perceive in it, although it stood alone, a sufficient guarantee of the whole Mosaic that has come down the generations of Our Race. Moses wrote History, not fables, and woe to him who weighs its facts against the bricks of Moab and of Babylon.

Joseph is at once raised to Honor, marries Asenath, and commences preparations to store the surplus corn.

2290 A. M. 1706 B. C.

Manasseh is born. Joseph travels all over Egypt.

2291 A. M. 1705 B. C.

The earth brings forth by handfuls. He stores it in cities.

2292 A. M. 1704 B. C.

Gathers corn as the sand of the sea.

2293 A. M. 1703 B. C.

He ceases to number "for it was without number."



2294 A. M. 1702 B. C.

Ephraim born, and well named, aye prophetically named.

2295 A. M. 1701 B. C.

Pharez marries, Hezron born, and the seven years of plenty ended with this year.

2296 A. M. 1700 B. C.

The years of dearth begin, "according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread" (Gen. xli. 53-54). Even that land however stood the strain for only one year, and at its close the people cried to Pharaoh, who sent them to Joseph (Gen. xli.).

6  $\times$  600 years, forward from the raising of Egypt's cry for bread, (*i. e.* the Saros repeated six times) equals 3600 years and added to 2297 A. M. at Autumnal Equinox (*i. e.* end of 2296 A. M., brings us 5897 to A. M. or our Equinox of 1898 A. D. Reversing from this date 7 complete solar years brings us to Sept. 23d, 1891, A. D. the date of the Publication of Study No. 4, Our Race Series. It is at least noteworthy that this synchronizes with the beginning of the great famine in Russia and the opening of Joseph's *modern* storehouse (American and English Harvests) to the world.\* Whether

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\* "The entire grain crop of the United States for 1891 was 3,537,475,800 bushels! the same being valued at \$1,836,044,542<sup>00</sup>/<sub>100</sub>."



the parallel will continue, it is idle to predict, but the dates are facts and serve to fix our chronological scale.

Not an hour can be added or subtracted from this sum total of years, to wit: 5891 Astronomical years, or 5890 Chronological years from Adam up to our Sept. 23d, 1891. It is the voice of History.

2297 A. M. 1699 B. C.

We now arrive at a most important and interesting year. In Palestine Hamul is born, and in Egypt Joseph opened his storehouses and commenced to sell corn to the Egyptians, and to all nations. It is interesting to note in view of the remarks upon the preceding year, that the products of our own Harvest are at this very writing moving heavily towards all other nations of the earth (November, 1891, A. D.). However, to return to this early Chronological discussion, (Gen. xli. 54-57) among the other nations that come down to Egypt to share its plenty were 10 of the sons of Jacob (Gen. xlii. 1-6). They arrived at the end of the 4th month, its last day, and had their interview with Joseph upon the following one, Thursday, the first day of the fifth month, *i. e.*, towards its termination (probably at about 3 P. M., *vide* for parallels and types 3135 A. M. and 4029 A. M., *i. e.* Jonah and Jesus. *This is not fanciful!* they were imprisoned "for three days," (Gen. xlii. 7-17) *i. e.* over the Sabbath, and up to some time "*on the third day*"



(verse 18) which was the *first* day of the week. (our Sunday). They were then supplied with corn, and Simeon having been bound as a hostage by Joseph before their eyes they departed for home. (Gen. xlii. 19-28.) The return journey took about a month, so they arrived early in the 6th civil month. They reported the whole matter to Jacob, but he would not listen to their proposition. (Gen. xlii. 29-35.) Another month brings us to the 7th Civil month (or the 1st Sacred as it became in the days of Moses,) and Jacob celebrated his 130th birthday in newly awakened sorrow (Gen. xlii. 36-38) and so the 7th month passed. And the famine was sore in the land (Gen. xliii. 1). Still they delayed for two months longer, the 8th and 9th, and consumed the corn they had brought from Egypt. It was their surplus and things were now at a strait, they could have been down and back twice (Gen. xliii. 10). At last Jacob ordered them to go again. Another long explanation and argument now occurs and Judah offers his own children as a surety. Jacob at last yields, and they start for Egypt, consuming the 10th month in the journey (Gen. xliii. 2-15). Their arrival was on the "eve" of the 1st day of the 11th Civil month, which was the Sabbath. Simeon is released, and they dine that day at noon with Joseph (Gen. xliii. 16-17). The next day, Sunday, and the first day of the week they were loaded down, and hastened on their return journey (Gen. xliv. 1-5) but are overtaken, ar-



rested, brought back and interviewed by Joseph (Gen. xlv. 6-34), who at last revealed himself. (Gen. xlv. 1-15.)

Surely they are blind who see no prophecy in this whole story, to the history and future of Our Race, no fulfillment in the patent facts amid which Anglo-Saxons move. Joseph is in his descendants, who are even now hardly restraining themselves before their brethren still blind to the identity of him who hath the Birthright. However, in the Second year of the coming world-wide famine—the rule of Anti-Christ, we doubt not they will cause every alien to go out from before them, and that there will stand none with them while the real and typified disclosure is enacted. May God Speed the day!

“These two years,” referred to in verse 6, are 2296 and 2297 A. M., the latter being almost over, (waning in its last quarter). After the incidents we have just recorded the fame of their arrival reached Pharaoh, and he was pleased, as were his servants, so the most generous provisions were made by his directions. This caused quite a delay, but at last, with wagons and supplies and presents in abundance, and with detailed instructions as to the migration of the entire family, the convoy started on its joyful mission (Gen. xl. 16-24). It reached Jacob about the middle of the 12th month, and though he believed not their words he could not doubt his senses. He therefore resolved to go



down and see his son before he died (Gen. xlv. 25-28). Considerable time was now expended in preparing for so important a movement, for Jacob packed up "all that he possessed."

In thus specifying "all that he had" we have evidence that Jacob took the chief Jewel among his treasures—BETHEL,—the Stone "witness" or "testimony" to the blessing, and the veritable House of the Lord his God !

The 12th month of the year, and more, was thus expended. The year, however, was an intercalary one (the 6th in the Ancient Hebrew Cycle) so that most of the XIII. month remained, and was all used up in the journey. (Gen. xlvi. 1-27).

It must also be remembered that he took the journey *via* Beersheba, where he delayed to offer sacrifices unto the God of his father, Isaac; and there God met him and went onward with him.

Upon nearing the borders of Egypt, the intercalary days being almost exhausted, Judah was sent ahead and reported his father's approach, and Joseph went up to meet him (Gen. xlvi. 28 and part of 29).

2298 A. M. 1698 B. C.

They met at noon on the first day of the year (Monday) and it was Joseph's birthday (Joseph was just 39 years old). It was a joyful and a touching meeting (Gen. xlvi. 29-30), one that has always affected the Anglo Saxon heart even as it affected



Joseph and his aged sire. To this day the Arabs point out the spot, upon the borders of Egypt, where tradition says this remarkable incident took place, and they maintain that the aged Oak that stands there is the identical tree beneath which the Patriarch communed with his recovered son. Chronologically the meeting is also of supreme importance. Its date *bisects* the Sojourn.



$$(2082-3) + 215 = (2297-2298,) + 215 = (2512-3.)$$

The sojourn (as explained under 2513 A. M. page 142 and 2082 A. M. page 40-4, Study No. Six) was 430 + 1 years. 430 years brings us *to*, and 1 year to the end of, the 430th year. The exit from Ur was made on Tuesday the 15th day of the Seventh civil month, therefore Chronologically at 2082½ A. M. hence (the half of 431 being 215½. We have the accompanying calculation. There are several other checks upon this demonstration. For instance, Abraham was 75 years old in the middle of 2082 A. M. Hence 2082½ + 25 = 2107½ A. M. the birth of Isaac: 2107½ + 60 = 2167½ A. M. the birth of Jacob: 2167½ + 130 = 2297½ A. M., at which time Jacob was 130 years old as pointed out above in discussing the year 2297 A. M. (see page 95). Add now the ½ year from that date to the beginning of 2298 and we reach the beginning of the 215½ years yet remaining to the sojourn, *i. e.* the 25 + 60 + 130

$$\begin{array}{r} 2082\frac{1}{2} \\ 215\frac{1}{2} \\ \hline 2298 \\ 215\frac{1}{2} \\ \hline 2513\frac{1}{2} \end{array}$$



+  $\frac{1}{2}$  used in this calculation bring us exactly to the commencement of 2298 A. M. and 215 $\frac{1}{2}$  years more fetch us to the Exodus 2513 $\frac{1}{2}$  A. M. (Tuesday, the 15th day of the 7th month). There is a less accurate but simpler check based upon Abraham's *personal* visit to Egypt. He was sojourning there in 2083 $\frac{1}{2}$  A. M. Add "430 years," and we reach 2513 $\frac{1}{2}$  A. M., which is the Exodus.

The Bible affords all this data. Not a day escapes the meshes woven by Moses. The story of Joseph in particular is a symposium of birthdays (and for this very reason). For instance, at the close of the first meeting Joseph gave certain careful instructions to his relatives and repaired to Pharaoh (Gen. xlv. 31-34). He then returned and took some of his brethren before the king (Gen. xlv. 1-6). Finally, he "brought in Jacob, his father, and set him before Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, *How old art thou?* And Jacob said unto Pharaoh, *the days of the YEARS of my pilgrimage are an hundred and thirty years*" (Gen. xlv. 7-9). This was a literal fact. The matter could not have been couched in better language. About a week had elapsed between Jacob's arrival and his presentation at court, so that the incident may have occurred upon the 6th or 7th day of the month. Jacob's years, like those of Abraham and Isaac, ran with the sacred calendar, so that the Patriarch was "an hundred and thirty YEARS old." He was just half way



into his 131st year, and he answered the question in the simplest and most common of the two methods employed to this day—Pharaoh did not intend to write Jacob's epitaph! and so cared nothing for the months, and days, and *minutiæ*!

The answer was fully satisfactory to the august Querist, the interview was soon closed, and Jacob, having blessed Pharaoh a second time, went out from before him, "And he dwelt in the best of the land" (Gen. xlvii. 10-11).

2299 A. M. 1697 B. C.

In the next year "Joseph gathered up all the money" in Egypt and Canaan until at last it "failed." Gen. xlvii. 13-14.

2300 A. M. 1696 B. C.

"And he fed them with bread for their cattle this year." Gen. xlvii. 15-17.

2301 A. M. 1695 B. C.

"And when the year was ended they came unto him the second time, and said, \* \* \* buy us and our land for bread, \* \* \* and he bought all the land of Egypt for Pharaoh." If Joseph's policy was sound that of Mr. Henry George will bear the scrutiny of Statesmen.

"And as for the people he removed them to cities from one end of the borders of Egypt, even to the other end thereof." Gen. xvii. 18-22.



2302 A. M. 1694 B. C.

The last year of dearth begins, and in it the foregoing transactions were completed. The dearth would close with this year's harvest. "Then Joseph said unto the people, Behold I have bought you this day and your land for Pharaoh; lo, here is seed for you, and ye shall sow the land." Gen. xlvii. 23-26.

2303 A. M. 1693 B. C.

"And it shall come to pass in the increase that ye shall give the fifth part unto Pharaoh, and four parts shall be your own for seed of the field, and for your food and for them of your households, and for food for your little ones." The prosperity of Egypt's "golden age" commences with this year. Gen. xlvii. 24.

2304 A. M. 1692 B. C.

2305 " 1691 "

2306 " 1690 "

2307 " 1689 "

2308 " 1688 "

2309 " 1687 "

2310 " 1686 "

2311 " 1685 "

2312 " 1684 "

2313 " 1683 "

Two hundred years before the exodus; two hundred and thirty-one years after the Call of Abraham.



2314 A. M. 1682 B. C.

At the beginning of this year Joseph's life was half over, he being just 55 years "old." Six months before this event Jacob himself had become "146 years old," and, of course, had entered upon his last, or 147th, which runs with the sacred calendar, and, therefore, through the first six months of the current year. It was probably at or soon after Joseph's birthday that Jacob called for the latter and administered the oath referred to in Gen. xlvii. 27-31. Towards the end of the sacred year, *i. e.* as the middle of the current civil year drew on, the aged Patriarch was stricken with his final sickness. Joseph now hastened to his bedside with Manasseh and Ephraim, and the incidents of their remarkable blessing ensued. The blessings of all the sons of Israel fulfilled in us (England and America) his literal descendants followed next, and as the last round year of his pilgrimage ended, 29th day, 6th month, Israel passes with its sunset from an earthly into the heavenly *Sabbath* day! The Sabbaths of this final month of Jacob's life are remarkable in their fitness to the incidents surrounding these closing scenes. An examination of the calendar will show that it was the 8th year of the Hebrew cycle. Its sixth civil or 12th Sacred month has 29 days. Their Sabbaths fell as follows, 1, 8, 15, 22, 29. It began with a Sabbath, it ended with one, and had



its central day a Sabbath ; it was divided and quartered by Sabbaths.

The obsequies of Jacob occupy the rest of this civil year. "The 40 days fulfilled for him," extended from Sunday, the 1st of the 7th month, to Thursday, the 10th of the 8th month inclusive." For so are fulfilled the days of those which are embalmed. And the Egyptians mourned for him threescore and ten days, *i. e.* running with the 40, and 30 days beyond them, or through Saturday (Sabbath) the 11th day of the 9th month. And upon "the morrow" *i. e.* the first day of the week, "when the days of the mourning were up, Joseph spake unto the house of Pharaoh" and obtained permission to take his father's body thence. The preparation for this great funeral procession occupied the rest of the 9th month. And the going up "to the threshing floor of Atad, which is beyond Jordan" used up the 10th month. The eleventh month also runs with the Sabbaths, and its first week covered *the* "seven days" of "great and sore lamentation" that Joseph made there for his father. It surprised the Canaanites who called it "Abelmizraim," and on Sabbath, the 8th day of the 11th month, they "buried him in the cave of the field of Machpelah." (About 100 miles north of Jerusalem and still preserved in the modern Abelmaim, in the plain of Maachatpiles, *vide* Black's Atlas.) Joseph and all that went with him now returned to Egypt, arriving about the middle of the 12th month. In







2331	A. M.	1665	B. C.
2332	"	1664	"
2333	"	1663	"
2334	"	1662	"
2335	"	1661	"
2336	"	1660	"
2337	"	1659	"
2338	"	1658	"
2339	"	1657	"
2340	"	1656	"
2341	"	1655	"
2342	"	1654	"

Thothmes III. dies at close of year.

2343 A. M. 1653 B. C.

Amenhotep II. ascends at the beginning of the year, reigns 7 years.

2344	A. M.	1652	B. C.
2345	"	1651	"
2346	"	1650	"
2347	"	1649	"
2348	"	1648	"

Judah dies, an hundred years old. Whatever controversy for the Supremacy arose at this time between his twin sons Pharez and Zarah was promptly settled by Joseph, whose own predilections in favor of strict primogeniture are on record (Gen. xlviii. 17). The powerful prime minister undoubtedly upheld the claims of Pharez.



2349 A. M.    1647 B. C.

Amenhotep II. dies at close of year.

2350 A. M.    1646 B. C.

Thothmes IV. ascends, reigns 7 years.

2351 A. M.    1645 B. C.

2352    "            1644    "

2353    "            1643    "

2354    "            1642    "

2355    "            1641    "

2356    "            1640    "

Thothmes IV. dies at close of year.

2357 A. M.    1639 B. C.

Amenhotep III. ascends, reigns 36 years.

2358 A. M.    1638 B. C.

2359    "            1637    "

2360    "            1636    "

2361    "            1635    "

2362    "            1634    "

2363    "            1633    "

2364    "            1632    "

2365    "            1631    "

2366    "            1630    "

2367    "            1629    "

2368    "            1628    "

Joseph takes an oath of the children of Israel for



he had faith in the promise, and he had lived to see the third of the four generations of so-called bondage ere he died. And he prophesied according to his faith, and died at the end of this year having "lived an hundred and ten years" and dying "an hundred and ten years old." (Gen. l. 22-25.)

2369 A. M. 1627 B. C.

So "they embalmed him, and he was put in a coffin in Egypt," (Gen. l. 26).

With the death of Joseph the controversy as to the headship of Israel broke out afresh and the rival claims of Zarah and Pharez created two such positive factions as must plausibly account for the "heresy" that arose during the reign of this Amenhotep. It is the opinion of the British Chronological Society that this heresy was directly incident upon Joseph's death. This is fully borne out by our own studies of the Bible and of the independent Milesian Records. The children of Zarah seceded from Israel, and leaving Goshen in a body, (save some few scattering families who seem to have been too closely intermarried, to join the movement, or else to have belonged to the younger branch, disappear at this time from the Sacred Chronicles. There are certain important references, however, to the *principal* men, of this very generation which we shall notice in due time (*vide* also Study Number Four, Part III.).



2170 A. M.	1824 B. C.
2171 "	1823 "
2172 "	1822 "
2173 "	1821 "
2174 "	1820 "
2175 "	1819 "
2176 "	1818 "
2177 "	1817 "
2178 "	1816 "
2179 "	1815 "
2180 "	1814 "
2181 "	1813 "
2182 "	1812 "
2183 "	1811 "
2184 "	1810 "
2185 "	1809 "
2186 "	1808 "
2187 "	1807 "
2188 "	1806 "
2189 "	1805 "
2190 "	1804 "
2191 "	1803 "
2192 "	1802 "
2193 "	1801 "
2194 "	1800 "
2195 "	1799 "
2196 "	1798 "
2197 "	1797 "
2198 "	1796 "
2199 "	1795 "

Amenhotep III. dies at close of year.

2101 A. M.	1802 B. C.
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Amenhotep IV. reigns, comm. 18 year.

2102 A. M.	1801 B. C.
2103 "	1800 "



2396	A. M.	1600	B. C.
2397	"	1599	"
2398	"	1598	"
2399	"	1597	"
2400	"	1596	"
2401	"	1595	"
2402	"	1594	"
2403	"	1593	"
2404	"	1592	"
2405	"	1591	"

Horus, an heretical king and several independent contemporary kings cover and overlap each other during the next 22 years which is generally called the period of "anarchy."

2406	A. M.	1590	B. C.
2407	"	1589	"
2408	"	1588	"
2409	"	1587	"
2410	"	1586	"
2411	"	1585	"
2412	"	1584	"
2413	"	1583	"
2414	"	1582	"
2415	"	1581	"
2416	"	1580	"
2417	"	1579	"
2418	"	1578	"
2419	"	1577	"
2420	"	1576	"



2421	A. M.	1575	B. C.
2422	"	1574	"
2423	"	1573	"
2424	"	1572	"
2425	"	1571	"
2426	"	1570	"

The closing year of the XVIIIth Dynasty. With its termination the Pharaohs "who knew not Joseph," were no more. Reckoning from the beginning of this year back to Abram's call  $2082\frac{1}{2}$  A. M.,  $343\frac{1}{2}$  calendric years of the sojourn were over and there remained about a fifth of the 431 years ( $87\frac{1}{2}$  years exactly) before the Exodus. Israel had been under the XVIIIth Dynasty 128 years, or 129, counting the year to its close. Meanwhile Esau's family had sojourned in the land since the famine, and grown mighty with the Party of Opposition that finally compassed the overthrow of the Dynasty. Zarah's seceded faction had allied its fortunes with this family and when it came into power was benefitted in proportion as the fortunes of the House of Jacob became straitened. It was a strange and unlooked for outcome, but thus it was that Edom gained dominion, and in breaking the yoke from off his neck placed it upon that of Israel.

Finally, at the beginning of this year, 2426 A. M., there remained to the maximum Cycle of Eclipses (which is 5860 years) just 3434 years to run, which,



in round numbers, was ten times the number of years thus far expended in the sojourn ( $343.5 \times 10 = 3435$  calendric years.) I presume that the absolute position of the Equinox for that year (a XVth in this Cycle would make this forecast absolutely right, and it is of special interest anyway in view of the waning power of Esau at the present time, for we are told that "Esau is the end of the world and Jacob the beginning of the one that cometh after," and since 5860 A. M. (1861 A. D.) the Turkish power, which is the modern Edom, has steadily waned.



## SECTION VII.

## THE PHARAOHS THAT KNEW NOT JOSEPH.

## THE XIX. DYNASTY.

2427 A. M. 1569 B. C.

Rameses I. ascended at the beginning of the year. Reigned alone  $1\frac{1}{2}$  year. With him commences that XIXth Dynasty whose injudicious, and unjust, "tale of bricks" drove nations from the Cradle of Egypt. For in this dynasty Cecrops went to Athens, Dardanus to Troy (whence later Æneas to Rome) Sru to Crete (whence later the Milesians to Spain and Ireland) and finally Israel (whence all the world is colonized) to Palestine. The Policy of the "New Empire" did not develop until the next Pharaoh, but so soon as this present brief reign was over, its "year and a half" of preparation gave remarkable evidence of the malicious spirit which now began to dominate Egypt. It was the spirit of Edom come to dominion and making usurpation play the part of birthright.

2428 A. M. 1568 B. C.

Rameses I. died in the middle of the year and Seti I. ascended as sole Pharaoh. He reigned 12 years during the last 5 of which Rameses II. was associated with him. This is a very important point for it



clears up the "Set-Era" in all its elements of controversy. But of this later. The date of this accession is a Chronological *terminal* of peculiar significance. Seti I. stands exactly as far from Aahmes, by whom the Shepherds were expelled, as Aahmes himself does from Salatis, in whom they founded Zoan. "And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies and fight against us, and so get them up out of the land." So with taskmasters he afflicted them, and they began to build Raamses and Pithom, treasure cities, the first being in memory of Seti's father, in whom the policy no doubt began. And yet this very policy whereby they sought to circumvent an imaginary evil by a positive injustice proved the ruin of the Dynasty.

2429 A. M. 1567 B. C.

"But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor."



2430 A. M. 1566 B. C.

Aaron born, and as Israel was multiplying at an alarming rate Seti I. charged the Hebrew midwives to destroy all future male children. But Shiprah and Puah feared God and saved them.

2431 A. M. 1565 B. C.

Then Seti I. called for the midwives and reprimanded them, but God blessed them. So Seti I. made the horrid ordinance binding upon all the people of Egypt, for he was an alien himself and his Dynasty is a type of the latter times but just ahead of us.

2432 A. M. 1564 B. C.

2433     "     1563     "

Moses born (4th generation from Jacob ; Levi, Kohath, Amram, Moses). Sabbath, the 5th day of the 6th month, the year being VIIth of the Soli Lunar calendar ; (Deut. xxxi. 2) and the 400th year of the building of Hebron being just about to expire (*i. e.* with this current 6th month). Moses, the prince of Genius in so many departments, was peerless as a Chronologist. His work has made our own possible, and the latter in comparison thereto is but the mere task of a modern clerk compiling in a balance sheet the general statement of the whole. The apparently so disconnected and *inutile* clause ["Now Hebron was built seven years before Zoan in Egypt"] in-



terjected into the 22d verse of Numbers xiii., and which has so puzzled his successors in the College of Chronologists in their efforts to splice it somewhere on to the stem of time, is one of the most consummate demonstrations of the genius of accuracy which presided over all his writings. The mere mention of this name by the Spies upon their return brought to his mind the famous "Set-Era," with which of course he was familiar as a mere Egyptian bred in Pharaoh's House. Nor, by association of ideas, knowing how his peculiar oppressor Rameses II. prided himself upon the date of his own accession in the 400th year from the founding of *Zoan*, could he resist the impulse to put this odd clause into the Record, against the day of its in due time vindication.

Seven years before the Capthorim, (or Hyksos, or "Shepherd Kings") build Zoan they had founded *Hebron*, and Moses seems to have actually foreseen that in our own modern day the "Tablet of Zoan," whereby Rameses II. fixes the date of his own accession, would enable some earnest searcher into his favorite science to harmonize the sequence, and locate the proper date to the founding of both Zoan and Hebron. This having been done in the present volume, let us return to the Chronology of Moses himself. His life can be followed upon the Calendar as interestingly as that of Joseph, but for want of space and time, and as we are more familiar with the general chronology



from now on, we shall content ourselves with briefly fixing the dates of the incidents surrounding his birth, his flight, his return, and his death.

He was born in evil times and as he was a goodly child his mother hid him for three months at home. At length this became impracticable, so she placed him in "an ark of bulrushes and concealed him among the flags by the river's brink."

Now it was our *June*, and Pharaoh's daughter went to bathe herself at the river, and as she walked along the river side she saw the ark among the flags and sent her maid to fetch it. And when she had opened it, and saw the babe, it wept. Now she recognized it as a Hebrew child, and had compassion on him. So Miriam, his sister who was also discovered guarding the ark, asked if she should bring a nurse of the Hebrew women, and when Pharaoh's daughter bade her go, she called her own mother.

Now when Jochered came, the princess gave her the child and charged her to take it away and nurse it for her, and she gave the mother wages for her milk; and the child grew and she brought him unto Pharaoh's daughter and she called him Moses, "Because," she said, "I drew him out of the River."

Moses now grows up as a Prince in the House of Pharaoh. He is given the best education that Egypt could afford, and had for his companions in the schools "Heman, and Chalcol, and Darda,



the sons of Mahol" (1 Kings iv. 31) or Azariah, who was the son of Ethan, the son of Zarah, the son of Judah! Now Chalcol and Darda were none other than Cecrops and Dardanus, the founders of Greece and Troy, and Heman is the founder of Tyre: and to link the sequence to more modern times, and show how Judah's sceptre passed in prospect to the West even before the "breach" had fallen upon Pharez, let it be pointed out that Chalcol or Cecrops (who was Niul to the Egyptians) was the father of that Gadhol who married Scota the daughter of Meneptah.

Now Meneptah was "Darem," the son of Rameses II., who was "Riyan," the son of Seti I., who was "Walid," the son of Rameses I., who was "Thardan," and Thardan was the son of "Duke Amalek," the son of Eliphaz, the son of ESAU, the son of Isaac and Rebekah!

But Gadhol begat Easru, and Easru begat Sru, and Sru begat Heber Scot who was the brother of Cadmus.

Now Heber Scot begat Boamhain, and he Aghaimhain who was the contemporary of Jesse. And Aghaimhain begat Tait and he Aghenoin, and he Lamh Fionn and of him Heber was the son.

Now the son of Heber was Fionn or Adhnoin in whose days Dido fell. And Fionn begat Feablar Glas and he Neanuail.

And by lineal descent from Neanuail the next



five generations are Nuaghadh, Alloid, Earchada (which is Fergus), Deagh fatha, and Bratha.

Bratha was the contemporary of Ahaz and he left Getulia, or Carthage in 4 transports and came to Spain, and having named his harbor of refuge Portugal after his ancestor Gathelus he started to build Brigantia.

His son was Breogan who finished "the Shield" in the days of Hezekiah.

Now Breogan begat Bille, and Bille was the father of Gallam, who is Milesius, or William the Conqueror of Ireland.

And his sons were Heber, and Amhergin the Druid, and Heremon who married Tea Tephi, the daughter of Zedekiah, in whom God saved the line of David and wove it back into "the Scarlet Thread" of Zerah.

Thence in direct current flowed the blood of Judah, Zerah, Pharez and David down into Victoria's veins, in whom from all the other streams that went out from Egypt, in the days of the XIXth Dynasty, it is additionally reunited to Judah, and, had we time to sketch it, so it reunites to other *European* streams, that, through the male line proper, trace back their descent to David himself.

The line that was saved by a Woman brought with it to Ireland the House of God, which is Bethel, and the Ark with its treasures hid unto this day in Tara's Mound, and the Harp of David that



tuned anew within those famous Halls, and with it, in its Heraldry, there came the Lion of the Tribe of Judah which is still an Ensign to the Tribes.

My God what do the rich men with their means, when the possibility of treasures such as these lie close at hand !

But enough; in the XVIIIth Dynasty Egypt was 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.

In the Schools of Egypt, with companions such as Heman, Chalcol and Darda, Moses grew in wisdom more than all; not even Solomon is compared to him, but only to his friends.

2434 A. M. 1562 B. C.

2435 " 1561 "

But to resume our proper task, which calls us back to the time when Moses was only two years old, and still with his Hebrew mother.

In the middle of this year Rameses II. began to reign conjointly with his father, and reigned thus, five years. Now he commanded the forces of Egypt, and was a warrior.

2436 A. M. 1560 B. C.

2437 " 1559 "

2438 " 1558 "

2539 " 1557 "

2440 " 1556 "



At the end of the fifth year of this conjoint reign—the date of his Asiatic campaign—his father Seti I. died, it being Spring, and Rameses II. became the sole Pharaoh. At the time of his accession it “is known that he was at “Tanais”—which is Zoan—in as much as a tablet of great value to Chronologists refers to the visit of the king to Tanais. This tablet, at present in the Boulak Museum, was discovered a few years ago at Zoan. “It is a memorial stone which was originally set up in the Sanctuary of the Great Temple at Tanais by an Egyptian courtier, also named Seti, at the instance of Rameses II., and as an act of homage on the king’s part to his father.”

“The tablet is dated” the fourth day of the month Messori (*i. e.* the 12th month) *of the four hundredth year of the King* of the Upper and Lower country, SET-aa-pehti-neb-ti.” This name is commonly abbreviated to “Set-neb-pehti,” or “Set-neb,” and the era it refers to is spoken of as the “Set-era.”

The Egyptians so far as known computed time simply by the regnal periods of their sovereigns, not by eras. It is consequently curious that this sole exception, (as to not counting by eras) thus far discovered, should have respect to the Shepherds. “Brugsch says that it ‘must ever continue to be the most wonderful stone’ of the many recovered from the Temple city; for the “Set-neb-pehti” from whose reign the era dates can be none other than a



Shepherd king. This is conceded by all Egyptologists; and as is also agreed by most of them, he can only be indentified with the "Set-Shalt" of another Shepherd monument discovered by Mariette, and he can be none other than "Salatis" the first of the six Manetho Shepherds. Tanais or Zoan was altogether associated with the Shepherds. It was their principal town and was dismantled after their evacuation. All through the XVIIIth Dynasty it was ignored by Egypt's Sovereigns (who were real natives) and only became a royal residence again with the rise of the XIXth Dynasty.

It became the favorite capital of Rameses II." Mr. Kellogg finds it strange that the sovereigns of the XIXth Dynasty should have so honored the Shepherd's God as to give his name a place in a royal cartouche. "It was a novelty in Egypt for the son of a native sovereign to be called Seti, so that the succession embraced a Seti I., and a Seti II., and a Prince Seti, and this is the more remarkable because it is known that the naming was exceedingly repugnant to the Theban priests." But this wonder should cease if they were *not* native Pharaohs, and particularly if they were related to the Shepherds themselves through a *rival line to that of Israel!* Jacob was not the only Syrian who came down to Egypt in the days of famine and whose seed grew mighty in so fat a soil! For much of interest, and all necessary references to the Set Era see "The



Stone Lectures, 1887" by A. H. Kellogg. Ansen D. F. Randolph & Co., N. Y.

Rameses II., reigned, according to the monument, 67 years, and died at the end of the 400th year from Isaac's birth. In connection with the Tablet of Tanais which commemorates this his year of accession (2440 A. M.), this is a striking fact.

2441	A. M.	1555	B. C.
2442	"	1554	"
2443	"	1553	"
2444	"	1552	"
2445	"	1551	"
2446	"	1550	"
2447	"	1549	"
2448	"	1548	"
2449	"	1547	"
2450	"	1546	"
2451	"	1545	"
2452	"	1544	"
2453	"	1543	"
2454	"	1542	"
2455	"	1541	"
2456	"	1540	"
2457	"	1539	"
2458	"	1538	"
2459	"	1537	"
2460	"	1536	"
2461	"	1535	"



Rameses, in his 21st year removes all the rights and privileges of the Hebrews and his title as "an oppressor" becomes complete.

2462 A. M. 1534 B. C.

2463 " 1533 "

Moses 30 years old. Becomes a Priest, and High Priest (after the Order of Melchizedek) Jacob <sup>xii.</sup> Levi <sup>xiii.</sup> Kohath <sup>xiv.</sup> Amram <sup>xv.</sup> Moses <sup>xvi.</sup>)  
 2463 A. M. = 2464 Ast. = 352d Sabbatic year since Creation.  $7 \times 7 = 49$ , and  $70 \times 49 = 3430$ ; and  $2463 + 3430 = 5893$  A. M.:  $5893$  A. M. =  $5894$  Ast =  $842 \times 7$ . Finally  $842 - 352 = 490 = 70 \times 7$  "weeks"! Therefore  $5893$  A. M. (or our 1894-5 A. D.) is the 70th "week" of "weeks of years," since the elevation of Moses on his 30th Birthday to the High Priesthood, hence the *next* year,  $5894$  A. M. (our 1895 to '96 A. D.) is the 70th *Jubilee* since that event. It is likewise 3333 years from the beginning of 2561 A. M. (*q. v.*) to the beginning of  $5894$  A. M. Now  $3333 \div 49 = 68 + 1$  remainder.  $5894$  A. M. is therefore a Jubilee year, the 68th on the regular scale begun by Joshua! the 69th since the Exodus, and the 70th from the year under consideration. (Joshua born.)

2464 A. M. 1532 B. C.

2465 " 1531 "

2466 " 1530 "

2467 " 1529 "

2468 " 1528 "

2469 " 1527 "



2470	A. M.	1526	B. C.
2471	"	1525	"
2472	"	1524	"
2473	"	1523	"

Moses 40 years old: slays the Egyptian, and has a controversy with his Hebrew brethren, who tax him with the murder. Pharaoh hears of it and seeks his life. So Moses flees to Midian, begins his sojourn with Jethro, and marries his daughter Zipporah. Acts vii. 23, Ex. ii. 15.

2474	A. M.	1522	B. C.
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Zipporah bears Gershom to Moses.

2475	A. M.	1521	B. C.
2476	"	1520	"
2477	"	1519	"
2478	"	1518	"
2479	"	1517	"
2480	"	1516	"
2481	"	1515	"
2482	"	1514	"
2483	"	1513	"
2484	"	1512	"
2485	"	1511	"
2486	"	1510	"
2487	"	1509	"
2488	"	1508	"
2489	"	1507	"



2490	A. M.	1506	B. C.
2491	"	1505	"
2492	"	1504	"
2493	"	1503	"
2494	"	1502	"
2495	"	1501	"
2496	"	1500	"
2497	"	1499	"
2498	"	1498	"
2499	"	1497	"
2500	"	1496	"
2501	"	1495	"
2502	"	1494	"
2503	"	1493	"
2504	"	1492	"
2505	"	1491	"
2506	"	1490	"
2507	"	1489	"

Rameses II. died at the middle (Spring) of this year, *i. e.* at the end of the 400th year after the birth of Isaac, *i. e.*, had Isaac been alive he would at about the same time have begun to call himself "400 years old," and have gone into the 401st year "of his age." We note this point particularly here in order to impress upon students the true calendric method. It is "*Past Time*" that we record in history not current years. There is an elastic difference of possibly 365 + days between "400 years old" and "at the end of his 401st year,"



—throughout which we still call ourselves “400 years old.” In *true* Chronology not a day can be overlooked without irremediable error. Meneptah, the Pharaoh of the Exodus, now ascended. He reigned 8 years. As we shall see later on, Moses reappeared in Egypt at the close of this King’s 5th year, *and in the brief space of 25 days from his arrival, and 23 from his official appearance before Pharaoh he led GOD’S PEOPLE out of bondage!*

If this Pharaoh was drowned, himself, then his reign was but six years and some one of the other Meneptah-Setis followed him, but it is not clear, either from the Bible or the Monuments, that such a catastrophe ended his reign. We shall discuss all this later on.

2508 A. M.	1488 B. C.
2509 “	1487 “
2510 “	1486 “
2511 “	1485 “
2512 “	1484 “

A Sabbatic year, (2513 Astronomical *i. e.* of duration  $359 \times 7 = 2513$ .) 2512 A. M. is the  $7 \times 7 = 49$ th year after Moses’ Elevation to the Priesthood. It is the last full year spent by Israel in the House of Bondage.

2513 A. M. 1483 B. C.

Moses 80 years old on Friday 5th of 6th month, and at its closing Sunset, which was that of the



Sabbath eve he received his Call. For awhile now it is of sufficient importance to Chronology that we follow events seriatim, and day by day commencing with the 6th Civil Month. (2513 A. M.).

5. Friday. Moses "80 years old" (Acts vii. 30).

6. Sabbath. Jehovah "calls" him as the leader of Israel. He being at Horeb, "the mount of God." He is also informed that Aaron is on his way to meet him, Moses accepts the commission and returns to Jethro who bids him "Go in Peace." Jethro seems to have been camped near by.

7. Sunday. First day of the week. Moses starts for Egypt, but is taken sick unto death almost at once. He puts up at an Inn near Horeb and Ziporah has to circumcise her own child to save her husband's life. This, and Moses' convalescence delay them through the whole week at the inn.

8. Monday.

9. Tuesday.

10. Wednesday.

11. Thursday.

12. Friday.

13. Sabbath. Aaron arrives, and he and Moses meet upon "the Mount of God," (Horeb), where they explain and exchange information; for each was called separately. Aaron must have left Egypt upon Sunday the 7th, *i. e.* the first day of the week. He thus travelled from Sabbath to Sabbath. It takes them the same time to return,—the working part of one full week.



14. Sunday. The child being well, *i. e.* in the  
15. Monday. eighth day from circumcision.  
16. Tuesday. The two start for Egypt. The  
17. Wednesday. journey, slow at first is hastened  
18. Thursday. towards the end. So that they  
19. Friday. arrive in time to arrange for a  
meeting of the Elders of Israel upon Friday after-  
noon. Upon this occasion "Aaron spoke all the  
words which the Lord had spoken unto Moses, and  
did the signs in the sight of the People.

Sunday, the 20th.

And the people believed, and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction they bowed their heads and worshipped; and so the sun went down and it was Sabbath. And what a Sabbath was thus ushered in! We may be sure that it was spent in an excitement where joy and expectation were proportioned to the hardships out of which they promised a relief.

Nevertheless God has in store for this same Israel, an Exodus, greater by so far than that from Egypt's bondage, that the memory thereof shall almost pass away—at any rate its proverbial employment will cease, and the one in store for us be mentioned by itself alone.

This Sabbath in Egypt was an High day, and its hours must have seemed very short. Perhaps to Moses and Aaron they were long, in view of the



announcement yet to be made in Pharaoh's court, However, it wore unto its close at length and with its sun down Israel slept, and mayhap Egypt tried to sleep, not knowing wherefore it was thus disturbed.

Sunday, the 21st.

And "afterward" *i. e.* upon the morrow, which was the first day of the week, and in the morning thereof, Moses and Aaron went with all the formality of finished experience in such matters, and delivered their message, telling Pharaoh and his court, thus saith the Lord the God of Israel—"Let MY PEOPLE Go!"

It was Israel's *first official act* among the nations! So officious and audacious seemed this command to Pharaoh that he not only scouted it, but that very day he commanded his taskmasters to withhold the necessary straw, which had thitherto been furnished by the government, while they were to exact the full "tale of bricks." So the People scattered to gather stubble in lieu of straw, and, of course, failed to fulfil the "tale." This failure Pharaoh had foreseen, and the Law of Egypt made the penalty severe.

Monday, the 22d.

Again the tale failed, and so at eventide they were beaten by their taskmasters, and were "without recourse" in the courts of Justice.



Tuesday, the 23d.

Israel's elders now appealed to Pharaoh, but obtaining no satisfaction, perceived that they were in an evil case. And they met Moses and Aaron, who stood in the way as they came forth from Pharaoh, and chided Moses for the predicament into which he had gotten the people. So Moses made his first appeal to God, who renewed his promise, which Moses reiterated unto the Children of Israel. "But they hearkened not unto him, for anguish of Spirit and for cruel bondage." But communication having now been established with God, He Himself assumed direction, and sent Moses again to Pharaoh to demand Israel's release with signs and wonders. This having been done, and Pharaoh being unimpressed, Moses is instructed what to do upon the morrow "morning."

Wednesday, the 24th.

So Moses met Pharaoh upon the river bank, as he came out to bathe, and again asked for the release of Israel, threatening to turn the river into blood in case of refusal. Obtaining no reply he smote the river then and there, and, true to the blow, the river which Egypt worshipped turned into blood at once!

The magicians were also able to turn water into blood, but as they could not turn blood *back into water* they only made matters worse for Egypt! So the people had to dig for drinking water.



Now, although Pharaoh had witnessed this miracle from the river bank it made no impression upon him, for he turned about and went to his home with hardened heart. He bathed, however, in the river no more for some time, for this Plague of Blood lasted a full week, closing in fact the sixth month, and running over one day and a half into the 7th.

Thursday, the 25th, Blood.

Friday, the 26th, Blood.

Sabbath, the 27th, Blood.

Sunday, the 28th, Blood.

Monday, the 29th. Blood

The sixth month ends.

## THE SEVENTH MONTH.

The month of the Exodus from Egypt.

Thenceforth, and, therefore, among other things

## THE FIRST SACRED MONTH.

A careful discrimination among the paragraphs of Exodus xii. will show that not only was Moses himself fully informed of the character of this month, and of its future feasts, while yet in Egypt (v. 1.), but that,—and well before the events (these feasts were to commemorate in after years) occurred—the people themselves were also fully warned. The 2d verse shows that the original warning, and full instructions not only had to proceed the 10th day of



this very month, but to be given to the whole Congregation of Israel, and there is no resisting the straightforward logic of the following record as to the way, and days upon which, this information was conveyed to Israel.

In the mean time we must remember that Goshen and Egypt were now in open hostility, and it mattered little whether all the Egyptians with their stubborn hearts were well aware of this same warning. (Indeed, the position of the world to-day (with respect to "the things about to come to pass,") and upon which it is the prime purpose of this Series of Studies to spread warning) is similar to the attitude of Egypt, only in reality our own cecity is *even* MORE DENSE!

The recovery of the true Calendar, upon which we are now working consecutively from the first Day of Creation to this present publication's Date, by revealing the actual order of the week days enables us now to see at once and for the first time since our fathers fell away, the particular ones upon which, so far as Israel is concerned, her whole congregation could have been easily reached, with time enough for all the preliminaries which were necessary.

So far, however, as the calendric sequence of the Plagues is concerned,—(the account being followed with care and in the faith that its record is true)—there is no difficulty. Nevertheless in our analysis of this month the skilful chronology of Moses re-



quires us to still further subdivide each day into its primary "evening" and "morning." Therefore :

Tuesday, the 1st.

"EVENING." The plague of Blood continues in Egypt. In Goshen God reveals the Sanctity of the month, and orders it to be the first Sacred one of all future years. Ex. xii. 1-20.

"MORNING." The Plague of Blood continues.

Wednesday, the 2d.

"EVENING." The plague of Blood continues. During this night God instructs Moses.

"MORNING." And as the hour arrives corresponding to that of the 24th *ultimo* upon which the plague began, it ceases, and Moses appears again before Pharaoh, who was probably preparing to take his long-delayed bath. He asks for Israel's release and threatens the 2d Plague. Having made no impression he directs Aaron to stretch forth his wand, and the Frogs come up over all the land, and, to their own hurt the magicians increase the plague. The frogs multiplied so rapidly that at last Pharaoh and his priests could not endure them. The very creatures which they worshipped thus became an abomination. So Pharaoh sent for Moses, and Moses gave him the honor of appointing the time at which the plague should cease. So Pharaoh, tempting even himself, replied, "To-morrow," and Moses answered, "Be it according to thy word." Then Moses went out.



and entreated Jehovah to save Egypt from her gods!

Thursday, the 3d.

“EVENING.” The night was a dismal one for Egypt as she slept, or tried to sleep amid the slimy creatures that infested even the bed chambers of the Pharaoh. But true to the promise of Jehovah the increase ceased at sunset, and they died out by

“MORNING.” The dough in the kneading troughs was filled with them, and their breakfast filled with loathing. They stood in heaps, but Pharaoh had respite, and as he hardened his heart anew, God bade Moses send upon him the Third Plague.

The Lice were sent at once. The magicians failed to parallel this wonder, and told Pharaoh, “This is the finger of God.” But his heart was hardened and the day ended.

Friday, the 4th.

“EVENING.” “And the Lord said unto Moses, Rise up early in the morning and stand before Pharaoh.”

“MORNING.” Lo, he cometh forth to the water, and say unto him, “Let my people go.” This Moses did, and threatened the Fourth Plague, adding that Goshen should be exempted as a “sign,” and giving Pharaoh until “to-morrow” as a period of grace. And it was the Sabbath “eve.”



Saturday, the 5th.

“EVENING.” A notable day now commenced in Egypt. The grievous swarm of flies came up over the land about the

“MORNING” hour, and Israel gathered unto Goshen for a double purpose,—as it was the Sabbath day to worship, and as that land was free from the plague, even those fled to it who were careless of their ancestral faith.

Here then was the opportunity Divinely arranged, and Moses and Aaron utilized it to instruct Israel concerning the Passover and the coming Exodus. In the mean time Egypt was corrupted by reason of the swarm of flies, and Pharaoh called for Moses and Aaron, and promised to let them go a three days’ journey to sacrifice, if they would entreat God for him. So Moses went out and entreated the Lord, who removed every single fly. But Pharaoh hardened his heart and his promise turned into a lie. So the Lord sent Moses back at once, saying, “Go in unto Pharaoh,” etc. And he went and threatened the Fifth Plague, appointing a set time, saying “to-morrow the Lord shall do this thing in the land.” But Israel was exempted.

Sunday, the 6th.

“EVENING.” The Murrain begins and all the cattle of Egypt died.

“MORNING.” And Pharaoh sent and behold there



was not one of the cattle of the Israelites dead. Yet his heart was hardened, and he did not let the people go. The Egyptians now had to purchase what the Hebrews would sell, for cattle were essential to domestic life. And the Lord directed Moses and Aaron to cast handfuls of ashes toward heaven in the sight of Pharaoh. And they did so, and it became a Boil breaking forth with blains upon man and "beast." This was the Sixth Plague, and because of it the very magicians fled before Moses. But Pharaoh relented not.

Monday, the 7th.

"EVENING." The Lord appears to Moses and directs him what to do in the "morning." ix. 13.

"MORNING." So Moses obeys, and having vainly requested the release of Israel threatens the Seventh Plague, and again appoints a set time, "to-morrow about this time." (18) And Moses warned Pharaoh to send now and gather in all that his people had in the fields, which some did, but others, and among them Pharaoh himself, regarded not the warning.

Tuesday, the 8th.

"EVENING." Belief and doubt struggled among Pharaoh's servants, and the night was past.

"MORNING." Then the Lord said unto Moses, "stretch forth thine hand toward heaven that there may be Hail in all the land of Egypt, upon man,



and beast, and upon every herb of the field, throughout the land of Egypt." And he did so, and it was done. Now this pestilence was unparalleled, and at the end of the day Egypt was wasted, but in the land of Goshen there was no hail.

Wednesday, the 9th.

"EVENING." And Pharaoh sent and called for Moses and Aaron and said: "I have sinned *this* time" (!) "it is enough." Entreat for me and I will let you go. So Moses having expressed his distrust goes out, leaves the city, and entreats God for him. And the hail ceases. But Pharaoh, with equal suddenness returns unto himself, and he and his servants hardened their hearts.

"MORNING." The Lord now sends Moses back to threaten the Eighth Plague, for the "morrow." Pharaoh scorns him, and he goes. But the servants of Pharaoh beseech the hardened man. So he recalls Moses and tries to make conditions, and at last drives him from his presence. This time Moses goes, and obedient to directions raises his wand to heaven. "And the Lord brought an east wind upon the land all that day"—

Thursday, the 10th.

"EVENING." And all that night, and when it was "MORNING" the east wind brought the Locust, "and they eat everything that was yet green through the Land of Egypt, for the plague was, and



is to be, unprecedented, of its kind. In the mean time, in Goshen, free from this affliction, and obedient to their instructions, the people were busy choosing out their Lamb for the coming feast. But Pharaoh sent for Moses and Aaron in haste and said that he had sinned, "take away from me this death only." So Moses went out and entreated the Lord, who sent a mighty west wind and blew the locusts into the Red Sea—"not one of them remained."

Friday, the 11th.

"EVENING." "And the Lord said unto Moses, stretch out thine hand towards heaven that there may be Darkness over the land of Egypt—even darkness which may be felt." This is the plague of Judgment—the Ninth. And as the

"MORNING" would have dawned "Moses stretched forth his hand toward heaven and there was thick darkness in all the land of Egypt for three days. They saw not one another, *neither rose any from his place for three days*. But all the children of Israel had light in their dwellings." This they employed in preparation for departure, and in getting ready for the novel feast which had been instituted for the approaching Tuesday "evening."

Saturday, the 12th.

"EVENING." Israel rests. Egypt paralyzed.

"MORNING." Israel keeps her final Sabbath in



the land of Bondage, while Egypt lies "astonied" under the pall of darkness.

Sunday, the 13th.

"EVENING" Israel rests. Egypt dares not move.

"MORNING." Israel continues her preparations for departure. Egypt still "feels" the penetrating gloom.

Monday, the 14th

The Day of the Preparation.

"EVENING." Israel rests. The Lord speaks unto Moses (xi.) while Egypt tosses in despair; and temporarily broken, in the

"MORNING," Pharaoh sends for Moses. While they talk the natural light redawns, and Pharaoh's heart is hardened. They came to no agreement, and, finally, Pharaoh said unto him, "Get thee hence. Take heed unto thyself. See my face no more, for in the day thou seest my face thou shalt die."

And Moses replied, "Thou hast spoken well, I will see thy face again no more!" and he said, Thus saith the Lord, About midnight I will go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid servant that is behind the mill and all the first-born of beasts." And he went out from Pharaoh in a great anger!" Then Moses



passed to Goshen and Israel prepared to slay the Passover. It was slain according to a custom never after lost, between noon and sundown, *i. e.*, "*between the two evenings.*" The Hebrews called mid-day the "*first evening*" and sunset "*the second evening.*" *Between the two evenings* is to be taken literally, and the custom was to slay at 3 P. M., or "*at the ninth hour!*" Between the slaying and sunset they dressed and prepared the feast, and at sundown retired to their dwellings.

This important Type of the Crucifixion never lost its chronological significance. For 1516 years thereafter it was annually repeated upon the 14th day of Nisan at 3 P. M.,—always till then, and still among the Jews the one day of the Preparation. Nor did the Antitype prefigured by this killing of the Passover, when its own set time arrived, fall short or long of an exact agreement *even to the self same day of the Calendar.*

The Crucifixion of the Saviour was upon THURSDAY, *the 14th of Nisan*, 4029 A. M., at 9 a. m. At about "*the 9th Hour*" which is our *three p. m.* He yielded up his Life Blood for OUR RACE—and through *their ministry*, for all the other sons of Adam! "*Salvation is of the Jew.*" Beginning at Jerusalem it was preached to Israel, and by them accepted, its gospel has been preached to all other creatures.

One of the heaviest TAXES upon Christian faith and imposed upon it by the "*Sower of Tares*"!



is the prevalent notion of a *Friday* Crucifixion (for THAT Friday was "the Feast day" the 15th of Nisan, the anniversary of the Exodus, and not of the SLAYING of the Pascal Lamb !)

That Friday was GOOD! but *not* in the sense that Rome has sealed it with her Mass and Wafer, and her children with their dead formality! It was "Good" in that therein the deep sleep of the Saviour gave him Rest, while God the Father wrought, of the Blood and Water that broke from the Riven Ribs of the Second Man, an Help indeed, and meet for such an One—"The Bride"—of which the church—the Hidden Church—is certainly *at least* a Type.

Tuesday, the 15th.

The Feast Day, and Exodus.

"EVENING." And all the host of Israel dipped hyssop in the blood of their sacrifices and struck the lintel and the side posts of their doors, and cooked and ate, but went not out. "And it came to pass at midnight the Lord smote all the first-born in the land of Egypt." Even the crown prince who sat with Pharaoh was stricken, and Pharaoh arose up in the night, he and all his servants, and there was a great cry in Egypt, for there was not a house in which there was not one dead. And he *called for* Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and



the children of Israel, and go and serve the Lord as ye have said. Also take your flocks and your herds, as ye have said, and be gone—and bless me also!” It was sufficient. Moses recognized the *message* as official, and saw no need of seeing Pharaoh again.

“MORNING.” All Egypt now was urgent upon the people, that they might send them out, for they said, “We be all dead men.” And God gave Israel favor in the sight of the Egyptians, so they gave them loans of jewels, silver, gold and raiment, and they spoiled the Egyptians. So Israel was content with her wages, and she went out five abreast, with high hands—the five fold emblem of Omnipotence—lifted in the face of their former taskmasters, in five bodies, and in the midst of them the “stone of Bethel,” and the bones of Joseph, and in the van the Lord God of Hosts! And so they journeyed from Rameses, which city they had built, and came to Succoth, *for they were SCOTS once more!*

“Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the *end* of the 430 years, EVEN THE SELF-SAME DAY it came to pass, that all the hosts of the Lord went out from the land of Egypt.” (Exod. xii. 40–41, 51, and compare Numbers xxxiii. 3.)

Abraham, “Called” upon Tuesday the 1st day of this same month in the year 2082 A. M. (*q. v.*) left the city of Ur, in the reign of Uruk, on Tuesday, the 15th day of the month. This was the beginning



of the "Sojourn" which thus terminated on the "self-same day" of the week, and month, "at the *end*" of the 430 years." The years of the Hebrew Soli-lunar cycle are I and XII respectively.

Observe the words "to the end," for if this consummate "brace" be mismeasured in the least all the chronological beauty in the Mosaic account is lost. From 2082½ A. M. TO the 430th year forward, is only to 2512½ *i. e.* to the *beginning* of the 430th year and to the end thereof is 2513½ at which alone the dates are "self same" *i. e.* repeating. Or, perhaps, the simplest mode of clearing up this beautiful point, is as follows: Abraham left Ur upon Tuesday, the 15th day of the 7th month of the year 2082 A. M., and at the *end* of his first year of sojourn it was the 15th day of the 7th month of 2083 A. M., therefore, at the *end* of the 430th year it must have been the 15th of the 7th month of 2513 A. M. But this latter 15th day was also a Tuesday; in fact, all the dates of 2082 A. M. and 2513 A. M. repeat since they are respectively I and XII on the Calendar—save that the latter year, being an intercalary one has a XIIIth month to float the Lunar into Solar time.

Moses was a Chronologist. His works, as true History, contain their own evidence, line by line, and the Study of them, in the proper spirit, as a dear friend says, shows forth continually more and more the grandeur of the God of Abraham, of Isaac, and of Jacob,—of that God who is the Saviour of His people, he being One with Jesus Christ. Amen.



It is now again necessary to move rapidly down the stream of time, scanning only here and there some single era pregnant with Chronology. But, ere we leave the period we have so closely followed, let it be asseverated once again : that there is but one single scale on which they fit, and that their concert is accompanied by the Music of the Spheres which still keeps time for us.

### 2D SACRED, 8TH CIVIL MONTH.

Thursday, the 15th. In the Wilderness of Sin. Ex. xxi. 1.

Friday, the 16th. When they "murmured."

Saturday, the 17th. Quails sent at even, xvi. 13.

Sunday, the 18th. Manna in the "morning," 15.

Monday, the 19th. Some stale manna, xvi. 20.

Friday, the 23d. "Sixth day of the week," xvi. 22, 23.

Saturday, the 24th. "Seventh day," xvi. 27.

### 3D SACRED, OR 9TH CIVIL MONTH.

Friday, the 1st. Wilderness of Sinai, Ex. xix. 1.

Sabbath, 2d.

Sunday, the 3d. } "to-day and to-morrow," Ex.

Monday, the 4th. } xix. 10.

Tuesday, the 5th. Delivery of "*The LAW*" on the "third day" of the week, the 50th day or Pentecost after Passover, xix. 11.

Monday, the 11th. Moses went up into the mount for 40 days and 40 nights, and Israel made



herself a Molten Calf ! (this may be taken in both senses.)

2514 A. M. 1482 B. C.

2515 A. M. 1481 B. C.

Seti II. ascends; reigns about 12 years. Such was the confusion in Egypt incident upon the Exodus that it is with difficulty the monuments can be intelligently made out. They yield 4 different dates for the Setis, and at least two for Mineptah. Seti II. was also a "Mineptah." This Seti could not have been the "first-born" of the Mineptah of the Exodus, but may have been a brother. Such was now the dearth of labor in Egypt, that Seti's own tomb was never finished, a fact which has added to the confusion, hereabout, among Egyptologists: "M. Maspero knew that the period of the three brief reigns following Mineptah's was an era of contested successions" (naturally) "and he "finds '*only* in the years that *precede* and follow Seti II. conditions favorable to an Exode.'" (*Stone Lectures*). So far as the Hebrew Exodus is concerned the "Great Harris Papyrus of Rameses III." may be dismissed at once because it is agreed by all that the Kings of the XVIIIth Dynasty "knew Joseph." This dynasty was succeeded by the XIXth, which *did not*. In it the Exodus must have occurred. But Rameses III. was the 2d (or third) Pharaoh of the XXth Dynasty. Therefore that Exodus was *another*. Perhaps it was the hated Edom moving



out, while "the banished people of Egypt," referred to in the Harris Papyrus, were the true descendants of the XVIIIth moving back! Or it may have been the Exode of the Gadelians, which also occurred in the margin of these two (XIXth and XXth) Dynasty.

The chief cause of this confusion *within* the Church, has been the difficulty of finding a Pharaoh who himself (*in persona*) was drowned in the Red Sea.

Save however the one reference of David (Ps. cxxxvi. 15), which has a full military significance without the absolute drowning of the King himself, there is no other that demands it. And a scrutiny of Ex. xiv. 23-31, recounting the actual overthrow, and of Miriam's song with Moses concerning it, will fail to find any evidence that Pharaoh himself was lost. Indeed the Judgment upon him was more bitter that he went back with but a remnant. And finally, to those who are familiar with the genius of Egyptian monuments there is no surprise that they are silent on all these incidents.

2516	A. M.	1480	B. C.
2517	"	1479	"
2518	"	1478	"
2519	"	1477	"
2520	"	1476	"
2521	"	1475	"
2522	"	1474	"



2523	A. M.	1473	B. C.
2524	"	1472	"
2525	"	1471	"
2526	"	1470	"
2527	"	1469	"

Sephtah and Tausri (King and Queen of Egypt), ascend (middle of the year) and reign 7 years.

2528	A. M.	1468	B. C.
2529	"	1467	"
2530	"	1466	"
2531	"	1465	"
2532	"	1464	"
2533	"	1463	"
2534	"	1462	"

Anarchy and heretical kings in Egypt for 23 years after Sephtah's death, and the XIXth Dynasty ends—just as Israel *begins* to "divide the land" of Palestine.

2535	A. M.	1461	B. C.
2536	"	1460	"
2537	"	1459	"
2538	"	1458	"
2539	"	1457	"
2540	"	1456	"
2541	"	1455	"
2542	"	1454	"
2543	"	1453	"
2544	"	1452	"



2545	A. M.	1451	B. C.
2546	"	1450	"
2547	"	1449	"
2548	"	1448	"
2549	"	1447	"
2550	"	1446	"
2551	"	1445	"
2552	"	1444	"

Conquest of Heshbon. Thence to 2852 A. M. (*q. v.*) is the 300 years. (Jud. xi. whole chapter and particularly verse 26.)

Death of Aaron, Sabbath 1st day, 11th Civil (5 Sacred) month.

2553 A. M. 1443 B. C.

Death of Moses. Sabbath, 5th day of 6th month. (12th Sacred) (Deut. xxxi. 2,—xxxiv. 1-7), VIIth year of the Cycle, Mourning for Moses (30 days) begins Sunday 6th of 6th Month. (Deut. xxxiv. 8.)

Mourning for Moses ends on Monday, 6th of 7th month (1st Sacred) (Deut. xxxiv. 8.) Israel moves to Jordan's banks. Tuesday 7th day of 7th month (civil) Josh. I. i. 10-11, III. 1. Passage of the Jordan on third day thereafter; Wednesday, Thursday, FRIDAY the 10th of 7th month. Civil (1st Sacred Josh. iv. 19). It is by backing the record up from this day which is specifically given or by reversing the record that we arrive at the day of Moses' death, which was his 120th *birthday*, hence by reversing 120 years we come to his actual birth, and



thence down again to his 40th and 80th years whose absolute birthdays settle the several questions of Chronology (*in loco*). For the discussion of the events of the next few years, *vide* Study Number Two, Our Race, Series One. Jericho and Ai eventually captured, Treaty made with the Gibeonites, and the year ends with a temporary peace, or at least cessation of hostile efforts against the invaders.

N. B. With the death of Moses the period of Joshua's Judgeship begins. It lasts 20 years or to 2573 A. M., when Joshua dies, 110 years old. But it is also to be noticed that the "*Period of the Judges*," as such, strictly commences with their appointment by Moses himself, according to Jethro's advice, in 2513 A. M.! From thence to 2963 A. M. when David removed them and made his own Sons chief rulers in their stead (2 Sam. viii. 14-15-18) is exactly 450 years as recorded by Saint Paul (Acts xiii. 17-20). The several eras given by St. Paul *overlap*, and he knew of what he was writing when he wrote as he did. The Prophet Nathan himself refers (2 Sam. vii. 11) to the original appointment of Judges by Moses and brings their period down into David's reign, therefore overlapping both the wilderness and Saul's reign! The sentence in which Saint Paul sums up the Chronology of Israel is a very complex one, and the absolute facts must be understood before it can be fairly criticised. Finally the "*Period of the Judges*" may be broadly understood



as extending from their creation by Moses in 2513 A. M. to 2663 A. M. when the *Book* of Samuel ends. (2 Sam. xxiv).

2554 A. M. 1442 B. C.

The first "Sabbatic" year spent in the land. The 10th day of the 7th sacred month (1st Civil) was the day of Atonement, and the Sabbatic festival commenced at *that* time (*vide* Levit. xxv. 2, 9, 21, etc., note the word "*then*"). Now to prove that 2554 A. M. was Sabbatic, or seven fold, note that  $2554 \text{ A. M.} = 2555 \text{ Ast. (i. e. duration). } 2555 \div 7 = 365$ . Note now that according to the Sabbatic Law the next six years they were to "sow and reap." These were 2555, 2556, 2557, 2558, 2559, 2560, A. M. and bring us to 2561, which was the 366th Sabbatic year and found Israel *resting* for the first time "in their possessions." Note now that the count to reach the first Jubilee must begin with and include the next year. Hence  $2561 + 49 = 2610$  was the 7th Sabbatic year from the Sabbath following the Division and Rest in their possessions. Hence the NEXT year, *i. e.* 2611 A. M. was the first Jubilee Year, *q. v.*

During this first Sabbatic year 2554 A. M. spent in the land, Israel had rest, and the events recorded in Joshua viii. took place, *vide* also Study Number Two, page 51.



2555 A. M. 1441 B. C.

JOSHUA'S LONG DAY. Tuesday, Wednesday, 24-25 of 4th Civic (10th Sacred) month at the 1st winter Solstice of the 365th Sabbatic Cycle from Creation or at the end of the first quarter of the 2556th year of Astronomic Duration, (1 week day, Wednesday, *intercalated*, which was 40 minutes too much, as the stoppage was only 23 hours, 20 minutes, *vide* Study Number Two, Series One.)

2556 A. M. 1440 B. C.

Israel at war with the northern tribes of Palestine.

2557 A. M. 1439 B. C.

With the *Sacred* year, which commences in the middle (VIIth civil month) of this one, Israel's wars being over, she *commences* to "divide the land." Her old oppressor, the XIXth Dynasty of Egypt, passes out of existence at about the same time. The events of the "division" last about three years.

2558 A. M. 1438 B. C.

The division of the land continues. The XXth Dynasty of Egypt commences under Amenmes, length of reign unknown, Dynasty lasts about 283 years. It was contemporary with the Judges of Israel.

Speaking with reference to the XXth Dynasty, the Premier Chronologist of the British Chronolog-



ical Society says "an astronomical ceiling in the ancient palace of these kings indicates an (isolated) date of 2730 A. M.; and eclipses mentioned by Assyrian monarchs, as well as the determination of the dates of the month on the Ancient Hebrew Solar Cycle, a splendid astronomical line of time, show that the 20th and 21st Dynasties could only have existed between 2558 and 3029 A. M. We cannot now move any part of Egyptian history without also moving Hebrew History, and that again cannot be disturbed without rejecting Assyrian Records."

2559 A. M.	1437 B. C.
2560    "	1436    "

The Division of the land ends, Caleb, and the daughters of Zelophehad, obtain their inheritance, and the beginning of the Sacred year finds all Israel in her possessions. They sow this year, and reap for *three, i. e.* for 2560, 2561 and 2562 A. M.

2561 A. M.	1435 B. C.
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The second Sabbatic year spent in the land, in general terms, but the first Sabbatic year spent by each family in its own possessions. 2561 A. M. = 2562 Ast.  $2562 \div 7 = 366$ . Therefore a Sabbatic year. From the *end* of this year the count for determination of the Jubilee begins.  $7 \times 7$  years scored off and the *next* is Jubilee  $7 \times 7 = 49$ ,  $49 + 1 = 50$ ,  $2561 + 50 = 2611$ . *The Jubilee year* and the *first* one spent in the Land.



2562 A. M. 1434 B. C.

An "eighth" year. They sow, but still eat of the harvest of 2560 A. M. until the new corn is ripe, which becomes so in the middle of the year, or after the Sacred year begins, at which time Israel had been in the land just 9 years. With the year 2562 A. M. now under consideration,

### THE JUBILEE COUNT BEGINS.

It is also noticeable that it is the 49th year since the year of the Exodus. Thus  $2513 + 49 = 2562$ . It is also to be noted that 2513 was a jubilee reckoning from the 30th year of Moses, or his elevation to the High Priest-hood. To wit: Moses 30 years old 2463 A. M. add  $7 \times 7 = 49$  years = 2512, add 1, making 50 in all, and we reach 2513 A. M., the Exodus, and in its 7th month the great Jubilee of deliverance began. 2562 A. M. is thus a Jubilee from the elevation of Moses, and through the Exodus, but still it is not a Jubilee on the Regular Scale determined by "the Law" and instituted by Joshua, which only took effect after Israel had not only come "into the land," *but individually "into its possessions."* All this is absolutely rigid Logic, and Chronology and reveals for the first time the true sequence of the Sabbatic and Jubilee years. From this discovery also springs new light upon the prophecies dependent upon Jubilee periods.



We will therefore establish a rule for discovering whether any given year is a Jubilee, to wit: Determine its place upon the true A. M. Scale: Diminish this by 2561: Divide the result by 49: If 1 is left as a remainder the year is a Jubilee year. Thus 2611 A. M.—2561 = 50;  $50 \div 49 = 1$  and 1 remainder therefore it is a Jubilee year and was in fact the *First* Jubilee year upon Joshua's Scale. It occurred during the 40 years of rest that followed the Chusan oppression (Jud. iii. 8,) and was celebrated under Othniel 30 years after he had delivered Israel (Jud. iii. 11.). As another example take the 18th year of Josiah, wherein he celebrated the great Passover, was it a Jubilee year as generally supposed? Referring to Study No. Two, page 157, it will be seen that this year was 3382 A. M. Applying the rule we therefore have the following  $3382 - 2561 = 821$ ,  $821 \div 49 = 16$ , with 37 as a remainder! hence it was *not* a Jubilee, nor was it even a Sabbatic year because  $3382 \text{ A. M.} = 3383 \text{ Ast.}$  and  $3383 \div 7$  does not divide even, there is a remainder of 2. The year 3380, however, was a Sabbatic year, and with the next year a most important count begins *vide* Study No. Two, page 156. See also Study Number Four, page 95, *note*.

2563 A. M.	1433 B. C.
2564    "	1432    "
2565    "	1431    "
2466    "	1430    "



2467	A. M.	1429	B. C.
2568	"	1428	"
2569	"	1427	"
2570	"	1426	"
2571	"	1425	"
2572	"	1424	"
2573	"	1423	"

Joshua died, aged 110 years, after judging Israel 20 years. As Joshua was 90 years old at the Passage of the Jordan; he was born in the year 2463 A. M., which year we have already found to figure so prominently in the life of Moses and upon the Prophetic, Jubilee, and Sabbatic Scales. The length of his life was the same as that of Joseph, whose bones he conveyed to their final resting place. Now it is significant that the year which marked the legal age of the great lawgiver Moses, should have also marked the birth of his successor, although the latter was destined to survive him for but 20 years.

Joshua's period of Judgeship is generally placed at 25 years, chiefly upon the authority of Josephus, though others seek to strengthen the period by assuming without a shadow of authority that Joshua and Caleb were of the same age. The two spies were of the generation that made the exodus from Egypt, its sole survivors, but this fact alone had no more to do with their relative ages than it had with that of Moses himself. (When Joshua blessed Caleb he was then 12 years his senior!)



As to Josephus, readers who are familiar with him and his Commentators have always been at a loss to determine his actual system of Chronology. The fact is he had none, as Havercamp admits in a chronological notice prefixed to his edition of that historian's works.\*

However, we have nothing to do with Josephus in this matter; we are harmonizing the Chronology of the Scriptures, and do not find it necessary to go beyond the purest source to which Josephus could himself have appealed. †

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\* For instance Playfair gives the Era of Creation according to Josephus as 5555 B. C., Jackson as 5481 B. C., Hales as 5402 B. C., the Universal History as 4698 B. C. Moreover there is not only an entire lack of System to his general figures so far as scholars have been able to interpret them but he manifestly errs in several important subordinate eras that he cites; for instance to give but one besides the Joshua Judgeship. Josephus makes the interval between the Deluge and the Call of Abraham to have been 367 years instead of 426½.

† In Study Number Six we shall give (D. V.) the continued Chronology of the Scriptures from Creation down to the XVIIIth Dynasty, and in future Studies we hope to complete the Chronological Canon of Time. In the mean time we have now surveyed enough of the Skeleton of History to enable us to proceed understandingly to our special and present task.



# THE RENEWAL OF HISTORY;

OR,

Eochaidh, the Heremonn.



PART III.

PHAREZ AND ZARAH;

Their Genealogies Harmonized.



*“The Sceptre shall not depart from JUDAH,  
nor a Lawgiver from between his feet until  
Shiloh (REST) come; and unto him (JUDAH!)  
shall the gathering of the people be.”*

*Gen. xlix. 10.*

*“Ought ye not to know that the Lord God of  
Israel gave the Kingdom over Israel to David  
forever, to him and to his sons by a covenant of  
Salt?”*

*II Chron. xiii. 5.*



# THE ROYAL TRIBE.

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## THE LINES OF PHAREZ AND ZARAH.

We have already traced the separated lines of Pharez and Zarah down to the generation which marked their junction in the marriage of Eochaidh the Heremonn of Ireland with Tea Tephi, the daughter of Zedekiah.

With the former begins the Milesian line of Irish kings, and with the latter we have hitherto been taught to consider that the line of David ended.

The readers of these Studies,—mere outlines of the new and true History of Our Race,—know enough to the contrary to be willing to pursue the investigation to its legitimate end and consequences.

Before we resume the story, however, it will be well to glance at the genealogies of these two lines of Judah and show that they agree, and that the junction was both a natural and a possible one.

It is our purpose in some future study to consider the subject of genealogy in a consecutive survey from Adam down to Victoria Duff, the 153d generation since Creation; at present we are



only concerned with twenty-seven generations from Judah to Tea Tephi.

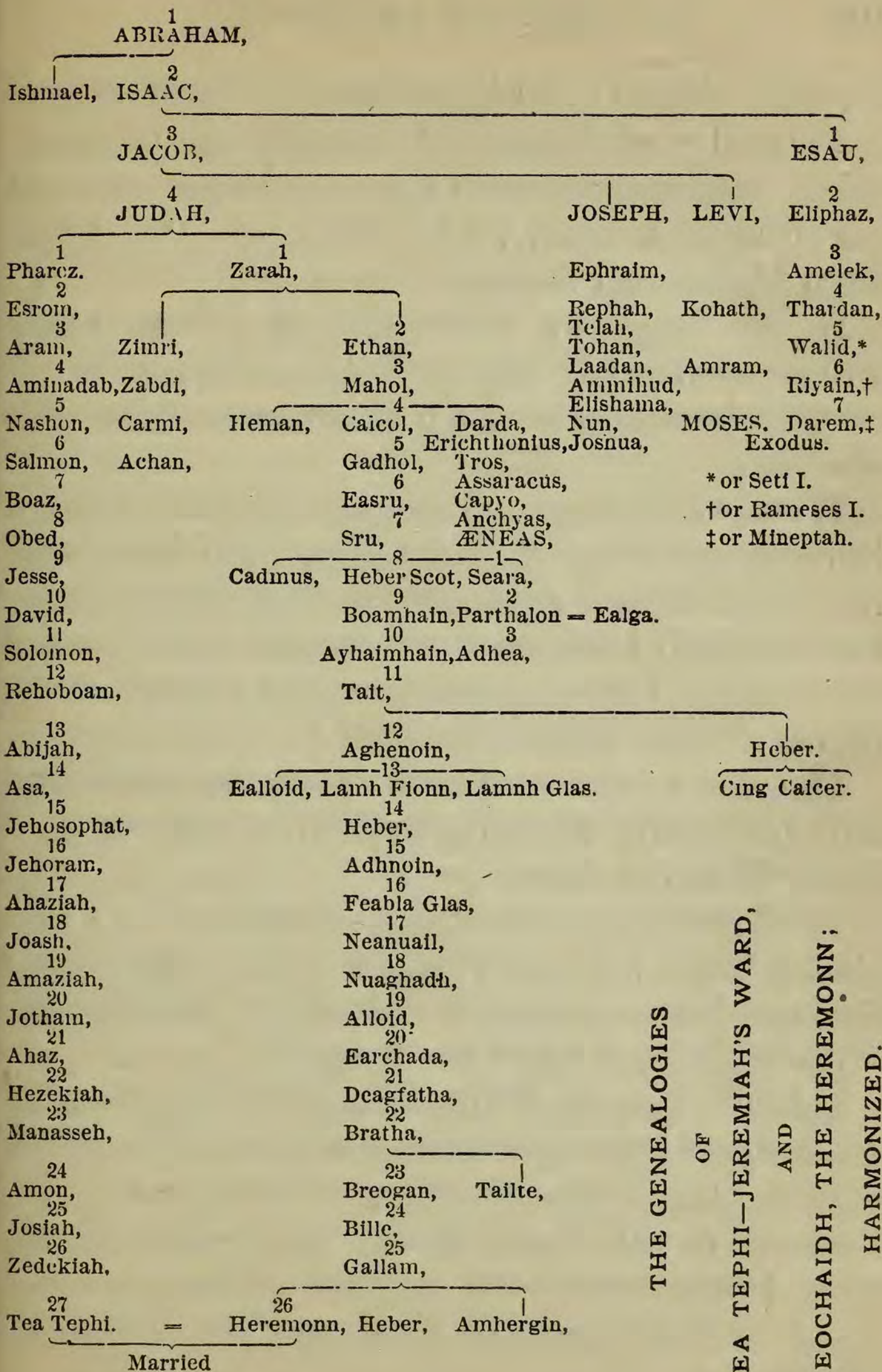
These, so far as the line of Pharez is concerned, are found in the Bible (Gen., Ex., Chron. and Kings) and amount to three times the Judgment number ( $3 \times 9 = 27$ ); or if we count Judah himself as one (1), then all the generations in the line of Pharez are fourteen to Abijah, and fourteen more to Tea Tephi, twenty-eight in all.

The generations of the rival line of Zarah, scismatic from the first, are two sets of thirteen or twenty-six in all to Heremonn, the son of Gallam, or William the Conqueror of Ireland. Thus from Zarah to Lamh Fionn inclusive are thirteen generations, and from his son, Heber, to Heremonn who married Tea Tephi are thirteen generations.

We obtain these generations from sundry Chronicles of Ireland, and they are not only independent authorities, but are so explicit in their subordinate enumerations which span disjointed eras, that there can be no mistake in our list. It is also to be noted that they are of course innocent of our present work of harmonizing them with Biblical data.

The result which we now offer should quash the objection that "Heremonn could not have been the contemporary of Tea Tephi." He was the twenty-sixth, and she the twenty-seventh, generation from Judah, and there is margin enough had the mere numerical discrepancy been even





THE GENEALOGIES  
OF  
TEA TEPHI—JEREMIAH'S WARD,  
AND  
EOCHAIDH, THE HEREMONN;  
HARMONIZED.



greater. This is manifest from a comparison of the ancestry of Moses and Joshua, who were certainly contemporaries, although Moses was but the third from Levi, while Joshua was the ninth from his brother Joseph!

In the long run therefore, say twenty-seven odd generations in two such important lines, we may fairly recognize the naturalness of this parallelism.

We should expect, moreover, the line of Zarah to be shorter than that of Pharez, since the latter had two children when he entered Egypt, while as yet Zarah had none. It is also to be noted that many of the generations and reigns in the line of Pharez were very short.

The table here submitted explains itself and will be found advantageous in a reperusal of Study Number Four.

We have introduced the line of Esau in a parallel column because Walid the fifth from Isaac through Esau was Seti I. of the XIX th Dynasty,—the one that “knew not Joseph.”

This king married Tuaa the granddaughter of Amenophis III. whose wife was Saia the daughter of a notable king and queen of Mesopotamia,—believed to have been Mohul or Fenesia Farsa, then famous in those regions whither he had repaired from Egypt to prosecute his studies in language.

The son of this marriage, Seti I., and of his



wife, Tuaa, was Riyain or Rameses II., the redoubtable Pharaoh of Oppression. This Riyain had a daughter Scota whom Gadhol, the Milesian so called by anachronism, married. The son of Riyain was Darem, who was the famous Mineptah of the Exodus.

The genealogy of Darda, the founder of the Trojan line is given to Æneas who carried its traditions to Rome. The sons of Sru are important, Cadmus being known on account of his itineraries in many lands, and Seara being the father of Parthalon, one of the primitive settlers in Ireland. This information is found in some histories (*vide* O'Halloran) but is printed in small type because it is doubtful, it being at least possible that Parthalon was a pure Danaan.

Caicer the Druid, so far as generations are concerned, is seen to have been a contemporary of Asa. The three generations preceding these two personages were stormy ones. It was in them that Israel sought its tents and left David's house to take care of itself, while in the Milesian line the sons of Zarah left Scythia for the West.

It will be noted, however, that in this table there has been no attempt to meet the chronological parallelism, it having been sacrificed for the more valuable purpose, in present connection, of harmonizing the generations numerically.

Finally, it will be remarked that the numerous Hebrew names found in the Milesian Irish geneal-



ogy have a significant bearing upon the derivation. Down to Gadhol every name is Biblical, Easru and Sru are equally so, and are similar to *Esau* and *Esrom*. In *Boamhain* we see a relative to *Boaz* and *Rehoboam*. Heber Scot is of similar Hebrew derivation and obvious meaning, there being three Hebers in the Milesian line, relatively quite as many repetitions of this favorite ancestral name as we find in the Bible itself. Bille and Gallam complete the list with Hebraic significance to the philologist. Indeed, we doubt not, that the whole of them are quite as susceptible of Hebrew derivation as Parthalon (Bartholomew) and Earchada.

With these preliminaries, set forth in parts I., II. and III., we are now ready to resume and conclude the story of Tea Tephi, as involved in that of Eochaidh the Heremonn.



# THE RENEWAL OF HISTORY;

OR,

Eochaidh, the Heremonn.



PART IV.

The Knight of the Scarlet Thread.



*“ Thus saith the Lord God :  
Remove the diadem, and take off the crown :  
This (shall) not (be) the same :  
Exalt the low and abase the high.  
I will overturn, overturn, overturn it ;  
And it shall not be (his), whose right it is,  
until He come,  
And I will give it (Him). ”*

*Ezek. xxi : 26, 27.*



# THE RENEWAL OF HISTORY.

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## WILLIAM THE CONQUEROR.

We have now arrived at the most intricate section of the Milesian annals, and can afford to work more carefully among the confused accounts of what the several most important chronicles relate. In preparing our own mosaic, we have consulted all the leading authorities within reach\* and that any harmony has resulted, has been chiefly due to the synchronizing power of the *true* Chronology.

It is astonishing how a rigid adherence to the correct A. M. Scale of Time dissolves the quandaries of the various writers and sets the Milesian story into order, drawing here and there from some incidental fact, and systematizing the Chronology of all.

The comparison of our story with any single one of these authorities will probably be unsat-

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\* Henessey's translation of Mac Firbis' *Chronicon Scotorum*. Boetius' *Scotorum Historiae*, O'Halloran's History of Ireland, Haverty's History of Ireland, Feilden, Burns and others, all of which later histories draw directly from the Annals of the Four Masters, from Keating, Pineda, and from independent Antiques.



isfactory; the comparison of any two of them, among themselves only, will be still more so. If all be spread before the reader (as they now are before the writer), and in their perusal he shall hold the true Chronology in view, the reasons for our own co-ordination of the recorded events, and the strength of our position will grow into conviction. With these remarks we now proceed to our special task which is to set in due array the Western incidents that surrounded The Renewal of History, for this in effect was what resulted from the transfer of the Throne Seat—Bethel—to the Isles.

The course of empire has ever been westward, but there are several distinct phases in the progress. The kingdom itself, as represented in the main body of "Israel," found its way so slowly to this little sanctuary, and in columns so disconnected that they little realized their common origin, or the object of the gathering, but it was at the very start that God set up the Ensign and the Royal Lode-stone unto which they ultimately found their devious way and around which they are now united.

In order to effect a junction with the previous Study, we shall commence our investigations with a succinct recital of the history and fortunes of Gollamh, or Guillam (William the Conqueror of Ireland).

He is usually known as Milesius, the Soldier



of Spain (*Miles-Hispaniæ*); was born *circa* 3352 A. M., and was the son of Bille, the son of Breogan. He was thus the nephew of Taite, the famous Milesio-Danaan Queen, a fact as already noted, which bears out the close commercial and dynastic intercourse which existed between the two countries long before the Milesian conquest of arms. "What other children were born to Bille we are not told, but this son Gollamh cuts a most conspicuous figure in our Annals." (O'Halloran).

"This young hero greatly distinguished himself in feats of arms in many campaigns he made with his uncles." His education was very thorough and at the age of eighteen he entered the army.

It was in the navy, however, for in fact the two services among these maritime people were combined, that his chief laurels were won. For twelve years he was engaged in the most active adventures in Spanish and more Northern quarters, and his fleets carried subjection along the Fomorian and Danish coasts.

Their frequent presence in British and Irish ports secured a tacit recognition of that commercial supremacy which down the ages has ever accompanied the transplanted flag of Anglo-Saxon Tarshish.



## MILESIUS GOES EAST.

“Everything gave way to the arms of these (so-called) adventurers, and peace and subordination being established (far and wide), Gollamh, impatient of new laurels, solicited (3381 A. M.) his father’s permission to assist their Phœnician ancestors, then greatly disturbed by continental wars. This proves that a constant intercourse was kept up between them for the sake of commerce and other advantages.”

In the far East the “Times of the Gentiles” had already begun (3377 A. M.) and the dream of conquest evolved in the Head of Gold had already commenced to materialize into overt acts. The rich realm of Phœnicia (or Syria, or Scythia, as we have seen to be its equally appropriate designation), had fallen beneath the glance of Chaldaea, and the Eastern sons of Zarah had naturally appealed for aid to their Western cousins whose even more opulous settlements were stretched from Carthage westward to the coasts of Ireland,—for they were those of Western ‘Tarshish itself!

“To this request Bille consented, and with a well-appointed fleet of thirty ships and a selected number of intrepid warriors, Gollamh weighed anchor from the harbor of Corunna for Syria.” At this time (3381–2 A. M.) he was about thirty years old,—the well-seasoned military age.

But “it appears that war was not the sole busi-



ness of this equipment, for in this fleet were embarked twelve youths of uncommon learning and abilities, who were directed to make remarks on whatever they found new, either in astronomy, navigation, arts, sciences, or manufactures.”

“They were to communicate their remarks and discoveries to each other, and keep an exact account of whatever was worthy of notice.”

It was, in fact, a travelling college, destined and intended to remain away from home a long time. The means of Western Tarshish were unlimited; they sent their sons East for knowledge, as do the Japanese and Chinese of our day, and expected them to remain away long enough to complete a school and university education.

From these parallel circumstances, repeated before our very eyes, we may place the ages of these youth from eight to twenty years; and hence the time the expedition is chronicled to have been away—some twelve years—will not seem exorbitant, for the very thing obtains among the students in our midst.

Gollamh “was received with distinguished honors by the Phœnicians, and in order to bind him firmer to their interest, Riffleoir” (Ethbaal, a contemporary of Josiah) “gave the young Spaniard (for he was from a Hespanian region named from the more ancient Heshbon) his daughter Scang for a wife. We are told that he not only repelled and defeated the invaders of



the country, but greatly increased their borders and procured for them a lasting peace.”

“During the course of these victories he had two sons by Scang, Don and Arieach.”

“His noble carriage, his success, and this increase to his family, so endeared him to the people, that Riffleoir (Ethbaal), old and suspicious, became highly alarmed and jealous lest he might attempt, as his ancestors did, to wrest the crown from his family. A council was called, and it was agreed to despatch Gollamh privately.”

“But secretly as this resolution was taken, he got timely scent of it. He feigned an indisposition till his fleet was made ready, which was done with great privacy, and then with a chosen party he broke into the palace, putting to the sword all opposers, and particularly the ungenerous Riffleoir.”

“Milesius slew the monarch in his palace,  
Assisted by his brave Gadelian troops,  
Then sailed away, and left th’ ungrateful shore,  
And landed on the Egyptian coast.” \*

#### ADVENTURES IN EGYPT.

“From Phoenicia he proceeded to Egypt, and offered his services to Pharoah (*Nectonebus*, (Feilden), or Necho (Totten), whose country had

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\* Keating, History of Ireland, p. 42; from the ancient Chronicles.



been assailed on every side by different invaders, but particularly by the Ethiopians.” (O’Halloran )

The arrival of Gollamh in Egypt was *circa* 3386 A. M., Necho’s third year, and as his stay was only seven or eight years (*vide* MacFirbis and O’Halloran) he could have had no part in the overthrow of Josiah ; but that the presence of this redoubtable warrior and scholar in Eastern parts was unknown to Daniel, Jeremiah and Ezekiel, is not to be admitted.

By Necho “so celebrated a commander was received with open arms. He was assigned a distinguished part in the army, and by degrees attained to the chief command. His first care was to establish exact discipline among the troops, and then he led them against the enemy. His measures were so just, and his orders so well executed, that success generally attended his standard.

“As the highest mark of gratitude and approbation, Pharoah gave him to wife his daughter Scota” (some imply his sister, *i. e.*, the daughter of Psammetichus I., the father of Necho). (3388 A. M.)

“His Scythian wife, Scang, had died before he left Phœnicia,” and this Egyptian princess was called Scota for the same reason that the original Scota, of the days of Niul, had received it ; it was in fact as familiar a family name in Egypt,



Phœnicia, and Palestine, as it was in Western Tarshish.

“By her (Scota) he had two sons born in Egypt, Heber-fionn and Amhergin”; O’Halloran takes the birth of Heber to have been about five years after Gollamh arrived in Egypt. I should place it earlier (3389 A. M.), and that of Amhergin closely after (3390 A. M.) because—

“He remained in Egypt for a considerable time after (the birth of Heber, though only seven or eight years in all), and it is particularly noted that the *literati* in his train were instructed in all the wisdom and learning of the Egyptians.”

#### SEARCHING THE RECORDS.

The birth of Amhergin, whom he destined for the priesthood, brought the prophecy of Caicer, the Druid, to his remembrance,—that the posterity of Gadelas should obtain possession of a Western Isle.

The studies of his literary following had probably unearthed a mass of corroboratory legend in this the very scene of Gadel’s youth, and Milesius chafed not only to pursue the subject in other and related quarters, but to return to regions nearer to the destined scene of its accomplishment.

“Confident in the truth of the prophecy (which as we have seen persistently repeats itself down the generations of the Milesian story) he fitted



out and provisioned sixty ships, took leave of the Egyptian court, sailed down the Nile into the Mediterranean, and proceeded first to Thrace (both Greece and Asia Minor, for tradition traces him at this time to the region of Troy, as well as to the Caspian borders, probably the eastern end of the Black Sea where the rich and famous Danaan colonies of Colchis had formerly flourished. He was evidently searching the ancestral records—and verifying the prophecy as to Empire which pertained unto his Race), where he landed.” (3393 A. M.)

“Here the Princess Scotsa was delivered of a son whom he named Ir,” and he studiously prosecuted his investigations in relation to the history of his race, and Caicer’s prophecy.

“From Thrace Milesius repaired across the Mediterranean, and most naturally, to the neighborhood of Carthage (ancient Getulia and also of ancestral interest). (3393 A. M.)

Remaining there for some time, Scotsa bore to him another son, whom Gollamh named Solpa. He was the sixth legitimate son of Milesius, and was afterwards called “the Swordsman.” (Scotsa’s last son was named Aranam (Aaron?) and was born in Spain soon after Gollamh’s eventual return). (3394 A. M.)

“But Gollamh’s long (twelve years) absence from Spain with so large a force, and the great age of his father (Bille) had encouraged the



borderers to renew their hostilities. The country was in the utmost distress and he was conjured to hasten his departure," that is his return home.

Other accounts relate the cause of his leaving Egypt, and the sequence of his subsequent travels somewhat differently, but our own studies enable us to tell the story in a logical and chronological manner, and we leave the matter of adjudication with our readers.

It is, at any rate, certain, that Milesius did not leave Egypt until he had sojourned there for a considerable time, and that he stopped, en route homewards, along an itinerary most naturally mapped out by the earlier history of his race, and delayed in Carthaginian regions until the full expiration of his twelve years of travel.

#### THE RETURN TO SPAIN.

At the latter place the news of the exigency in Spanish matters became too urgent to admit of delaying his return home any further. He had already expended a year in this roundabout homeward journey, but one by no means unprofitable in formulating the ultimate Milesian policy.

Milesius now devoted himself to the preparations for the final stage of his voyage, the homeward one, and it was high time. He therefore got his ships into full fighting commission, increasing their number, recruiting his following,



and soon found himself once more an admiral indeed. He was forty-two, and at the prime of as varied an experience as ever fell to the lot of any warrior in the quest of empire. Those, too, of his crew who had survived the long series of adventures in the East were equally matured, and together with the young scholars, now fully grown to man's estate, were eager for the scenes before them.

His plans were deeply laid, for his first object was to suppress the maritime enemies and pirates who were infesting the borders from the North. He therefore utilized his fleet for this purpose, merely touching at his native land long enough to place the ladies of his suite in safety at a fortified harbor. This was speedily accomplished, and he proceeded North and overwhelmed the pirates and their strongholds.

Arriving in due course at the kingdom of the Picts, formerly called Albania, now Scotland, he landed and plundered the country, carrying the booty on board his ships. His next step was to form an alliance of friendship with Fiacha, the ruling monarch of Ireland, and to be attracted by the charms of Muiream, the daughter of Eire, McGreim, the son of Carmada, the son of Eochaidh, the son of Ealthaim, who was the brother of the elder Breas.

The compact with the Danaans effected, and the disorders on the high seas being for the time



suppressed; Gollamh set sail again, and finally, for Spain.

He returned by the route he had approached, passing back around by the North of England and down through the Channel; and, arriving at last upon the coast of Biscay in Spain, he unloaded his ships and set all his forces ashore.

“He found the greatest disorder prevailing everywhere, but the report of his return gave new courage to the realm. He thereupon rejoined his countrymen, and with their united forces, after fifty-four battles, routed the Goths (?) and drove them out of the kingdom.”

It required some three years to accomplish all this, but at last peace and happiness was restored to the land, and early in this third year (3396 A. M.) he married Muiream, the Irish princess, whose beauty had attracted his attention on the occasion of his late successful naval enterprise.

#### EOCHAIDH THE HEREMONN.

Eochaidh, the Heremonn, or Heremon as he is generally called, was the fruit of this marriage, and was born at the beginning of the next year (3397 A. M.) Three years later Bille died, at an advanced age, and the kingdom then devolved upon Milesius. This was the year 3400 A. M., from which his reign extended just thirty years and closely synchronizes with that of the three sons of Carmada in Ireland.



It was a grand and peaceful reign, until at least the last decade, and although Gollamh never lost sight of the ultimate policy of the Milesians—the final occupation of Hibernia,—still, for his Irish queen's sake and his friendship for Carmada and his three sons, whose thirty years of joint reign ran so nearly with his own, he forbore to put his more positive projects into operation.

In the meantime, a natural jealousy grew up between the rival queens, and Scota tirelessly urged the insular conquest, for part in which she had come West. The monarch, however, was not only firm in his resolution, but perhaps conceived that a more peaceful solution of the question might ultimately result through Eochaidh himself.

At any rate the lad grew in favor with his father, and rapidly developed a taste for the very pursuits that had made the king himself so famous. He was the eighth and last of the legitimate princes of Spain.\*

At length, when Eochaidh had arrived at his tenth year, Milesius determined to send him to Ireland to complete his education. There was perhaps some subtle tact in the project, but if so, the fame of Irish learning concealed it, and its *entente cordiale* was still further manifested by

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\* Milesius had twenty-four other sons.



the permission granted, with seeming reluctance, for Muiream herself to accompany him and superintend the task.

To the Egyptian side of the family, and, for that matter, to the Phœnician, the Exodus, or rather Anabasis, of the Danaan queen and her son was a relief, and they improved its decade, for it was not final as they fondly hoped. In the meantime for the prince himself it was a most important era.

### MUIREAM.

His mother's name, as we have intimated, was the equivalent of Miriam or Mary. She was not only a pure descendant of the Tuatha de Danaans, but was strangely impressed with a presentiment that somehow in her the line in due time would become extinct. It was long before the battle of Invercolpe (Drogheda), and although she never lived to be the last surviving child and heir of the old Ard Ri, Mac Giaeme (Son of the Sun), nevertheless in subtle premonition of what the Fates had yet in store, the constant tenor of her private converse with Eochaidh, was the impending downfall of her house.

It came to pass, but not exactly as she dreamed, and the sunset of this noble line of Danaan kings was very glorious, nor yet without the promise of a still more gorgeous dawn beyond.

By Irish law the female line was fully recog-



nized, and Muiream was destined to preserve it in a Providential manner by her very marriage. But this is an unwarranted anticipation of our tale; it is merely to be noted that Eochaidh, the Heremonn, inherited the Danaan succession as well as the Milesian through his parents. A parallel case is found in England's history, where the ancient line of Egbert comes back through the marriage of Mathilda with Henry I.

Muiream was well equipped to superintend the schooling of any one, particularly of her own son. Carefully educated in the storied greatness of her own people, and more than usually learned in all the Druid mysteries which could be shared by women, nor were they few in royal quarters, she had been most tenderly reared in her grandfather's court, amid surroundings which at an early age had fully developed her superiority and queenly parts. She was the embodiment of an old regime, older by far than its brief Irish past (75 years at that time) and its total short duration (93 years), and clung to its traditions with an open and determined constancy and affection.

She possessed the power of persuasion, that subtle gift that comes of faith in what one teaches, and she lost no opportunity to mould her son, who in reality was birth-marked a Danaan and responded to her impress.

To Muiream the Milesian union had been at



first distasteful, hence its original delay. But Milesius was a chivalrous soldier, and actually won her love before he gained her hand. The hand of Destiny is still seen in some marriages that at the first proposal meet with anything but quick response from all concerned, yet in the end find deeper reasons and a sound philosophy!

As a matter of fact the union had resulted in naught but good, and the queen's life had its full share of woman's joys; nor was it stripped of a far grander mission, of which she acquitted herself supremely well. To Muiream's perception, in spite of the Danaan throne, the Milesian conquest of her native land was an accomplished fact—commerce had already won the issue. We can point out parallels to-day, which, like that of Ireland in that early age, are simply waiting for acknowledgment—not necessarily the stroke of clashing arms.

### A QUIET CONQUEST.

The land itself was entering upon its Golden Era, its art, its literature, its culture, had already made it famous throughout Europe; but it was commerce that had developed it; and that the island owed to the Phœnicians, and latterly to their western representatives, the Milesian merchant princes—the great “middle men” of ancient ocean trade until fate made them principals, moved them to the west, and destroyed their eastern market-place.



It is true, there was a decisive battle in that generation, but after all we must view the Milesian conquest rather in the light of England's by the Normans, 1635 years later, than as a deluge which swept everything away.

Indeed, the similarity between these two invasions in their motives, methods and results, is noticeably striking, and read down between the lines possesses more philosophy than modern scribblers on the scroll of history dream. During the reign of Milesius and the succeeding century, Spain was so completely drained of the Scythian, Scottish or wandering sons of Zarah who flocked to friendly coalition with a people of kindred interests that they have hardly left a trace behind them on the continent, while in the land of their adoption they have so evidently melted into the general mass of Irish, that, as between the Saxon and the Norman, there was soon no possibility of discrimination—and there is less to-day.

But to return to Muiream: love for her father's people was her ruling motive, and with all the qualities of a race whose women have been ever famous, she devoted herself to the fulfillment of her mission, which she felt the gods themselves had prearranged. Heremonn, or, as, with Danaan leanings she had preferred to call him, Eochaidh, was a youth of special promise, and, like his mother, a genuine Danaan.

However, Heber, Amhergin and Heremonn



were all sons of Milesius, and Heber and Amhergin were undoubtedly the prime favorites. The young men had grown up more or less apart, but in the influence of a court whose learning and refinement dated from Fenesia Farsa, and Eochaidh lost none of this in the Irish universities. He was well acquainted with Milesian history as we have sketched it.

In the meantime, Muiream was particularly careful that her special charge should be instructed in the lore and history of her own people, and she brought to bear upon the task not only her own magnetic influence, but secured the best assistance of the elder Druids.

However, in the deeper religious mysteries, his half brother Amhergin, who was already studying Druidism in the same schools, turned out to be far more proficient. The youths rarely met.

Heber in the meantime, remained at home, and under Scota's constant tutelage prepared to take the kingdom when his father should relinquish it.

Muiream was also busy with designs which looked as steadily towards the consolidation of both realms in one, but, although Mac Graeme, the ranking king of Ireland, had no children save herself, and soon learned to love and admire his Milesian grandson, still, to view him as a possible heir of the Danaan throne was far beyond his thoughts, and would have been unwelcome,



aye, even dangerous to all concerned. So Muiream never broached the topic to her father.

Throughout this sojourn in the Land of Destiny, she and Eochaidh dwelt at Cathair Crofin, where the royal palace was erected. His going in and out among the clans, and his excellence in manly sports of all descriptions, soon endeared him to the people; and, far better known as an athlete and a leader in all feats of arms than as a mere university student, and particularly, ere he left the Irish Court, in maritime adventures, he gained the love and admiration of all with whom he came in contact.

All this had a beneficial influence upon his fortunes when, in later days, an unfortunate occurrence brought about an open rupture resulting in the actual conquest of Ireland by the Milesians; and still later, when the clans took up the topic of supremacy between Heber and Heremonn in a partisan spirit.

But to return to this queenly teacher and her son. As the time drew near when she began to anticipate their recall to Spain, she redoubled her efforts to instill Danaan leanings in the young prince, nor even after the summons and return were there wanting ample opportunities to pour the legends of her people into his maturer ears. The summons came when he had reached his eighteenth year, and with reluctance was obeyed by both.



## IRISH HISTORY.

It is now in order to pause in our account, and, by reverting just a little, gather somewhat of the History of Ireland as it was at sundry times related by Muiream to her son.

She lived in what pre-eminently was a transition era; all that preceded it was Danaan, from her point of view; all that came after it was Judean—if for conciseness sake we may be pardoned for another slight anticipation.

In Eochaidh, her Milesian “Son of Zarah,” this change had the crimson thread of its vital inception, and in his own children, blessed with yet newer royal motherhood through the “Daughter of David,” and crowned with the full regalia of Pharez’ house, it was complete.

But Muiream knew naught of the impending future—she had but natural powers, although superior ones, and she was a born historian.

In our review, then, of the Irish story, we must weigh it from her own standpoint only, not at all from ours, and this for many obvious reasons.

Upon their limited horizon some few facts only were still fresh, all else was in the past, and, from confusing circumstances, had perhaps already become quite as legendary as it is to us. It matters little what the length of slumber be, so be it, it is long enough to break connection with a re-awakening, and herein mayhap lurks some-



what of the mystery of Death!—and Resurrection!

Hence with but faint discernment could even Muiream look outwards from the Western shores, and beyond them, back towards their earlier Eastern origin. From the very circumstances of the case all definite trace of this was well nigh obliterated by the devious paths their keels had made across the troubled water line that skirted their remote horizon; nor could such knowledge, even if they brought it, have long retained any practical and vital importance to them. The “Eras” in Irish history (there were five in 497 years!) belonged to different dynasties all jealous of each other, and to this day no one has threaded their labyrinth.

Moreover, we must not forget that God was in this matter, and was disposing its several and dissevered chapters. For purposes then future, and in methods hardly even yet quite manifest and clear, the same Providence was weaving in the East and West the more or less confusing ground-work of the Romance of the Ages.

By no possibility could the actors at either of these widely separated termini grasp the true purport of the whole. They had mutually lost, in fact, the meaning of the threads which tied their parts together, although their halting records show they severally followed them towards each other till their very fibres were entwined.



*We* live in favored generations, and are circumstanced as none who went before us could have been, yet even we, who view this story from a vantage ground which overlooks the whole field of its operation, are but just beginning to find in its sequence grounds sufficiently patent to excite our interest and compel our faith. Why, therefore, should we feign surprise that they who were but blinded agents, working far apart and relatively only in most narrowly circumscribed spheres, should severally have lost the tenor of the tale?

Successive generations of the coral insect, confined in little cells from birth to death, and toiling at the snow-white pillars and foundations, only, of some future continent, are scarcely less ignorant of what shall be the fashion and the purpose of the finished world to which they are contributing so little, than have been those generations of the past who built the tiers upon which Israel's kingdom rears its almost finished temple to the skies.

#### MOTHER AND SON.

Time and again reclining at his mother's feet, had Eochaidh listened with enjoyment to her graphic way of scanning through the story of her native island. To Muiream its tale was simply one of continued Danaan settlement and con-



quest, and in his earliest childhood Eochaidh had caught from her the spirit of its romance.

Nor had his broader education at the Irish universities ever ruptured the thread which she ran backward through it; indeed continued thought thereon among his books had only served to string it still more thickly with new beads, and fill the spaces here and there, which she, in the enthusiasm of a grounded faith, had either hastened over, or else entirely neglected.

Her work was like to that of genius upon canvas, which, in but few bold strokes, brings out the whole effect, but is impatient of too studied details, and the quick, receptive mind of Eochaidh was facile to her brush, nor, such is the power of woman as a mother, did it ever lose the master's outline.

Moreover there was ample fund of interest in this theme which Muiream loved, and which she therefore chose most frequently in converse with her son. For we must not forget that although Muiream and Heremonn stood fully 2520\* years nearer to its origin than we do, there were, nevertheless, several earlier chapters in the story of

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\* I use both the Lunar and Solar scale here for special purposes; 2520 lunar years are 2445 solar ones. Muiream's life was from 3377 A. M. to 3427 A. M., Heremonn's from 3397 to 3446. This is a remarkable harmony and apparently of deep significance.



“Ogygia,” which must have seemed quite as ancient to them, as does the whole of it to us.

These chapters stretched still further back into its remotest past, and, spanning at least another 1000 years, included the stories of the Tuatha de Danaans proper, of the Fir Bolgs, of the Fomorianians, of the Neimhedians, of the Parthalonians, of the Iberians, and earliest of all, of the Craunnogs. No wonder *our* historians have been long at sea since they have sailed without a compass pointing unto Israel as the pole !

Now it is peculiarly fitting that the story of Erin should be told from just this standpoint, for with Muiream the ancient dynasty of the Royal Danaans was about to end, while with Eochaidh that of the new Milesian race stood only on its Irish threshold, and it was fortunate for Eochaidh that his mother was so well versed in these early chapters, and was able to display them in such simple colors.

### THE POINT OF VIEW.

Muiream's sole object was to establish the *unity* of the Irish race down to the Milesian conquest which she foresaw, and which would bring, comparatively, but few new-comers to the Island ; for, as she firmly believed that Eochaidh would be its Ard Ri, she desired to impress upon him that the mass of his subjects would be his mother's people, and that he would be as truly



King of the Danaans as if he had been the son of Greame himself. She was jealous of her people's ancient prestige, and she wished her son to have good reason to be true to them, that they in turn might give him their support without reserve. Nor is there any doubt that in her judgment of the Danaan descent the Queen was rigidly correct — yet was there trace therein of the “Scarlet thread” of Zarah's line which even she had failed to note!

As, wave on wave, the human flotsam of successive immigrations which History tossed up on Irish shores, was passed in survey before Muiream's gaze, her own analysis of what the sea gave up bore ample evidence that all of it was but a part of one great Ship of State whose sections, derelict upon the tide, had simply come in one by one instead of all at once. The wreckage all bore marks of common origin and gave ample opportunity for rude assortment when it reached the shore. Beyond this, Muiream gave the subject little thought. She viewed it only from its Western aspect, which gives her summary its greatest value; for, as already noted, it shows that God Himself was intimately in the case, and was disposing matters not too clearly in the West, so as to counterpart and carry on those we have already seen He had begun so quietly in Eastern lands.

Nor should we, in our modern criticisms, over-



look the fact that we view Erin's story through still later heaps of jetsam, more and more confused by those who have disturbed it ever since the Emerald Isle became an object of Anglo-Saxon contention and dispute. None of its strata have much order now, and long ago their chiefest treasures were mined out, and loaded into other Danaan ships, and freighted to still other Scottish shores.

Nor, as we now repeat the tale of Muiream, shall we break in upon it to discuss its premises or fortify its bold conclusions by citations of authorities she did not have, or by arguments she could not use. To do so would require whole volumes as appendices. But this we do believe, that early Irish History as Muiream viewed it was most broadly true, and that when coming generations shall have unraveled it once more, and when its long-suppressed and jealously-belittled Chronicles shall have been spread out freely to investigation, they will but serve to fill her story in with all its special details.

Let us now return to those earlier days of Eochaidh, and, sitting with him at the feet of Muiream, take from thence a somewhat hasty survey of the previous history of Erin, for it is only thereafter that we may confidently move forward with our Hero into other scenes.



## MUIREAM'S STORY.

“Well, Eochaidh, thy mother must at once betray the weakness of her sex, and therefore will anticipate the end, and fond conclusion of her story, at its very start. I shall begin Danaan history with you, to whom it has come fully down, and in whom, I believe, it will literally culminate.

“You are my son, and I the Queen, if not the last, am certainly the youngest of all the Royal Danaans; hence, too, you are peculiarly my people's son, for as my uncles have no children, and Mac Greame's own line runs out in me, you are the only rightful heir of Erin's ‘craun.’

“I am not concerned so much, my son, in your Milesian story; you have come hither to the Western bournes, guided by the same Destiny that pioneered your predecessors, and now that the Fates have given them an equal promise in the future, (for I see in the Philosophy of Facts that History will soon repeat itself), it is for you to follow back the special line marked by that ‘Scarlet Thread.’

“Nor shall I touch more than casually and at the start upon the story of the Southern Irish who came with us all. They have disturbed our councils, but as yet have never ruled them. With every new wave of emigration to these distant shores they, too, have come; they are



from the most ancient Heshbon in a sense that even you are not, for they have come before the mast. You will find them dwelling in the hethers, and indeed they are the sons of the daughters of Heth,—though who Heth was I do not know.

“As a prince, should you ever be called upon to rule over them, they will test your clemency to its utmost limit, but if duly governed they will perform a necessary part in the regime. Barring then any further reference to these ubiquitous Phœnicians, for so they are, go back as far-so-ever as you will, I shall take up the History of those who have been the dominant element in each chapter of the past.

“That is, our discourse is to be on Oaks! And in this sense I shall leave for others to explain the presence of the Mistletoe. The latter has its Romance, and its purpose in the Mysteries of our Religion, but, my son, all things are double, the one against the other, and the habits of a parasitic plant are worthy of the study of a king in such a realm as ours! A word, here, is sufficient to the wise!

#### AN ARCHAIC CHAPTER.

“Danaan history is without beginning; who we were in the far off ‘Shadows of the Rising Sun’ was never clear to me, accounts are so confusing, although they all conspire to point unto the gods themselves.



“Our ancestors were born upon the ‘Lake of Waters,’ when all the earth was nothing but a sea, and when the land appeared they dwelt awhile among the mouths of some great river near the Sun.

“At length they were saved from a powerful race of oppressors, by floating down a sacred stream in little coracles, and, after many wanderings, came to a wonderful harbor, in a land which they named Dania from their father Dan—who is our Posei-Dan, or Father of the Sea. I think the harbor’s name was Liffy, whence our own is dedicated to the gods.

“This land was at the very center of the earth, and therefore always over-run with enemies. For there first did men congregate, and there the struggle for supremacy began.

“There, too, I think, that they had many brethren; but very early they, that is, our own peculiar ancestors, grew weary of pursuits on shore, which so engrossed the others. So they abandoned Dania, one by one, for the more daring life upon the waves where they were born.

“Indeed they mostly lived upon their ships thereafter, and wandered in them everywhere, and perhaps this is the reason that we know so little of the true history of Ancient Dania, for it soon became an almost universal name; and so, in time, to men whose sons and daughters continued to be born, as at the first, upon the sea, in



various places, and from generation to generation, there literally was no special Dania left.

“But some at last grew weary of having no fixed resting place, and hence it is that we, one branch of their descendants, have now once more become quite reconciled to life on land.

“However, as you know, this little island home of ours floats safely on the same great mother, and is doubtless equally protected by the gods, who made and saved us on the universal element; and our people love the sea no less for worshipping the gods beneath the groves.

“But enough now of these primitive legends, for you know them all from earliest childhood.

“In spite of the many names by which the successive colonists who have settled here are known, there are really but two royal races now in Ireland, your own and mine, that is, your father's and my father's. For, as you know, I am the daughter of one whom I misgive will be the last Danaan king, and you, your father's son, are a true Milesian.

“Yet, unlike your brothers, Heremonn, you naturally so favor the characteristics of my own people, that to me you seem as one of them, and not a true Milesian. However, to give you briefly but the skeleton of Erin's story, for you to clothe with all the incidents of flesh your education may suggest, I will commence at its very earliest colonists, ‘The Craunnogs.’



## THE CRAUNNOGS.

“This island had no aborigines when Danaan keels first grazed upon its shores. It was a heritage in keeping for them, and quite desolate of all but nature’s loveliness ; a spot so green, and peaceful, that it lured to land e’en those whose preference had till then been wedded to the waves.

“The legends say they drew near to it, at the termination of a dreadful storm, which had nearly driven them over the very ocean’s furious limit in the west, when, turning east, they sighted from afar its emerald diadem of leaves ; and that they landed here at once, and as a sign that they came to stay we are told that they destroyed their ships, using the masts, which saved them from the tempest, as the very piers of their earliest dwellings.

“They were really Danaans. Of course they were only the very rudest offshoots of a roving and adventurous people, none of whom had shaped themselves as yet so as to conform to any fixed and positive characteristics, save love of sea and freedom. And so they lived in Lake and River dwellings, as their descendants do to-day, preferring water, after all, to land.

“But this very colony had been actually seeking our far off insular abode, when the tempest overtook them. This may seem strange, my son,



- but I have lived and re-lived long enough in history, to know there are no accidents in man's affairs, and that the myths repeat themselves all down the ages, and in protean forms forever act as human guides.

“From the most remote times it had been believed, by their own ancestors, that somewhere in the strong north-western angle of the earth, the seat of final empire should find a throne of permanence.

“This colony had wished to be the first to seize it, and had set out for this purpose when the storm fell on them; so, discovering this island under the circumstances that had brought them to it, they settled here, believing it to be the very one meant by the ancient Ollams. This I believe is true.

“For, Eochaidh, this same thought has been in the hearts of every set of colonists who ever landed here; even your own Milesians have a similar tradition, and I wonder greatly too thereat, unless perchance, they have gathered it from the Danaans themselves who ply their ports in Spain.

“However, our earliest colonists had it as a part of their very daily life. They called themselves *Craunnogs*, or ‘the crowned people,’ from this very notion.

“You see they felt exactly like my father's later and more royal Danaans, a presentiment of



coming destiny, and though, my son, I feel myself to be the last descendant of the really sceptered portion of their race, and am only a woman, still I do not think the fates at all mistaken.

“The true meaning of their name is ‘Tree tops,’ for it comes from words common to all our dialects; *craun* ‘a tree,’ and *og* ‘a tuft’ or ‘termination.’ We use this same word for a ‘crown,’ as they did, and the very use of it in common language would be enough to verify this identity of race, were there not other reasons in their history and legends to establish it conclusively.

“On Baal’s day all Ireland ‘crauns’ its maids and victims with bright wreaths of green, and tender twigs, and with them they pass safely through the sacred fires, and they likewise wreath the summits of the Bell-poles, also called ‘crauns,’ with similar garlands, in commemoration of the firm belief that Erin’s diadem shall never fade.

“You also know, my son, that even now no Danaan sailor ever trusts himself upon a ship whose mast head has been trimmed, that is stripped of its ‘craunnog’ or its ‘topmost tuft of leaves.’ We later Irish still call the masts of our ships their ‘crauns,’ and truly they are emblems of a nationality that rules the waves!

“I fancy you have never heard the origin of this strange custom. But I have often heard it from the learned Druids of my father’s court,



who said that we inherited it not from these early colonists, but with them must have had it from a common Eastern origin.

“The Druids say it is the universal sign of kinship among all the peoples who down to the present day have sought the refuge of this island sanctuary, that is of all except the fierce Milesians who, the last, have conquered it at least commercially.

“Tradition also points to it as one of the oldest emblems of Danaan destiny, the very sign of universal empire, but why, the fates are still reserving for some future showing. And you, my son, who have already been so successful on the sea, well know how great is the dishonor for a Danaan seaman to have the leafy summit shorn from off his masts.

“It is also a sign of conquest and defeat ; and I doubt not, Eochaidh, that some of the deeper mysteries of the Druids, whom I grieve to see you like not over well, were, in their purer origin, significant of the branch of Empire destined, so they say, to be planted here in time.

“They say the mistletoe, which came with us from Dania, was wrested thence in token of this very promise, and I would that thou, my peerless son, might be the one to grasp the leafy sceptre from the hands of Destiny !

“But the centuries have waited, and may linger still ; yet, Eochaidh, the heraldry of that



blazing Sun of Gold upon a blood red field, which you, the royal son of Scythia's race, inherit, must be indicative of something! Would that it meant that Dania's sun, which certainly will set in great Mac Greame, has, in his daughter's child a still more brilliant rising yet in store!

“But a final word about these earliest colonists. The pulpits upon which the Druids stand when giving judgment, *are* to this day still called *Craunnogs!* and they always have the mystic twig of mistletoe above them! Indeed, thy very throne will bear this ancient name, a fact which bids thee bear in constant mind that it is literally founded upon piles which drive their way, through every human stratum in the land, down to this very oldest and rudest of them all, and all of this must prove to you that my argument is both just in its beginning, as well as full of moral import to a future king.

“I have dwelt so long upon these very ancient people, simply because it might be sometime claimed that they were different from the rest, whom all agree are of the Danaan race. The purest descendants of these ancient Craunnog men live now among the fishermen of Meath and Connaught, although you'll find them scattered over all the island.

“Their dwellings are still built on crauns above the lakes and marshes.”



There is nothing impossible in Muiream's statement. Examples of it are all about us. Contemporaneous with ourselves we have our lake dwellings in the very midst of civilization. A modern Russian city, Tcherkash, stands over the River Don—built on piles. The Indian archipelago is full of them. Large parts of many of our own cities are founded on piles, all the lower part of San Francisco, and always along the water front of cities do we find this going on, until at length, as coves and inlets are filled up, the town itself spreads out on piles so rapidly that perhaps the very next generation may be ignorant of their underpinning. Look for instance at Astoria! a city of modern pile-drivers—shall we relegate its origin to the era of the American lake dwellers? and, forsooth, give it an archaic era in chronology?

Sons of the Astors forbid!

But imagine this city of salmon fishers swept away by fire, and not rebuilt, and come with me a few generations forward and what would we have of its ruins left?

The few remains on shore decayed and overgrown, and in a century no vestige, in the undergrowth of a recovered wilderness, of what was literally begun within the memory of our fathers!

But in the water, where it stood, deep down below the ebb and flow of the Pacific tides, the myriad of piles which once supported its thou-



sands of inhabitants would still remain. In among them there would be enormous heaps of debris which are quite as heterogeneous to-day as any we find in Switzerland. Tons of oyster shells, here and there the bones of elk and bear, ship-loads of those of oxen, sheep, and pigs and dogs, many Indian relics, not a few of stone, traces of iron in the piles, perhaps the helms of tools, fish bones without number, broken glass, beads, horn handles, bone ornaments, rude pottery—all in fact now found in any heap on which the antiquarians so delight to pile up eons!

“Prehistoric” in the sense of *before Adam* is one thing, pre-Columbian is quite another! The most potent missing links in human history are chronological ones which need not really indicate a lapse of even a modicum of generations. We must span the gap by other means, or else the “age builders” will dump in a ton of years between!

But to conclude Muiream’s story of the Craunnogs:—

“Connaught as you know, is the very land of Dan, one of its earliest royal centres, and no one would deny to men from whom we have our finest seamen the plainest title to their ocean birth-right. The very tufted Craun they leave above each dwelling is an emblem of their Race!”



## THE IBERIANS.

“After a long and quiet period of undisputed possession, these first rude settlers were followed by a better, or rather by a richer and more cultivated class of their own seafaring kinsmen. But for some time previous to their actual occupation of the island, these later Danaans had been accustomed to trade with the earlier Craunnogs, across from the main land, where they themselves had established prosperous ‘breeding colonies.’

“These were near to the ‘Pillars’ through which one enters into the Great Interior Sea. Indeed, the Craunnogs had themselves originally set out from these very settlements, and now from thence their own successors followed them in turn.

“They came a few at a time, and not only were welcomed but were suffered to settle down among them without any molestation. They are known to us as the *Iberos*, or *Heberos*, names which they claimed to have actually retained from their ancestral Godfathers, in far off Dania.

“They favored, however, the more special name of *Yar-ish*, and called this island not only Iberia but *Yar-in*. These names you often hear to-day as *Ir-ish* and *Ir-in*, or as *Erish* and *Eron*. Some say these literally mean, as they still signify to us, ‘*far-off*,’ and ‘*Western*,’ or perhaps ‘*Sunset*’; while not a few maintain they are



derived from their greatest ship, an ark, or *Eron*, like to that on which the Danaan race was born.

“They actually worshiped Dan, our own great ancestor under the name of *Posei-Dan*, whom they believed to be the Father of the Ocean, the which you see is but another point of race identity.

“The descendants of this second group of settlers are also still easily distinguished among us, for they are that slightly built and somewhat darker section of our race who are yet found in out-of-the-way parts of our own Ulster, Connaught and Munster. You will also still find them nearly pure in Gallway, where they call themselves Ga-els, or ‘Sons of God,’ but all of us Danaans claim an equal right to this general term of *Goidels*.

“Now this very fact that these *Iberians* are so often confused with the later *Fir Bolgs*, substantiates my general argument, for of course, if all of us are Danaans, as in the course of time I hope to show you, the *Fir Bolgs* undoubtedly were; then, too, these earlier kindred peoples are but the more easily identified.

“But further, Eochaidh, these *Iberos* had no special language, in the sense of *new*—save that their own was purer than the dialect the Craunogs spoke; nor has there ever been other than one language here in Erin—the Danaan—until your own Milesians sent their tradesmen to it;



nor yet have they wrought any fundamental change in this particular, but rather have adopted ours, which after all is not so diverse from their own, but that the change is strangely natural. At the outside our peoples speak but dialects of the same great Eastern tongue.

“But to conclude, these Iberian colonists quickly spread themselves over the island, and were soon more or less absorbed with the Craunnogs into a general people of like pursuits and habits.

“They were utterly unlike the Celtic people of the interior mainland—the children of Heth—as your own travels must have demonstrated; and, although they came from your own Hispania, nevertheless, they were there, in continental Iberia, only as temporary colonists,—the last of whom your own Milesian ancestors drove out, though eventually only to follow them in turn to this same haven with an ever-conquering commerce.

“But you must not suppose, my son, that the Continental Iberians of Spain had no other offshoots than this little one in Erin.

“They did have numerous other colonial children, which are successively to come into prominence as the history of our own island continues.

“So, from this time onward, I wish you to bear constantly in mind that while the Iberians were spreading here, there were at least two other very



important localities in which, at this very period, they were also rapidly growing into over-fullness.

“One of these was in the lowlands of Northern Europe, from whence in a few centuries they invaded Erin with the Fir Bolgs or the Belgæ. and the other was situated in the Hebrides to our further North and West, where the Fomorian Sea Kings were likewise being reared in pirate cradles.

“In due time we shall see all of these peoples seized as it were at once, with the migratory spirit, and like shoals of fish, who find their native waters overcrowded, start out in search of newer haunts.

“We shall find them crossing and recrossing each other's tracks so often, that it will require the very closest care to avoid confusing them.

“However, remember this—the whole of them are Sons of Dan, they all live in their ships, they speak a common language, unite in legends of a common origin, and all are impelled by common destiny to seek this very land. There were older prophets, Eochaidh, than your ancestral Caicer, and this place has been set apart by all of them.

“I have no doubt, dear Eochaidh, but that similar migrations will spring into fierce activity upon the vast interior waste lands of the continent itself; and that terrestrial hordes of Scythians and Wanderers will in future ages cross



and re-cross on each other's tracks just as the Danaans have already done upon the sea.

“But those days must be yet far off, for while the coasts of earth are very limited, to those who have preferred them for abodes, the lands which they enclose must be almost as ample as the Sea itself, and therefore will be harder to fill up and overflow—nor can migrations there be rapid as when wafted by the winds.

“However, in the remote days so sure to come, when the centre of human empire shall at last have reached our Atlantic Islands, let us trust that the gods who have thus early bestowed their sceptre upon us, will have also fitted us to hold it better than our fathers did the earlier courts of Dan.

“But suffer not such solemn forecasts to depress thy heart; although they well behoove the deep reflection of a Prince. The evils of our present day are more immediate to thee, and if with earnest effort thou shalt master them, the gods will surely see to it that thy spirit is transmitted to thy future sons.”

Soon after the foregoing conversation,—(which from its very nature was in fact a monologue, for Eochaidh on such occasions found but little need to interrupt),—his mother continued her story as follows :



## THE PARTHALONIANS.

“We have now arrived at a period when we may dispense with mere legend and conjecture, no matter how well they may have been fortified by argument and collateral evidence, and at last appeal to records as our certain guides. For with the advent of the Parthalonians upon our shores we may fairly consider that the authentic history of Erin commences.

“It is true that this unfortunate colony left only their graves among us as their own permanent records, but nevertheless, each of the succeeding waves of colonization was so intimately related to that of Parthalon, and was so legitimately its natural outcome, so undoubtedly Danaan, and so certainly recruited from similar sources, that through their unbroken records we may confidently work our way back to it as a positive starting point.

“The date of the expedition led by Parthalon to Ireland is generally assigned to the most remote times, but so far as I have been able to judge in the premises, it seems to have occurred at about the height of the Iberian era, and to have broken into it as an incident whose sequel has absorbed attention to the exclusion of all else.\*

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\* It was about the year 2934 A. M., about sixteen years before the downfall of Saul.



“Parthalon and his followers came direct from Javan, which seems to have been one of the earliest colonies of ancient Dania, for they called themselves Dan-ai, and spoke the Iberian language.

“They arrived in Erin some sixty-nine heptades ago,\* and although more or less resisted by the Iberians soon established themselves quite firmly in the Liffian harbor,† where as they were both wealthy and powerful, they continued to maintain themselves in complete independence for some 300 years, although they never extended their power beyond Liffia.

“However, their ulterior designs were far more ambitious, for they named the entire island Ealga, after the wife of Parthalon, and by this time would undoubtedly have become the dominant people, had not the gods themselves interfered.

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\* Placing these conversations between Muiream and her son in his sixteenth year it was accurately  $300 + 50 + 17 + 37 + 75 = 478$  before 3412 A. M. From Parthalon to Neimheidh was 300 years, from the latter to the Fomorians was fifty years, from them to the Fir Bolgs seventeen years, thence to the Danaan conquest thirty-seven years. The Danaans ruled ninety-three years, making 497 inclusive years from Parthalon, 2934 A. M., to the Milesian conquest in 3430 A. M. Eochaidh was “thirty-three years old,” or in his thirty-fourth year, when the battle of Invercolpe occurred. We shall see later how easily this Chronology is explained by Muiream. The use of the septinary period, a heptade, or seven years, was strictly accurate.

† Dublin bay.



“They lived chiefly by piracy and became extremely obnoxious to the Danaans of Southern Alba, from whom we learn much about them, and they also seem to have maintained a constant commercial intercourse with Javan itself.”

Muiream's theory of Irish history fails at this point. The Parthalonians were really sons of Zarah (see Part III., Genealogical Table). So were the Neimhedians, and indeed the leaders of the Fir Bolgs and Fomorians. Their sea-faring traits and the common legends and customs, so similar to those of her own Danaan people, led to this very natural error. She did not dream that her Milesian son was listening to recitals that were not only matters of remote Irish history, but were in due time to be accredited to the Milesian annals themselves. Nevertheless she was broadly right. All of these peoples were of the sea-faring branches of the Abrahamic stock, and though the Craunnogs and Iberians were undoubtedly of Dan, the others, equally with the direct generations of the Milesians, have a straight descent from Zarah, or, a generation back, from Judah himself.

But coming with them in their train, no doubt the bulk of their followers were sons of Dan — they manned the ships, and generally owned all those that ruled the commerce of their days, — at least they shared with the Phœnicians all the priv-



ileges of trading in the Fairs of Tyre. These latter drew their wares from every harbor known to merchants, and Danish history has roots upon the coasts of India (Eastern Tarshish) as well as on the shores of Erin which was Tarshish of the West. Returning now to Muiream's account of the Parthalonians she finished their history as follows:

“But in their native land their reputation was far from savory, for it is said that Parthalon was not only guilty of parricide but of other atrocious crimes, for all of which he had been forced to flee from it to the confines of the West.

“Well, to close their history, they were at last overtaken by the wrath of heaven, from which they could not so easily escape, for in the latter days of their successors a dreadful pestilence swept over Erin, and by it not only were the Iberian settlements in the north and south relentlessly decimated, but that of the Parthalonians was almost entirely swept away. They nearly all lie buried now in the Thaum Lacht at Ben Eider near by Lyffy, where the tomb of Parthalon himself may still be pointed out, for most of those who survived the pestilence fell victims to their own anarchy in the next thirty years, which complete the 300 of the Parthalonian Era.”

Some months transpired between this conversa-



tion and the next, during which Eochaidh's vacation had occurred. He had spent it on the sea—a volunteer participant in an important enterprise against the Sea Kings and the Pirates of the North.

There was no little risk in these adventures; but the Queen made no objection, for it was not only with the permission of Milesius that his son had been enrolled as an honorary member of the Danaan navy, but the youth himself betrayed an instinct for the sea which she admired at heart and took to be a harbinger of his career.

At a convenient time soon after his return, the Queen continued her recital as follows:

#### THE NEIMHEDIANS.

“The story of the people whom we are now to consider, Eochaidh, forms such an important factor in Irish history, that I beg of you a particularly close attention to it. For, although it is very brief, it is of great value for my purposes, in that it enables us to continue the special Danaan thread, now firmly grasped in the Parthalonian recital, through them and their successors down to the present day.

“The Neimhedian in fact form the golden clasp in the chain of Danaan identity and kinship, which reaches backward to the Parthalonians, and forward to the Fomorians, the Fir Bolgs, and the Tuatha de Danaans themselves.



“Or, reversing the sequence, in order to intensify the demonstration, they are the universal solvent by virtue of which we may pass from ourselves, who are undoubted sons of Dania, back to the earliest colony (Parthalon's) of which the special history is known, without a single break in kinship.

“Let us therefore resume the story. Our chronicles explicitly inform us that Parthalon did not bring his entire family with him when he fled to Ealga, for an infant son, named Adlah, was left behind him in Javan.

“Now by the time of the pestilence which swept the Parthalonians away, there had descended from this son a lineal successor named Neimheidh.

“This man was not only of great wealth, but had many followers in Javan where he himself was a renowned warrior; so, learning of the misfortunes that had overtaken his lineage, and of the anarchy among the few survivors, he resolved to proceed to Ealga in person, and thus secure the Western possessions which he had inherited.

“Having therefore collected a fleet of thirty-four vessels, and distributed a thousand selected leaders among them, he set out for the Land of Destiny, accompanied by his wife Macha, and four sons, one of whom was an Ollam named Jarban-el.



“But in the meantime a colony of Fomorians, who had established themselves in the North of Erin about 150 years before the Parthalonian disaster, had succeeded to the foremost position in the Island.

“However, the new-comers, who called themselves Neimhedians from their leader, were well received by them, and these Fomorians, being also Danaans, as I shall presently show, greatly assisted the Neimhedians in setting their affairs in order.

“So the Neimhedians landed in various parts of Ealga, though principally at Ard-Macha, which was named after the wife of Neimheidh; and, aided by the Fomorians, they cleared away *twelve* large forests which they occupied as colonial centres.

“But they had not come to Erin with the intention of occupying a subordinate position there, and only awaited an occasion for turning against their benefactors.

“At last the inherited wickedness of Neimheidh found an opportunity for proving his descent from Parthalon, for having employed the Fomorians in the construction of two sumptuous palaces, at which their artisans were very skillful, Neimheidh was seized with jealousy lest they should build others on the same, or perhaps a grander plan, so he had them privately made away with the day after they had completed their work!



“For such barbarity the gods were again most justly indignant, and determined to mete out to them a fate similar to that visited upon their kinsmen, the Parthalonians.

“So the plague returned, and carried off 3,000 of them in a single one of their settlements. Macha also died, and was buried at Armagh, and in the meantime the Fomorian prepared to engage them in battle.

“In the first three engagements, however, the Neimhedians were successful, but in the fourth, which was the result of general concentration on both sides, the Neimhedians were completely overthrown, and among the slain were a son and nephew of Neimheidh. Shortly after the Prince himself died of grief and disappointment.

“The Fomorian now began to oppress and tax the Neimhedians with the utmost severity, so after nearly a generation of servitude, the latter conspired against them under Fergus, the Red-Side, the son and successor of Neimheidh.

“In the first desperate battle which ensued, the Fomorian were defeated, their leader slain, and Tor Conaing, their principal citadel, levelled to the ground.

“But soon after this, More, a grandson of Neimheidh or the son of Dela, who had been absent with his fleet, endeavored to land in the North and was defeated by the Fomorian with



so great a slaughter that such as escaped the sword perished in the waves.

“The affairs of the Neimhedians were now so desperate that they had no alternative but to submit to the most abject slavery or seek safety in flight. So, choosing the latter, they hastily collected as many of their followers as possible, and left Ireland in three several parties, respectively under Simon, Jobhath, and Briotan, all grandsons of Neimheidh by his sons Starn, Fergus and Ainnin.

“The first two fleets returned at once to Javan, and to the Eastern colonies of Dan, while the third one landed in North Britain. But they all soon reappeared in Irish history as we shall quickly see.

“In the meantime, it is to be noted that the actual stay of the Neimhedians in Erin was certainly not over fifty years, or the whole of one and parts of two generations, all of which were short and turbulent.”

It will be perceived by the reader that Mui-ream's Chronology has important points of junction with the Eastern history of Israel where Dan particularly was identified with ships, and would have used them to escape the disasters that were culminating over his fellow tribes. For instance the era of Parthalon extended from 2934 A. M. to 3234 A. M. A reference now to the Chronology



already published in Study No. Two (*vide* page 143), will satisfy us that the year 3234 A. M. that marked the arrival of the Neimheidians, was the one immediately following the accession of "Pul," the celebrated Assyrian under whom Menahem came to grief a decade later. No wonder there were unusual movements among Danaan keels.

So too, at the close of the Neimhedian half century 3234 A. M. + 50 years, we arrive at the notable date 3284 A. M., the final year of the Siege of Samaria! There can be no doubt but that the sons of Dan were busy in these days escaping to the West, and that the sea kings who swarmed to Erin and put an end to Neimheidh's colony contained many sailors who were familiar with the moles of Joppa!

#### THE FOMORIANS.

"It is now necessary to pause a moment in order to take a somewhat closer view of the Fomorians themselves, whose history we have been already somewhat forced to anticipate, and whose era we have found to be so important in Irish Chronicles. For, coming here an hundred and fifty years before the Neimhedians, and thus extending their own chronicles backward the same number of years into Parthalonian times, they not only co-existed with the former during the brief generation and a half (say fifty years)



assigned to the Neimhedians, but, having at length temporarily driven these Neimhedians away, continued to remain themselves, about half a generation longer (say about sixteen or seventeen years), as once more the dominant portion of the race.

“The Fomorian era thus overlaps into the Parthalonian 100 years, spans the whole of the Neimhedian fifty years, and, extending still onwards, enables us to form a natural junction with that of their own immediate successors; the Belgæ, or Fir Bolgs, by whom in turn they were finally succeeded.

“The more I have pondered over these early chapters in our history, my son, the more convinced I have become that most all of the confusion which has been introduced into it by our chroniclers, has resulted from a failure to see that parts of the eras assigned the several independent waves of colonization must have been more or less contemporaneous.

“That is, while they have been generally right as to the entire periods,—which I believe to date from their several first appearances in Erin until their supremacy was finally overthrown,—they have been equally wrong in assigning the whole of such periods to that of sole supremacy.

“These colonists undoubtedly succeeded each other in supremacy in the very order we are following, and probably, with the natural pride of



conquerors, have successively dated their individual histories from the landings of their first pioneers.

“Nevertheless, we, who are now in search of facts alone, must be careful to discriminate as to the relative terms of years during which they temporarily held the High Priest-hood in Erin’s Temple of History.

“I have often conversed with your father upon this topic, and he not only agreed with me in my views, but aptly illustrated them by telling me of a famous temple he had visited in Egypt upon whose walls were chronicled the various lists of kings, each in their own order of succession, who had ruled in its numerous dynasties. Now, many of these dynasties, he told me, were contemporaneous, others were successive, but all more or less overlapped each other somewhere along their several lines. How greatly would future ages err, should they lose the truth and sum these reigns in strict succession only ! \*

“And unless we, too, are careful we shall fall into a similar error, and be guilty of an absurdity like adding the years of a father’s life to those of his son, and son’s sons, from generation to generation, to the utter violation of every true principle of historical duration. Be not impa-

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\* This is just what later modern historians have done, to the discredit and confusion of Irish Genealogy, History and Chronology !



tient, therefore, Eochaidh, that I dwell so upon points like this, for herein, I assure you, lies the full solution of our history, which, when set in order, will some day splice without hiatus upon chronicles that yet may reach us from the ancient East.

“You will remember that while relating to you some little of what is known of the early Dano-Irish Iberians, I mentioned two of their colonial centers, which we should meet again as our story proceeded. Well, one of these was in the Hebrides, which had become, in the latter half of the Parthalonian day, the headquarters of a nation of ‘Sea Kings’ known to us as the Fomorians.

“It was from these islands that the people who overthrew the Neimhedians had been sent out. They were reinforced in those days by great fleets of rovers from the East, but all of a similar Danaan stock. But this particular Irish colony was simply a later Iberian one, and thus itself spans from the archaic Danaan past, over and into what we are justified in regarding as the true historic era.

“They were clearly Danaan pirates, who swept these Northwest regions, in vast fleets, or *Fomoraigs*, seeking not only wholesale plunder on the ocean, but often landing for permanent colonization at such lovely spots as this.

“They were well versed in the arts and sci-



ences, and in reality a very civilized people. Moreover, they spoke our Danaan tongue, as you yourself, who have lately skirted the Hebrides and met the pirate fleets of their modern successors, well know; and the 'crauns' upon their mast-heads still bear true evidence of their common origin with us.

"They called themselves a race of '*Conaings*' or 'Kings' just as the *Craunnogs* did, and from an underlying belief in the same proud destiny.

"As we progress into the history of these severally related peoples, we shall find that the Fomorians are in a special degree related to our own family, for it was to them that your ancestral uncle, the Great Breas, fled, when in later Danaan days, as we shall see, he was conspiring against Nuadh. Indeed, it seems almost certain to me that there were Royal Danaans, branches of our family, ruling in each and all of these localities; and that we, personally, are closely tied by blood to the rulers of the Fomorians, is quite as clear to me, as are our Neimhedian, and more general Eastern blood connections."

The Fomorian period was a short one, and had Muiream known it, could have been far better explained by a reference to Eastern history. It commenced with the fall of Samaria, lasted seventeen years and terminated in the year 3301 A. M., thus just a few years before, and as if in antici-



pation of, the completion of Esar-Haddon's conquest of Media. (*Vide* Study No. Two, pages 150-153.) This was an important era (3306 A. M.) in Israel's history, and Dan seems to have had no intention of being placed among the mountains of Armenia, where rumors in the East already suspected the Assyrian king was going to remove the several fraternal tribes.

But all this will be explained from Muiream's Western point of view in the next section of her story.

#### THE FIR-BOLGIANS.

“We have now arrived at the Fir-Bolgian or Belgian period, an era concerning whose incidents our chronicles are greatly multiplied and strengthened, and one which is in a special degree the precursor to that of my own people, or the Royal Danaans.

“The accurate Irish commencement of the Fir-Bolgian supremacy may be placed at their arrival, which took place about sixteen or seventeen years after the Neimhedians left for Javan, and during which short interval the ancient Iberian element recovered itself over the whole Island under the Sceptre of the Fomorians.

“But in order to understand the genius of this new beginning, and the genesis of the people themselves, we must revert to the refugee Neimhedians who in the meantime, under Simon and



Jobhath, the grandsons of Neimheidh, had reached their far off homes in Javan. (*Circa* 3284–5 A. M.)

“It appears that the Neimhedian remnants found Danaan matters in the East at quite as great a crisis as they were in the regions they had left. Indeed, the bulk of the Danaan population, surrounding the far end of the Great Sea, seems to have been in some unusual commotion, not only owing to the probable overcrowding in those original localities of the race, but also to the unparalleled ascendancy and threatening conquests, of a great Syrian\* power, whose yoke was particularly dreaded by a people so wedded to freedom, as we the children of the Ocean are.

“The ruder elements of the population were already in their ships, which were of every description, from the humble coracle to the coast-wise fishing and trading vessels of somewhat larger proportions, and that an exodus of some proportions was on foot, no one, entering the ports of Javan, could doubt.

“But the seafaring people who thus sought the harbor of Javan could not, of course, have been themselves native Ionians, but were rather refugees from other kindred peoples who sought refuge there, and from their discourse, as

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\* Here Muiream views Eastern affairs through the first glass that intervenes — a natural error, and followed by later historians of Ireland. The power was not Syrian, but Assyrian; indeed, not Assyrian, but Babylonian!



reported, I doubt not they were from the original Dania, which was near to Syria, from whence the dreaded oppression threatened them, and had induced their exodus to friendly parts.

“Now they were indeed a mixed multitude, for there were among them many who had been hewers of wood and drawers of water, multitudes of common laborers, who from having to work in mines and to carry their burdens in bags were called Bolg-men, and of soldiers and spearmen not a few. These three classes were called respectively, Fir Bolgs, Fir Danaans, and Fir Gaelians, and in general, they were all called Bolgs or Belgæ.

“Well, in such a state of affairs, it is easily imagined how the opportunity might suggest itself to the Neimhedians, to recruit their own forces from these Danaan refugees and thus obtain a veritable host wherewith to recapture Erin; the which Simon, the grandson of Neimheidh, appears to have at once set about effecting.

“Accordingly, getting his personal affairs in order as quickly as possible, he soon had a large fleet ready to sail from Javan for the far off West; and there being little or no chance for the successful occupation of territory in the East, and the ‘Islands of the West’ being already traditionally desirable to Danaans in general, the Bolgians were little loath to go with him.

“Under such favorable circumstances it could



have required but little time to bring these matters about, so putting sail quite soon from Javan, the entire party made a successful voyage through the Pillars and out into the Ocean. (*Circa* 3285 A. M.)

“At first, avoiding Erin, they proceeded far North along the coast of the main land to the Iberian colony I have already mentioned as destined to come into prominence in Irish history.

“Now this colony was quite well known to both the Bo'lgians and Neimhedians, many of whose kinsmen, in former days, had found refuge there, so they were likewise well received; and during a delay of some years in these parts, they became more or less amalgamated in marriage and common interests.

“While there they were generally best known as Belgæ, a name which seems to have also covered their hosts, the original Iberians, and it is from having come thence to Erin that their previous Eastern origin is sometimes lost from view.

“At length, after some seventeen years had elapsed since Simon's departure from Erin, his voyage to Javan, and this almost immediate return to the West, the Isle of Destiny again became the prominent goal of Bolgian desires; so, (Simon's prestige having in the meantime waned,—from age or some other cause, or at any rate, he no longer having a prominent part in the warlike portion of the proceeding), the final



expedition was fully organized and set sail for these shores. (3301 A. M.)

“There were now in the fleet, besides a great number of the common Fir Bolgs and Fir Danaans, some 5,000 of the Fir Gaelians, or soldiers, commanded by five chiefs, named Slainge, Rughraidhe, Gann, Geanann, and Seangann, all Neimhedian refugees, and sons of Dela, bent upon avenging the death of More, their brother, which you remember had occurred at their final defeat by the Fomorians some seventeen years before.

“Their fleet was in three divisions; the first under the command of Slainge, landed in Inbher Slainge with 1000 soldiers; the second, led by Gann and Seangann, anchored at Inbher Dubhglaise, in the North, with 2000 soldiers; and the third, with Geanann and Rughraidhe and the 2000 remaining soldiers, at Inbher Domhnain or Danaan, in Connaught. These soldiers, Ecchaidh, were the knights in the expedition; there were thousands of subordinates and sailors of whom no record was necessary.

“Before such a host, and so well organized and determined, the Fomorians made no attempt at resistance, but rather seem to have made a compromise that was mutually advantageous. So the chiefs divided the island among them into five parts, and the Bolgian era at once commenced.



“However, it was fated to be short lived, since, in fact, it lasted but thirty-seven years, a brief survey of which is sufficiently given by enumerating the line of kings.

“Slainge at once assumed the title of monarch of the whole island, and all our chronicles assign to him the position of first King of Ireland. He died at the close of a year, and Rughraidhe was his successor for two years, being succeeded by Gann and Geanann, who ruled for four, and they by Seangann, who swayed the sceptre five years. He was slain in battle by Fiacha, son of Rughraidhe, who also ruled the realm for five years, when he was slain and succeeded in turn by Radhnal, the son of Geanann. After Radhnal had reigned six years, he fell at Craoibhe, and was succeeded by Fiodhbhghean, the son of Seangann, who also fell in battle, after a reign of four years.

“Eochaidh, Mac Erc, the son of Radhnal, was the next and final King of the Fir-Bolgian line. He ruled Ireland for ten years, at the end of which his life and reign were ended, and the Bolgian era terminated, by the advent of my own people, The Royal Danaans. His wife was a Milesio-Iberian Princess named Tailte, the sister of your great-grandfather Breogan, then the King of Spain, and the place of her interment still bears her name. All of our chroniclers agree that the Fir-Bolgians ruled Ireland but



thirty-seven years, and in fact the very records of the five several kingdoms into which they themselves divided the island show that from the division (3301 A. M.) incident upon their arrival, to this year (3412 A. M.) in which we are conversing is exactly sixteen heptades'' (*i.e.*, 112 years taken inclusively, or 111 years by direct subtraction).

Muiream's discourses upon history were the delight of Eochaidh. He was not particularly fond of books, but would sit at her feet by the hour and listen to her clear, persuasive method of putting facts so as to secure their consecutive retention. She taught her son as Tailte years before had taught Prince Luigha, and it is after all the very best way to educate a child. Books have their value, but there is nothing like the human voice backed up by interest, and a knowledge that is well matured,—and a receptive listener.

Her last discourse, that is, the last we shall record, was on the fortunes of her own great people who succeeded the Fir-Bolgians.

We must now pause in Muiream's account to demonstrate the accuracy of her count, for it is at variance with all the histories so far as time, *i. e.*, the interval, is concerned, yet she is right and they are wrong, and even worse, for they are also inconsistent!



But the cause of their error was perhaps a very natural one, considering their remoteness from the events transpiring in Greece and Palestine during these very years, and their total ignorance of any straight connection between the Eastern and Western phases of a common history!

Irish historians have been very much confused to account for the immense increase of the Neimhedians in the interval between their departure for Greece under Simon Brec, and their return to Erin under the sons of Dela.

Failing to recognize that this increase was directly due to the similar and even vaster exodus of Danites from Joppa and its coasts to Greece in those very years (3282-5 A.M.), and yet recognizing that the Bolgians were of the same stock, they have been forced to multiply the time so as to enable the latter to be called the descendants of the refugee Neimhedians themselves!

But the genealogy of the leaders settles the question. For the five leaders of the Fir-Bolgians were the sons of Dela, and they returned in person to avenge the death of More, their own brother, who had been slain at Tor Conaing only seventeen years before!

Thus, at a word there vanish like a mirage from the horizon of Irish history, 200 years or more erroneously interpolated even by the best of her historians.



For instance, “Giolla Caomhain affirms, as does the Book of Invasions and Psalter of Cashell, Keating, Lynch, etc., that from the landing of Neimheidh to that of his successors, the Belgæ, inclusive, was 217 years” ! even O’Flaherty fixes the coming of the Belgæ at 216 years later than the termination of the Neimhedian era ! which, O’Halloran points out, “is contrary to every evidence of antiquity,” for, says he, “this cannot be reconciled to reason and chronology since we have seen that the grandchildren of Neimheidh quitted the country,” \*—*i.e.*, Jobhath, Simon Brec, and Briotan, on the death of More the son of Dela, while the five brothers of this same *More*, to wit, Slainge, Gann, Geanann, Rughraidhe and Seangann ! *i. e.*, the great-grandchildren of Neimheidh lead the returning Belgians.

There is no escaping the logic and genealogy of this rectification, for the anachronism, when once clearly pointed out, is too patent to be tolerated for an instant longer.

The fact is further borne out by the subsequent one admitted by historians generally, to wit:

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\* O’Halloran considers 100 years to be sufficient, “as much as in reason can be demanded,” are his words : while carrying his arguments to their legitimate conclusion, and keeping to the genealogies interpreted by other and collateral facts and dates we ourselves find that sixty-seven years cover the whole period from the invasion of Neimheidh to that of Slainge.



that the Tuatha de Danaans themselves, the successors of these very Belgæ, were led by Nuadh, whom none place at later than the twelfth generation from the original Neimheidh !

Genealogy and chronology must go hand in hand ; these two important “lines of time” must agree within reasonable limits if history founded on them is to stand, and Ireland can honestly boast of quite sufficient antiquity without longer endorsing errors that only serve to bring discredit upon her otherwise unimpeachable annals. Moreover the *origin* of these heroes is ennobled by the correction, for, while mere “duration” is of no intrinsic value, it is an honor of inestimable worth to be able thus to make a junction of such strength upon Israel — the oldest line of history !

But how did it come about that Erin’s accredited historians have made such errors as the one under consideration ? The answer is a simple one : Because they would not stand strictly by the “generations,” and could not understand the strength of the Fir-Bolgian emigration, since they exercised their judgment based on wrong premises, and in order to explain the facts were forced to multiply the years !

All this bears out the logic of our own position — that true history cannot be written without an accurate chronological skeleton upon which to clothe its facts. Given the latter and there can



be no deformity in the general outline, while on its symmetry and lines of beauty philosophy herself may gaze with constant satisfaction.

But to return to Muiream's recital; she had reached the point where the Fir-Bolgian fleet had departed from the shores of Northern Europe (*Circa* Denmark and Belgium), and was en route to Ireland; she continued as follows:

#### THE TUATHA DE DANAANS.

“And now, my son, let us turn to the final chapter of our story, and naturally it is the one upon which I can speak with the greatest degree of personal confidence and historical minuteness. For the *Tuatha de Danaans* are not only my own peculiar branch of this race of “Sea Kings”—its Royal and Patrician class—but they were its last arrivals here in Erin. Their story will thus bring the Danaan history of Ireland down to date, that is, down to the Milesian conquest.

“Moreover, I believe most firmly that the so-called *Tuatha de Danaans* were the last sections of our race who left the ancient dwelling place of Dan, in the far East, a land which your father himself has visited in person, and found to be almost entirely empty of inhabitants and history.

“I would, alas, that we could penetrate those Eastern chapters of our story! But beyond our debarkation, and its immediate Eastern cause, our history there seems to be as utterly washed



out as are the countless wakes left by Danaan keels upon the trackless waters which lie between. As well might we expect to see their phosphorescent glow renewed and fixed forever on the bosom of the deep, as now to hope to penetrate the gloom which covers up that Eastern story! It is true our actual exodus from Dania was only 112 years ago, but then we children of the sea seem to have been divorced by Fate from any deep concern in Eastern matters whole centuries before that final strand was cut.

“But our Western chapters are more easily deciphered, for our chronicles are very positive upon their more important facts, to which I now invite your close attention. Nevertheless, you must be prepared for considerable argument while I undertake to clear away the unnecessary confusion with which its really simple tale has been encumbered.

“In the first place you know that some of our chronicles, written either in error, or else in interests hostile to historical accuracy, announce that we came to Erin direct from Javan, under the guidance of the Neimhedian refugees, and that we were their descendants!

“But this I am convinced is but a subtle confusion of the truth; and I am sure that I can make you understand the true story in a few minutes. I have given this matter the constant thought of many years, and love for you, my



only son and people's hope, has given me its full solution.

“Of course, our Neimhedian pilots may themselves have originally come from the earliest Eastern colonies of Dan, those of Javan; this, perhaps, I might fully grant, but not so were we from Javan, who merely came with them to Erin. We were no more their *descendants*, forsooth, than were the Fir Bolgs, who preceded us from the same localities, and under similar guidance, as you have already seen.

“I now ask you to recall the second band of refugees who escaped from Ireland and reached Javan. These came, you remember, under Jobhath, and were less anxious for an immediate return than Simon's colony, which led but a very motley Danaan following back to Erin.

“Well, it is quite true that the Tuatha de Danaans came to the West with the literal descendants of this particular (Jobhath's) group of Neimhedians; but, as we left Dania in the very next generation, in fact but twenty-six years from the time the Bolgians did, and as we arrived in Erin itself in but twenty-nine years more, for all of which we can fully account, you must clearly see that we could hardly have all been *descendants* of Jobhath! Rather let us admit the facts, and call ourselves, at most, only the followers or companions of his sons.

“And this we literally were, for our immediate



Neimhedian leaders were the three sons of Danaan, the wife of Jobhath, herself the daughter of Dealbaoith, son of Eahladh, son of Neid. And chief among them was Nuadh, better known as 'Nuadh of the Silver hand,' his artisans having replaced his natural limb by an artificial one after the arrival here in Erin.

"Now this Nuadh eventually became the twelfth king of Ireland,\* if we count from Neimheidh himself, and include his son and successor, 'Fergus, the Red bill,' and the nine Fir-Bolgian kings, all Neimhedians, whom Nuadh himself succeeded.

"But he was the tenth king only if we reckon from Slainge as the original Ard-Ri, as do most of our historians.†

"I shall not discuss this matter further,

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\* Instead of the twelfth generation as most historians are constrained by a false chronology to put it in the face of a genealogical descent certified to by the very same set of Chronicles! Muiream's explanation is absolutely impregnable!

† In order to fully realize Muiream's meaning at this point we must remember that the state of Ireland at this time was similar to that of England during the Heptarchy. It was in reality a Pentarchy. There were no less than five separate kingdoms each under branches of the royal family. (Leinster, Connaught, Ulster, and the two Munsters; the latter two became one at the next invasion, making a Quadrarchy.) Sometimes one kingdom, sometimes another was the imperial one, or assumed itself to be so; but this by no means put an end to the regular succession, each in its own line, in the several independent subdivisions of the Realm.



Eochaidh, but will leave it for you personally to solve by future studies, yet will say, in dropping it, that the opinion has of late been strongly settling in my own mind, that Neimheidh himself was in reality a Royal Danaan, and not at all from Javan, but rather from our own Dania.\*

“You see we Danaans, ourselves, include him in our royal line, and this is certainly the tacit acknowledgment of his virtual origin, by the very generations who came with him !

“But in the mean time the confusion as to the Danaan origin has been increased rather than diminished; for the Neimhedians having left Erin once, and now having returned here, both with the Fir Bolgs, and later with ourselves, and each time having hailed ostensibly from Javan, have left the matter of accurate genesis a far deeper one than the casual chronicler has cared to study.

“Hence we find that they have generally preferred to ignore the difficulty entirely, and to consider both the Fir Bolgs and ourselves as Neimhedian descendants.

“But this misconception crept into our chronicles very early, and was perhaps forced into them in the interest of certain branches of our Neimhedian guides themselves, for here in Erin,

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\* This is a startling suggestion and Muiream's reasons are well founded, her exceptions exceptionally taken.



where, of course, they were so well known, they naturally assumed at once the prominent place in the story of Danaan Conquest—although they were but pilots in the enterprise, and relatively as to numbers and wealth its least important element.\*

“Now my own solution of this difficulty fully harmonizes all of the details, and in brief continuation is as follows: We Royal Danaans were certainly the last to enter Erin as a compact body, and this whether Neimheidh and his immediate family were our advanced Western representatives or not.

“And, moreover, as we were not only the richer but the ruling and patrician class, both here and in the East, it is but natural that we should have remained about our earlier seats of power as long as possible. This we manifestly did according to both facts and records.

“But, I take it, that at length we must have found ourselves absolutely unsupported in our narrow territory, on account of the direful wars

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\* So Japheth, a mere dweller in the tents of Shem, has gathered to himself so many of the honors of Our Race, that to this day our schools and universities persist in teaching us that we are Aryans, and sons of Japheth, Gentiles in fact, and have no part in the *literal* inheritance which, in spite of such misstatements, we actually do enjoy! Facts are facts, and it will be a difficult matter to impeach them in behalf of text books that have seen their day, and with men whose logic has not gone insane!



which seem so constantly to occupy the powerful nations that struggle for existence around the world's centre of population.

“Band after band of our Danaan subjects had been driven to their ships, or else in reckless independence had betaken themselves to them and gone West.

“Fleet after fleet of them were well known to have settled far and wide along the shores of the great sea, from Javan, and a colony much farther off called Colchis, to Tarshish, and all along the Western coasts beyond the Pillars at its entrance.

“This had been steadily going on from the most remote times, but now received new impetus in the days which we are studying. The general desire to reach the Blessed or Sacred Islands has been with our peoples from their very birth, and this no doubt was the ruling motive governing the tide of early Danaan emigration.

“But at last the more positive wave of advancing Syrian pressure forced the rich and landed merchant princes themselves, to adopt the same decisive measures of escape, or soon be crushed beneath an overwhelming and resistless power. Nor is it likely that with ‘fleets of merchantmen’ such as ours, renowned, and ample to accommodate us fully, we were caught without both well laid plans and final resource.

“It was just at the dawn of such a critical time as this that I imagine the Neimhedian



refugees from Ireland reappeared in the East, and tradition bears me out.

“The first wave left our ancient shores as the Fir Bolgs. They went to Javan, and from thence came hither. But still we richer ones stood by the stuff, until Jobhath’s folks appeared and urged the final move early in the next generation. And so it was that, with them as pioneers, we gladly betook ourselves unto our ships and started for the West.

“Now it is more than probable that some of these Neimhedians, Jobhath’s whole party perhaps, may have found their way at once to Dania itself, just as naturally as to Javan, if it was also *their* Eastern Cradle-land, as well as ours. Or perhaps, when we left Dania, we may have fled to Ionia first, just as the Fir Bolgs did, and thus found our Neimhedian pilots.

“At any rate we, the Tuatha de Danaans, left the original Dania, only at the very last moment, and moreover, we left it empty behind us; for we came away as a body, with no intention of ever returning there,—as for our ancient harbors we burnt them.

“Moreover, somewhere on our journey it is equally certain we fell in with the Irish Neimhedians, and eventually came here under their pilotage, merely this and nothing more.

“Now our records are equally positive that it was from Syrian invasion and oppression that



we fled from the East, and I doubt not, Eoch-aidh, that those very Syrians whom your father found still warring around that Danaan land of desolation in the East, are the natural descendants, or at least successors, of the ancient enemies of Our Race! It was just about 100 years (3282–3286 A. M.) before his visit to Riffleoir (3382–3386 A. M.) that the Fir-Bolgian exodus took place. My ancestors left the East in the next generation, although we probably left Dania for Javan soon after the Fir-Bolgians.

“However, here we are,—safe, and far beyond the utmost reach of Eastern foes.

“Their chariots cannot ride the waves where we are indisputably the masters, and even should they ever reach the shores of Europe, all of its Danaan sea-board, reunited in such holy cause, would rise as one and offer them a sacrifice to ‘Father Dan’!

“It is thus clear that we originally inhabited the far off Eastern Dania; and that we left it via Javan, because of an impending invasion from Syria\*—a second one†, for the Fir Bolgs left it

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\* Muiream uses this word “Syria” naturally, because all of the Irish chronicles employ it. It was not Syria, but *Assyria*, however; the former was as it were a glass through which the land beyond was not discerned by Dan, who dwelt so continually in his ships as to be taunted for it in reproach!

† *Vide* Study Number Three, pages 133–139.



first; \* that were pioneered westward by refugees who had but recently returned to the East from Erin, and knew the way back to these Western colonies of Our Race.

“And, moreover, from our Western chronicles, which are positive thereon, it now appears that the fates having taken a hand in the steering of our ships, guided us out into the ocean, and temporarily directing our prows away from these favored Islands of Atlantis, sent us rather to the Northern mainland colonies of Iberia, in the very wakes of the Belgæ or the Fir Bolgs who preceded us thither, but who had gone on to Ireland ere we arrived!

“By these latter kinsmen we also were well received, and treated with great hospitality. They assigned us lands for cultivation, probably those just vacated by the Fir Bolgs, and also gave us four cities to inhabit. The former we called Dan’s merke or ‘Dan’s resting place’ (Denmark), and the latter were named Falia, Gorla, Fennia and Mura.

“But our Chronicles are equally explicit that, true to its name, this land was merely one of rest, for we remained in Denmark only twenty-one years—an ample time to re-equip and recuperate, as well as to determine fully whether we would remain or not.

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\* *Vide* Study Number Three, pages 138-145.



“The fact is, our position there does not seem to have promised future independence, and as our chief men had grown weary of the main land, the constant cry was, ‘To the Islands or our ships!’

“Still it was natural that having only just escaped out of Eastern oppression, we should have avoided running directly into warfare in the West, and hence it was that we had not sought Erin at the very first, but had deferred to our Neimhedian pilots, who advised us to proceed to ports which were already well known as friendly to our countrymen and them.

“I also think the very fates conspired against our making your Milesian ports in Spain. We were destined, it is true, to meet your people, but in days then future!

“Moreover, we undoubtedly avoided Spain because of its well known friendliness to the Fomorian element in Erin, which the peaceful Bolgian conquest had not altered. This had taken place nine years before we left the East, and being under *another* and not over friendly section of Neimhedian direction (Simon’s), our original move was undoubtedly dictated by discretion.

“While, however, we were peacefully resting in the Lands of Denmark, just vacated by the Fir Bolgs, we were not idle by any means, and became fully posted upon Erin’s affairs then



under the joint occupancy of the Fomorians and Fir Bolgs.

“In the meantime the alliance of Eochaidh, the son of Radhnal, who was then the ruler of Erin, with the famous Milesian princess Tailte, who was daughter of the king of Spain, added to our unwillingness to proceed at once upon our way. Our ways, indeed, were well hedged up with thorns, our eyes scratched out, but by good fortune we jumped into another hedge and scratched them in again.

“For at last the pressure towards the Islands became too strong for further resistance, so bidding adieu to our hospitable hosts, we once more took to our ships, and still under Nuadh, started northward, skirting Albion’s shores.

“But Eochaidh himself, and his Milesian princess Tailte, had now been on the throne of Ireland for three years, so another pause took place in Albion, where we landed (3331 A. M.) and remained seven years longer with the remaining section of Neimhedian refugees who had escaped there forty-seven years previous under Briotan. You know the colony well, it is the one you visited this summer with the fleet; and it knows Milesius, for it was after sacking it that he came to Erin and met me eighteen years ago!

“Now, my son, these numerous stoppings on our way, and the intimacy of all these sections of the Danaan peoples of the North-west coasts and



islands which they imply, whether they be Fomorians, Belgæ, or Neimhedians, only add weight to my chief object in relating this brief history — the establishment of their generic unity.”

#### AN EXTRICATION.

It must be remembered that we have located this conversation between Muiream and her son in the year 3412 A. M. or eighteen years before the era of the Tuatha de Danaans came to its own termination by the Milesian conquest.

In spite of the popularly received chronology to the contrary, the Tuatha de Danaans ruled in Ireland but ninety-three years previous to the Milesian conquest, and had the Queen survived this incident, which culminated at Drogheda, she might have made the matter even clearer by an appeal to the genealogy of her own family. She did in fact use the argument as far as it went at the time of her discourse.

Nevertheless, the popular era of 197 years is also founded upon a subtle truth, for if we look upon Neimheidh himself as a Royal Danaan and therefore add to these ninety-three years the thirty-seven of the Fir-Bolgians, the preceding seventeen of the Fomorians, and the original fifty years of the Neimhedians, we arrive at exactly this period of 197 years! Hence it is apparent that the fabulous eras have been



built up by methods that at one time threw all the dynasties of Manethro into confusion.

But some maintain that the actual reigns of the Danaan line of kings sum up to 197 years; and so they do, but so far as duration is concerned this is pure accident, for those reigns were not successive, but occurred in several lines, ran parallel to and overlapped each other, during the very ninety-three years to which we refer!

And here we may state that in the same subtle way some accord the Fir Bolgians an era of "400 odd years"! which is really to be accounted for by running it back to Parthalon the great ancestor of Neimheidh ( $300 + 50 + 17 + 37 = 404$  years!)

So too, the Fomorian era of "217 years" agrees by extending it back to their original colony, *i. e.*, 150 years into the Parthalonian era, or  $150 + 50 + 17 = 217$ !

Sometimes on the other hand, the Neimhedian era is also assumed to have been 217 years by natural and yet manifest confusion of this era with that of their successors.

It is a great error however to misunderstand these eras, and, ignoring the fact that they overlap, actually sum them all up to arrive at Erin's age! Now this is the habitual method of all who have misconceived the secret of Irish chronology, and it is so subversive of her true history that we fear it will endanger the hope of future ages unravelling the story and thus



splicing it on to that of our ancestors in the East, unless we rectify it now.

The facts are that from Parthalon down to Milesius is a period of but 497 years, instead of from twelve to thirteen hundred, and nothing is to be gained by such wholesale misrepresentation. Indeed much is to be lost for it keeps the matter in derision, while to recognize the truth is to honor Irish history and reveal a truth of mighty moment to all true historians!

And so, too, from the battle of Drogheda to that of South Muigh-Tuirreadh, *i. e.*, from the death of Muiream's father, MacGreame, back to that of Eochaidh, the Fir-Bolgian, but ninety-three years have elapsed; or generally, adding to the ninety-three years of her family in Erin the seven spent in Albion, and the twenty-one in Denmark, it was just 121 years after the Tuatha de Danaans left the ancient Eastern home of Dan that the Milesians entered Ireland.

And now to prove this by her own genealogy. Eochaidh, her son by Milesius, was the grandson of her father, MacGreame, who was the son of Carmada, the son of Eochaidh, the one for whom Eochaidh the Heremonn was named, and who came to Erin from Denmark with the Tuatha de Danaans.

His ancestral god-father is usually put down in the genealogies as the brother of the great Breas, which, however, is an error, for he was



really his nephew, and this is very easily cleared up by noting that in some of the records he is also called Ealthar, the son of Ealthaim, who was the brother of Breas.

Now Breas and Eochaidh were about of an age, *i. e.*, twenty years, at the time of the landing, both having been born in Denmark. So that at the death of Breas and Nuadh at the battle of North Muigh-Tuirreadh this Eochaidh, the ancestor of Eochaidh the Heremonn, was nearly forty years old.\*

The great Luigha ruled during forty years, and died as Ard Ri, after which this ancestral Eochaidh himself was Ard Ri for but one year and died at the age of eighty. Hence he spent sixty years in Ireland after the Danaan conquest.

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\* Breas, son of Nunda, while in Denmark with the Fir Bolgs, had married a daughter of Elathe the King of the North Iberians, sometimes called a *Fomorian* Sea King. In the meantime during their succeeding stay at the same Court, Ealthaim the Prince of the Tuatha de Danaans had married another daughter of this same Danish Fomorian or North Iberian Sea King. Dying before the birth of his son Ealthar or Eochaidh, the latter seems to have become the rightful heir of the Tuatha de Danaan sceptre from his birth. This Eochaidh, who died at the age of eighty as Ard Ri of Ireland, was the father of Carmada, whose son Ceathoir or Mac Graeme was the father of Muiream, or Eochaidh the Heremonn's ancestor. Thus Eochaidh, the son of Ealthaim, was actually a King for eighty years, yet only Ard Ri of Ireland for one, the last one of that eighty.



His son Carmada succeeded him, ruling for three years as Ard Ri, and was followed by his own three sons, Mac Cuill, Mac Ceacht, and Mac Greame, who ruled as Ard Ri alternately during the next thirty years, which brings us to Drogheda.

Now add to this ancestral Eochaidh's sixty years in Erin, Carmada's three of survival and reign, and the thirty of the next generation, that of the three Macs, and you have the ninety-three years required.

That is between Eochaidh the Heremonn and the elder Eochaidh, both of whom were strangers in Erin, there are but three full generations, Muiream's, Mac Greame's, and Carmada's, which span the whole Danaan Era. Or from the elder Eochaidh's entrance with the Danaans, to Eochaidh the Heremonn's entrance with the Milesians, is, not inclusive, but two generations, Carmada's and Mac Greame's !

Beneath the lens of such scrutiny the fabulous eras of Erin, built up by adding years to years without reason, vanish ; and we have left the truth and fact. There is no escaping the genealogy which is recorded as to succession, and to age, and generally as to length of reigns. Tried by the common scale they all agree, and the annals of Ireland are resolved into a line of time not to be impugned.



It was in converse such as we have now briefly epitomized that Muiream laid the keel of a future ship of State. The young Danaan sailor profited thereby, and upon his return to the Milesian court maturity was stamped upon his judgment.

### THE RETURN TO SPAIN.

The youth had certainly improved, and the mother's mission had been well accomplished. They were welcomed by Milesius, then sixty-two years old, and already contemplating a division of his realm between his several sons. The return was at the beginning of 3414 A. M., and much to Scota's exultation, was Heber's twenty-fifth year. Accordingly the latter was made an associate King at once, and the rivalry between the two Queens threatened to break out afresh. But Milesius was fully equal to the occasion.

Eochaidh had not yet reached the legal age of twenty-five, but for some years previous to his return he had given evidence of peculiar ability as a sailor. He had taken voluntary part in several Danaan expeditions, and had won no little honor, the report of which had duly reached his father.

These tastes were such as had reawakened Gollamh's recollections of his own adventurous youth. They had in effect led to the recall of the young Prince for a specific purpose. Accord-



ingly he conferred upon him the command of the Milesian navy at once, both as an offset to the elevation of Heber and as a quiet guarantee to Muiream and Eochaidh of further favors should the young man continue to merit his advancement.

As we have already seen, Heremonn's natural instincts led him to a life upon the sea, and under the circumstances his mother was now forced to acquiesce in the arrangement.

With true Danaan skill he now embarked in naval enterprise, and led the fleet upon several expeditions far and wide along the coast of Europe. His name became a terror to the independent pirates who infested the seas to the north and east of Albania, and many Irish sailors—all dwellers in ships, like Dan, from early youth—enlisted under his flag, which exercised a mutual protection over the related commerce of the two nations.

In a single season Heremonn's successful fleet punished the pirates so severely that commerce was assured of a long spell of safety, and Milesius granted the oft-repeated request of the young Prince to visit Egypt, the famous scene of his own early adventures.

As a lad the Prince had listened to his father's stories of the East, and his later converse with his mother had only served to increase his desire to see these famous regions for himself. In his



correspondence with Milesius while away at school he had frequently reverted to it, and the hope had been fostered by his now fully assured naval successes.

In pursuing the interests of Milesian commerce, Heremonn had but lately passed in through the Gates of Hercules, and touched at several kindred colonies along the most western shores of that great inland sea, upon whose far-off eastern coasts the legends of both branches of his ancestry related that his Race had sprung to prowess and renown.

It was, therefore, in no merely wild adventurous mood that he had sought and obtained the coveted permission. He was still but eighteen, and Milesius assented the more readily in that several years yet remained before it would be proper to give him a share in the sceptral affairs at home.

The elderly King looked upon the matter as a feature of his son's education, and was himself anxious to obtain direct news from the regions where he had personally spent many pleasant years. It was true that Necho, his royal friend, was dead, as was his son, Psamnis; but Ilophra, whom he remembered as a youthful prince, was on the throne of Egypt, and he knew his son would have a friendly welcome at that court.

Accordingly the young Prince hastily prepared for the voyage, but in an unostentatious



manner. A single ship was selected, one of the best in the navy, a few trusted officers and a well chosen crew. Plenty of means for several years of travel were provided by Milesius, and rich presents for the reigning Pharoah.

To Muiream, however, the parting was an exciting one ; her feelings were somewhat foreboding ; but as the young man's heart was set upon the trip, she stifled all her fears, gave him her maternal blessing, and steeled herself to wait the outcome, which, after all, she viewed with subtle confidence, despite an ill-defined excitement.

And so it came about that he proceeded to the very confines of Egypt, visited its marts and ancient temples, and admired its art and architectural wonders. But he spent less than a year at Pharoah's court, and as the state of affairs in the East was much less settled than he had anticipated, or was prepared for, he left the regions of Tanais towards the end of the year 3416 A. M., with the intention of touching at Crete and Cyprus, and thence returning west via Getulia according to circumstances.

#### AN EVENTFUL VOYAGE.

It was upon this return trip that Eochaidh experienced a remarkable adventure, and whose mysterious import never ceased to influence his after fortunes, although its most important



link seemed to be fatally lacking for many years.

Driven out of their course by severe weather, his ship had gladly sought refuge in what appeared to be the ruins of an ancient harbor. It was that of Joppa, already quite dismantled and deserted, save by a few fishermen of the lowest order.

But from its inhabitants he had gleaned enough to suggest the strange fancy that perhaps it was here his ancestors had dwelt.

The storm-stressed Danaans (or Milesians if you will, for the crew consisted of about equal parts of both peoples, and Heremonn was quite as much the Prince of each in their own and *his* own estimation) had tarried there some time, and while his shipmates made such temporary repairs as would enable their craft to start again upon its homeward voyage, Eochaidh had heard of the luxurious city of Jerusalem, situated at some distance inland, and decided to visit it.

But rumor added that it was even then besieged by powerful Eastern enemies. This, however, only served to increase his resolution to journey thither.

In for any adventure, Eochaidh, together with two trusted tribesmen, now planned the short journey inland, for the double purpose of viewing the conflict and relieving the ennui of their forced delay.



## CAPTURED BY THE BABYLONIANS.

Just as they were about to start, however, a strong detachment of Babylonians swept into Joppa, seized the entire party, and were upon the point of destroying their galley ; but upon second thoughts, and because of the evident value of the ship and the importance of its owners, the captors decided to report the matter to the Commander-in-Chief who was then at Ramah, only a few miles north of Jerusalem.

Leaving therefore a strong guard in charge of the merchantman, they returned with their prisoners to Mizpah, whence they had originally set out on learning of the shipwrecked strangers, intending to move forward to Ramah upon the following day.

At this critical juncture they were befriended by an unlooked-for circumstance. This was no less than the arrival of a party of Hebrew refugees at Mizpah. The latter were by no means prisoners, although they were also under special Babylonian escort.

They were of evident rank, and consisted principally of a queenly middle-aged woman, named Hamutal, and three young maidens who proved to be her granddaughters. The elder was a pretty child named "Scota," a familiar name ! the middle one a maid of striking Jewish



type, while the younger was a still lovelier little girl of some three or four soft summers.

They were also attended by an Ethiopian eunuch of commanding presence, by a younger companion apparently a scribe, whose attentions to the elder girl were unmistakable, and, finally, by an austere man, clad in the garb of Hebrew priesthood.

The latter seemed to be well known to the commander of the original detachment, who had indeed preceded them to Mizpah with the express purpose of providing for the safety of this particular Hebrew party.

#### A FRIEND IN NEED.

So soon as the Hebrew priest learned of the captured prisoners he seemed deeply moved, and having diligently listened to all the Babylonians could impart, he persuaded a delay until the Commander-in-Chief himself, who was expected on the morrow, should arrive.

We have already related the general aspect of this adventure in a former Study (see page 234, Study Number Three, Series I.), and it now remains to clear up its most important incidents, which then were intentionally left in mystery. We refer to what transpired within the tent.

The interview which forever after was vividly impressed upon Eochaidh's mind was somewhat as follows. So soon as Jeremiah, Nebuzaradan



and Eochaidh were left alone, the Hebrew thus addressed the Babylonian captain :

“This stranger is the son of a great prince, whose domain is near ‘the Blessed Isles,’ which lie far beyond the Ultima Thule. The Kingdom is but small, and is underneath the setting sun. But know, O Nebuzaradan, that the destiny of Babylonia is mysteriously linked with the safety of these mariners. Let them depart in peace.

“They will return unto their own land, nor will even their posterity visit these shores again until the golden age has changed to silver, that of silver into brass, and that of brass to iron, in the latter days of earthly empire.”

These words, still uttered in Phœnician dialect, that was easily comprehended by each of his listeners, produced a marked effect on both, and observing their attention, the Seer continued :

“Thou hast, by order of the King, thy master, hitherto obeyed all the mandates of Jehovah, and behold Jerusalem again has fallen ! So, too, all other things unroll, even as the sacred scrolls predict, and I am here according to agreement, with the daughters of Mattaniah, the son of Josiah, whom Nebuchadnezzar, the King, placed upon the throne of Judah.

“Let it be known to thee, O Babylonian, that the victory of the Chaldeans has been brought



about, not by chariots nor horsemen, but by the Lord of Hosts, before whom even thou hast lately trembled in thy visions.”

At this the Babylonian captain visibly started, and changed color, not angrily, however, though with evident concern; but appearing not to notice his increased attention, the Seer continued as follows:

“Nor yet, without indubitable premonitions, stands this stranger here to-day, who hitherto has bowed the knee to Baal only, amid the oaks and cromlechs of his native hills.

“Be it also known unto thee, O Nebuzaradan, that these shipwrecked strangers have been cast upon the shores of Joppa for a ‘sign,’ and for a ‘witness’ unto thee, that all my words shall surely come to pass—as well as unto them when Eron’s times are also full.”

These remarks of Jeremiah, particularly the allusion to his mother’s land, and the scenes of his youth, surprised Eochaidh beyond measure, but he held his peace and the Prophet continued as follows:

“Behold I will establish this, that thou mayest know that the words of God are certain, and his counsels sure.”

#### NEBUZARADAN’S DREAM.

The Seer continued: “Last night, O Captain, thou wert troubled in thine heart, and sleep went



from thee, for a vision of deep import haunted thine eyelids. That dream was sent to thee from Heaven, nor hast thou yet mentioned it, or told it to another. Nevertheless this is the riddle thou didst dream.

“Thou lookedst, and behold a vine of low stature, and of unknown verdure, grew upon a mountain high and excellent.

“And as it spread abroad, behold a single leaf expanded in the midst thereof, and sent its lobes, the one towards the east, another to the west, a third towards the north, and yet a last towards the sunny south.

“And the growth thereof was terrible, and the shadow of the leaf spread over the face of the whole earth.

“And thou sawest until the strength of the mountain whereon it flourished entered into the leaf. And gold and silver, brass and iron, flowed from the bowels of the mountain, into the veins thereof, and yet its texture seemed to be of stone, for the mountain also poured its quartz into the leaf that grew.

“And behold as thou didst view the vine, and its growing leaf, One came and plucked a tender twig thereof, and gave it to a little child; and lo the whole earth rejoiced, and all creation dwelt in peace beneath the shadow of the vine.”



## ITS REMARKABLE INTERPRETATION.

“Know, therefore, O Nebuzaradan, that this vision is certain, and its interpretation sure. As a sign thereof, I charge thee, cause this stranger to be searched.”

Then sent the captain of the guard for Ebed-Melech, the eunuch, and commanded even as the Prophet had directed, and lo, beneath the *caimsi* of Eochaidh was a chain of gold, clasped around his neck. And suspended to it hung a four-leaved shamrock, curiously worked in inimitable filagree, with gold, and silver, brass and iron; and it was set with quartz, and glistened in the sun.

This talisman had been the parting gift of his queenly mother ere he had started upon his eventful voyage, and was greatly treasured for supposed Druidic virtues. She had charged him to wear it on his heart, and had related to him that it was an ancestral heirloom of great age, and it certainly was a treasure of great value and withal a work of art.

Now the little daughter of the unfortunate Mattaniah, strayed into the group at this moment, and Nebuzaradan, impressed with the strange fulfillment of his dream, directed Ebed-Melech to cast the treasured circlet with its pendant gem about her neck, for her name was *Taphah* (or *Tephi*) which in Hebrew signifies a twig



or maiden, and she was also called by the pet name Teah (or Tea) which is a diminutive signifying *tender*; *i. e.*, Teah Tephi—the Tender Twig!

Now when it was done as Nebuzaradan had thus spontaneously directed, the prophet spake to him yet again and said:

“Behold thou hast found favor with Nebuchadnezzar, and thy king will make thee captain of his four-fold host, and thou shalt lead his armies victoriously to the north and south, to the east and the west; and thou shalt have great honor in thy latter days. Speed now these strangers on their way.”

Then gave the captain of the guard orders that the prisoners should be released, and that the departure of the galley should be hastened.

### A MYSTERIOUS INTERVIEW.

Now it further came to pass that upon the night before the merchantman of Tarshish was to start from Joppa, the young prince was called into a place apart by the mysterious Seer, and blessed.

And the Prophet took a horn of oil, and anointed him and said:

“Return no more into the Orient, nor pass the Pillars of Hercules again.

“Pause not in thy return voyage; obey the light thou hast, the legends of thy people are well



founded. Seek empire in the West. Thou shalt be ruler in thy father's stead, and the four-fold kingdom of the Sacred Isle shall be united upon the stem of thy posterity.

“Behold, Jehovah blesses thee, and thou shalt judge thy people. And in the days of thy greatness thou shalt have a throne of stone, a sceptre, and a princess fair to see.

“Thy seed shall dominate the earth, nor shall it fail in the day of trouble. The zeal of the Almighty shall accomplish this, and for a “Sign” the serpent shall depart from Erin.

“Meanwhile return thou unto Western Heshbon, and forget not amid the groves of Baal, that there is a Mighty One in Heaven, and that the cromlechs of thy people are too narrow for Him who dwells in Lughaidh.

“Haste not this vision nor be slow of faith, for many days must pass before these things take place in any phase or form.

“And finally, regret not the gem that thou hast lost, it is the price of thine escape; but when thou findest one amid the verdure of some Green Realm far away, recall these incidents and wield thy sceptre wisely in thy day.”

Thus spake the Seer, and on the morrow the galley had preceded the sun in its westward journey.



## THE FATES AT WORK.

These events had taken place in the year 3416 A. M. It is needless to relate the changing fortunes of the Emerald Isle in the few succeeding years. The young prince had returned to Spain, and grown strong in the hearts of his tribesmen. His fame and greatness had spread into the other clans, and a fragmentary story of some wonderful escape from peril which he had experienced in the East, had found its way to the remotest shores of Ireland.

He had related naught, however, of his personal adventures, save unto his mother only. But the latter carefully concealed the story, for this, her favorite son, was the younger of several brothers, and his elders had the royal precedence.

It is now worth our while to record some of Muiream's observations to her son after he had fully related all the incidents above referred to.

“I am particularly struck, my boy,” she said, when he had paused at the conclusion of his story, “by several features of this strange adventure. The Prophet's words, for he must have been a Seer, are but a part, and a corroboration of much that has already entered into my own life, and his allusion to a woman, whom he does not name, is a seal upon our credence.



“For strongest, Eochaidh, of all the ancient promises, whereon your mother’s people base their faith, is the one that looks unto a woman as destined to preserve the Danaans from the serpent that bites the tribal horse’s heels. You know that this is darkly symbolized upon the royal Danaan heraldry which came West with my family.

“Well, Eochaidh, somehow my heart has always looked to you as destined for a mighty purpose, and, though I must needs digress a moment, to explain myself, it is in fact a vital part of my recital: nor is it yet without a double weight to you, whose own Milesian ancestry has once escaped the serpent’s bite.

“I have never touched this topic till the present time, because you scarcely could have grasped it till the learning of your race had somewhat moulded you to proper understanding of its fullest import.

“When, too, you so insisted upon following the sea, instead of broaching my secret, or opposing you, I made my heart delay, and this for many reasons, and to further test the fates. For I myself was long convinced that I, the only daughter of a Sun to set, was possibly the favored one of Danaan women, and that your life was charmed.

“Your birth was ominous of something strange and great. Enough that I had special reasons



for belief in one born with an 'arrow mark' upon his heart.\*

"The day when thou shouldst have been passed above the sacred fire, the eldest of the Druids sought me, and forbade the act. He was a strange and silent man, who took no part in any of the outward rites we celebrate within the cromlechs, but had remained a hermit in a place apart; I did know he was in Spain, in fact I had not seen the 'Brehun' since Carmada died, save in a dream ere you were born, and when he came my vision was fulfilled.

"He was the one who gave me the talisman which you so strangely lost on this eventful voyage into the East, and with it he bestowed this curious seal which you have never seen before. I give it to you now, my son, but charge you never part with it in life or death."

The Queen now produced a ring of great antiquity and gave it to her son.

"It is the cognizance of Dan himself, who was the giant founder of Our Race — a beryl pure and precious. Note with what skill its heraldry is graved, a creature, which, half man, half horse, is wielding in his hand an arrow-snake; and those quaint characters below spell out his name, as you can see, for in spite of centuries, I dare not think

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\* Is not this a possible allusion to the "Broad Arrow" of the English war office.



how many, they are not far from ours, that is the secret oghams of the Druids.

“Dan was a ‘Brehun’ as his name implies, a royal monarch an Archdruid, born to ‘judge’ among his people always. So thou shalt do, and after thee thy sons, until the final fire shall quench the waters whereon Dan abides.

“I say thy sons, for when the aged Druid gave to me this seal he bade me know that

“In the strength of this child’s thighs  
The stars predict an empire shall arise.”

“Smile not, my son, that thou preferrest me, thy mother, to a wife, for portents such as I have known may tarry but not fail. Yet marry no Milesian princess, Eochaidh: thy star is double and the color of its second light must complement thine own. I say not marry a Danaan. I know not what to say hereon save that thy counterpart will come.

“You will remember how I used to wander from my story of the elder generations, intent too much on yours towards which they all seemed so to concentrate in thy fond mother’s heart. Yet thou ’lt forgive me, Eochaidh, for all these personal matters that I have related had to be thine own, and it was better then and now, than when I am too old to tell them and command respect. This particular part of my story has been treasured all these years for you alone, to be revealed



on some occasion such as this, and it has often been intensified by dreams and omens of strange import.

“Let me return therefore to those earlier Danaans—‘The Craunnogs’ with whom my story of Ireland began. You recall the significance I placed upon the twigs and leafy emblems we have all inherited equally with them, and to which we still attribute so much subtle meaning.

“Well, what added weight all this obtains when taken in connection with your own adventures; depend upon it you have met a prophet of Our Race, and there is destiny awaiting thee behind the Veil of Isis, whom I believe you said was one of the gods of Egypt, and certainly has sway in other lands.

#### JOPPA AND JERUSALEM.

“But I have a stronger argument, my son, and for you almost a personal one.

“You have told me now forcibly you were struck by the name of that wonderful Eastern city which you failed to reach when you were shipwrecked in the great sea, and how confident you were that the desolate land upon whose shores you found yourself was in some way related to our own Danaan forefathers.

“Well, I too am fully convinced that you are near the truth in your conjectures, and yet I can only explain your process of conviction by



attributing it to one of those strange human instincts which so seldom err.

“However, you tell me that the land itself was surely known as the Country of Dan, and that the port of your misfortune, or rather the haven of your refuge, was called *Ypho*, or *Yiffey*!

“I do not wonder, Eochaidh, that your mind turned homewards, and bethought itself of *Lyffey*, from whose port and river’s mouth we had set out when we returned from Ireland.

“But this was not all; for what convinced you most of its being truly classic Danish ground, was the startlingly familiar name of that inaccessible interior city, which, among other lofty titles, all signifying ‘The Holy Mountain,’ the fishermen thereabouts called *Jhireon*, *Akron* and Hierusalem!\*

“Of course, the mention of these names completes my own conviction, and recalls the holiest ‘High Place’ in my native land, and strangely, too, one known by these very names also combined in one!

“Now the people who gave the name *Jeronakron* to Erin’s most sacred promontory were these identical Iberians of whom we used to talk long years ago in Erin. Yet the name is a pure

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\*It was at the threshing floor of *Gorn-Nachon*, that the disaster befell Uzzah. (2 Sam. VI.)



Danaan one, and signifies to us, as it did to the Iberians, 'the Sacred Mountain.'

"No wonder you were struck by it, my son, and I can only beg of you to be convinced anew, and see clearly that these early Iberians were actually Danaans, and that their ancestors must have known of the earlier Jhieronakron so near to ancient Yiffey in the land of Dan.

"The fact is, Eochaidh, the Iberos came Westward, seeking the same Sceptre, and following the same Star of Destiny, that led us all to Erin, and when accident thus took you to their most ancient land, behold you found it empty! It has been depleted every time that emigrants have gone to Ireland and the West.

"I shall often wonder what has become of the city and inhabitants of ancient Jhieron or Akron, which the Syrians were besieging when you yourself fell into their hands, and were so wonderfully delivered.

"Of course we shall never know, but now your own experience is sufficient to show how dreadful life must be about those central areas of earth, and how well may we, who left them for these relatively Blessed Regions, be thankful to the gods, who are our guardians, for their safe retreat.

"I think that Erin is the inner sanctuary of this land of Tarshish, and I would that you were sure of ruling it in days to come."



At this point she dropped the conversation for the time, but they often recurred to the matter as the years rolled on, and in the interims between Heremonn's continued exploits on the sea.

He, however, never disobeyed the Prophet's injunctions, and confined his voyages to the coasts north and south of Spain on the Atlantic.

### GATHERING CLOUDS.

At last the year 3422 A. M. arrived, and Heremonn, who was twenty-five years old, became associated with his brother Heber in the sceptral affairs of Spain. Milesius was now seventy years old and left all the details of the realm with the two half brothers. There was little cause of dispute between them and things prospered for a while.

In the year 3427, Heremonn was called upon to mourn the loss of his mother. She was buried in Ireland, and the Prince returned to Spain after the obsequies only to find additional cause for deep concern.

The even tenor of the realm was gone. Powerful combinations of different peoples began to distress the Milesians sorely, and to these disasters were added great calamities by uncommon drouths and famine. Their territory was gradually reduced till at length they were confined to a narrow tract in spite of every effort that was made to stem disaster.



In this distress a solemn council of all the chiefs was summoned (3428 A. M.) to determine whether they should make new efforts to recover the country, or seek some more beneficent soil, and on consulting the *Sacred Books*, Amhergin reminded them of the ancient prediction of his predecessor Caicer. Ireland was the most westerly situation; with it they carried on an extensive trade, and this he assured them was the Promised Land, and that at this time the prophecy was to be fulfilled.

These assurances of the High-priest determined their resolution and filled them with hope and confidence. But an attempt like this was not to be made upon vague reports, so Ith, their uncle, the son of Breogan, was selected to visit the country, explore its strength, and effect such compacts as were possible with the disaffected inhabitants, for it was reported that there, too, desire for change was no secret, and that a large body of the people were on the edge of insurrection. This Eochaidh already knew from private sources and from observations during his late visit to the land of Muiream.

It would have been better for all concerned had Heremonn, a younger man, and one well known and loved, been chosen for the visit, for Ith, although a seasoned statesman, was by far too old, and as events turned out, the mission was unfortunate from many standpoints.



## A DISASTROUS MISSION.

“Accordingly, early the next year (3429 A. M.) in a stout ship well equipped for such an expedition, with one hundred and fifty select men commanded by his son Lughaidh, besides the crew to work her, Ith set sail from Brigantium or Corunna, with a fair wind for Ireland.”

He seems to have stopped at the Fir-Bolgian settlements of Denmark on his voyage, and many think he offered inducements for them to join with him in the more subtle plans of the enterprise; for Scota's influence had undoubtedly given it a really hostile feature quite unknown to Eochaidh.

At length Ith reached Ireland. He landed at Daire-Calgach (the present Derry) in the North, and immediately sacrificed to Poseidan, the god of the Island, and in fact the favorite marine deity of all the Western nations. It is said that the omens were not propitious, and he dissembled to the inhabitants who flocked to know his business, reporting that distress of weather and want of provisions had thrown him on their coasts.

Thereupon Ith and his companions were invited into the country, and in this excursion he took care to inform himself very minutely upon everything necessary for him to know. Being told that the three sons of Carmada (who had been ruling in Ireland jointly for twenty-



nine years) were at Oileach Neid in order to agree upon an equal partition of the crown jewels, he resolved to pay his respects to these princes.

So he waited on them at the head of one hundred of his men, and conducted himself before them with such discretion and wisdom that they agreed to make him umpire between them—for it was apprehended that this dispute would end in civil war.

“In the distribution of these jewels he displayed such regard to justice and impartiality that the brothers became reconciled to each other and highly pleased with him.”

But “after his departure they began to reflect on the high encomiums he bestowed on the country—and from this and other suspicious circumstances—probably his tampering with the Belgæ—they became convinced that his landing in Ireland must proceed from very different motives than those he assigned, in short, that he came as a spy.”

“They, therefore, decided that their security depended on cutting him off with his whole party before they reached their ship. This resolution was no sooner taken than put into operation. MacCuill or Eathoir, was immediately despatched with one hundred and fifty men to cut off his retreat.”

He overtook Ith, and at once commenced the attack. Ith endeavored to retreat and did so



successfully until near his ships, when he decided to make a counter attack. In this attempt he lost the flower of his troops, and was himself mortally wounded. The remains of his scattered forces escaped to their ship, carrying their general with them. This battle was at Mugha Ith.

Under the command of Lughaidh they now returned to Spain. Many died on the voyage, as did Ith himself, but the body of the latter was preserved till they landed at Brigantium. Here it was carried on shore in great funereal pomp and exposed to the view of his friends and kinsmen.

#### THE MILESIAN INVASION.

But Spain herself during the absence of Ith had suffered other losses, for besides the continuation of the famine and hard times, the death of Milesius had occurred and the obsequies were no sooner fully over than the bad news brought by Lughaidh renewed the general feeling of confusion and unrest.

Accordingly another solemn council was convoked, and at it Lughaidh related all the incidents of his fatal expedition. This was Scot's opportunity and it was fully improved. The faction led by Heber loudly called for vengeance, and Lughaidh assured the people of certain success in event of the proposed invasion, which was now assuming the aspect of a military one indeed. The outcome of the matter was a formal decision



to attempt the conquest of Ireland and it was solemnly vowed to sacrifice the sons of Carmada to the manes of the renowned hero Ith.

As to Eochaidh himself, although surprised at the turn affairs had taken, he was nothing loth to join the enterprise. There now remained no personal reasons for hesitation, and had not Lughaidh brought sufficient information to show that they would find supports in Ireland itself, he would have been confident thereof. At any rate the outrage was apparently inexcusable, and he acquiesced at once.

“The sons of Milesius, stimulated by glory, by revenge, and by conquest, were indefatigable in their preparations for the expedition, and not only did Scota accompany it, but so did many other ladies of high rank. The Queen was about to realize the aim of all her life, and, though she knew it not, to be debarred from enjoying any of its fruit. And there was destiny in this also, for so the Fates serve every agent whose measures are reproachable.

The Chronicles differ as to the strength of the fleet. It was from seventy-five to one hundred and fifty sail. The names of the leaders are carefully preserved in the Irish Annals.

“These were the sons of Milesius: Donn and Aireach, born in Phœnicia; Heber and Amhergin, born in Egypt, and Ir, Colpa (in the Mediterranean regions), and finally Aranam and Here-



monn, born in Spain." Besides them were their numerous followers and sons, all given by name, four of whom (Muimhne, Luighne, Laighne and Palp) are assigned to Heremonn himself. It is not said that these were his legitimate sons, nor does it matter much, such were the customs of that age. If Eochaidh had married it shows how thoroughly present matters had supplanted earlier resolutions, and we prefer to regard these princes as not having been born in the marriage bed.

The incidents of the invasion are too minutely followed in the annals to be discussed in detail here. The Chronicles loiter around this invasion as the heroic chapter of Erin's history. They first landed at Kerry, and Amhergin met the chiefs of Ireland in a solemn council. They came to no agreement, so the fleet withdrew for strategic purposes, divided into several squadrons, met with heavy losses from storms of unusual severity, and at last the Milesians re-landed at Sliabh-mis.

Five sons of Milesius had been drowned, many ladies and captains of special note, and numbers of soldiers. Heremonn's squadron had suffered the least, and the command of the expedition now devolved upon him, on Heber, and on Amhergin. Three days after this landing the forces of Heber were attacked by the Danaans, who were seriously defeated, but the Milesians



also lost heavily. It was in this engagement that Scota fell. She was buried at Glen Scota near Tralee, and a royal monument erected to her memory.

Fais, another celebrated Amazon, two Druids, and three hundred Knights of the Scarlet Thread also perished in this battle.

### IRELAND CHANGES HANDS.

The Milesians now proceeded to the famous field of Drogheda, where the army of Heremonn was encamped. He had been heavily reinforced by many malcontents, and by the Belgæ, and the sons of Carmada were now summoned to surrender or appoint a day to try the issue with the sword. They chose the latter alternative, and agreed to meet at Tailten in Meath. Their numbers were now about equal, and a compact was made that the conflict should be final.

The three sons of Milesius led the invaders, and the three Kings of Ireland, sons of Carmada, led the Danaans. The battle lasted from sunrise to sunset, according to the Book of Invasions, and at last the opposing princes met in person to decide the day. "The fate of Ireland now, like that of Rome in the days of the Horatii, hung on the swords of these contending brothers. At length, MacCuill fell by the hand of Heber-fionn, MacCeacht was slain by Heremonn, and Mac Greim by Amhergin."



It was a fair fight and there was no misgiving as to the justice of the issue ; in so far as Here-monn himself was concerned, he was wholly innocent of having sought this settlement of Milesio-Danaan affairs by dint of arms, and he lived in days too full of internecine struggles to concern himself thereon.

Nor was there much time to moralize ; the Danaans, deprived of their chiefs, gave way on every side, but retreated in order. They gave battle again at Sliabh-Cualgne and made their final stand at Sliabh-Fuadh. It was hopeless, for the Milesians again defeated them, and so effectually broke their power that they were never after able to make the least disturbance in the kingdom.

Such was the end of the Danaan Era which had lasted ninety-three years, or from 3337 A. M. to 3430 A. M. Those of the Danaans who did not passively submit to the new regime retired to Britain, possessing themselves of Devonshire and Cornwall, where they had kindred and where their name and tongue may still be traced.

#### DIVISIONS AND FEUDS.

In the meanwhile the victorious Milesians acquired the sovereignty of the entire island. In payment for the assistance given them by the Fir Bolgs or Belgæ, “ we find Cúimthan, a man of great consequence among them, appointed to the



government of Leinster, where the latter were most numerous, and it is evident that the Damnonii were still a very powerful people in Ireland, and even governed the province of Connaught till the middle of the third century.”(A. D.)

“All the annals now agree that the kingdom was divided between the two brothers Heber and Heremonn, and that Amhergin was appointed High-priest and chief of the literati; that Heber as the elder, chose the southern half, a line being drawn from Galway to the Bay of Dublin, so that the provinces of Leinster and Munster fell to his share, while those of Ulster and Connaught were the property of Heremonn.”

This state of affairs lasted some four years or until 3434 A. M., during which the Milesian conquest was assured, but their internal affairs became seriously involved during this brief period.

Jealousy had always existed between Heber and Heremonn, the former having been secretly incited by Scota against Muiream. Soon after the Irish Conquest these slumbering jealousies broke out afresh, and, tempered no longer by any softening influence or wisdom, at last terminated in a deadly feud in which Heber was alone to blame. It culminated early in the year 3434 A. M., in which all who were of Danaan origin arose against the unwarranted encroachments of Heber, and the Southern clans.



In the quick and decisive battle which resulted, Heber's small army was utterly defeated, and he himself was slain, whereby Heremonn became sole ruler of Ireland—a consummation not without a welcome acquiescence upon every side.

But by this time there was more or less of a dangerous feud arising between Eochaidh the Heremonn and Amhergin, now the Arch Druid, whom the former strongly suspected of having been largely instrumental in lending his brother Heber the Druidic support in the conflict for supremacy which had just ended. For years, however, Eochaidh had been but a lukewarm admirer of the Druids, much even to his mother's sorrow, and had alienated their fealty in many ways, but chiefly by disputing their authority, and resenting their interference in any of his affairs, and finally, by withholding from them some of the perquisites they had enjoyed from earliest times.

There was, thus, but little love remaining between the half brothers, Amhergin, and Eochaidh the Miles-Danaan, when the scenes we are soon to describe arrived upon the stage of Irish history, and each of them was secretly preparing for a separate *coup d'etat*, which in their hearts they felt was to decide the fate of Baal and its fires forever.

Eochaidh had inherited in Zarah's blood, that flowed within his arteries, one special trait which



had been overcome in Amhergin's by Scota's more pharaonic disbelief.

## CHURCH AND STATE.

His father's ancestors had left the land of Egypt before Sinai's Law had been promulgated; theirs was but primitive and patriarchal, and although all knowledge of its origin had for long been dissipated in their constant wanderings, its simple purity was summed up in a belief in one God only, whom they named but rarely, *Jah*, and worshiped with but little ceremony, in the deepest heart. "The Scarlet Thread" which led them to this land of Fate, whose very name they took to be indicative of Supreme favor—(for to them arriving, Ierin had phonetically meant *Jar-in*, or "Jehovah's Land"! but some say *Jurin* or "Judah's Land")—had wrapped itself about the very roots of Eochaidh's deep nature, and he had been drawn to seek in constant converse all that the wisest of the pure Milesians could impart thereon.

Among his mother's people he had seldom touched upon this topic, but what little he had said, and wherever he had seen into the inner lives of his most treasured statesmen, had convinced him that some changes he resolved to make, or perish in the act, might meet with far less opposition than at first seemed likely. So Eochaidh and Amhergin, but faintly realizing all



the purpose of the other, prepared to renew the ancient struggle between *Jah* and *Baal*!

In the meantime, omens, such as God suffers to conspire about the paths of those who trust entirely therein, disturbed the equanimity of Druid counsels,—as when in Aztec land the startled priests of Montezuma discovered naught auspicious in their dreadful sacrifices, and everything portended the approach of sails which cast their shadows long before!

And there were sails approaching Jar-in then, and they indirectly hailed from Gael's Port, the very land of Ferdinand and Isabella in a later day, the land from which the Milesians had so lately come, and sails as fraught with mighty *Destiny*, as those which ferried Christopher across the sea!

But this determined struggle between Amhergin and Heremonn was a tacit secret yet between them, save that the Druids had been warned in private that their Arch-Chief meditated a momentous step; and so, too, had some of Eochaidh's more trusted warriors!

But with the people it was far different; they simply idolized the Heremonn, and loved him quite as much for his own sake as for that of Muiream's memory.

In their eyes the overthrow of Heber had at last brought back the influence of the ancient Danaans. For although the Heremonn was truly



a descendant of Fenesia Farsa through his father, he was, by the Irish law of heredity, the rightful inheritor of the now fully recovered Danaan sceptre.

So all were satisfied, for the Milesians gladly flocked to his ascendant standard, and now, recognizing him as justly king of all, and knowing him to be a ruler with no object second to the nation's general welfare, had hastened to accord to him unfeigned allegiance, which, in view of the complication which he foresaw, meant far more than *they* perceived.

His labors in the field, therefore, were quickly over, and after a brief spell of preparation, the representatives of Erin's clans had gathered at Cathair Crofinn to install him still more solemnly as the Ard Ri of the Island.

This ceremony was in order, now that Heber's dynasty had met with its defeat, and Heremonn resolved that on the occasion of his formal accession, Erin should be favored with a celebration which should be famous to the end of time. And so she was !

### THE OLLAM'S SHIP.

But ere we record its thrilling incidents, we must revert to Spanish scenes and relate in brief what had occurred in the interim of four years since the Milesian expedition left its shores.

Milesius himself, as we already know, was



dead, and all the richer merchant princes had followed the fortunes of the successful invasion. Indeed, the bulk of the Milesian peoples had, ever since their landing, been coming in to share the conquest and escape the ills that somehow overshadowed Spain.

The expedition had no sooner put to sea and vanished toward the north, when a strange ship, which was none other than that of Jeremiah, made the port of Corunna. As soon as the Ollam learned the situation of affairs he determined to lose no time in leaving Brigantium, but at the same time resolved to avoid Ireland for the present, or at least until the issue should be settled.

He speedily acquainted himself with all the facts relating to the Danish colony in the far North, the second stopping place of almost all who had come West in search of "the Blessed Isles," and so soon as possible procured a new ship, transferred his treasures, and departed.

There was no opposition, indeed the coming and going of rich merchants in those days was common in the harbor, and the arrival and departure of the present party hardly raised a comment. It was in fact not until later years and through reflex rumors that the import of the visit gained renown.

Putting to sea again, and this time in a vessel



he had purchased out and out, limiting his crew to a select body of Fir-Bolgiars, collected from crews lately discharged and anxious to return home, he made a prosperous transfer and arrived at the Belgian settlements before the year was out. (3430 A. M.)

Here, kindly received, he sojourned with his party until the year 3434 A. M.

By means unknown he secured favor with the reigning princes, one of whom seems to have married Hamutal, one of his wards, and here too he buried Hamutal his own daughter. Here also Baruch and Scota are lost sight of and presumably were left in close relations to the royal family. There is little doubt that Baruch himself arose to princely power in these regions,\* and that his posterity, tinged with the blood of David through Scota, and united with the later currents that came down from Wodin's stream, have had a chance to wield the universal sceptre of Judah down the ages.

Many of the legends accord to Baruch himself (or to one Simon Brecus, a name several times repeated in the annals of these ancient generations), a close connection with the Stone of Empire, and not a few relate that he carried it to

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\* There are several Breces, and Simon Breces, in Belgian and related Chronicles about this time, and we doubt not they are all related to the Scribe himself.



Belgium from Spain, from which former place it eventually came to Ireland.

And so it did, but with a different “builder!”

### EOCHAIDH'S CORONATION.

Let us now repair to Erin once again and watch the incidents, ensconced behind the scenes. The events which we have followed had all hastened, in their own set time, towards the fulfillment of a mystery, and our Hero himself, though all unconscious of the underlying cause, was strangely impressed as the eventful day of coronation drew near.

The clans had met according to the Irish custom, and had solemnly declared their recognition of his right to the succession, and this was far more significant of future peace than any right that came of arms and conquest only.

It was long ago when these scenes were laid, of which Ireland's legends are so full, and which with colors blent with faith, and newer light, and bonded somewhat with pardonable imagination, we are now called upon to describe.

It was the day of Love and Chivalry, and warm colors may be freely used to fill in such a picture, since all of the essential threads of the Romance have come down to us in the Irish Chronicles themselves.

In its general aspect, Erin's Isle had become renowned, and with the flight of years, the sons



of Dan, and now of Zarah, in reality both kindred peoples, secure at last in their Western Eden, and now once more united forever, had become mighty in their union, and the future promised well.

They were days of war, to be sure, but such was the common phase of human life in all those early ages; they were chivalrous at least, and the people were relatively better off than any upon earth.

Dominant in their strength, they were the undisputed rulers of the West, and so far as the outside regions were concerned, their precedence was generally acknowledged. Upon the whole, the clans in the Western Isles had been judged with equity and justice, and the halcyon days had settled into a routine that bore the air of an enchantment.

The oaks of their high places flourished, the cromlechs of Baal witnessed the weird mysteries of Druidism renewed in all their deep significance, and at last "the end of days" was fully reached.

Such was the peaceful outlook now assured when Eochaidh the Heremonn, a Prince of the Tuatha de Danaans by his mother's side, and the direct descendant, too, of Fenesia Farsa, and thus of Zarah, twin brother of Pharez of the Royal House of Judah, was about to receive the national recognition as the "Crowned



Horseman'' of the four principalities of Ireland.

All of the rude pomp of heathen worship was arrayed to lend festivity and credence to the rite, and the clan representatives had gathered from near and far to witness the coronation ceremony.

### UNDER THE MISTLETOE.

The occasion had been timed so as to follow closely upon the Tailtean games which had just been celebrated near by in Meath, and to add to his popularity the Heremonn himself had entered heartily into the tilts and tournaments and successfully won the highest honors.

In fact, successful as a warrior, skilled in the lore of this people already famous for their wisdom and culture, handsome and commanding in his presence, and beloved by all the Tuaths, no such prince had ever yet succeeded to the powerful throne of the proud Ealgan Isle.

But the chieftain's heart was sad in spite of all these gay festivities. "It is not good for man to dwell alone," nor was this western paradise yet wholly perfect. The young Heremonn was now some thirty-six years of age and still unmarried.\* He had not felt the lack of woman's love until his mother, dearly idolized, had died. This had

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\* See page 276.



occurred some seven years previous, and now when the desire of his ambition seemed so close at hand, it palled upon him, for he was the last of all his race,\* and she who had shared his lifelong aspirations, and had rejoiced in all his deeds of arms, was sadly needed at this crowning moment of his strange career.

It was in vain that the young Prince struggled against sadness. He impatiently resented the flattery of the aged Druid, who drew near for a sign that the ceremony should begin, and for some moments lost himself in retrospection.

But why was he thus lonely upon such a day? Had life not showered at his feet the choicest gifts that warriors desire? And might he not choose among all the Danaan or Milesian maidens whom he would for a legal Queen and consort?

He was to make his choice to-day as a part of the ancient rite, and the Druids had summoned from far and wide the beauteous womanhood of Erin, that, with mystic significance, the Prince might stand beneath the sacred mistletoe and kiss his queen in presence of the people.

But still the Heremonn delayed. No maiden yet had really won his heart, and, least of all, did he desire the haughty Milesian upon whom the priestly caste had with assiduous diplomacy endeavored to fix his hesitating choice.

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\* He did not count Amhergin, the Druid.



Of late years the Heremonn had shown an alarming independence of the priesthood. But his military following had been too strong for them to stem, and, in spite of all their secret opposition, he had been the unanimous choice of all the clans.

### THE CRISIS.

To-day, however, the Druids were sole masters of the situation, and when the Shamrock crown was assumed the Prince was required by law to seat a consort on the sacred war steed and lead her to the mistletoe.

At the signal from the impatient chief of ceremonies the richly caparisoned horse was now led forward, and with appropriate ritual was crowned with a single horn of gold.

This, resting upon his forehead, was the Unicorn of *Dan*—a tribal emblem of great antiquity, and was significant of mystic strength on land and sea. Tradition related that the ancestors of the tribe had formerly borne the Serpent only as their heraldic blazon, but that in a conflict with a mighty rival, mounted upon horseback, one of them had overthrown his opponent, slain him and then tamed the captured steed. Hence the blazon of the tribe was now a serpent biting at a horse's heel.

Next the rich banner of the proud Milesian line was given to the breeze. Its central device



was a "Rod and Serpent" in commemoration of the adventures of Gadelas in Egypt, and as the emblem caught his eye his mind reverted to his youth.

With strange persistence he had been haunted all that day by latent thoughts he vainly strove to formulate, but now they all materialized at once. The memory of his voyage to Egypt, and of his strange adventure at Joppa awoke with all of its intensity, and Muiream's explanations, and their mutual hopes, all realized but one, crowded his sight so vividly that they were all but real.

One by one the incidents with which we are familiar passed before the quickened memory of the Heremonn, and now that the crisis of his destiny was on him the vision seemed about to fail.

This consciousness was quite as real as all the rest of the waking vision which oppressed the Prince.

"Where is the 'princess fair to see'?"

As Eochaidh unconsciously uttered this thought aloud the Unicorn, or crowned horse of Ireland, champed its bit, the assembled Tuaths raised their shrill "*sluagh-ghairms*," and the Prince at last was startled from his revery.

He rose at once and taking the impatient steed from its Druidic custodian, led him towards the multitude, resolved upon a *coup de maitre*, as dangerous as it was novel.



## AN UNLOOKED-FOR INTERRUPTION.

But stay !

Strange news disturbs the gathering !

And the Druids themselves have a special cause of excitement, for the sacred serpents are manifesting an ominous uneasiness.

Suddenly a band of shipwrecked mariners, clad in Oriental costume, had emerged from between the neighboring oak-clad hills and are slowly approaching the gathered multitude.

The halls of Cathair Crofinn are hushed with deep expectancy.

Preceded by a venerable man the strangers advance toward the Heremonn, while veiled amid her trusty little retinue, a single maiden pauses somewhat in the background.

Two of the new-comers bear between them, by a stave thrust through its iron handles, a rude block of stone, and others in the group bear chests, and mystery withal comes with them.

Instinctively the clans divide and form an avenue of approach and where the shouts just rent the air, hushed stillness, still more oppressive to the ear, marks the deep evidence of interest.

Irish history is about to begin ! and of Universal History its RENEWAL !

Empire had reached the West !

At last, to that expectant audience, the elder stranger speaks.



They understand him readily, for he employs a dialect of their own tongue, and at his first utterance Eochaidh, visibly affected, lets go the sacred steed, now standing calm, and lowers his sceptre to earth.

The speaker now recounts the tale of his adventures. He shows them of his origin, and strangely, too, of theirs, for woven into his recital, there are many tangencies to legends that were not unknown in Erin.

He shows them his commission, announces he has come "to build and plant" an Universal Empire, and relates the legend of the *Lia Phail*, or "stone wonderful," which he has with him.

The bearers now draw near, and deposit the sacred block (or *Lughaidh*, *i. e.*, Bethel, or "House of God") before the Heremonn, and from its riven side a stream of water gushes, as it did at Horeb centuries before !

Sir Walter Scott has preserved for us the legend of its virtues in an ancient Gaelic couplet, thus translated :

" Unless the Fates are faithless grown,  
And prophet's voice be vain,  
Where e'er is found this sacred stone,  
The wanderer's (Scothic) race shall reign."

#### CHOSEN KING BY ACCLAMATION.

As Eochaidh, his self-possession now fully recovered, and his heart absorbed in interest,



drew near the mystic stone, he chanced to brush it with his seven-colored kilt, and thereupon another prodigy took place, for at that instant, as though from out the bowels of the block, a groan was heard, prolonged, and penetrating to the remotest edges of the vast assembly.

The startled Heremonn fell back, dismayed, and the hearts of the very Druids sank within them at the sound.

But the venerable custodian reassured his witnesses, and explained to them, that, when the rightful heir of the Stone Kingdom touched this Sacred Palladium of Empire, it was often wont to roar aloud its wierd approval.

So the clans themselves took up the shout, and rent the air again with acclamations for the new *Ard-Ri*, or Head King, of the land of Heber.

It was now noticed that the stream of water had ceased to gush from the *Lia Phail*, and the attention of the gathering was directed to four other members of the party, who drew near and placed a closely covered chest (which was also borne upon staves between them) before the hoary speaker.

As it touched the earth, another prodigy took place, and one more ominous than all the rest, for the sacred serpents of the Druids, with many hisses, gasped and died!

Then, suddenly, the very Island seemed alive with snakes, that swarmed out of their coverts,



and in terror sought the sea and hastened there to drown themselves.

Far and wide over Erin did this prodigy take place, causing equal terror to its inhabitants, and ominous dismay among the priestly caste, for Druidism thenceforth knew its doom had come.

This prodigy became renowned in Irish history, and was recognized by Eochaidh as the fulfillment of the prediction made to him in Joppa years before.

It was the ark of Israel that wrought this wonder, for no sooner had its bearers rested their mysterious burden upon the earth and the excited gathering been calmed than the chief stranger removed its drapery and disclosed in all its wealth of workmanship, the shekinah of the covenant.\*

Even as in captivity it had cursed the land of

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\* Some think that it was merely an authorized copy of the ancient ark that Jeremiah brought with him to Erin, and that the real vessel is still concealed in Horeb. Others hold that the original is hidden in the Great Pyramid of Gizeh where Jeremiah could have placed it during his long stay in Egypt. We take the mountain of the concealment to be the Western "mountain of the height and greatness of Israel," and opine that it was the Pisgah to which Moses in the spirit came, and Jesus in His turn, to see the future of the kingdoms in their full millennial splendor yet ahead of us. But be all this as it may, the Prophet Jeremiah brought West with him a potent similitude of Israel's Ark and it gave evidence of his authority.



Philistia, in the days of Eli, so now in this, its constant sanctuary ever since, this wondrous chest brought blessing to its land of refuge !

The era of this patriarch who brought it is far older—1,000 years—than Saint Patrick, who in latter days simply assumed the-honors of an elder legend.

With such a sign, in demonstration of his mission, none who stood before him in that gathering withheld consent. And now with credence fully won, the gray-haired speaker continued his address.

He told them of Abraham's destiny, and wove it strangely into theirs ; of the true God's oath to David and the promise unto Dan, their father ; he spake of Zarah and "the Scarlet Thread," of Gadelas and Moses, and of Egypt from whence all are called.

He appealed unto the Heremonn for confidence, and persuaded all who heard him with impassioned eloquence, for inspiration was upon him, and persuasion led his hearers captive.

#### THE TENDER TWIG TRANSPLANTED.

At the sign from the speaker the maiden and her escort now drew near, and stood in modesty before the Prince, upon whom the *Ollam Follah* cast his piercing glance, and paused awhile, as if to read his inmost heart.

Then he lifted the veil of Zedekiah's lovely



daughter, and lo, upon her bosom hung his long-lost shamrock Talisman, for it was Tea Tephi,—“the Tender Twig”—grown to gentle womanhood who stood before him!

She is indiscriminately known to Irish and Welsh legends as Tea, Taffie, Tephi, the Eastern Princess, the Daughter of Pharaoh, and Tea Tephi, etc., all of which names serve equally to identify her as “the king’s daughter,” whom Egypt’s ruler favored with an asylum, and for whom he even named the palace Tahpanhes, which he assigned to her in exile!

And it is simply willful blindness doubly stultified, not to see in this array of sharply focused and significant names, this the identity of Jeremiah’s missing Ward made out.

We find her palace later known in Ireland as Teamor—how like is that to Solomon’s “*City in the Wilderness*,” Tadmor, meaning “*Change!*”

Solomon also had a daughter, *Taphath*, from the same root (1 Kings iv. 10) and the name was likewise dear unto the Pharaohs (1 Kings xi. 19) to whom *Taphenes*, etc., meant *Secret*, *Hidden Flight*, *The Covered Standard!*

Aye! “publish this in Taphanhes!” (Jer. xlvi. 14) “and let it (*now*) be known in Noph” that *David’s* “covered standard,” which took “hidden flight” from thence so long ago, has at last disclosed its “secret,” and that the soil wherein



“the tender twig” “took root downward and has borne fruit upward,” was in “the Emerald Isle !”

“ A PRINCESS FAIR TO SEE.”

But let us tarry at Cathair Crofinn and its scenes of romance yet awhile.

Fairer maid had never shone in loveliness so wonderful beneath the Irish sky.

She was indeed “a king’s daughter,” a princess fair to see !

And what a consort for the chosen judge of Dan ! How great, how beautiful a Queen for Eochaidh the son of Zarah !

His exclamation had indeed been answered !

The impatient steed neighed and whinnied at the long delay, and as in prancing mood he pawed the earth, seemed to invite attention, while with gracefully curved neck he lowered his golden unicorn in homage to the Queen.

The heart of the Heremonn had burned within him as he listened to the eloquence and strange recitals of the venerable prophet, for it was indeed none other than Jeremiah laying a foundation stone in Israel.

Coming thus solemnly to interrupt his very coronation, and supplementing with such fullness the predictions he had listened to at Joppa, the Heremonn was from the first convinced that Providence was now about to round his destiny.



The years that had transpired had wrought great changes in the youth, and Jehovah had prepared his spirit by strange experiences for this crisis in his life.

But now his heart was wholly won.

Adam had ne'er looked to love, on Eve in Paradise, with first glance more entranced, than Eochaidh bestowed on Tea Tephi, and before this picture of sweet womanhood the king himself became a suppliant.

Impulsively he left his place of state, and bent to kiss the hand of the fair and blushing princess, whose own heart had from the very first accepted his.

As the royal suitor knelt before his chosen bride, the princes of the realm acclaimed again, the Sacred Stone renewed its wierd approval, the royal steed neighed at the clamor, and some of the very priests of Baal found their hearts reclaimed.

In a moment of enthusiasm the chief of ceremonies seized a branch of mistletoe from one of his attendants and held it o'er the twain, while Tephi, bending, loosed her golden chain and flung the talisman once more about her lover's neck.

Then Jeremiah blessed them, and called upon Jehovah to water with his grace the twig which he had “planted.”

A nation was thus born within a day! and



David's monarchy rebuilt beyond the reach of Gentile interference.

### HEROIC DAYS.

Notable days were those in Ireland, when these incidents took place. They centre around 3434 A. M. or 562 B. C., the very era which marks the disappearance of the remnant that escaped from Egypt, and allows ample time for a hasty visit to Palestine *en route* to Spain and Denmark, *via* which resting place—where they seem to have tarried awhile—traditions follow these favored few towards their little sanctuary.

It was thus that Dan commenced to judge his people “many days,” that Zarah got the Empire of the West, and that the breach in Pharez line was closed.

Irish Chronicles are naturally rich in traditions of this heroic period. They tell us of the wonderful beauty of Tea; of the building of Teamor; of the royal heraldic standard of the king—the red lion rampant upon a golden field; of the sacred breastplate by which all oaths were taken; of the death of Tephi; of her mysterious burial, and of endless other facts and incidents, that point us back unerringly to Palestine.

The island took a new name from the Sacred Stone of Empire, and is thenceforth called *Innis Phail*.



The Heremonn and Tea Tephi were crowned upon "the Stone of Destiny." The chief city of the Tuaths changed its name, Cathair Crofinn, to Tara, and through its famous halls the harp of David shed the soul of music, tuned to the sympathetic voice of David's loveliest daughter.

A college of Ollams, or Prophets, was established by Jeremiah. He became the prime minister of the realm and he still holds, upon the dome of Dublin's capitol, the position as chief of the Masters of Ireland. In Simon Brecus, who figures prominently at a later period of Irish history, we find suggestive traces of *Baruch*, (Jeremiah's trusty scribe, probably the husband of Scota, Tea's eldest sister,) or at least of his posterity, for there were several of the names both before and after, as in the case of Scota and many other common names, while unto this day, according to the old proverb,

" There's not a hut, the isle around,  
But where a *Jerry* may be found."

In the midst of Ireland itself Jeremiah's tomb has been shown beyond the knowledge of tradition to the contrary.

In Lough Erne, the upper lake, is the small island of Davenish, and there, near its towering hollow pillar is the rock-hewn sepulchre that has



been known from time immemorial as that of Jeremiah, the Great *Ollam Follah* of Erin.\*

As traditions all of these relations are older than the Christian era, and the idea of later collusion is preposterous. These facts solve the whole mystery of the prophet's disappearance, and although they are diametrically opposite to the written and accepted history of the world to-day, the time is not far distant when they will supplant it, for they have too many collaterals to be suppressed much longer, and the vindication of Jeremiah's own commission requires us to get the truth in order and uphold the Bible, although all other books and learned commentaries have to stand aside.

Nor should it be forgotten that in this controversy Jehovah himself has some concern since that by his command this prophet was "to build and to plant," and did so *there* in the Western Isles; while all who deny it, in the face of testimony such as this, and adhere to the general idea that the mission failed and that Jeremiah was slain by the Jews, to say the least, have read their Bibles blindly.

The fact is even "one who runs" can hardly fail to be astonished into conviction, at the conspiracy of circumstances, which unite in estab-

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\* I have correspondents who testify to the legend and have visited the spot; it is also recorded in numerous volumes written on these subjects.



lishing the direct impress of influential Hebrew refugees, upon Irish history, at this Heroic period.

Baalistic, or Druidic worship, was soon succeeded by one based upon that of Moses, and in due time the Druids themselves became enthusiastic priests of Truth.

The caste of Bards came into prominence about this time and spread the glory of the new era far and wide over the land. The Ark of the Covenant was concealed in Tara by the Ollams of Jeremiah. They placed within it the title deeds of Palestine, and many other sacred treasures, which remain there yet, against their future day of glorious manifestation.

Freemasonry, also, had its renewed birth at this mysterious period, and was undoubtedly established by Jeremiah,—“the Royal Arch Degree”—as the guardian of the Ark’s secret resting place.

It is presumed to be buried in the *Mergeth*, or Tomb of Tephi,—a pure Hebrew word meaning *Repository*, and which all traditions maintain to have remained absolutely unviolated down to our own day.

The writer of this brief summary has in his possession direct and personal correspondence with prominent personages in Ireland and England who have been interested in exploring the ruins of Tara, with the express purpose of dis-



covering these "*spolia opima*." The ruins are private property, but permission has been obtained several times to examine them, and the undertaking was once put into the hands of the Irish "Board of Works." It was under the superintendence of Ball, the curator of the new museum, who is a brother of the Astronomer Royal of Ireland.

But hitherto all efforts to explore have been a failure. There is a mystery connected with the matter and, at least at the times of the former attempts, the "set time" had not come.

But to what purpose do we continue this enumeration? It would fill up many editions of this Study to review adequately the Hebrew manners, laws, identities, and religious customs, which spring up as though at once, in these re-opening days of Irish Chronicles. For centuries its very flag has whispered the story of its Eolian origin to every breeze, and blazoned upon Heaven's eternal blue the Harp of Israel's sweetest singer.

About two years after Heremonn's coronation the feud between him and Amhergin led to the revolt of the latter and at the head of an army he was quickly slain and order restored. This led to Heremonn's reiteration of his own Anti-Druidic sentiments, and the confirmation of Jeremiah, the Ollam-Fola of history.



## THE THRESHOLD OF MYSTERY.

The Irish Chronicles are rich in references to Tara, Tephli, and these Golden Days, and yet they always clothe them with an air of mystery. But with the light now let in upon the matter our own position is far different.

We have already anticipated some fitting quotations from these bards by excerpting from "The Four Masters" a portion of a song of Finlan the Sage.\* It was composed upon the occasion of a solemn congress at Tara called together (4512 A. M.) for the express purpose of investigating its mysterious history.

About 511 years later another celebrated bard attempted to relate the same story, but only succeeded in formulating a brief account of Tephli's death and tomb. From this poem of Cuan O'Cochlain (A. D. 1024), who was for a time the Regent of Ireland, we quote the following stanzas:

"It gave great happiness to the women  
When Temor, the strong, was erected and named.

\*            \*            \*            \*            \*

"Where after her death, was Tea's monument;  
Which structure perpetuated her fame.

\*            \*            \*            \*            \*

"The gentle Heremonn here maintained  
His lady, safe in an impregnable fortress;  
She received from him all favors she desired,  
And all his promises to her he fulfilled.

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\* See Study No. Three, page 199.



- “ Bregia of Tea was a delightful abode :  
 On record, as a place of great renown,  
 It contains the grave, the great *Mergech* — \*  
 A sepulchre which has not been violated.
- “ The ‘ Daughter of Pharaoh ’ † of many champions,  
 Tephi, ‡ ‘ the most beautiful,’ that traversed the plain  
 Here formed a fortress, circular and strong,  
 Which she described with her breastpin and wand. §
- “ She gave a name to her fair fortress,  
 This royal lady of agreeable aspect, ||  
 The fortress of Tephi, where met the assembly,  
 Where every proceeding was conducted with propriety.
- “ It may be related without reserve  
 That a mound was raised over Tephi as recorded,  
 And she lies beneath this unequalled tomb,  
 Here formed for this mighty Queen.
- \*            \*            \*            \*            \*
- “ It is a mystery not to be uttered. ¶
- \*            \*            \*            \*            \*
- “ The length and breadth of the tomb of Tephi  
 Accurately measured by the sages,  
 Was sixty feet of exact measure,  
 As Prophets and Druids have related,

\* This is the great Mergech at Tara Hill, the name of the tomb once thought to be Celtic, but now, since 1871, known to be Hebrew מרגתה — a repository! It undoubtedly contains treasures of great importance to *Our Race*!

† General Vallancey says that this is a false translation.

‡ See Study No. Three, pp. 192-202.

§ Otherwise, “ Formed a cabin, strong the circle.”

|| Otherwise “ The woman with the prosperous royal smile.”

¶ What is the *mystery* connected with this *Repository*?



“Tephi was her name ! She excelled all virgins !

Wretched for him who had to entomb her !

Sixty feet of correct admeasurement

Were marked as a sepulcher to enshrine her.

“It is asserted that all mankind may know—

That a mound was raised over Tephi as recorded,

And she lies beneath this unequalled tomb,

Formed there for this mighty Queen.

“The mournful death of Tephi, who had come to the North,

Was not for a moment concealed.

\* \* \* \* \*

“ \* \* \* A meeting was held to select a sepulcher

In the South, as a tomb for the beloved Tephi.

“Temor the impregnable, of lasting resources, \*

Which conferred on the women high renown.”

There is no escaping the significance of this poem now 868 years old at this writing (5890 A. M.) and the facts and legendary parts of which, when Cu-an O’Cochlain moulded them to verse,† were yet some 1580 years older. The repetitions as to the tomb, its measure, and its mystery are in keeping with the purport of some still inviolated secret and have already led to several thus far unsuccessful efforts to explore the riddle.

, Mr. F. R. A. Glover, in his “England the Remnant of Judah and the Ephraim of Israel,” remarks on this poem as follows:

“Now all this, it is to be observed, was at

\* Mr. Glover thinks a reference possibly to the Stone, the Race, the Standard, and the College of Ollams.

† 5023 A. M. *Vide* Study No. Three, page 201.



Tara, called also Teamor, where the Stone, which came from over the sea, was set up, with the promise of blessing and perpetuation, at the time that Jacob's Pillow disappeared from Judea. And this woman, mysterious and royal, is declared to have caused the importance and consequence of Teamor, and to have given it a new name, as the Stone was also said to have done to Tara.

“That her name also should be Teamor, or Teamair, is not without significance, considering that Tamar, as a woman's name, occurs twice in the nomenclature of her ancestry, *i. e.*, if she be allowed to have come of Judah. And our Eastern Princess may naturally have been thought to be the ‘Daughter of Pharaoh’ (Egypt) since she came almost direct from Taphnis, the royal Egyptian city, and at that distance of time—in the records of oral traditions—in the confusion of persons, places, and things, may well have been held to be a daughter of the only great Eastern potentate of whom the bard, 1500 years later, had ever heard.

“Whether or not, there was *deposited* in that wonderful tomb, any sacred relic of the Law, in Two Tables, called by the Hebrews, Torah, and from which the Mount of the Covenant might have gotten its name, is more than one can say. The Buddhists have changed Torah, the same word, with the same meaning, into Tara; the sounds are almost alike.



“Possibly, also, the Canaanitish emigrants may have done the same. At all events when the sages gathered, in 513 A. D., for the purpose of solving the Tara mystery, they admitted that they knew nothing of the name of the place, nor of the woman, nor where she came from, but this, viz., that (1) a remarkable woman came to the North and from the East certainly as Pharaoh’s daughter; (2) that of those who came she was the most beautiful; (3) that she became the wife of one King Heremonn, of noble aspect, the king contemporary with Ollam Fola (Jeremiah), and who has been confounded with him—that imaginary king with five names—Eochaidh-Ollam-Fola-Heremonn-Ard-Ri; \* (4) that the foundations of the fortress Teamor were laid in her, as it were, to do her honor; and (5) that at her decease—which seems to have been thought very odd—possibly they conceived that she herself was to have lived to take the Stone back, to the East—she was honored with a temple or mausoleum sixty feet round; and, finally, (6) that, at the time of the (official) inquiry, all knowledge failed ‘the venerable five’ † to determine anything positive about her further than has been declared.”

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\* “Heremonn and Ollam Fola are mingled together in hopeless confusion.”—Prof. Kelly.

† This “Venerable Five,” was, in all probability, the five chief bards or sages of the Pentarchy, the Ard-Ollam of each kingdom.



## THE SCEPTRE TRANSMITTED.

Tephi's death (3443 A. M.) occurred about ten years after her arrival and marriage (3434 A. M.). Eochaidh, whose reign is put down as thirteen to sixteen years, survived her only long enough (about seven years) to complete the monument erected to her honor. He was fifty-two years old and died *circa* the beginning of 3450 A. M.

The only son of Eochaidh by Tea Tephi was Irial, the Prophet. This prince was carefully educated at the Mur Ollam, or School of the Prophets, founded by Jeremiah, and upon the death of Amhergin was intended for the Arch Ollam of the Realm. At his father's death he was but sixteen years old. So the three elder (and natural?) sons of Heremonn succeeded to the monarchy.\* They reigned a year apiece.

In the fourth year the sons of Heber raised a mighty army and completely defeated them, they being slain. Er, Orba, Fearon, and Feargna the sons of Heber now governed the kingdom a year apiece.

It was at this time that the Heremonian faction recovered the crown. They were conducted by Irial, who ascended the throne when about twenty-five years old, and reigned ten years. "Prudence and justice directed his counsels.

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\* See page 276.



*Twelve* extensive tracts of ground were cleared of woods and laid open for tillage, and took new names from the husbandmen who reclaimed them. He constructed several places of strength, erected many elegant public works and successfully defeated some powerful invasions, particularly of the Africans (the Fomharaigs) whose army he defeated and cut off their commander.” \*

Eithrial, the son of Irial was his successor. He recovered seven more tracts of land, and recorded with his own hands the history and exploits of his ancestors, from the great Phœnius. O'Halloran thinks that it was in his day that Heber, or Abaris, the Scythian from the Hyperborean Islands, visited Athens.

Eithrial was slain and succeeded by Conmaol the youngest son of the original Heber. He had been an infant at the time of Heber's death, and now usurped the kingdom, and was solemnly crowned upon the Lia Fail. He had a bloody and disturbed reign of thirty years, but finally fell in the battle of Aonach-Macha by the sword of Heber the celebrated ambassador to the Grecian States. At his death the crown returned to the line of Heremonn by the accession of Tig-hernmais, the son of Follam, the son of Eithrial, the son of Irial the prophet, the son of Heremonn, the son of Milesius.

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\* O'Halloran Leabhar-Lecan, Book i., p. 19.



## THE SHADOW OF THE SHAMROCK LEAF.

But we have neither space nor intention here to follow the line of Eochaidh further. The years rolled on, and down to ours, and the transplanted crown of David, and the perpetual sceptre of Judah, united in the line of Eochaidh and Tea Tephi, and strengthened ever and anon by new streams coming in from currents that take rise in the same fountains, bore constant testimony to the Covenant of Salt and Jacob's blessing.

Heremonn after Heremonn was gathered to the dust, and their spirits returned to the great *Ard Ri* of Heaven. But the sceptre of David held its unbroken sway on earth, and Judah's Royal Remnants prospered in the Isles.

And so down the ages King succeeded King, and all were crowned at Tara on the *Lit Phail*.

But the shamrock leaf soon found the sacred site too narrow, and its shadow spread abroad.

At last Fergus, the first king of Scotland (*Scotia Minor*), left Ireland (*Scotia Major*), and again transplanted the Red Lion Rampant, and the throne of David.

Taking the "Stone of Destiny" with him, in order to prosper his voyage, he was crowned upon it at Dunstaffnage, in Scotland.

There it rested for other centuries, and upon it in unbroken succession all the kings of Caledonia (*Cale-Dannia?*) took the crown.



There, too, it gained new sanctity, for it was at Iona that Bishop Columbo rested his dying head upon it, as he thought it was the Gate to Heaven! and so it had been ever since our father Jacob dreamed on it at Bethel!

Kenneth II. removed the Stone to Scone, and there the sceptre still passed over it, from successor to successor.

. Finally Edward I. captured this talismanic stone and took it, with all the Scottish regalia to London and placed it in Westminster Abbey, where it is to-day—still in the Coronation Chair of Great Britain!

The common people have called it “Jacob’s stone” ever since. They believe it to be the token of an indestructible empire, and it is indeed the richest jewel in the British realm.

Upon it every King and Queen of England has since then been crowned.

In due time the royal line of David followed the stone into its new resting place. When James I. united the empire, he brought the Red Lion of the Tribe of Judah, with its golden field, from Scotland, and placed it opposite the Unicorn of Israel, (uniting thus the British coat of arms!), and between them placed the motto of Benjamin, “God and my Right!”—for it is the heritage of Little Benjamin to dwell safely by the Lord’s anointed, even between Ephraim and Judah.

In his coronation speech James I. alluded to



his right, by lineal descent from Ireland's earliest rulers, to hold this sacred sceptre *and for the first time since the death of Solomon* "ALL Israel" acclaimed, "GOD SAVE THE KING."

### THE STONE KINGDOM.

Would that one could write the story of this stone, so that all men could read it.

"Would that it were graven with an iron pen,  
And lead in the rock forever!"

From Victoria, again a woman, and *twice* seated on the Stone of Empire, we can trace it in unbroken ceremonies back to Tephî blushing there; on back to Joash, who "Stood at the Stone of Testimony as was the wont of the Kings of Israel" in Palestine; further back to Solomon who had it borne up to his finished temple with cries of "Grace, Grace unto it!"

No wonder that the town of Beth-*El*, when it was despoiled of the throne and emblem of the Kingdom, became the *House of Naught* (Beth-*avèn*!)

Back through the wilderness, watering the dry places from Horeb, we still follow it to Egypt. Treasured there for centuries by Joseph, we can further trace its journeys to the days of famine when Jacob came to his beloved son from Bethel.

Waiting for the patriarch at Bethel, while he served for Rachel in the house of Laban, what a



romance has this *pillow* on which “Jacob” slept and “Israel” awoke ! this *pillar* which he called the House of God !

Verily it is the true PALLADIUM OF HISTORY !

Well might “Israel,” as he awoke from that strange vision, stand in awe before it, worship there, and vow a vow !

Well might he hasten thither when he returned a prince of shepherds with his flocks and little ones !

Well might his posterity preserve it, rude and rejected as it was at Luz, since Jacob had himself made it a witness—“the testimony”—betwixt God and himself, as looking to the fulfillment of these very promises.

Well might Jeremiah treasure such a throne, and Israel’s western bards relate its story in impassioned verse !

Well might the Scotch revere it, and the prelate of Iona wish to die upon it, and well might Dean Stanley say that it was “the chief jewel in the diadem of Britain !”

And it is so; for it is the heart’s core of the stone kingdom that is still growing to a mountain on a Saxon earth !

Who, in the face of facts so famous, can resist the romance of a theme like this, or fail to find far more than fable in the legends of the *Lia Fail* ?

When the Calif Omar captured the City of



Jerusalem the first question he asked of the Patriarch was relative to Jacob's Pillow. It was well known to have been the chief treasure of the Hebrew Temple and Monarchy, and the Calif felt that empire was its inalienable accompaniment.

But only its former site remained, the place that David had called Bethel—the Stone itself had long since passed out of both Christian and Jewish memory.\*

The Patriarch could only point to the bare summit of Araunah's threshing floor as the place still known as Bethel.†

So mistaking the site for the capstone itself, the Calif ordered the erection of the Mosque of Omar, and to this day it covers what, in the estimation of the Mohamedan, is "El Sakhrāh" although in reality it is at present but a House of Naught!

### CONSUMMATE STATECRAFT.

This is a theme well worthy of the pen of prophecy, and accordingly we find its thread closely woven into the lines of Sacred writ.

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\* Jeremiah had concealed the original King's Pillow just about 1,260 lunar years before Omar captured the city, say about the year 3413 A. M., and later when he went westward (3420 A. M.) had returned to Palestine *en route* for the Isles for the express purpose of securing this guarantee of regnal perpetuity. (*Vide* Study No. Four, page 61.)

† See Smith's Bible Dictionary, article "Bethel," etc.



Those ancient Hebrews were beneath the finger of Jehovah, statesmen of so broad an international and far-reaching type, that we, who live a generation only and waste our years amid trivial things, cannot comprehend the magnitude of statecraft so consummate.

“Behold, I do a thing in your days,” utters one of them, “that ye will in no wise believe though a man declare it unto you.” And it is even so; for done it is, and though ’tis done in stone, men do not stand convinced.

And it is well done, by a Sculptor who heweth without hands, and whose handiwork is mountainous in constant growth.

The vision of Nebuchadnezzar is fulfilling before our very eyes, and the dream of Nebuzaradan is a fact—the four-leaf clover casts its shadow upon every land, for North and South and East and West it is under the shadow of Saxon things alone that men have any hope.

Men scout these literal facts of history as completely as they do the riddles of the prophets, which foretold them. We cannot see beyond our daily papers, and forget the news to-morrow, to make room for new editions.

It was ever difficult to write the history of events while they were yet upon the stage, how superhuman nowadays, when our journals gather news from over all the earth.



We moderns write but histories of the past, and seldom see the secret and philosophy of current facts—the prophets wrote of what was yet to come, and events will force us soon to listen to their words.

### EZEKIEL'S RIDDLE.

The whole of this romance of Zedekiah's Daughter was literally foretold, the very year its beginnings came to pass.\* Let us demonstrate this statement.

While Jeremiah was lamenting in Jerusalem, Ezekiel, a fellow of the school of prophets, was among the captives, by the river Chebar, far away in Chaldea, and to him the word of the Lord came, saying (*vide* his whole XVIIth chapter):

“Son of man, put forth a riddle, and speak a parable unto the House of Israel” (*i. e.*, to the Ten Tribes, then already lost 106–112 years!), “and say, Thus saith the Lord God:

“A great eagle, with great wings, long winged, and full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar:

“He cropped off the *top* his *young twigs*, and carried it into a *land of traffic*; he set it in a *city of merchants*.

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\* *Vide* Study No. Three, page 192, etc.; Study No. Four, page 112, etc.



“He took also the seed of the land, and *planted* it in a fruitful field; he placed it by *great waters*, and set it as a willow tree.

“And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: So it became a vine, and brought forth branches, and shot forth sprigs.”

Thus far the prophet is referring to the Lost Tribes, their Assyrian captivity, their transplanting to a sea-girt sanctuary, and the advent of Taphah, the tender twig, to the chief city in their distant land of commerce.

The prophet, in the next fifteen verses (7-21), refers explicitly to the *other* house, Judah, and having predicted its captivity also, and by “another great eagle,” pronounces over it the doom that “they shall remain scattered toward all winds.” He even intensifies this part of the riddle by deliberately explaining it. For says the prophet:

“Moreover the word of the Lord came unto me saying, Say now unto the rebellious house” (*i. e.*, to Judah) “Know ye not what these things mean?”

“Tell them, Behold the King of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon.”

Having thus pronounced the doom of Judah



that it should henceforth be “base, nor lift itself up,” he returns to his opening theme, and again takes up that part of his parable that concerned the “House of Isaac,” which is elsewhere said to have justified herself in captivity more than treacherous Judah had in freedom. The chapter in the light of this exposition closes as follows:

“Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs *a tender one*, and I will plant it upon an high mountain and eminent:

“In the mountain of the height of Israel will I plant it.”

That is from the youngest children, of the ruling branch, of the royal house, a *daughter* was to be taken, for this is the tender twig, from the topmost branch of such a genealogical tree as the prophet viewed as growing like a cedar upon Lebanon.\*

Note how this twig is to be transplanted, and as it were grafted upon a willow tree, even as Jeremiah did engraft the line of David upon the stem of the merchant Judges of the Tribe of Dan, who, as we have shown, were also strangely united to the line of Zarah the son of Judah, through Eochaidh the Heremonn.

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\* Compare this opinion with the exegesis of the best commentators upon this chapter.



It is also to be noted that although this whole prophecy so pointedly refers to "Israel," it was spoken, and known only, to Judah's captives in Chaldea, for the Ten Tribes were already lost.

It seems to have been told to Judah, and understood by them, as a chastisement, and as a sort of warning of the transfer of the Sceptre.

Ezekiel is believed to have uttered this riddle in the year 3412 A. M., about four years before the one assigned to Eochaidh's visit to Joppa. Zedekiah's throne was just beginning to totter at Jerusalem, for it was then that he consummated his fatal covenant with Nebuchadnezzar in the name of Jehovah which later he broke and so incurred the wrath of each.

Continuing his parable Ezekiel further says of this transplanted kingdom:

"And it shall bring forth boughs, and bear fruit, and be a goodly cedar:" (for though engrafted on a willow tree, its fruit is *royal*, and its seed an endless line of sceptres). "And under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

"And all the trees of the field" (*i. e.*, other nations of the earth) "shall know that I, the Lord, have brought down the high tree" (*i. e.*, Judah, "high," because then in the land) and "have exalted the low tree" (*i. e.*, Israel, then cast down) "have dried up the green tree" (Judah)



“and have made the dry tree” (Israel) “to flourish; I, the Lord, have spoken and have done it.”

Who, having his eyes now opened in these latter days of fulfillment, and in the double glare of prophecy and history, cannot see Tea Tephi, Zedekiah's lovely daughter, in this Tender Twig? Tara then, and London now, in the City of Merchants? Ireland then, and Britannia now, in the Land of Traffic?

And in the mountains of the height of Israel, and the then dried-up tree, the now low vine of hardy Anglo-Saxondom that sends its roots deeply down into every soil, and beneath the shadow of whose branches all the races of the earth find literal refuge?

Nor need *we*, of this hither half of the Anglo-Saxon brotherhood, find any cause to envy Ephraim. American (Manasseh's) greatness is as well assured, as pointedly put down in prophecy, as sharply chiseled as a fact in history, as Ephraim's or that of England.

But *our* mission is mapped out beyond the Shadow of the Sceptre, and to set it forth is foreign to the purpose of this present Study.

In a later one we hope to trace the descent of Victoria to Tea Tephi, generation by generation, and show other causes for considering the Sceptre of David, even in the male line, to be universal.

We have now briefly traced the two sections of



Israel's outcast tribes to the Islands of the West—the one out through the Gate of the Caucasus, and via the dreary overland route across the wilds of Europe, and the other more directly by the sea, via the Gate of Hercules—to the same impregnable retreat.

There, at length united, and providentially prepared, we have seen them brought again beneath the transplanted Sceptre of Judah,—first beneath Zarah's royal branch which in reality started westward even before the hosts of Joshua reached Palestine, and next beneath that of Pharez, whereby the breach therein was healed after both Israel and Judah were captive and their kingdoms apparently reduced to naught!

Thus, in the fullness of time, and by the romantic marriage of Eochaidh and Tea Tephi, we have seen how God kept the integrity of His oath to David and hastened to perform it. For although the daughters of Zedekiah did not start westward until some twenty-three years after the Babylonian Captivity, or later than all the rest, and even delayed along the route in Palestine and in Spain, and in Belgium, they were enabled to anticipate the overland column of the kingdom itself—the bulk of Lost Israel—by several centuries, although the Sceptre delayed its final entrance into the greater City of Merchants—London—until all the hosts of scattered Israel had come back into the fold.



In the meantime, had we enlarged upon the grandest chapter of the whole story, we would have seen how Britain's royal family met Paul in Rome, became converts and returned; how the earliest colony of Christians to leave Jerusalem found immediate safety in the distant Isles, and how Paul himself at length found opportunity to visit them and prophesy concerning their identity, thus how the Sceptre of Sceptres, although the last of all to leave the central land, anticipated all the rest in England proper, and was there to welcome Isaac's sons when they arrived!

The plot is most consummately involved, and no little care must be exercised in order to perceive the true sequence of its incidents. But herein chiefly lies the impress of its superhuman authorship.

It is a romance indeed, but the Romance of Jehovah; its *motif* is the true philosophy of history, and its very intricacy has conspired to preserve its secret down through all the ages to the closing one of time. \*

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\* The Present Study has already overstepped the limits as to space, although to fully round the tale we have a closing chapter upon "The Eastern Question." It is necessarily relegated to Study Number Seven, of the current series, soon to be published, and where it will be found equally appropriate.



# OUR RACE:

ITS ORIGIN AND ITS DESTINY.

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SERIES II.

JANUARY, 1892.

No. 5.

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## EDITORIALS.

THE world is very busy with affairs, men run to and fro, and knowledge is increased; we are told, however, that all things seem to continue as at the beginning. It is true that there are dreadful earthquakes, now and then, and in divers places, and some of them quite near home. Cyclones, floods and dire destructions visit us at unlooked-for places, and pestilence stalks in the noonday sun. There are wars at times, and rumors of still others are now rife around the globe.

But still the sphere rolls on in even clockwork, as it did when Adam delved. "False Christs" exist within our very land, and "false Prophets" lead whole cities by the ears; "false Science" vaunts itself in high places, and with "false weights" and measures are the poor ground down to closer poverty.

Is it only because of steam and electricity, that we hear of these uncanny things so frequently to-



day? Is it not a fact that they are now more frequent? Alas! To what poor purpose does one speak Cassandra-like into these modern ears! We are not of the school of prophets, but we believe in them. We are not historians, but we have listened at the feet of some who were, and have learned that history repeats itself. We cannot close our eyes to the fact that Palestine is looming into prominence once more, and exactly as it was prophesied to do, and that the final day of reckoning comes on apace.

This forces our belief in prophecy. It is by an *ex post facto* operation of the mind that history and fulfilment lend renown unto the Bible, and establish the credentials of the men who spoke by inspiration; and certainly enough has been fulfilled already to add weight to what remains!

The age of Iron has passed into history, and Bismarck has characterized our own as one of "*blood and iron*,"—Daniel foresaw its character more clearly, for he declared it would be one of "*iron mixed with clay*!" The storm which gathers upon every side may burst at any moment with its centre everywhere! *It is to be a struggle for national existence! and surely no Anglo-Saxon people can view the brewing whirlwind with idleness and unconcern, and without any preparation!*

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We are rapidly moving towards times of excessive peril to all who lack faith in the promises given to



the fathers. In the broad scheme of fulfilment Satan's system has failed, and it now remains for him to make a special effort. This time, it appears that he will try to counterfeit God's work in producing an individual antichrist. Myriads of prophetic students are expecting him to bring forth his counterpart at about the age of 30, give him  $3\frac{1}{2}$  years before his *coup d'état*, and thereupon seize the Kingdoms of the earth!

In its general phase the Midnight Cry has sounded, and perhaps the literal one is trembling on the air! At any rate many men are now awake, and many lamps are being "trimmed." But all about us many more are "going out." Very soon we shall hear a decided cry for "Oil." But note this—*none who have to buy it then, appear destined to get it in time!* "Not one of these men shall taste of my supper!"

Men of Our Race, and Women of Israel, have ye of this oil? Do ye believe the prophets? Have ye such faith in God and in His promises as makes the Second Advent of the King a "Blessed Hope"? This is the Question of the hour—the last hour, and it is a momentous one, for soon, in the hurry of the Coming Crisis, it will be utterly impossible to replenish what is now within your reach without money and without price. Far more than can be printed is its own Commentary, in the Bible! The willing searcher needs no other teacher than the Holy Spirit!



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About one purchaser in one hundred has complained to this office of the price of these Studies. We fail to see the force of the complaint. We are not writing Twenty-five Cent Novels for the multitude, but serious disquisitions for the few. The price assigned is necessary because the undertaking is not only a special one in every sense of the word, but because it is unsupported by any capital whatsoever, and derives no outside support from the sources usually so lucrative to publishers. We not only have no regular constituency, but a host of opponents in high places are arrayed against our effort to spread a fundamental truth.

The undertaking to publish at our own expense started with a few hundred dollars saved from other literary work, and ever since its inception all of the increase has been required to keep a growing venture alive. It will also be noticed that there are no paid advertisements in our pages. We are thus thrown upon our own resources, and our little volumes must sell upon their own merits, or not at all.

But to show how such a situation cripples us (relatively speaking) or at least bespeaks for us a charitable consideration, we ask our critics to examine the Christmas numbers of Harper, Scribner, and the Century, (1891). In the first there are 174 pages of high-priced advertisements, and only 162 of read-



ing matter! in the second there are 136 pages of such advertisements and 134 of reading matter, and in the last 142 pages of advertisements, and 157 of reading matter! In all there are 453 pages of each! This explains a great deal! Under similar circumstances we could print this Quarterly in editions of 100,000, and distribute them for nothing.

Again, the nominal Christian thinks nothing of paying 35 cents for "The Greatest Things in the World," although it contains but 60 pages of widely spaced matter, at which rate these Studies, in so far as mere price is concerned, would be marked at about \$2.00 each!

In view of these considerations and comparisons, not at all invidiously made, but pointed out merely to demonstrate that our prices are relatively low, we trust that the situation will be better understood. We have at this moment Studies Numbers 5, 6, 7 going through the process of publication, and Number 8 in hand. They cover between three hundred and four hundred pages each, about half of which is high-priced matter (Tabular, Illustrations, etc., etc.), while as a guarantee we have but about 325 *bona fide* subscribers upon our books! If anyone can suggest a better solution of the business end of this effort we shall gladly consider it, but in the meantime we ask our friends to view the matter from a liberal standpoint, and not by the thumb and forefinger! As it is, we share with our subscribers, to each of whom the retail price is reduced



one third ! Clubs of three subscribers can procure the books at the saving of another dollar by ordering at the dozen rate ; *i. e.*, three subscriptions are a dozen books, which we will send to any addresses. Lend us then a hand, and speak for us a friendly word.

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Saint Paul probably knew quite as much about the Chronology of his own people as any modern writer ! and this without reference to his inspiration, which gave him additional authority in these premises ! Hence, as there have been several writers who criticise the true Chronology because it does not allow 430 years between the actual arrival of Jacob in Egypt and the Exodus under Moses ! we need only appeal to Galatians iii. 17, which, taken in connection with Exodus xii. 40, should settle the controversy.

From "the Covenant," made by God in Christ with Abraham, to "the Law," Saint Paul tells us "was four hundred and thirty years."

It is therefore absurd to maintain that the children of Israel actually dwelt in literal Egyptian bondage for 430 years ; for (as all admit) there were fully 215 years from the covenant with Abraham to the meeting of Jacob and Joseph in Egypt, and if we still insist on reckoning full 430 years *more* to the meeting of Moses and Jehovah at Sinai, we make 215+430, or 645 years, between the Covenant and the Law !



The facts of the case are that from the Covenant to the going down into Egypt was 215 years, and from thence to the Law was 215 more. The Law was delivered on Tuesday the 5th of the III. Sacred, or 9th Civil month of 2513 A. M. (Ex. xix. 11), "the third day," being *that of the week*, and it being Pentecost, *i. e.*, the 50th day from Tuesday the 15th of the first Sacred month, on which day the Exodus occurred; 430 years before that takes us to the year 2083 A. M. Abraham was then 75 years old, and from it we can go back, *via* the Genealogies, straight to Adam and to the year 0 A. M. All such confusions in Chronology arise from the failure to compare text with text, and to take all the testimony before giving judgment.

There are but four generations to be considered in the Egyptian part of the Sojourn, Levi, Kohath, Amram, Moses. Levi was 41 when he went down to Egypt, and Moses was 80 when he pioneered Our Race out of its brickyards: their sum is 121 years; 215 less 121 leaves but 94 years, for the two intermediate generations, and from this standpoint all things become reasonable; whereas, if the sojourn in Egypt is maintained at 430 years, then, after deducting the above 121 years, we have the unconscionably long period of 309 years to distribute between Kohath and Amram! This reduces the matter to an absurdity, and throws us back upon the straightforward exegesis as defended by the *true* Chronology!



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\* \*

From the human point of view it is our firm belief that the events ahead of us will be brought about by what men are really justified in calling natural means; yet are they none the less supernatural, in that, being sufficient for the preliminary purpose of preparing for the final act, they are employed in the premises by God Himself. The chief agent will be War pure and simple—kingdom against kingdom, and nation against nation—and our own Race will have a large share in the final issues—if we be “Israel” indeed!

The end of the Christian age is War, and Israel is the Battle Axe prepared against its closing day of wrath. The Scriptures are full of this, and the Lord himself, in relation to this final combat, is called “A Man of War!” It is impossible to understand the closing words of Jeremiah (li. 1-64) upon the supposition that the “Israel” of the latter days is a second-rate power! or that with a scattered “Judah,” only, will these mighty measures be accomplished! Throughout all History, God has never failed to employ adequate means, and surely in the Anglo-Saxon Race has raised up agents equal to their task.

From this standpoint, therefore, many will appreciate the little Musical Supplement to this Series. There are stirring days ahead of us, and the sound of the “Recruiting Song” will soon be heard in



every Saxon land. The Supplement is therefore far from inappropriate, for chiefly as mere tenants of the earth, while we possess it, will all true Sons of Saxon ancestors perceive that *much of our Destiny yet remains to be wrought out under arms!* \*

It is likewise a great mistake to suppose that religious wars are over; man has not yet beaten his weapons into agricultural implements, nor has the sword of Damocles yet fallen. The entire gist of Scriptural philosophy looks towards a great and awful final conflict upon a purely religious basis, and with a grim sort of fitness locates it in the Holy Land, where war itself began.†

The trend of current events is certainly in that direction, and underneath all subterfuge Religion, in at least the Old World, is a dominant, even if still a latent factor. Hence it strikes us that it is a mistaken policy for a Christian Nation to join in the cry of "Peace, Peace," when we have the best Authority that "There is no Peace!" and that rather we should prepare for the very opposite if so

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\* Supplement to the Second OUR RACE Series. "A Recruiting Song, For Times of Peace, and Times of Strife. Rearranged from an Old 'Fragment' by C. A. L. Totten, U. S. Army," six sheets, price 40 cents. *Mailed free only to Regular Subscribers whose names are upon our own Books.* Not issued to the Trade as a part of the Regular Series. Subscribers who procure their books through Agents may obtain this Supplement at half price, 20 cents in postage stamps, by sending price with their address to the Our Race Publishing Company, New Haven, Conn.

† See Study Number Three, page 10.



be we may avoid its worst consequences, and at least be ready to do battle for the right.

There is no reason to suppose that any nation upon earth will be so favored as to escape the coming storm, and least of all do we believe that the descendants of those who conquered Palestine under Joshua will be exempted when the time arrives for it to be reconquered!

\* \* \*

In the next Study (Number 6) of this current Series, we shall deal with the most momentous Fact of History.

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