

Anglo-Israelism & the Great Pyramid :

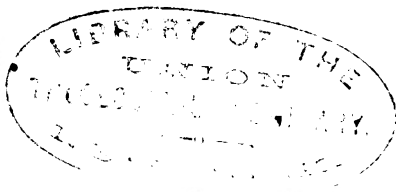
AN EXAMINATION OF THE ALLEGED CLAIMS OF

H.M. Queen Victoria to the Throne of David ;

AND OF THE

REASONS FOR FIXING THE END OF THE AGE IN

1882.



BY THE

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"THE true length of the Grand Gallery of the Great Pyramid, so wonderfully important *now* as touching 'the approaching end of the age'.... absolutely fixes the epoch as *not later* than August 6, 1882, for the terrible events we anticipate."—*The Banner of Israel*, April 7, 1880.

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P R E F A C E .

THE publication of this pamphlet on the subject of *Anglo-Israelism and the Great Pyramid* is caused by a controversial discussion recently held with the editor of the *Banner of Israel*, who, under the *nom de plume* of "Philo-Israel," is known as the principal advocate of the Anglo-Israel school. For a time I was led to think it possible that the Anglo-Saxons, as a race, were lineally descended from the Ten Tribes of the house of Israel. A further examination of the subject has convinced me that I was labouring under what an eminent statesman has termed "almost a delusion." And the reason for acknowledging this change may be easily understood if I preface the pamphlet with the following letter addressed—

TO THE EDITOR OF THE BANNER OF ISRAEL.

Dear Sir—I am quite willing that our recent controversy on the date of the Nativity, as you have proposed, should come to an end, though I regret that you should have deemed it necessary to your interest to have introduced my name so frequently in the pages of the *Banner of Israel* in your controversies with others. I am tempted, nevertheless, to echo your feeling of thankfulness that the discussion has taken place, as I trust it will tend to show how exactly the prophecy of Daniel (ix. 26), respecting "the cutting off of the Messiah," has been fulfilled in the *year, month, day, and hour* of its occurrence.

It is, however, absolutely necessary for me publicly to notice a passage in the *Banner* of August 18, 1880, where you have said—

"We are glad to see that the Rev. Dr. Wyllie is seriously alive to the tremendous crisis close before us; and in this he sympathises with all Anglo-Israelites, save and except the Rev. B. Wrey Savile. *He* only denounces those who solemnly warn their fellow-sinners that the day of vengeance of our God is at hand, and that the coming of the Lord, as *proved* by prophecy and the *Great Pyramid*, is at the very doors. Strange that a real worthy *Anglo-Israelite* should be so violently prejudiced against his brethren's views" (p. 326).

I venture to point out that the terms you have employed are scarcely correct, for in place of being "violently prejudiced" and "denouncing"

those who warn their fellow-creatures that the coming of the Lord draweth nigh, my so-called "prejudices" are in the opposite direction, as this doctrine has been firmly held by me for many years, and I have frequently written in support of the same, though I am unable to see with you that this solemn event is capable of being "*proved by the Great Pyramid*;" but I am not aware that I have ever "denounced" any one, in the usual meaning of that term, for so considering it. And as you have publicly declared that "Mr. Savile does not know anything whatever about the Great Pyramid, and is not entitled to dispute its claims to teach us Divine truth," I have endeavoured to study your interpretation of Isaiah xix. 19, 20, which, as you say, teaches that the "altar" and the "pillar" there mentioned mean the GREAT PYRAMID of Ghizeh, which you and your school affirm to be a complete *Messianic* monument.

I have examined much which has been written in support of this opinion, and am constrained to confess that I cannot find any evidence whatever in support of so novel and startling a theory; and inasmuch as there are probably in this country upwards of 40,000 professed ministers of Christ amongst Churchmen and Nonconformists, who have been set apart for the express purpose of interpreting the sacred oracles of God and preparing their flocks for the coming of the Lord, if you can find 100, or even 50 ministers out of that large number, who accept your interpretation of Isaiah xix. 19, I shall be more than surprised.

It is not, however, so much on this point that I desire to call your attention. You are pleased to term me in the passage already quoted a "real worthy *Anglo-Israelite*." I must ask you in future to abstain from giving me this title, as I have no rightful claim to such a designation. After a prolonged and careful examination of the *pros* and *cons* of this question, I do not think that the evidence which has been adduced in support of the Anglo-Israel theory will sustain the superstructure that has been raised.

On two occasions—first, when I addressed a public letter to Mr. Gladstone through the pages of the *Banner of Israel*; and secondly, when, at your request, I wrote a pamphlet entitled, *Are we Israelites?*—my conclusion was different. I adopted then, as I adopt now, the courteous words which Mr. Gladstone was kind enough to address me on the subject: "I quite agree that on ethnographical grounds the theory you mention is a fair subject for discussion, and I should read with interest any tract so treating it. I thank you very much for the pamphlet; and if I have been compelled to postpone its perusal for a time through pressure of engagements, it is only because on a cursory examination I saw that it contained a serious treatment of the question *on the grounds of evidence*, instead of being disposed of according to prepossession, and would require leisurely attention, which I hope ere long to give."

But at the same time I am bound to confess that I now think the conclusion

to which that eminent statesman had previously come on the subject of Anglo-Israelism was the correct one—that it could only be described as “almost a delusion.” I do not know that I have occasion to alter a word of the evidence which I have twice adduced respecting the ethnography of the subject. I then contended that the *Beth Khumri* of the monuments, and the *Cimmerians* mentioned in an inscription of Esarhaddon, King of Assyria, as being at that time under the leadership of one *TIUSPA*, were virtually one and the same people, and the progenitors of the ancient Britons and the Anglo-Saxons, on account of the similarity in sound between the names *Khumri* and *Kymry*. I believe now, after a third examination of the evidence, that this theory cannot be sustained. It is admitted by Cuneiform scholars that the *Beth Khumri* of the monuments represented the Ten Tribes of Israel, and were consequently a *Semitic* race; while the *Cimmerians*, identified by Rawlinson as the same people as the *Gomerim* or *Cimbri* of Germany, and *Cymry* of Wales, were descended from Japheth, and therefore a *Japhetic* race, differing in every respect from their Israelitish neighbours, though occupying the same country when the Israelites were eventually settled “in the cities of the Medes” by Esarhaddon, who destroyed a whole army of the Cimmerians in that locality.

As you and many others have naturally associated my name with the Anglo-Israelite school, I have thought it both right and necessary to explain the reasons for having altered my views; and this I have attempted in the following pamphlet. During the last three or four years I have read much on the subject of *Anglo-Israelism* and the *Great Pyramid*. I have regularly read the *Banner of Israel* from its commencement. And I think I may safely say for every work published against your views, I have read ten, large or small, which advocate your side in the dispute; but the accretions which of late have grown up and around these two questions have caused me first to re-examine, and then to modify the opinion I once formed respecting our national connexion with the outcast house of Israel; though I doubt not but that we have plenty of the same blood which once flowed in the veins of Abraham, Isaac and Jacob. For history teaches us that when Edward I., in 1290, intended to banish all the Jews residing in England, and upwards of 16,000 of what one of our own poets calls—

“Tribes of the wandering foot and weary breast”

were compelled to leave the shores of England, many thousands were allowed to remain, on their outward profession of Christianity; and it is reasonable to suppose that they intermarried with the natives, or if not certainly their descendants must have been gradually absorbed in the rest of the nation, as the Jewish race were not permitted to return to this country until nearly four centuries later, when England was governed by the great Protector Oliver Cromwell.

I have endeavoured in the following pamphlet to avoid all “hard

speeches" and unseemly expressions towards these from whom I am constrained to differ in the interpretation of certain parts of Holy Scripture; and I trust you will find that I have succeeded. In my previous pamphlet I have lamented, and continue to lament, the harsh language which has been used by certain clergy towards those who believe in *Anglo-Israelism*; but I regret to observe that occasionally similar weapons are employed by some on your side. Thus a few years ago, when publishing a work on *The Truth of the Bible*, I had occasion to quote from a lecture on "Terrestrial Changes," by Evan Hopkins, C.E., F.G.S., a distinguished savant, which was delivered before the members of the Victoria Institute. It was a lecture of very great ability, and is fully reported in the second volume of the *Journal of the Transactions* of that excellent Society. Not a single harsh expression is to be found in its pages, and it earned from the Earl of Shaftesbury, who presided on the occasion, the highest praises. Nevertheless, Professor Piazzi Smyth, the chief upholder of the Great Pyramid theory, in the new edition of his *Our Inheritance in the Great Pyramid* (p. 62), could not refrain from condemning the said lecture and the lecturer in such terms as these—"a mad-like man now dead, one Mr. Evan Hopkins"—probably forgetting the condemnation with which his own theory respecting the Great Pyramid has been met by the chief body of the scientific, and by nine-tenths of the theological world. So when one of his most ardent followers, the Rev. F. R. A. Glover, had to meet the ridicule of those who deny the extraordinary theory which has been recently broached that the "altar" and "pillar" of Isaiah xix. 19 means THE GREAT PYRAMID of Ghizeh, and is to be regarded as a Messianic monument throughout, this minister of Christ thought it becoming his profession to salute his opponents with such words as these. After expressing his admiration for the fine representation of the Great Pyramid "exhibited by the measurements and drawings of C. Piazzi Smyth, aided by his incomparable wife," Mr. Glover continues, "Never mind, then, good people. *Let the devil's agents howl their curses along with their master!* 'The Lord will have them in derision.' That little line will laugh them to scorn: that thing is, as it were, the rod of iron that will break in pieces all that oppose. Nor is the time distant, for doubtless *the day of redemption draweth nigh.*"* I observe in the *Banner* of Sept. 8th ult. that you appear to condemn all those who cannot accept the Anglo-Israel theory in the following severe terms: "As it was in the beginning, so it is now; the cause of God's truth is served by *the hate and hostility of His adversaries*. Therefore we thank God and take courage, seeing that the Lord is on our side, and manifestly favours our cause." And this notwithstanding that

* See *Philitis: being a condensed Account of the recently Discovered Solution of the Use and Meaning of the Great Pyramid*. By Charles Casey, third edition, p. 42.

you had reproved the Rev. Dr. Potter in the *Banner* of the week previous for "not discussing this question with us in a kind and gentle spirit," though his language appears to me most temperate compared with your own, or that of the Rev. F. Glover. Surely you have no warrant for assuming that "the cause of God's truth" is synonymous with belief in the Anglo-Israel theory; or that those who reject it are deserving of such terms as you have thought fit to employ, "served by the hate and hostility of His adversaries."

I have recently met with some singular instances of the different interpretations respecting "the day of redemption" to which Mr. Glover refers, and for which you and your school have fixed so positive a date. Thus the author of a new work, entitled *Remarkable Corroborations of "The Law of History" evolved since December 1874*—seeking to interpret Daniel's famous prophecy of "the seventy weeks," observes—"The mystical period of Daniel commenced A.D. 1367, when England cancelled the payment of the annual tribute to the Pope. Daniel's 434 years ended in the year 1801, when the British Parliamentary Dominion was fully evolved. In 1829, the prophetic wall of Daniel ix. 25 began to be built in the enactment of Roman Catholic Emancipation. And the 49 years, 'or 7 weeks,' for its construction terminated April 12, 1878." The author considers this date of "the time of the end" drawing nigh to be confirmed, by the fact that "the ravenous bird from the East" (mentioned in Isaiah xlv. 11, which commentators hitherto have understood to be symbolical of Cyrus, who, as Xenophon informs us, took for his ensign "a golden eagle standing with outstretched wings on the top of a spear") means really "the contingent from the Indian army which Lord Beaconsfield's government brought from India to Malta in 1878." You have consistently advocated a date some four years later, viz., August 6, 1882, as the latest date when the things which you anticipate will come to pass. While the Rev. Dr. Wild, in his work on *The Ten Tribes of Israel and the Great Pyramid*, when advocating the theory that the English are *Israelites*, and the Prussians, our allies, are "the *Assyrians*," postpones the time of the end some years later still. So the *Christian Herald and Signs of the Times*, in its issue of Sept. 1, 1880, explains Daniel's prophecy of "the seventy weeks" on this wise. In place of the ancient opinion, so universally received, that it refers to the death of Christ, or the cutting off of the Messiah at the time of the *first* advent, on which, as Sir Isaac Newton justly remarked, "the foundation of the Christian religion rested," contends that the "weeks" or "hebdomads" of Daniel are not to be understood as "weeks of years," but as weeks of literal days, and that the prophecy refers not to the *first*, but to the second advent. The writer considers that the Jews, on their restoration to Canaan, will rebuild a temple in Jerusalem, and there offer sacrifices to Jehovah. And that the "69 weeks mentioned in Daniel ix. 25, will be fulfilled as 483 literal days, reaching to the second coming of

Messiah, the Prince in the air," when the time of the end, A.D. 1890, and the day of redemption will have come.

Such are some of the various opinions entertained by those who delight to speculate on the future, rather than be content with regarding prophecy as fulfilled in the past, and which alone affords the best answer to the sceptic and gainsayer, as well as being confirmatory of the truth of the Bible. In speaking thus, far be it from me to discourage in any way the careful study of the prophetic Scriptures, to which such a special blessing is promised in the Apocalypse; only let us bear in mind Augustine's wise words on the 119th Psalm, "The more open it seemeth, the deeper it seemeth to me, so that I cannot even show how deep it is." Nor should we forget, when entering into the pools of controversy, which seems almost necessary in the present day, and of which *Anglo-Israelism and the Great Pyramid* have been such a fruitful theme, the good advice tendered by George Herbert on this important matter—

"Be calm in arguing, for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistakes
More than his sickness or his poverty?
In love I should; but anger is not love,
Nor wisdom neither; therefore gently move.
Calmness is great advantage: he that lets
Another chafe, may warm him at his fire,
Mark all his wanderings and enjoy his frets;
As cunning fencers suffer heat to tire,
Truth dwells not in the clouds: the bow that's there
Doth often aim at, never hits the sphere."

It would be a happy thing if all our controversies in the present day were carried on in such a spirit as this, though the license of language adopted by some towards those who differ from them, shows how far we are from attaining so desirable an end. It would more nearly accord with the apostolic advice so urgently insisted on by St. Paul—"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves . . . *speaking the truth in love*, let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." But it must be "truth" in the proper meaning of that sacred word, not such as it is defined in the *Exercises* of that famous Jesuit, Ignatius Loyola, "We ought to hold it as a fixed principle that what I see *white*, I believe to be *black*, if the Church of Rome so define it to be." The mind which could conceive such an abuse of terms must have been previously so blunted by its unsanctified intellect as to have become incapable of perceiving its own

want of power to distinguish between good and evil, between right and wrong. Very striking is the contrast which such ethics present to the beautiful apothegm of Bacon respecting the condition and status of every well-regulated mind, in its passage through life. "For certainly," says that great philosopher, in the first of his celebrated *Essays*, "it is heaven upon earth to have a man's mind move in Charity, rest in Providence, and turn upon the poles of TRUTH."

With this object in view, viz., a sincere endeavour to ascertain the truth, and nothing but the truth, as far as God has given me grace to discern it, I proceed to a fresh examination (though you may deem it, as you have already said in our recent discussion, of an "unfriendly" character) of the alleged claims of the British people to be the descendants and representatives of the Lost Ten Tribes of Israel.

Believe me,

Yours faithfully,

BOURCHIER WREY SAVILE,

Nov. 1, 1880.

Rector of Shillingford.

P.S. You will see that I have endeavoured as much as possible to quote the very words of Anglo-Israelite writers, in order to avoid any mistake in attributing opinions concerning the interpretation of Scripture. I have quoted much from your periodical, the *Banner of Israel*, because I deem it the chief representative of those who have adopted Anglo-Israelism and the Great Pyramid theory.

Since this pamphlet was written, I have had occasion to study the subject of ethnology; and am now much surprised that I should have ventured, in my previous pamphlet, *Are we Israelites?* published two years ago, to have discussed the ethnological question with such confidence, when I was so profoundly ignorant of the matter.

B. W. S.

ERRATA.

P. 12, for "Arian" families, read "Aryan."

P. 51, for "Semetic," read "Semitic."

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ANGLO-ISRAELISM & THE GREAT PYRAMID.

CHAPTER I.

VARIOUS DESCENDANTS OF THE TEN TRIBES OF ISRAEL.

IN the following pages I propose to examine some of the various theories which have been put forth from time to time respecting the fate of the Ten Tribes of the house of Israel. While not a link is missing in the historical chain so far as the remnant of the house of Judah is concerned, the Israelites, who were deported from the land of their fathers by the kings of Assyria in the seventh and eighth centuries B.C., disappear from the page of history almost as completely as if the land of their captivity had engulfed them in a Sirbonian bog. Passing by the few of the house of Israel who are mentioned in Scripture as having returned to Jerusalem with their brethren of Judah, after the seventy years' captivity in Babylon had come to an end, the historical notices of the Ten Tribes during the next thousand years are confined to three historians.

The author of the Apocryphal Book of Esdras, who probably lived in the first century B.C., mentions a large emigration of the Israelities from Media to a place called "ARSARETH," which is supposed to represent the northern part of the present Roumania (2 Esdras xii. 40—48). Josephus, a century later,

speaks of the Ten Tribes as existing in his day, "beyond the river Euphrates, and now so vast a multitude as not to be estimated on account of their numbers" (*Antiq.* xi. v. sect. 2). Jerome, four centuries after Josephus, says, in his *Commentary on Hosea*, chap. i., "The Ten Tribes of Israel inhabit to this day the cities and mountains of the Medes, as their fathers did a thousand years before."

We have no further intimation of the whereabouts of the Ten Tribes until seven centuries later than Jerome, when Benjamin of Tudela, the famous Jewish traveller, made various attempts in the twelfth century to discover his lost brethren. Speaking of his visit to the Jews of Androva, on the north-west of the Caspian Sea, he says, "In Samarcand, the city of Tamerlane, there are 50,000 Jews, under the presidency of Rabbi Obadiah; and in the mountains and cities of Nubor, there are four tribes of Israel resident; viz., Dan, Zebulon, Asher, Naphtali." So in the *Travels of Rabbi Petachia, of Ratisbon, in the end of the twelfth century*, he makes mention of his "Forty days' pilgrimage from the Tomb of Ezekiel to the river SAMBATION," which acts so conspicuous a part in the traditions of the Jewish rabbis, who in that age believed that beyond the deep and broad Sambation, which ceased to flow every Sabbath-day (hence its name), dwell the remnant of the TEN TRIBES OF THE HOUSE OF ISRAEL in independence, awaiting the advent of the promised Messiah.

Four centuries later ushered in the glorious era of the Reformation, when the Scriptures became accessible to the inquiring student of God's revealed

will to man. And curious enough we find two speculators on the whereabouts of the Ten Tribes at that time coming to exactly opposite conclusions, which were literally "wide as the poles asunder." In the year 1549, when the first Book of Common Prayer of Edward VI.'s reign was published, a Mr. Winslow communicated to the devoted evangelist, John Elliott, the opinion of a learned Jew, named *Rabbi ben Israel*, that the remnant of the house of Israel were to be found among the NORTH AMERICAN INDIANS. While, on the other hand, a few years later, Dr. Giles Fletcher, ambassador from Queen Elizabeth to the Czar of Russia, supposed that the TARTARS, residing near the Caspian Sea, were the descendants of the Ten Tribes; and he mentions the fact that Timour the Tartar, or Tamerlane, used to boast that he was descended from the tribe of DAN. And so forty years ago, the titular King of Georgia, who had been deposed by the Russian government, told the Rev. Jacob Samuel, a Hebrew Christian, and clergyman of the Church of England, that he considered his family to be lineally descended from the tribe of DAN.

In the seventeenth century, Mr. Aaron Hill, in his *Probable Conjectures on the Ten Tribes*, adopts the theory of the TARTARS representing the remnant of the house of Israel.

"The capital of Tartary is called Samargan, which is very little different from Samaria, once the great capital of Israel's monarch. They have another town called *Jericho*, a mount named *Sion*, and another mount distinguished by the name of *Tabor*, with a river *Jordan*, and a thousand other names of places, which plainly prove a Jewish etymology. They are divided into ten great tribes, bearing names not much unlike the ancient patriarchs. All the Tartars not only *circumcise*, but use the ancient Jewish rites in almost every point of worship, but traditionally boast themselves of being descended from the ISRAELITES."

4 *Various Descendants of the Ten Tribes of Israel.*

In the eighteenth century, Sir W. Jones, that distinguished Oriental scholar, when writing on Mr. Vansittart's *History of the Afghans*, expressed his opinion that it might lead "to a very interesting discovery," viz., that it would prove them to be the descendants of "the Ten Tribes. For the AFGHANS are said by the best Persian historians to be descended from the Jews. They have traditions among themselves of such a descent, although since their conversion to Islam they studiously conceal their origin." He thought their language, "the Push-too, had a manifest resemblance to the Chaldee." And some Christian missionaries at Serampore, who had fully examined the matter, declare that in no language of the East have they discovered so many Hebrew roots as in the Pushtoo, or Afghan tongue. Capt. Jackson, in his pamphlet on the *Afghan Scourge*, published in 1842, says, "They call themselves EL-KAI (may this be 'the thrust out of God?'); they are called Afghans by the Persians, and Patans by the Hindoos, but will themselves own to no other name but EL-KAI."

James Bruce, the famous African traveller of the last century, declares that "the Jews in ABYSSINIA must be descendants of the Ten Tribes. The motto of the King of Abyssinia is, *The Lion of the race of Solomon and of the tribe of Judah have overcome.*" Dr. Claudius Buchanan, contemporary of Bruce, considered that the Ten Tribes were to be looked for among the BENI ISRAEL of Bombay and the neighbourhood of Poonah. The Jewish missionary, Joseph Wolff, in 1829, thought that the Ten Tribes were to be found in the neighbourhood of Bokhara and Lassa,

and scattered throughout Thibet and China. The author of *Lectures on Ancient Israel* about the same time propounded the theory, that "the whole of the nations which occupy the platform of the Roman Empire, THE MODERN NATIONS OF EUROPE in general, and THE ENGLISH in particular, are descendants of the Ten Tribes of Israel."

In 1837, the Rev. Jacob Samuel, in his *Remnant Found; or the Place of Israel's Hiding discovered*, asserts that "THE JEWS OF DAGHESTAN, on the Caspian Sea, are the remnant of the Ten Tribes." In the same year, Mr. Dickenson, Secretary of the Bombay branch of the Royal Asiatic Society, in a paper read before the Society, considered that the modern SAMARITANS were the true representatives of the house of Israel. "We believe in Moses," said they. "We have priests of the race of Levi, descended in a right line from Aaron. We are all of the tribe of Joseph, by Ephraim and Manasseh; our habitation is in the Holy City of Sichem al Gaza." About the year 1840, I think, Dr. Grant published a work, which created much sensation at the time, to prove that the NESTORIANS of Syria were the true representatives of the house of Israel. While two years later, Mr. John Wilson, the founder, as he may not inaptly be termed, of the present Anglo-Israel school, produced his *Lectures on our Israelitish Origin*, in which he maintained that "Israel's grave was the Saxon's birth-place; and that THE ENGLISH, although not Jews, are yet sprung from the outcasts of Israel, after whom the Word of God was sent to the north country and to these isles afar off."

In our own day three further theories have been

broached respecting the descendants of the Ten Tribes of Israel; that they are to be found—

- I. In the KARAITES of the Crimea.
- II. In the PROTESTANTS of the north of Ireland.
- III. In the JAPANESE of the East.

1. As regards the first of these, the KARAITES of the Crimea are the only people, I believe, on the face of the earth who can show any *documentary proof* of this high honour; and the Hebrew rolls* which they produced to their brother of Israel, the Rev. Mr. Stern, so long a captive in Abyssinia, makes the matter as clear in point of evidence as anything can be in this uncertain world. Professors Chwolson and Adolph Von Neubauer have given most interesting accounts of the inscriptions on the tombs in the Karaite cemetery of the Crimea (many of which are now in the Museum at St. Petersburg), as well as of the Hebrew rolls which the Karaites possess, and which fully prove their descent from the Ten Tribes who were carried captive into Assyria in the eighth century B.C. But they also prove that after the destruction of Jerusalem† by the Romans, the descend-

* The Rev. F. Smith, Secretary of the London Society for Promoting Christianity amongst the Jews, mentions, in an account of his visit to the Karaites of the Crimea, having been shown a very ancient copy of the Law, written on sheepskin, when the *Chacham*, or Chief of the Bakhchiserai Jews, informed him "that there was an inscription on it indicating that this scroll of the Law dated from the time of Jechoniah," circa B.C. 600.

† When Toledo was recovered from the Moors by Alfonso, King of Spain, A.D. 1085, the Jews of that city waited upon the conqueror, and assured him they were part of the Ten Tribes whom Nebuchadnezzar had transported into Spain; not the descendants of the Jerusalem Jews, who had crucified Christ; and that when Caiaphas, the High Priest, had written to the Toledo synagogue to ask their advice respecting the person who called Himself "the Messiah," and whether He should be put to death, the

ants of the scattered Jews gradually settled down amongst their brethren of the house of Israel; so that the present Karaites of the Crimea are, as Rabbi Jehudah, writing in the tenth century A.D., plaintively says, "the descendants of the families of ISRAEL and JUDAH, the *exiled from Jerusalem*," which of course includes all the Twelve Tribes of Israel.

2. Although it is asserted very positively by the Anglo-Israelites, that the Irish of the north are descended from the tribe of Dan, which is identified with the *Tuatha de Danaans*, inasmuch as these emigrants arrived in Ireland according to *the Annals of the Four Masters*, which is the most authentic history we possess, somewhere about the nineteenth century B.C., *i.e.*, before Dan, the son of Jacob, came into existence, we at once see the impossibility of this theory being true.

3. But as regards the Japanese, the last-mentioned people as claimants for the honour of being descended from the house of Israel, Professor Urwick, in his *Incidents of a Journey Round the World*, mentions that when he was learning Nagasaki, in Japan, there was much talk about "a theory enthusiastically espoused and seriously reasoned out by Mr. Norman McLeod, who had published two volumes in support of this

Toledan Jews returned answer that in their judgment the prophecies seem to be fulfilled in this person, and therefore He ought not to be slain. This reply they produced in Hebrew and Arabic, as translated by command of King Galifre. Alfonso listened to the story, and had the letter rendered into Latin and Castilian, and deposited among the archives of Toledo. The Castilian version is printed by Sandoval, p. 71, as a Letter from "Levi, Chief of the Synagogue, with Samuel and Joseph of Toledo, to Eleazar, High Priest, with Annas and Caiaphas, of the Holy Land. *Salutation in the name of the God of Israel.*"

theory, *that the JAPANESE are the Ten Lost Tribes of Israel.*" Although the fifth volume of the *Transactions of the Biblical Archaeological Society* contains a large plate of the *Tenno-Sama*, or *Mikoshi*, "the Ark Shrine of Japan," which Mr. William Simpson attempts to identify with the Ark of the Hebrew Temple, observing that "the many points of resemblance between these two are so evident, that they require no insisting upon," Professor Urwick is sufficiently hard-hearted to reply—

"The same line of argument has led other enthusiasts in prophecy to the conclusion that *the English are the Ten Lost Tribes*. Indeed, there is hardly any race living in the same latitudes which has not, or at least may not, be thus singled out, and points of resemblance discovered. The root of the error lies in the supposition that the captives of Israel under Sargon must still be living as a distinct people in some country."

CHAPTER II.

THE KHUMRI AND THE CYMRY.

NOTWITHSTANDING Professor Urwick's judgment against "the English" representing "the Ten Lost Tribes of Israel" in the present day, let us consider what may be said on the possibility of our possessing Israelitish blood. Confessedly we are a very hybrid race, perhaps the most so on the face of the earth, including in our extensive empire some of the tripartite division of the earth after the Noachian Flood. Thus the aborigines of the British isles, like the other European nations, were undoubtedly of the Japhetic stock, having probably arrived not long after the dispersion at Babel. They are reported to have

employed foxes and wild cats in the chase in place of dogs, and to have been known by the name of "GAEL." Josephus (*Antiq.* i. 6, § 1) speaks of Gomer, the eldest son of Japheth, as the Patriarch of "those whom the Greeks now call *Galatians*, but were then called *Gomerites*." And from them sprang the Gauls, the Gaels, the Cimmerians, and the Celts of Europe. Of course it will be universally admitted, that all the Negroes in the British Empire are of the Hametic stock; while the Saxons, our chief ancestors, are said with the utmost confidence by the upholders of the Anglo-Israel theory, to be descended from the line of Shem. But this is very doubtful; and I venture to accept the fair challenge of Canon Blake Brownrigg, as set forth in the *Banner* of September 8, 1880.

"Anglo-Israelism," says the canon, "is that doctrine which identifies the British nation (not with the *Jews*, but) with the kingdom of Israel. If it be '*delusion*,' the simplest answer would be the *proof* of the Japhetic origin of the British nation, or the proof that the modern Jews are 'the Twelve Tribes;' for could either of these points be proved, *Anglo-Israelism* would be indefensible."

The first settlers after the GAEL who came into Britain are said by some of our chroniclers to have been BRUTUS, a Trojan prince, who gave his name to our island, and his followers, who arrived about B.C. 1100. They were followed by the PHŒNICIANS, who are believed to have traded with Britain as early as the times of David and Solomon; and the distinguished historian, Sir Edward Creasy, maintains with justice that *the tin* used in the construction of Solomon's Temple was the produce of the British Isles. The Phœnicians were followed some centuries later

by the Cambrians, or CYMRY, of whom we shall presently speak more fully. Then came in the LOGRIANS and the CORANIANs; all of whose descendants Cæsar found when he invaded Britain, in the year 55 B.C. In the first century A.D. 43, Claudius' invasion introduced the ROMAN element into Britain. Four centuries later in came the SAXONS; followed by the DANES in the ninth century; the NORMANS in the eleventh, and the ANGEVINS in the century following.

Although these different branches of the human family have combined to form the present English nation, it may be safely asserted that only two of them, viz., the CYMRY and the SAXONS, have attained a sufficient prominence to bring them within the boundary of considering them as our historical ancestors. And the connexion between the CYMRY and the SAXONS may be supposed in the following way. All Cuneiform scholars from the time of Dr. Hincks tell us, that the Israelites are invariably described in the Assyrian inscriptions as BETH KHUMRI. Hence, as Dr. Hincks observes, "*The title, son of Omri, is equivalent to that of King of Samaria, the city which Omri built, and which was known to the Assyrians as Beth Omri, or Khumri.*" A distinguished Cambrian scholar, Mr. Thomas Stephen, in the preface to his work on *The Literature of the Kymry*, observes that—

"The proper name of the Welsh people is 'Kymry.' They are the last remnant of the *Kimmerioi* of Homer, and of the *Cimbri* of Germany. From Jutland a portion of these landed on the shores of Northumberland, gave their name to *Cumber-land*, and followed the sea-side to their present resting-place (Wales), where they still call themselves KYMRY, and give their country a similar name."

This name of *Kymry*, or *Cymry*, is the plural of *Kymro*, meaning a Welshman; and the country of the

Kymry is called by themselves KHYMRU, which has been Latinized into *Cambria*. The letter *y* in Welsh sounds as *u*, except in the last syllable of a word, when it has the sound of the Italian *i*; and hence the name of Wales would be pronounced in ancient times as near as possible to the land of the KHYMRI, or Cymry. Although it may be somewhat dangerous to build an ethnographical theory upon the identity of names,* yet, as Professor George Rawlinson admits, "the identity of the *Cymry* of Wales with the *Cimbri* of the Romans (the same as the *Cimmerii*, or *Gimiri*, or *Gomerim*, as he elsewhere terms them), seems worthy of being accepted as an historical fact upon the grounds stated by Niebuhr and Arnold" (*Herod.*, Appendix, book iv., Essay 1). The professor's brother, Sir Henry Rawlinson, supposes that—

"The *Sacæ*, or Scythians, who were termed *Gimiri* by their Semitic neighbours, first appear in the Cuneiform Inscriptions under Esarhaddon, about B.C. 684 The ethnic name of *Gimiri* first occurs in the Cuneiform records of the time of Darius Hystaspes (B.C. 516), as the Semitic equivalent of the Arian name *Saka*. Whether these *Gimiri*, or *Saka*, are really Cymric Celts, we cannot positively say. Josephus identified the גמרי of Genesis with the Galati of Asia Minor, in evident allusion to the ethnic title of Cymry, which they, as so many other Celtic races, gave themselves" (*Herod.*, vol. i. 196; iii. 150).

Thus the identification between the SACÆ, the acknowledged progenitors of the Saxon race, and the GIMIRI, or CYMRY, seems to be fairly established. But then comes in the double question, To what primitive race did these *Sacæ*, or *Gimiri*, of a Scythic

* Mr. Le Page Renouf remarks, in his *Hibbert Lectures* of 1879, "We should be very cautious in identifying names on the mere strength of similarity in sound;" giving as an example that "the name EGYPT was unknown to the inhabitants of that country, and that its real name *Kamit* was unknown to the Greeks and Romans" (p. 22).

stock, originally belong? and was there any connection between the *Gimiri*, or Cymry, and the *Beth Khamri*, or house of Israel, as so called in the Cuneiform Inscriptions?

Both of these questions are exceedingly difficult to answer. As regards the origin of the Scythians, Niebuhr considered them to be Tartars or Mongols, who were supposed to be descended from Gomer, the eldest son of Japheth; while Humbolt rejects the ethnic affinity of the Scyths and Mongols. On the other hand, we have seen that the modern Tartars, if represented by Timour, or Tamerlane, "the Tartar," may have been of a Semitic race, as that conquering savage is said to have boasted his descent from the tribe of Dan. Jacob Grimm, in his *History of the German Language*, maintains that the Scythians were an Indo-European people; while Max Müller pronounces the Tartar race to be quite distinct from the Arian families. Though these ethnographers, like doctors, differ among themselves, I think the weight of evidence is in favour of the *Scythians*, and consequently the Saxons and the Cymry, being of the line of Japheth.

Then we have to consider the connexion between TIUSPA, whom Esarhaddon, king of Assyria, thus mentions in an inscription brought from Nineveh, and now in the British Museum—

"Tiuspa, the Cimmerian (or chief of the Cymry), a roving warrior, whose country was the province of Khubusna (on the eastern border of Media), him and all his army I destroyed with the sword"—

and the *Beth Khumri* of the earlier Cuneiform Inscriptions. At one time I was disposed to think that they represented one and the same people.

Upon reconsidering the question, and carefully weighing the evidence which has been produced by Oriental scholars, especially the Cuneiform Inscriptions in their tripartite division as seen in the Behistun rock, I am inclined to think it must be given up. And if this conclusion be correct, I do not see how the theory of any connexion between the *Beth Khumri*, or house of Israel, after its deportation to "the cities of the Medes" by the kings of Assyria, and the ancient Britons, or Cimmerii, known as the "Cymry," or the Anglo-Saxons, who were doubtless descended from the *Sacæ* of the Behistun Rock inscription, can be maintained. And if so, our supposed national descent from the Ten Tribes of Israel will pass away, like other visionary dreams have done, and will doubtless do so again.

"Lighter than air, hope's summer visions fly,
If but a summer cloud obscure the sky,
If but a beam of *sober reason* play;
So fancy's fairy frostwork melts away."

Had the Anglo-Israelites been content with endeavouring to prove this, or to show some probability of its truth in an ethnographical sense, as others have done in their various speculations as to which of the existing races on earth have the best claim to be descended from the outcast house of Israel, it would not have excited the opposition it has done. But, to say nothing of the large number of opponents which this theory has already raised, the silence of those most competent to judge must not be forgotten. There are at this moment probably not less than 40,000 professed ministers of Christ in this kingdom, whose duty it is to interpret the sacred oracles of God.

Can there be found one hundred of them who have accepted what is now so commonly known as "the Anglo-Israel theory?" I trow not. Whereas I suppose, if the term "spiritual" Israel be understood in place of literal Anglo-Israel, it would find universal acceptance with the Church of Christ throughout the world, in accordance with our Master's promise, that He would send the Holy Ghost after His departure to abide with His people, and to guide them into all truth. And inasmuch as Gildas, our earliest ecclesiastical historian, states that the Gospel was preached in these isles before the close of the reign of Tiberius (A.D. 37), it is impossible to suppose that the Saviour would leave that portion of His people in these lands entirely ignorant of so important a matter for the last eighteen centuries, if it were founded on truth.

The distinction between the natural and the spiritual Israel appears to be alluded to by St. Paul in his first Epistle to the Church of Corinth. "Behold," he says, "Israel after the flesh;" and then he argues, "first, that which is natural; afterwards that which is spiritual." The natural Israel were in covenant with God solely by the rite of circumcision; the spiritual Israel by the new birth, as St. John words it, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The natural Israel's inheritance was the land of Canaan, "from the river of Egypt to the Euphrates," and no more. The spiritual Israel's inheritance was far greater, even the heavenly Canaan, and rule over the nations (Rev. ii. 26, 27). Such was the inferiority of the

blessing to the natural Israel; such the superiority of the blessing to the spiritual Israel.

Further, the *Jewish Chronicle* very naturally reasons against the Anglo-Israel theory on this wise:—

“How is it that the Saxons, assuming that they were originally Israelites, did not preserve something of the Biblical story among the traditions of their race? No undoubted reference to Scriptural history is to be found in the few fragments of their ancient literature which are still extant. It is hardly possible that they would have forgotten every event in that phase of their national life which was connected with Palestine. The fact is, that ‘Anglo-Israelism’ is an attempt to solve a problem, of which only future events can supply the key.”

I have not met with any upholder of the Anglo-Israelite’s theory, who has attempted to grapple with this very serious difficulty.

Before proceeding to examine some of the reasons put forth by the Anglo-Israelites in support of their contention, that the English are essentially the people who now represent the lost Ten Tribes, or outcast house of Israel, it may be well to mention some of the “Identifications,” as they are termed, which have been adduced on behalf of the theory. Mr. E. Hine is the great authority on this point, having published a list of what he considers *proofs* that we, as a nation, are of the race of Abraham, Isaac, and Jacob, to whom certain blessings were promised and confined. I select half-a-dozen of these so-called “Identifications” as sufficient for the purpose.

1. Mr. Hine names as his twelfth Identification, that “Israel (England) would not receive Gospel truths, or teach them to her children, in the Hebrew language. God only refers to Israel, and not to Judah, when He says, ‘*With stammering lips and*

another tongue will He speak to this people' (Isa. xxviii. 11). Therefore it be plain, that after the Assyrian captivity Israel would acquire another speech, foreign to that she had used when in the land" of Canaan. The context in Isa. xxvii. 13, where "the outcasts in the land of Egypt" are mentioned, appears to show that Judah is included as well as Israel. The Church of Christ has generally understood the passage to mean, that when both houses were captives in Assyria and Babylon, God would speak to them in a rougher way from what He had formerly done, and in a language which neither they nor their forefathers understood.

2. The thirteenth Identification is propounded as follows:—"It is of *Judah only* (this is doubtful, as the mention of 'the house of Jacob' in the context seems to include the Twelve Tribes) that it is said, 'The shew of their countenance doth witness against them' (Isa. iii. 9). Therefore, the English, being so unlike the Jews, are to be considered as of the house of Israel."

3. The sixteenth Identification is thus named: "We are distinctly told in Scripture (Mr. Hine omits to say *where*) that Israel, after she was lost, would have the first and best army in the world." And he offers two theories in proof of this: 1. That "God rebuked us in the Crimea, where we took a large force, by suffering the flower of that army to waste, starve and die, through the idiotic and wicked mismanagement of our foolish war officials at home." And, 2. "*Being Israel*, we should not increase our army, rather vastly diminish it. Not that I advocate an entire disbandonment. It is the

will of God that we should possess a proper protection, which is secured to us by considering 1000 of our men equal to 100,000 Gentiles; making 20,000 of us equal—if *Scripture be true*—to 2,000,000 anywhere! Hence, in the sight of God, I thus use my talent to destroy the influence of the ‘Battle of Dorking’ (a work of fiction tending to shew that the Germans possessed ‘the finest army in the world’), and thereby serve my country.”

4. Mr. Hind’s twenty-second Identification endeavours to prove, that because the English pray towards *the east*, or, as another of his school expresses it, have “a window looking eastward in their churches,” therefore they must be Israel. For, as he remarks, “The sixth chapter of 2 Chronicles proves that Israel is a nationality, and in a national capacity would be found in prayer with their faces towards the east, which gives us a clear IDENTITY in our own National Establishment, the Church of England, whose practice has ever been to *confess their sins* (? Mr. Hine would have said more correctly ‘repeat the creed’), with their faces towards the east.”

5. Mr. Hine gives “Freemasonry” as his twenty-third Identification; observing, “Surely, if Freemasonry in the nineteenth century has any head-quarters, it is to be found in Britain: information on this subject had better be obtained from Brother George S. Kenning, Little Britain.”

6. The twenty-fourth Identification is headed, “Drunkenness,” in which, after quoting Isa. xxviii. 1—7, in support of his opinion, “Woe to the drunkards of Ephraim, that are overcome with wine; *the priest* and the prophet have erred

through strong drink," Mr. Hine argues, "From this we gather that Ephraim is not only given to *Ritualism*, but also to *drink*:" and the conclusion meant to be drawn from this is, that *we are Israelites*. Such are some of the very curious reasons put forth by the Anglo-Israelites to induce the world to accept the theory that the English and the lost tribes of the house of Israel are one and the same people.

On the other hand, I would mention half-a-dozen reasons which induce many to refuse acceptance of this novel and startling theory, notwithstanding the vigorous way by which it is upheld.

1. The fact that all the descendants of Abraham for the last 4000 years have practised the initiatory rite of CIRCUMCISION, in accordance with the divine command; and we have no evidence that either the Saxons or the Cymry, before their conversion to Christianity, either practised it, or knew anything about it.

2. The like fact that both the houses of Israel and Judah kept the seventh day of the week as their holy day, in accordance with God's command to Moses at the time of the Exode; and history says nothing of our ancestors observing that day, when the Gospel was first preached in Britain.

3. The Israelites counted their day from sunset to sunset. We have never done so, as far as is known; but always from midnight to midnight.

4. The Israelites commenced their ecclesiastical year in the spring, according to God's command; we begin ours in the autumn, on the first Sunday in Advent. Their civil year began in September;

ours used to begin in March, and now commences on the first of January.

5. Their months were regulated by the first day of the new moon, and were reckoned as of 29 and 30 days each year of 360 days. Ours proceed on a different system, and have a regular order for the $365\frac{1}{4}$ days in our year.

6. The mode of reading and writing practised by the Israelites was from *right to left*; ours has been from time immemorial exactly contrary, from *left to right*.

Could such changes as these have taken place in our national life, without some faint tradition of the same having been handed down through the past, if there was any foundation for the theory that the English people and nation are the lost Ten Tribes, or outcasts, of the house of Israel? I trow not.

CHAPTER III.

"THE GATE OF HIS ENEMIES."

THE Rev. Dr. Wild, of America, a voluminous writer on behalf of the Anglo-Israel theory, says, in his Tract on *Manasseh and the United States*, "We take it for granted, for it is *easily proved*, but the proof we have not time to submit here in this essay, that *the Saxon race are the ten lost tribes of Israel*" (p. 11). And this is undoubtedly a wise act of discretion on the part of the writer—"taking for granted," in place

of attempting to show proof which will bear investigation. And this, I think, is generally the case with the numerous pamphlets and periodicals which the Anglo-Israel theory has called forth. I have met with the following periodicals, such as *Life from the Dead*, *The Standard of Israel*, *The Banner of Israel*, *Israel's Hope and Destiny*, *The Prophetic News and Israel's Watchman*, *The Heir of the World* (an American periodical), and of pamphlets—whose name is “Legion;” with the exception of Col. Gawler's writings and Bishop Tidcombe's *Anglo-Israel Post-bag*, it will be admitted by most persons, outside the circle of the Anglo-Israelites, that *proof* is rarely offered, and is more conspicuous by its absence than anything else. Thus, in the vital point of the connexion between the *Beth Khumri*, or house of Israel, as named in the Cuneiform Inscriptions of the seventh century B.C., and the *Cimbri*, the admitted ancestors of the Cymry, or ancient Britons, who appear first in the Assyrian Inscriptions at the same period, when Esarhaddon destroyed their whole army under the leadership of “Tiuspa the Cimmerian,” the argument in proof of this connexion appears to fail; inasmuch as these *Cimmerians*, or *Gommerim*, or *Gimiri*, or *Cimbri*, as their name is variously written, were most probably a Japhetic race, and not a Semitic, like the descendants of Abraham. And though it may be said that the races intermarried and intermingled, as we know was the case with certain individuals in the Dividic genealogy, to show that the blessings of the Gospel were no longer to be withheld from the Gentiles, it is not clear that the house of Israel did so intermarry with the Cimmerians, or that they therefore absorbed them in the same way

as the Saxons have done to the other races who have at different times taken possession of the British Isles. It is certainly clear, from Ezra ix. 1, 2, that "the people of Israel," who are called "the holy seed," did, in the fifth century B.C., "mingle themselves" in marriage "with the people of those lands (the Canaanites, &c.): yea, the hand of the princes and rulers hath been chief in this trespass;" but this appears to refer to the house of Judah, after their return from the seventy years' captivity in Babylon, and not to the Ten Tribes of Israel, who were still residing in Media, to which they were deported by Esarhaddon, king of Assyria.

The difficulty of accepting Anglo-Israelism has been enormously increased by the accretions which this school have allowed to grow up beside their theory. Many of the patristic interpretations of Scripture are very extraordinary, some persons would pronounce them very wild; but it may be doubted whether these have not been exceeded by our Anglo-Israelite friends in the present day. Let us make a comparison. What shall we say to Origen, the great Christian doctor of the third century, when he interprets Exodus i. 15, &c., on this wise? "Pharaoh represents the devil; the Hebrew children, the faculties of the soul. The midwives are the Old and New Testaments; the name of one, *Shiphrah*, 'a sparrow,' represents the doctrines by which souls soar like sparrows heavenwards; the other, *Puah*, 'ruddy,' points to the Gospel, ruddy with the blood of Christ." Augustine, the great Latin theologian of the fifth century, is equally strange in his account of the miraculous draught of fishes, which St. John tells us

consisted of “an hundred and fifty-three great fishes,” and which Augustine thus explains: “There were ten Commandments in the Decalogue, and seven graces of the Holy Spirit, to enable man to keep them. If you count from 1 to 17 in the way of addition, you get the exact number of fishes caught, viz., 153.” In a similar way Gregory the Great, in his *Commentary on the Book of Job*, explains that “Job’s seven sons mystically meant the twelve apostles; his three daughters represent the faithful laity who worship the Trinity; while his three ill-advising friends typified all pestilential heretics, who were to be cut off and exterminated.”

With such illustrious examples before them amongst the fathers, we can scarcely wonder at many in the present day giving forth equally strange interpretations of the sacred oracles of God. This is especially apparent among the Anglo-Israelites, whose exegeses of certain texts of Scripture in support of their theory are extraordinary indeed. Thus the promise of God to Abraham, in Genesis xxii. 17, that his “seed should possess *the gate of his enemies*,” is interpreted very differently from what Jews and Christians have alike understood the promise during the last 3900 years. The expression, “the gate of his enemies,” is a well-known Hebrew idiom for dominion over a certain country, which, in this instance, is repeatedly mentioned in Scripture as “the land of Canaan;” whose extent is defined in Genesis xv. 18, as reaching “from the river of Egypt (not the Nile, but the border-river flowing from the eastern branch of the Nile, and described in Amos vi. 14, as ‘the river of the wilderness’) into the great river, the river Euphrates.”

This promise was fulfilled, as we are twice told in Scripture. First, in the days of Joshua (xxi. 43), when "the Lord gave unto Israel *all the land* which He swore to give unto their fathers; and they possessed it, and dwelt therein." Secondly, in the time of King Solomon, who is said to "have reigned over *all kingdoms*, from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt."

The Anglo-Israelites are not content with this explanation, which appears to have satisfied Judaism and Christianity for so many ages, but have struck out an entirely new path for themselves. They teach that the expression, "gate of his enemies," is not to be understood idiomatically, nor in the singular number, as in the Hebrew text, nor confined to the land of Canaan, but means "the gates" of the whole earth in general, and that "gate of gates," *La Porte Sublime*, as the French term it, the Queen of the gorgeous East, the city or gate of CONSTANTINOPLE, in particular. Hence the Rev. J. Billington, Secretary of the Metropolitan Anglo-Israel Association, tells us, that "on this gate almost everything (connected with the Anglo-Israel theory) hinges." And Dr. Wild, in his work on *The Lost Ten Tribes and* 1882, says,

"England must possess CONSTANTINOPLE, because to Israel it is promised that he shall possess *the gates of his enemies*, and this is one of the finest gates in the world."

The editor of *The Banner of Israel* speculates on the time when we are to possess this great gate. At least, such appears to be the meaning of his reply to the editor of *The Rock*, who had expressed some doubts on the subject, when, in its issue of July 31st, 1878, he predicted that—

“The editor of *The Rock* will admit the truth of our contention, when he finds, a few months or a couple of years hence, the British are possessors, not only of Cyprus and all Asia, but of CONSTANTINOPLE as well.”

As the “couple of years” limit expired August 1st, 1880, and we have not yet annexed Constantinople to the British empire, it may possibly induce caution in all future speculations as to the coming possessor of the Queen of the East.*

Nevertheless, the editor of the *Banner* is so sanguine on this point, that in his issue of May 5, 1879, he thus speaks to our British seamen: “Sea-faring men of Israel! You have seen the gates! You know our nation possesses ‘the gates,’ for they are everywhere, the world wide over. You have visited them all! Why have not the French or the Germans secured them? It is because we are *Israel*, and they are Gentiles; and God promised them only to us!” So in his issue of July 21, 1880, the editor, possibly forgetting how near it was to the expiration of the “two years” limit, writes as follows:—

“Who shall have CONSTANTINOPLE? is the last word in the Eastern Question, according to Lord Derby; and he was very right. This famous question, however, was not original. It was asked before—2890 years ago—by King David, in Psalm lx. 9: ‘Who will bring me (Israel) into the strong city?’ (the city of strength, *Hebrew*), Constantinople, the city of the strong. Here the question is indirectly put, and answered. Israel is to have ‘the city of strength.’ It is ‘THE GATE’ (Gen. xxii. 17), *La Porte*

* A clergyman of the Church of England, who has for many years been preaching Christ to the Jews, an accomplished Hebrew scholar, and an enthusiastic Anglo-Israelite, writes to me, on the 10th of last August, from Syria as follows:—“I cannot refrain from writing a line to tell you how sincerely I agree with you in your just reproof of the unjust and ungodly proposal that we should take possession of CONSTANTINOPLE. One would think that city were situated in our own land (*Canaan*), to see the zeal with which some Anglo-Israelites have advocated the acquisition.”

Sublime, 'the lofty gateway,' the dominant mistress-city of the world. The Shâr, or Seir of Balaam (Num. xxiv. 18), which belonged to Turkish Edom, is to be a 'possession for his enemies;' the victor evidently being Israel, who doeth 'valiantly.' (Psalm lx. 12)."

And again, in the *Banner* of August 11, 1880, we find it stated that—

"Balaam tells of the destruction of Turkish Edom, which is yet to become Israel's 'possession,' and notes that 'Seir,' or 'the Shâr, or 'Gate,' the 'lofty gateway, CONSTANTINOPLE,' shall be a 'possession' for Edom's, or the Turk's 'enemies;' for 'Israel shall then do valiantly,' and win the prize of power—the 'gate of his enemies.' We believe that this vision, thus described by Balaam, was prophetic of our own times, and covers the era of British prosperity in these islands. The Rev. James McIntosh, speaking of Constantinople, says, 'This is the gate which Israel is to possess as the gate of his enemies; the gate of Edom,' Turkey; 'the gate of Amalek,' Russia. Seir is from the same root as Shâr,* a 'gate;' so that putting Edom for its equivalent, Turkey, and Seir for its synonym, we read Numbers xxiv. 18, thus: 'Turkey shall be a possession, the gate also shall be a possession, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city (Constantinople).' If the above be correct, and *Amalek be Russia*, we find her latter end is to perish for ever."

Thus, according to the Anglo-Israelites of to-day, Balaam's prophecy, delivered nearly 3500 years ago, foretold the destinies of England and Russia, Turkey and Constantinople; though the qualifying clause "*if it be correct*," may remind us of Pascal's epigrammatic saying, that "if Cleopatra's nose had only been a little shorter, the course of the world's history might have been changed!"

Again, the *Banner* of Feb. 11, 1880, interprets the question asked by Isaiah (lxvi. 8), "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" in the following

* This is a grave mistake, as any one may see by consulting Gesenius. The two words *Shâr*, or more correctly *Sher*, and *Seir* are as different in etymology, in spelling, and in meaning, as "a horse-chestnut" is from "a chestnut horse."

curious manner, as confirming the theory respecting "the gate of his enemies," promised to Abraham and his seed, which was extended to Jacob, that "a nation and a company of nations shall be of thee" (Gen. xxxv. 11). The *Banner* considers that the answer to Isaiah's question—

"In reference to the birth of Israel's company of nations at various dates in these our later days, has been given us, on Jan. 22, 1880, in the affirmative by the *London Times*. And the answer which the editor puts forward is—

‘BRITISH SOUTH AFRICA!’

"Here, then, is confederacy declared to be in the immediate future; the birth of a nation close at hand; and British South Africa stated to be the one whose natal day is approaching. God's word asks, 'Shall the earth be made to bring forth in one day?' A year in a nation's life being one day, as Ezekiel teaches, we find from the *Times*, that 'British South Africa has in the last *twelve months* come into being as a unit of political existence.' Here is a comment on Divine inspiration unconsciously uttered by a secular writer, whose last thought was, in saying what he did on Jan. 22, 1880, that he was setting his seal that God's word by the mouth of our prophet Isaiah, spoken 2500 years ago, was about to be literally fulfilled."

Now, inasmuch as Sir Bartle Frere's attempt at confederation of the states comprising BRITISH SOUTH AFRICA has broken down, we trust the alleged vaticination of the *Times* and the hasty interpretation of the *Banner* may induce a little more caution in future, when attempting to explain how "a nation is to be born in one day."

CHAPTER IV.

JACOB'S PILLOW.

If the possession of "the gate" be considered as the first of the five points in the charter of Anglo-Israelism, the remaining four may be specified, as—

2. "Jacob's Pillow;" 3. The Stone Kingdom; 4. The Great Pyramid, as the altar of witness; 5. The end of this dispensation of grace in 1882. I propose to consider these subjects in the above-mentioned order.

In a sermon preached by Jacobus de Voragine, Archbishop of Genoa, in the thirteenth century, we have a very interesting account of the famous contest between Simon Peter the apostle and Simon Magus the sorcerer, in the presence of the Emperor Nero at Rome. The sermon goes by the name of "THE GOLDEN LEGEND," and its object was to prove the undoubted presence of St. Peter in the imperial city, which is described in the Apocalypse as "reigning over the kings of the earth," known by the figurative name of "Babylon the Great," in order to distinguish it from the older "Babylon," from whence the apostle addressed his first Epistle to the Church, scattered throughout Asia. And although the learned Scaliger remarks, in his *Notes on the New Testament*, "As to Peter's having gone to Rome, and having been put to death there, there is no person with the least education that could believe such a story," I believe it is an article of faith amongst Papists generally, that Peter earned his martyr's crown at "Babylon the Great" on the Tiber, and not at Babylon on the Euphrates.

In the same way our Anglo-Israelites of to-day have produced an equally romantic and far more interesting legend respecting the history of "Jacob's Pillow," after the house of Judah was carried captive to Babylon in the sixth century B.C. All that we learn from Scripture respecting this incident is contained

in Genesis xxviii., when Jacob went out from his father's house in search of a wife from among the daughters of his uncle Laban. One evening he found himself benighted beside the ancient city of Luz, a few miles south of the present Jerusalem. The city gates were closed; so "he took of the stones of that place and put them for his pillows, and lay down in that place to sleep." After experiencing the heavenly vision of "a ladder set up on the earth, and the top of it reaching to heaven, on which the angels of God were ascending and descending," it is written, "And Jacob rose up early in the morning, and took *the stone that he had put for his pillows*, and set it up for a **PILLAR**, and poured oil upon the top of it." Scripture is entirely silent on the future of this stone. But some time before the Christian era, in what we may call "the dark ages" of Judaism, a tradition was current among the Jews that the identical stone which Jacob had used for a **PILLOW**, when he dreamed his dream beside the walls of Luz, had somehow or other got to Jerusalem, and was used by Solomon as one of the foundation stones of the magnificent Temple on Mount Zion. When Nebuchadnezzar destroyed this Temple some 430 years later, the stone happily escaped destruction, and remained *in situ* when Zerubbabel, after the return from Babylon, began to rebuild Solomon's Temple on the site of the ancient structure. There it remained until the second and permanent destruction of Jerusalem by the Romans, A.D. 70, when the ploughshare, a few years later, was made to pass over the doomed city by the Roman general, Turnus Rufus, after the revolt of Bar-cohab, according to the predictions of Micah and

Jeremiah. Wonderful to relate, this stone, according to Jewish tradition, still escaped destruction, as in the year 637 A.D., when the Caliph Omâr took the city of Jerusalem it was still found there, where Solomon had placed it nearly seventeen centuries before. For on the caliph demanding of the Christian Patriarch Sophronius a place where he might build a mosque for the worship of his prophet Mohammed, and asking to be shewn the remains of Solomon's Temple, which he desired to see first, the Patriarch, after twice attempting to deceive the caliph, at length took him to a gate now called *Bah Mohammed*, which opened to where Solomon's Temple formerly stood. On entering, Omâr exclaimed, "God is great! This is the Mosque of Solomon, from which the prophet told me he had made the night journey to heaven," which is described in the seventeenth chapter of the Koran. The *Sakhrâh*,* or Sacred Rock, was found covered with dung, which the Christians had thrown upon it out of spite to the Jews. Sophronius then proceeded to describe to Omâr the meaning of the *Sakhrâh*, or JACOB'S PILLOW, as "the very stone on which God spake to Jacob, which Jacob called the 'gate of heaven;' the Israelites called it 'the site of

* The *Sakhrâh* is accounted sacred to this day by all sects of Mohammedans, who consider it the holiest spot in the world, associating with it the most marvellous traditions in their prophet's history. It is said to be the *lapis pertusus*, or "stone with the hole," which the Jews used to visit annually, and anoint with wailing and rending of garments, before they were driven out by the erection of the mosque, and obliged to betake themselves to the outside of the Haram's west wall, where they are said to assemble on Fridays, at 3 p.m., the time of the evening sacrifice, with lamentations over their polluted Temple. The *Imperial Bible Dictionary* has a fine engraving of this stone, which the Jews believed to be the same as JACOB'S PILLOW; and revered it accordingly.

the Holy of Holies,' which, they say, is in the middle of the earth, and was the holy place of Israel, and is held by them in such veneration, that wherever they are they turn their faces towards it whenever they pray." Such was the legend of JACOB'S PILLOW, as believed by the Greek Christians up to the time of Omâr's taking Jerusalem, in the middle of the seventh century A.D.

Nearly seven centuries passed away before we hear anything more of JACOB'S PILLOW; and the occasion of its coming within the domain of British politics is so very curious, that it deserves to be recorded. When our first Edward, justly termed "the greatest of the Plantagenets," laid claim to England's suzerainty over Scotland, on the ground of being descended from Brutus the Trojan, who is said by some chroniclers to have been the first to people Britain, and to give his name to the island, the Scotch sent Baldred Bisset, a chronicler (A.D. 1300), to Pope Boniface VIII., to outbid Edward's claim by a still older appeal to antiquity. And this was the legend which he invented for the occasion. He declared that the "Pharaoh's daughter" of Exodus, who preserved Moses, was called *Scota*, and that she made her escape from Egypt with "Jacob's Pillow" in her possession, probably when her younger brother, Thothmes III., the builder of the London Obelisk, miscalled "Cleopatra's Needle," had seized her throne. *Scota* then fled to Spain, about 1700 B.C., where she married Gathelus, king of the country; from whence they started for Ireland, where they eventually arrived, carrying the wonderful stone with them; and from that time the Irish people were called "Scots," until

some centuries later their descendants transplanted themselves in a body to Scotland, carrying the stone with them, and giving their name to the northern part of Great Britain, after *Scota*, the daughter of Pharaoh. The stone was set up at Scone, about forty miles from Edinburgh, on which the sovereigns of Scotland were for ages crowned, until, 1296, Edward I. carried it off as the prize of victory, and placed it in the coronation chair in Westminster Abbey, where it has remained ever since.

Thus far Baldred Bisset, the earliest historian who is known to make any mention of "Jacob's Pillow," since the time when Omâr captured Jerusalem, and made it one of the foundation stones of the mosque which bears his name, and which, as we have already seen, was built on the site of Solomon's Temple. Later Scotch chroniclers slightly differ from, and somewhat enlarge upon, Baldred's legend. For they make *Scota's* husband, Gathelus, to be son of Cecrops, king of Athens, who began his reign, according to the Arundelian marbles in the Ashmolean Museum at Oxford, B.C. 1582, or about a century after the time when "Pharaoh's daughter" preserved the infant Moses. Nevertheless, this may be explained by supposing that the Prince of Athens married *Scota*, "the daughter of Pharaoh," as all the chronologers assert, at an advanced period of life, instead of a youthful bride. For it appears that Gathelus and *Scota* were so alarmed at the wonderful acts done by Moses at Pharaoh's court, just previous to the Exode, when he must have been eighty years of age, that they fled from Egypt to Sicily, carrying "Jacob's Pillow" with them. From Sicily they removed to Spain,

where they met with Simon Brec, the son of Milo, or Milesius, the Scot, and taking him as their companion, they all eventually arrived safe in Ireland. Skene, in his *Chronicles of the Picts and Scots*, and John Fordun, Canon of Aberdeen, both of whom flourished in the middle of the fourteenth century, add some wonderful tales to the adventures of Gathelus and Scota on their voyage to Ireland. They say that on the voyage, the same mishap which happened to "Cleopatra's Needle" in the Bay of Biscay, upwards of 3000 years later, occurred as they were nearing the coast of Ireland; one version making the travellers use the stone as an anchor, in consequence of a heavy storm; while another version makes Simon Brec, who was voyaging in another ship, pull up the sacred "Stone of Destiny" from the bottom of the sea, and place it on the hill of Tara; and that this stone, so wonderfully recovered, was employed subsequently by the kings of Ireland at their coronation. If the chief was a true and good man, the stone was silent; if a pretender, the stone groaned aloud as if thunder!

Other Scotch chroniclers, such as Andrew of Wynthoun, at the beginning of the fifteenth century; Blind Harry, in his metrical legend of Wallace, written about 70 years later; Hector Boece's History, published at the same date; Buchanan's History, towards the close of the sixteenth century; all these copy one another, and publish with more or less detail the fable of "Scota, the daughter of Pharaoh," flying from Egypt to Spain with "Jacob's Pillow," and Simon Brec carrying it from Spain to Ireland, where it remained for 1000 years, when Feargus More, the son

of Earca, transported it to a corner of Argyllshire, then called "Dalriada." Subsequently it was removed from Dalriada to Scone, where it was used by the kings of Scotland at their coronation, until the time of John Balliol, when it was carried off by Edward I., A.D. 1296, the common belief at that time being that the famous Scotch saint Columba had rested his head upon it when dying; and hence it was deemed sacred by the kings and people of Scotland.

To come down to modern times, *Nathan Ben Saddi*, a priest of the Jews, published in 1742 a Chronicle of the Kings of England, in which he states that when Edward I. conquered Scotland, and carried away the crown and all the regalia from Scone to England, amongst them was found "the stone also which was JACOB'S PILLOW, and the chair of wood which enclosed it, and it is the Coronation Chair (of the kings of England) unto this day." Such was the popular legend of Jacob's Pillow for about five centuries of British history. It remained only for the nineteenth century to give birth to a new school of historians respecting the adventures of "Jacob's Pillow," which are far more romantic and interesting in their details than any of those which preceded them; and these we must make the subject of our present consideration.

CHAPTER V.

JACOB'S PILLOW AND TARA'S HILL.

THE sources from which we may gather what the Anglo-Israelites teach respecting "Jacob's Pillow," are chiefly the following—*Life from the Dead*, a

periodical edited by Mr. E. Hine, author of *The English Nation Identified with the Lost House of Israel by Twenty-seven Identifications*, a pamphlet of 296 pages, the last few pages being devoted to solving the problem as to what became of "Jacob's Pillow," there termed "The Coronation Stone," or "Stone of Destiny;" the Rev. F. R. Glover's *England the Remnant of Judah*; Dr. Wild's *Future of Israel and Judah*; and *The Heir of the World*, an American periodical, which affords much information on this interesting subject. The legend of "Jacob's Pillow" is set forth by these various authors as follows:—

Within eight years from the destruction of Solomon's Temple by the Chaldeans, B.C. 589, Jeremiah, who is supposed to have married one of King Zedekiah's daughters, though nothing is said about her subsequently, accompanied by another of the king's daughters, the beautiful Princess TEA TEPHI, and Baruch, the scribe or secretary to the prophet, set sail from Egypt in a ship, which they chartered with various national relics, amongst them being *the ark of the covenant*,* the two tables of stone which Moses received on Mount Sinai, David's harp, and last, but not least, "JACOB'S PILLOW." After resting in Spain for some time, they eventually arrived off the north coast of Ireland, where

* This manifestly conflicts with ancient history, as the second chapter of the Second Book of Maccabees has a full account, which is probably authentic, of the prophet Jeremiah, being warned of God in a dream, placing the *ark of the covenant* in a hollow cave in Mount Nebo, "where Moses climbed up and saw the heritage of God;" informing his companions that the place would be "unknown until the time that God would gather His people (Israel) again together, and receive them unto mercy."

they found one Heremon, king of that part of the country, with his subjects, who were supposed to be descended from "the tribe of Dan," engaged in hostilities with the rest of the natives, who were descended from the Canaanites, whom the Israelites had dispossessed of their country 1000 years before, when entering the land of promise.

The arrival of these illustrious strangers, together with such important relics, especially the Stone of Destiny, or JACOB'S PILLOW, eventually effected the entire pacification of the country, which previously had been unknown to the inhabitants of the Emerald Isle. The treaty of peace was followed by the union of King Heremon and the Princess TEA TEPHI. They are said to have had a large family, and to have lived happily to a green old age. Their descendants remained on the same spot for upwards of 1000 years, the head of the family always being crowned on "Jacob's Pillow," at the hill of TARA, whence arose, perhaps, the original of the well-known Irish melody taken from David's lyre, which is supposed to be buried there—

"The harp that once through Tara's halls."

For some cause or other, on which tradition is entirely silent, the descendants of Heremon and Tea Tephi became dissatisfied with their lot, and determined to move further on. So they packed up their goods, buried all their Israelitish relics, save one, in the hill of Tara, and emigrated to Argyllshire, in the north of Scotland, carefully carrying with them the precious Stone of Destiny, or "Jacob's Pillow." A few centuries later this wonderful stone

was found at Scone, on the opposite side of Scotland, where the Scotch kings were always crowned, until, in 1296, Edward I. carried it away as the prize of victory, and placed it in the historic chair of Westminster Abbey, whereon the kings of England have been crowned from that time to the present day; so that the sovereigns of Ireland, Scotland, and England have each in turn had their fate allied with this Stone of Destiny. Moreover, Queen Victoria is said to be a lineal descendant of King Heremon and his Queen Tea Tephi; and as such has a right and title to all the blessings promised to the house of David. Such, in brief, is the Anglo-Israel tradition respecting the possession of "Jacob's Pillow," and the advantages to be derived therefrom in the present day.

Before mentioning a few of the difficulties connected with this subject, it may be well to note some of the reasons advanced by the Anglo-Israelites to account for their readiness to accept so romantic a tale.

"*Careful historic research*," says Professor Tanner, in *Life from the Dead* (vol. i. p. 362), "has shown that about 583 B.C. there arrived in Ireland a Hebrew prophet and the princess of an eastern monarch, having with them, amongst other sacred treasures, a remarkable stone, the possession of which was believed to convey a promise of a 'perpetual sacrifice.' Certain it is, from Irish, Scotch, and English history, that a lineal descendant of this princess from the East, in direct line of succession from David, now sways the sceptre of Great Britain and Ireland, and was crowned upon the very stone in Westminster Abbey, on which the Hebrew princess and Heremon of Tara were crowned at Tara, 580 B.C. *Thus the sceptre has not departed from Judah*" (Gen. xlix. 10).

At p. 269 of the same volume of *Life from the Dead*, the Rev. F. Glover mentions, on the authority

of the Maynooth Professor of History, that "the Irish writers unanimously attribute the introduction of the *Lia Fáil* (the Stone of Destiny) to the Tuatha de Danans," whom the Anglo-Israelites regard as belonging to the tribe of Dan; who, as they say, emigrated from Syria to Ireland, some centuries before the incoming of Jeremiah and the Princess Tea Tephi. But we are here met with a very serious chronological difficulty, for the best Irish historians, such as the *Annals of the Four Masters*, date the arrival of the Tuatha de Danans circa B.C. 1900, a difference of more than twelve centuries between that time and the supposed arrival of Jeremiah in Ireland. Likewise, not only before Dan, the patriarch of the tribe, was born, but even before Jacob, according to the Biblical chronology, had the heavenly dream at Luz, when he "took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon its top." Nevertheless, Mr. Glover contends that—

"The Tuatha de Danans, who appeared in Ireland more than a century before the Hebrew prophet (Jeremiah) came from the East—a very able and somewhat accomplished people—look very like the civilized ship-people of a lively-trading maritime coast, in one of whose ships the Hebrew stone arrived about 150 years later. . . . 'Little wonder, therefore, that Tara became, as if by magic, a transplanted Jerusalem' " (p. 170).

A writer in *The Heir of the World* quotes from the Irish records somewhat differently respecting the incoming of the Danaïtes to Ireland, which he relates as follows :—

"Scota, called Pharaoh's daughter, because coming there from Egypt, married Milidh, and in the age of the world 3500 (B.C. 1700), the fleet of the sons of Milidh came to Ireland to take it from the Tuatha de Danans, and they fought the battle of Slíbhmis with them on the third day after

landing. In this battle fell *Scota*, daughter of Pharaoh, wife of *Milidh*; and the grave of *Scota* is to be seen between *Slibhmis* and the sea.

"*Eremhon*, one of the sons of *Scota*, married in Spain his kinswoman *TE-A*; she was that *Tea* who requested of *Eremhon* a choice hill for her dower. Dower was always given by the husband to the wife—a custom which prevailed among the Jews, and is still observed by the Turks.

"The hill she (*Tea*) selected was *Druin Caein*, i.e., *Team-hail*. It was from her it was called, and in it she was buried. But before they landed on this land (Ireland), *Tea*, wife of *Eremhon*, desired one request of her said husband-kinsman, which he accordingly granted, which was that the place she should most like in the kingdom should be for ever called after her name, and that the place so called should be ever after the principal seat of her posterity to dwell in; and, upon landing, she chose *Leytrymn*, which is since that time *TAR-'AH*, where the king's palace stood for many hundred years after. The speech and action of *Tephi*, or *Teah*, herself, no less than the perfect chain of reproductive features involved in her especial choice of the hill of *TAR-'AH*, seems fraught with a full and perfect knowledge of *Jehovah*, *Nathan*, *David*, and of all subsequent utterances of the prophets of *Israel* and *Judah*, with regard to the fortunes of *David's* progeny.

"Wherefore see we now *Welshmen*, the modern name given to the *Cymri*, called *Taffies* unto this hour? What is *Taffy* but *Taphi*, and what is *Taphi* but *Tephi* in another shape? Why should *Welshmen* be called *Taffys* or *Taphis*, and a *Glamorgan* river be called *Taff* or *Taph*? There must be some reason for this—a reason as sure and as certain as that which can be assigned for the presence of a sunbeam. Is it not strange, therefore, to find the daughter of *David's* line, who was so celebrated for her surpassing loveliness, and the first to possess and exercise of *David's* race any sovereign right or position in these islands, giving her name as a nickname to the inhabitants of a country so exceptionally beautiful as *Wales*?" (pp. 14, 15).

I have been for a long time puzzled to know how the believers in this charming romance explain the fact, that the *Irish* records represent, or are supposed to represent, *Scota*, the "Pharaoh's daughter" of Scripture, who preserved *Moses*, and whom *Egyptology* has succeeded in proving to be the illustrious Queen *Hatasu*, of the eighteenth dynasty, who reigned in the seventeenth century B.C.; while the Princess *Tea Tephi*, who is said to have married

Scota's son, King Heremon, did not arrive in Ireland until about twelve centuries later. I have at length discovered the mistake. The Irish records generally, I believe, certainly the *Annals of the Four Masters*, the most authentic history of Ireland we possess, adopt the chronology of the LXX., which makes a difference in the ages of the patriarchs of about twelve centuries from that of the Bible, so that when as the last quoted author represents *Scota* coming from Egypt "in the age of the world 3500," he evidently thought it meant 500 years B.C. of common Biblical chronology, which assumes the Nativity to have taken place a few days before A.D. 1; whereas according to the Septuagint computation it really meant B.C. 1700. A similar mistake has been made by many Anglo-Israelites respecting the time when the *Tuetha de Danans* arrived in Ireland. The Rev. F. Glover, in his account of the *Lia Fial*, or Stone of Destiny, dates their arrival "some 800 or 900 years B.C.;" whereas it really occurred, according to the Irish records, *circa* B.C. 1900. If writers were only a little more careful in attending to their chronology, they would avoid the very large pitfall into which they have on this occasion certainly fallen; though in the estimation of some, it may possibly give an additional charm to the romantic legend of the lovely Princess TEA TEPHI.

CHAPTER VI.

THE STONE WHICH THE BUILDERS REFUSED.

THE Rev. Dr. Wild, in his recent work, *The Future of Israel and Judah*, has afforded us some fresh information respecting Tara's Hill, Jacob's Pillow, and Queen Victoria as inheriting the throne of David. He informs us, that on the arrival of the Princess Tea Tephi in Ireland, accompanied by Jeremiah and Baruch, with their Jewish relics, an immense palace was erected for Tea after her marriage with King Heremon, which was still standing 800 years later, and where "1000 guests were fed daily, besides the princes of the house of David, orators, men of science, and historians. Here also were the head-quarters of the Israelite minstrels, which made Tara so famous in the realms of song." He then goes on to describe the *tumulus* on the banks of the river Boyne, between Drogheda and Slane (consequently some miles north of Tara's Hill), which was accidentally discovered in 1699 by a road surveyor, when seeking for metal to repair his roads; and then he says—

"I apprehend the day is not far distant when these ruins will be thoroughly explored, and the secrets and wealth so long buried in Tara's Hill brought to light. This grand old city for more than 1000 years was the capital of Ireland, and more, the successor to Jerusalem, and thus it became the religious capital of the world, on whose throne sat to rule and reign 142 monarchs of the Firbolgs, *i.e.*, sovereigns of the tribe of Dan. Tara, from the time it changed its name from *Lothair* to Croffin, stood forth in name and fact a witness for the God of Jacob, and a pure religion. It bore unimpeachable testimony to David's throne and heirs, and to the faith and virtues of St. Patrick. It was the Jerusalem of God for the time being, and hence the spiritual capital of the whole earth."

Dr. Wild then proceeds to speculate upon what had become of "the Ark of the Covenant," which had so many vicissitudes when in the land of promise; and quietly ignoring the testimony of the Book of Maccabees, that it was hidden by Jeremiah in Mount Nebo, on the top of Pisgah, with the declaration that the place where it was hidden would be unknown to man, until the Israelites were restored to the land of their fathers, proceeds to contend that it really was buried in or near Tara's Hill, together with the body of the Princess Tea Tephi. After considering this question at some length, he adduces the authority of *Pinnock's Catechism*, to prove that Ireland was originally settled by—

"The old Canaanites and the Danaites, men of Israel. We find accounts of some earlier colonies, called *Formorians*, the descendants of Shem; *Nemedians*, *Tuatha de Dan-ans*, and *Firbolgs*, descended from Japheth, with one of which came *the mysterious stone*, now under the coronation chair in Westminster Abbey, and called Jacob's Pillar in the English, Scotch, and Irish histories."

Dr. Wild concludes that—

"These three things always kept together, viz., the *royal seed* of David, in the person of King Zedekiah's daughter, the *throne* of David, and the *Ark* of the Covenant. We have proved to you that the English throne is a continuation of David's throne; and that Queen Victoria is on the line of David, and can be traced back to Tara. Of the scores of Hebrew words in the Irish language one is very significant, viz., *Mergech*, which means a sacred depository; and as such was applied to Tea Tephi's sepulchre in the ruins of TARA. An old Irish bard speaks of the same in these lines—

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 sepulchre to enshrine her."

(Wild's *Israel and Judah*, pp. 61—82).

Dr. Wild, moreover, has such a very remarkable exposition of Psalm xviii. 22, 3, that I cannot pass it

by without examination. He considers, that "*the stone which the builders rejected, is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes,*"—pointedly refers to the Stone of Destiny, or "*Jacob's Pillow,*" now in Westminster Abbey. The geological difficulty, inasmuch as the coronation stone is formed of a strata analogous to that found at Scone, in Scotland, and quite different from that in Canaan or Egypt, has been thus skilfully met by those who can appreciate the argument. They say when Jacob was benighted at Luz, and was compelled to look out for a stone pillow whereon to rest his wearied head, he found one, which had been rejected by the builders of the city, as of a different geological formation from the stone of the country.

Dr. Wild, after assuring us that in the present day "theology is a muddle, because men wilfully remain ignorant of material facts when expounding the Bible, Providence, and History," proceeds to say that—

"Theologians and commentators fight shy of the natural history of the stone spoken of in the text, which has a remarkable history; *it was refused by some builders, and after this became the head stone of some corner*; and being only a stone of no intrinsic value it may well be marvellous in our eyes. Have you ever seen a stone that will meet all these requirements? What stone is there in the known world worthless intrinsically, and yet priceless in value, because of its historical relation, veneration, and association? We want a stone that has a wonderful record, one that is head over all other stones, to fit on to the sublime description of the text."

He then proceeds to examine the claims of various historic stones to fulfil the conditions of the problem, which is so marvellous in his eyes. After a careful examination of—1. The *Koh-i-noor* diamond; 2. "Another wonderful stone in a hole in the wall of

St. Swithin's Church, London, the ancient *Milliarium*, or measuring stone of the Romans;" 3. *The Obelisk* on the Thames Embankment, miscalled "Cleopatra's Needle; 4. *The Coronation Stone* in Westminster Abbey;—Dr. Wild rejects the claims of all, save the last, of which he thus speaks—

"In searching for *the stone of the text*, you would be very much surprised how many people and nations have claimed to have it. Early Spanish history is full of references to such a stone. The same is true of Danish, Irish, and Scotch histories. English history begins to notice it about the tenth century (? fourteenth century), and as the centuries pass, the references and interest increase. History, both profane and sacred, goes to show without doubt the existence of such a thing. *The legends and miraculous doings of such a stone pledge its existence somewhere.* The Hebrews had one to which they often refer. You do not require that I give you historical references and *proof*, for so I could, if necessary, *any amount*; but you wish to know where the stone now is. In Westminster Abbey there is a very peculiar stone. In this Abbey is kept the coronation chair, beneath the seat of which there is kept a curious stone. The stone looks old, and is cracking to pieces. In this one place it has rested for 584 years. During this period it has only been moved once. It was taken out in order that Oliver Cromwell, the *Manassehite*, might be installed as Lord Protector on it, he refusing to enter the Abbey, or sit in the regular coronation chair, knowing not, I suppose, how unconsciously he was fulfilling prophecy. *This, no doubt, is the stone of the text.* This is the stone of stones, THE PILLOW AND PILLAR OF JACOB, the stone witness and monument of Judah and Israel. Since profane as well as sacred history calls for a stone, we now respond and say, Here it is! Events enable us to estimate the value and wealth of association clustering around this curious relic. Its present position, influence, and remarkable journeying force us to say, 'This is the Lord's doing,' for in very deed '*it is marvellous in our eyes*'" (pp. 86—88).

Dr. Wild, however, seems to have some faint shadow of doubt as to whether his reasoning will stand the test of historical criticism, for he concludes his dissertation on JACOB'S PILLOW on this wise—

"The name, intrinsic value, and strange migrations of this most wonderful stone do most emphatically prove the words of our text—*The stone which the builders refused is become the head of the corner.* The seed

of Abraham, the tribes of Jacob, and the throne of David are firmly linked together. *The stone in Westminster Abbey may not be the very identical one on which Jacob rested his head*, but whether it be or not, the very idea of the English having and using such a stone, points them out to be the children of Jacob, THE LOST TRIBES OF ISRAEL! *It is the Lord's doing. It is marvellous in our eyes*" (p. 92).

CHAPTER VII.

QUEEN VICTORIA'S PEDIGREE FROM KING DAVID.

ANOTHER marvel propounded by the Anglo-Israelites, and insisted on with great pertinacity, is that our justly beloved Sovereign Queen Victoria, as well as having been crowned on the Stone of Destiny, or "Jacob's Pillow," is also a lineal descendant and an inheritor of the throne of David, whose kingdom extended, according to the divine promise, from the river of Egypt to the great river Euphrates (See Gen. xv. 18; 1 Kings iv. 21). Hence the *Banner of Israel* of Dec. 17, 1879, confidently asserts that—

"We have a limited monarchy, holding power by inheritance and election; the sovereign, a Protestant by law; and therefore God's 'witness,' under the Act of Settlement of William III., sits on David's throne, which is Jehovah's, being also in real fact a lineal descendant of the son of Jesse."

The Rev. A. B. Grimaldi has attempted the feat, as a leaflet now before me shows; which is published professedly "to serve the grand and valuable object of supplying a necessary link in proving the Identity of the British nation with the lost Ten Tribes of Israel, and is in itself a matter vital to the very best interests of the British empire;" though it is candidly admitted, that "perfect accuracy is hardly to be

expected in such an attempt." Mr. Grimaldi's Genealogy of "the Queen's Descent from King David the Psalmist" is of such a mythical nature, that if it is not quite equal to the celebrated Welsh pedigree with the marginal note, "About this time was Noah's flood," it certainly calls to mind another pedigree by Silvanus Morgan, who revels in heraldic lore, since he teaches in his *Sphere of Gentry*, that—

"Adam's shield was plain gules, for he only bore *the apple after the fall*, while Eve's was argent; so that when they were married, their arms were gules, and in escutcheon argent. Abel quartered his father's and his mother's coats, Eve being an heiress," &c.

Nevertheless, the author, on behalf of the Anglo-Israelites, confidently assumes that—

"We could not be identical with Israel unless Queen Victoria was in a line with David, it being written, 'Ought we not to know that the Lord God of Israel gave the kingdom over Israel to David for ever; to him, and to his sons, by a covenant of salt?' (2 Chron. xiii. 5; xxi. 7). We have always been able to trace David's seed to Queen Tephî of Ireland, who was the daughter of Zedekiah; but the difficulty has been to supply a chart of the line from Queen Tephî to King Fergus of Scotland. This we now supply through the valuable research of the Rev. A. B. Grimaldi."

I have examined Mr. Grimaldi's pedigree of "The Queen's Royal Descent from King David the Psalmist," and am much reminded by it of the way by which Geoffrey of Monmouth, an English chronicler of the twelfth century, endeavours to prove the descent of the sovereigns of England from Brutus the Trojan, and Æneas, the hero of the Æneid, who is represented as settling in Italy seven years after the siege of Troy, and eventually being carried up to heaven, as Noah before and Romulus after, were believed to have been. Æneas' great-grand-daughter Ignoge is represented as mar-

rying Brutus, who was such a precocious youth, that "at the age of fifteen he kills his father undesignedly out hunting, and reigns twenty-four years during the time that Eli governed Israel, and the ark was taken by the Philistines, and the sons of Hector reigned in Troy." His reign was not, however, on the throne of his ancestors, for as a parricide he was compelled to leave Italy; and after various romantic adventures in Greece and France, finally arrived off the coast of an island, then called Albion, near the present Totnes, or Dartmouth, on the river Dart. Albion was said at that time to be occupied solely by giants; and Geoffrey amuses those who love to revel in the marvellous with an account of a wrestling match between the most distinguished of Brutus' followers, named Corineus, and Goëmagot, the champion of the giants, which ended in the Trojan gaining the victory, and throwing his antagonist over the Hoe at Plymouth. Subsequently Brutus conquered the whole island, changed its name to Britain after himself, and built his capital on the banks of the Thames, to which he gave the name of "New Troy."

Such was the origin, according to Geoffrey, of the famous city of London, for when Brutus' descendant, named King LUD, a thousand years later, came to the throne, he changed its name to KAER-LUD, *i.e.*, "the city of Lud," which a few years afterwards Tacitus (*Annal.*, lib. xiv. 33) describes as a city distinguished "for the abundance of its merchants, and the number of ships that entered its port."

Lud is represented in the genealogy as sixty-sixth in succession from Brutus, which is carried on to Arthur, the ninetieth, who is said to have died A.D. 542, and Cadwallader, the ninety-ninth, the last mentioned in the pedigree, who "goes to Rome, where he is confirmed in the faith by Pope Sergius, and dies A.D. 689." Authentic history then steps in, and we have something like true records of the kings of the Saxon heptarchy, and their succession up to the time of the Norman Conquest. But it is scarcely necessary to point out that the supposed pedigree from Brutus to Cadwallader, through a course of upwards of eighteen centuries, is mythical and legendary throughout.

Nevertheless, the Anglo-Israelites appear to be satisfied with the Rev. A. B. Grimaldi's attempt to prove the lineal descent of Queen Victoria from King David, by a genealogy of the same romantic and mythical nature. For from King Heremon, the husband of Tea Tephi, the imaginary daughter of King Zedekiah, the last King of Judah, who is said to have lived B.C. 580, down to King Alpin, who died A.D. 834, the supposed predecessor of King Kenneth II. of Scotland, when history affords us something on which to rely, the intervening sixty-six generations of kings of Ireland and Scotland are as imaginary as the ninety-nine heroes who are said to have governed England between Brutus and Cadwallader.

Before, however, criticising Mr. Grimaldi's alleged proofs of Queen Victoria's descent from King David, it may be well to notice the fact that the promise of David's inheritance was to "him and to

his sons by a covenant of salt." Consequently, in the two different pedigrees recorded in Scripture of our Lord as David's heir, being those probably of Joseph and Mary, it was always the *male* descent which is given, *never by females*. The Salique law was always in force amongst the Jews and Israelites, just as much as it has been in later days amongst the Romans, the French and the Spaniards. Female inheritance, as an occasional exception to this rule, occurred amongst the Egyptians and Assyrians in ancient times, as it has amongst the English and the Russians in modern days. Consequently, when the Roman Emperor Domitian betrayed some anxiety on hearing there were some male descendants of King David, as of the family of Christ, still living, and finding they were reduced to the condition of labouring men, he troubled himself no further on the subject. So when Rabbi Petachia, of Ratisbon, visited his brethren who were dwelling in Persia in the twelfth century, he found the chiefs of the captivity, who then ranked as dignitaries of the Persian monarchy, to be princes descended from the house of David. An ancient chronicle (*Seder Olam Sutta*) details their number and names, commencing with Zerubbabel, the son of Salathiel (who is mentioned by both St. Matthew and St. Luke, though not by Mr. Grimaldi), grandson of King Jachoniah, down to the third century, in all fifteen generations. According to the testimony of Aben Ezra, in his *Commentary on Zechariah xii.*, and other rabbis, the chiefs of the captivity of the twelfth and two following centuries were in possession of genealogical tables, which traced back their pedigrees, always

in the male line, never in the female, to King David.

Mr. Grimaldi, however, after recording the names of the descendants of the kings of Israel from David to Zedekiah, according to Scripture, as the sons of David, suddenly makes a break, and introduces the name of a King of Ireland, one Heremon, who, he says, flourished B.C. 580, and marries her to TEA TEPHI, whom he assumes to be one of King Zedekiah's daughters, but whom the Irish records represent as having flourished some twelve centuries before, when Heremon, a son of Scota, "Pharaoh's daughter," married in Spain his kinswoman Tea, the daughter of Lughaidh, son of Ith, giving her as a wedding present the hill of Tara, shortly after their arrival and settlement in Ireland. Mr. Grimaldi then passes on through a long list of ideal sovereigns, with some very hard names, such as "Siorna," "Saoghalack," "Muireadach Bolgrach," "Fearaidhack Fion Feachtuigh," &c., &c., all of them remarkably dissimilar to Hebrew names, in all sixty-eight in number, until he arrives at King Kenneth of Scotland, who flourished in the ninth century A.D., and who is as much an historic personage as our own Alfred the Great, from both of whom Queen Victoria is *lineally* descended. Had Mr. Grimaldi contented himself with assuming our sovereign's *regal*, in place of *lineal* descent, from these legendary kings of Ireland and Scotland, he might have been nearer the truth; but then it would have failed to establish any connexion according to the Scripture requirements of the case between the sovereigns of England and the throne of David.

The publisher of Mr. Grimaldi's pedigree is,

however, so sanguine of success in proving Queen Victoria's descent from David, that he says, "The descent of our royal family from the royal line of Judah is no new discovery. The Saxon kings traced themselves back to Odin (Woden), who was traced back to *his descent from David*, as may be seen in a very ancient MS. in the Herald's College, London, and in Sharon Turner." It is certainly true that all the kings of the Heptarchy trace their pedigree to Odin, or Woden, as the six existing MSS. of the ancient Saxon Chronicle prove; but it is a mistake to suppose that this is through the line of David, or even the race of Abraham, as Woden is represented to have been the son of Frithewald, who is traced back through many generations to Shem, the son of Noah, the chronicle ending on this wise—"Bedwig was the son of Shem, who was the son of Noah, and he, Bedwig, was born in the ark."

Moreover, as the Anglo-Israelites suppose that the Simeon Breach of the Irish records is the same as the scribe Baruch, the son of Neriah, who was forced to go down to Egypt, together with Jeremiah and the king's daughters, by "Johanan, the son of Kareah," the supposed ancestor of the Carey family, who still flourish in the west of England, and who subsequently escaped with the Jewish prophet and the Princess Tea to Ireland, it is unfortunate, to say the least of it, that Mr. Grimaldi should make the said Simeon Breach sixteenth in descent from Heremon, and to have succeeded him on the throne of Ireland about 500 years after the union of his ancestor with the beautiful Princess of Judah, TEA TEPHI, the supposed ancestress of Queen Victoria, whose real pedigree is set forth in the

Herald's College in rather a different way as follows. By her father's side she is a Hun; being descended from GUELPH, Duke of Bavaria, the younger brother of Odoacer, King of Italy, the sons of Edecon, ambassador of Attila, King of the Huns, a possible descendant of King Humber, who invaded England, according to Edward I.'s letter to the Pope, some sixteen centuries before the days of Attila. By her mother's side she is descended from Thierry, a noble Goth, who was Margrave of Misnia in the eleventh century, when the Plantagenets came into England. By her descent from Walter Steward, the son-in-law of Robert Bruce, King of Scotland, she inherits Norman blood; and their supposed descent from the ancient kings of Scotland, and from Scota, "Pharaoh's daughter," who gave her name to the country, would show her to be a descendant of Ham on the one hand, while her descent from Alfred the Great and other kings of England up to the line of Odin, would prove her, if the Saxon chronicle be correct, a descendant of Shem on the other, thus combining the blood of two races, the Hametic and the Semetic, though in neither instance having any connexion with the house of David, the tribe of Judah, or the seed of Abraham; while her Hunish descent gives her a claim to be descended from Japheth.

An enthusiastic Anglo-Israelite, however, writes to the editor of *The Nation's Glory Leader* (one of Mr. Hine's publications) of May 8th, 1878, respecting our sovereign's pedigree, in a different strain.

"It is," he says, "of vast importance to inquire into the family name of VICTORIA, which is GUELPH, a name of wonderful import: it is almost a name above every other name when we examine into it. We find Gwelph to come from two *Hebrew* words, viz., from *Gueh*, which seems to mean 'a

transplantation,' or 'removal from one country to another country.' *Greek* gives us power to unlock the meaning of the other compound, *Lephed*, i.e., 'a lamp that burneth.' Neither of the above roots occur as Hebrew verbs, which argues that *Guelph*,* or *Guel-phed*, was originated for a special occasion by Jeremiah, the generallissimo of the manumitted chosen people of God, and given the captain in charge of the right wing, which marched from Media into Saxony and Germany, and hence the name. Thus we have GUEL-PHED, meaning 'transplanted nations, with brightness as a lamp that burneth,' being THE BIBLE. Now, sir, you will say that this communication supplies a very important link in the whole chain touching your Lady the Queen."†

Without minutely criticising this wonderful specimen of Hebraic lore, we must note the serious differences existing amongst the Anglo-Israelites as to the way by which Jeremiah reached this country; one school making him, as generallissimo of the armies of Israel, march overland from Media to Germany, the other school representing him as flying by sea with the Princess Tea Tephi, Baruch, and other precious relics of the house of Judah, including Jacob's Pillow, from Egypt to Ireland. While an ancient tradition among the Jews puts Jeremiah to death in Babylon, Baruch is made to prophesy in the land of Israel 50 years after his supposed flight to Ireland; while King Zedekiah's daughters are no further mentioned, either by *history, tradition, or legendary lore.*

* The author of this romantic etymology might have discovered something more apropos to the royal family of GUELPH in the fact, that among the tomb inscriptions of the Karaite Israelites of the Crimea there is a peculiarly interesting one of the fourth century A.D., about a hundred years before Attila and his Hunish hordes invaded Europe, which reads as follows: "This is the grave of GULAPH, daughter of Sabuta. She died in the year of the creation 4108 (A.D. 348.) May her soul be bound in the bundle of life." Who can say but what this Israelitish lady may not have given her name to the illustrious family of GUELPH?

† This curious letter is signed, "John Fair. A Layman of the Episcopal Church of the United States. March 25, 1878."

CHAPTER VIII.

THE STONE KINGDOM.

NOTWITHSTANDING all these difficulties, it is an article of faith amongst the Anglo-Israelites, that Queen Victoria inherits the throne of David, and as such is to have dominion over the whole earth. This the *Banner of Israel* is never tired of insisting, that the "Stone Kingdom" of Daniel's prophecies (chapters ii. and vii.) is none other than the British Empire. Thus speaks the *Banner* of August 28, 1878—

"In Daniel vii. 26, 27, it is stated that 'the people of the Most High shall possess the kingdom.' In chapter ii. 44, it is said that 'the stone shall consume the ten kingdoms,' and 'stand for ever.' Therefore, 'the people of the saints of the Most High must be the same people or nation which is represented by the stone. In both cases, the kingdom is to endure for ever.' *That kingdom, reader, is THE BRITISH EMPIRE.*"

In the *Banner* of February 4, 1880, there is an account of a lecture by Mr. J. Green, of Tetbury, on "The Stone Kingdom of Daniel," which the lecturer interprets as follows. After the usual interpretation of the four monarchies as the Babylonian, Medo-Persian, Grecian and Roman, the lecturer adopted the unusual exegesis of making the two legs of the image "representative of the two Roman consuls," and the feet to be symbolized by the kingdoms of "France and Spain." The stone "cut out without hands," lying "at the feet of the image, and its continuous smittings of those feet, indicates England isolated from the rest of Europe, for the word *channel* meant 'cut out.' From 1346 to 1819 this stone has fallen on the right foot (France) 218 times, and on

the left foot (Spain) 35 times, or 353 altogether, and that without a single defeat." The editor commends this lecture by observing—

"Our readers see that even in such obscure places as Tetbury and Nailsworth the work is advancing, and God is raising up men of power, humble though their origin may be, who are competent to hold their own, and advocate our views with ability and acceptance."

Another lecturer of a higher grade in the social scale, the Rev. Dr. Barrow, of Laura Chapel, Bath, we are told by the *Banner* of March 3, 1880, has been lecturing *On Anglo-Israelism and Lord Beaconsfield's Policy*, in which he tells his audience that—

"He did not know whether Lord Beaconsfield believed in Anglo-Israelism, but he (Dr. Barrow) considered that his policy would eventually lead to England possessing the double gates of her enemy, Russia—Constantinople on the east, as she already possessed Gibraltar on the west, and then the prophecy, '*she shall reign from sea to sea,*' would be literally fulfilled."

Dr. Barrow's application of David's prophecy respecting Christ's future kingdom—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm lxxii. 8)—to the British empire, may be considered as the key-note to the Anglo-Israel theory. And when it includes Queen Victoria seated on the throne of David, with Lord Beaconsfield of the house of Judah for her Prime Minister, the *Banner of Israel*, by its frequent allusions to the subject, appears as if it considered the prophecy *un fait accompli*. Josephus (B. J. vi. 5, § 4) tells us the same feeling was entertained by the unfaithful Jews just before the siege of Jerusalem, when the Romans came in, destroyed the nation, and scattered them unto the ends of the earth. Thus the *Banner* of June 12, 1878, tells us, that when Russia expected to settle the Eastern Question without the

intervention of Britain, and "hoped, no doubt, eventually to seize the great gate itself (Constantinople), and thereby the splendid heritage of the holy places," they forgot "one material factor in their calculations, viz., *the worm Jacob!* i.e., Great Britain, which being God's people Israel, at once withstood the Muscovite." Hence, when the editor confidently asks, "Do our readers consider we are indulging in *vain and visionary speculations*, when we say that the British, being Israel, are destined *shortly* to become the arbiters of the Eastern Question?" we are compelled to reply, "*Yes, we do.*"

Again, in its issue of August 7, 1878, the *Banner* writes—

"Verily all men see that to Great Britain is allotted *the dominion of the whole earth*; and how can it be otherwise when we know that we are Israel, and to Israel is granted the 'kingdom' and 'dominion' 'under the whole heaven' (Dan. vii. 27)."

This claim of dominion over the whole earth has been entertained by others in bygone times, as well as by the Anglo-Israelites in the present day. Mr. Renouf, in his *Hebbert Lectures* (p. 162), says it was claimed by the Pharaohs, the ancient sovereigns of Egypt, "over all the nations of the world." Josephus, as we have noticed above, says the same was claimed by the unfaithful Jews just before the destruction of Jerusalem. The Popes of Rome make a similar claim, as their coinage shows, on which it is engraved, "The nation and kingdom which will not serve thee (the Pope) shall perish;" and as Pope Innocent III., A.D. 1200, writing to the Patriarch of Constantinople, declared that "Christ had committed the whole world to the government of the Popes, *because Peter once*

walked on the sea, which signifies *the nations of the earth*, from which it is clear that his successors are entitled to rule the nations" (Innocent III., lib. ii., 209, ad Patr. Constantin.) The faithful believer, mindful of the Master's words, is more than satisfied with the divine teaching, "My kingdom is not of this world . . . Behold the kingdom of God is within you."

Again, the *Banner* of September 3, 1879, says—

"The gate of the Russian's house is '*La Porte Sublime*,' and the Russians now see that either Lord Beaconsfield's policy respecting Turkey must conquer or disappear. But it cannot disappear, for God's word guarantees it shall be dominant, and it must needs conquer. Constantinople must yet be Israel's gate, where seated she shall be recognised *as mistress of the world*. The dominion of the world, as all men see, is joined with the possession of the great gate, and the Russian press at last sees in agony that the alternative now is, not whether Russia or the British shall be dominant there, but whether Turkey is henceforth to be Great Britain's vassal, or sole mistress as the independent chief of all the Mohammedan states."

Six months later, the editor of the *Banner* was so confident of the truth of his theory respecting England obtaining Constantinople by means of Lord Beaconsfield's policy, that at the commencement of the electoral struggle in the spring of this year, he published an address to the electors of England, dated March 12, 1880, from which I make the following extracts. After telling the electors that it was their duty to support Lord Beaconsfield's foreign policy, he says—

"Recollect what this nation and the British constitution are! 'Both are of DIVINE ORIGIN, and have their roots in the British Bible. Our House of Lords was Moses' 'House of Elders.' Our Crown, Lords, and Commons, our Prime Minister and Cabinet, are all of Hebrew origin, restored to us as God's people under the promise contained in Isaiah i. 26. The foreign policy of such a nation must be of vast importance in God's sight. We are accordingly a world-wide power! The East, as well as the West, belongs to

our race! We are supreme at sea! We have almost all the GATES of the world in our keeping! The dominion of the whole earth is promised to us (Dan. vii. 27)! Electors, recollect these facts in recording your votes! Support the present Government, which would do God's will by bringing the whole earth under Britain's mild and equal rule. A Liberal Government repudiates a cosmopolitan policy. It desires a parochial one. Support the present Government, fellow-electors, and thus carry out what is a divinely-sanctioned policy, which has His blessing who is ISRAEL'S GOD!—PHILO-ISRAEL."

CHAPTER IX.

THE EARL OF BEACONSFIELD.

WITHOUT entering on the domain of worldly politics, or discussing Lord Beaconsfield's merits as Prime Minister, as the Anglo-Israelites in their unbounded admiration for him are in the habit of doing, I may point out that the editor of the *Banner* was not the first to discover the advantage of having England ruled by a man of the house of Judah. Six years before Philo-Israel published his astonishing address to the electors of England, Mr. E. Hine, of the "27 Identifications," and editor of *Life from the Dead*, in March, 1874, sang his praises to the following tune—

"For these times it becomes a most remarkable fact, that at the very time we are enabled to establish our Queen's descent from David of Judah, we have a man from Judah, in the person of Benjamin Disraeli, selected by *the voice of our people, which is the voice of God*, to undertake the office of Prime Minister. Hence, putting two and two together, I have faith to look upon this man as one *specially raised by God as a deliverer* for our nation. I see by the eye of faith *intense glory* ready to flash across our path under his premiership. His whole surroundings are evidently touched *as by the finger of God*" (vol. i. p. 160).*

* Such language addressed to a fellow-sinner is as offensive and contrary to Scripture, as the adulation which the French people, both clergy

In the same strain W. H. Peters, Esq., of Harefield, Exeter, an enthusiastic Anglo-Israelite, writes to the *Banner* of May 28, 1879, as follows—

“To many it would appear a miracle that the recent discovery of the Ten Tribes of Israel should happen during the reign of our sovereign Queen Victoria, that the state ship should be piloted by the discerning eye of ‘Tancred,’ with the satisfaction of witnessing each hemisphere in turn succumbing to his far-sighted wisdom and guidance. In shaping his course eastwards, this distinguished astrologer and pilot (Lord Beaconsfield) turned his back upon the ‘Great Bear,’ fixed his eyes steadily upon the ‘Star in the East’ which heralded the birth of Israel’s rejected Messiah; but the same star pointing westward rested for a time over Central Europe, where it kindled the glorious Reformation light that rendered Germany prosperous and powerful. The eye of the faithful pilot still pursuing his westward course in search of Israel, witnessed the star become stationary above a small island (Great Britain) in ‘the north and the west,’ which being enveloped in the pillar of cloud by day and by the pillar of fire by night, marked the abode of busy, peaceful Israel, who after their long wanderings from the idolatrous East, found a secure retreat for the worship of their true Messiah.”

We might naturally suppose that inasmuch as the voice of the “Anglo-Israelite” electors of England, which according to Mr. Hine is “the voice of God,” pronounced in favour of Lord Beaconsfield in 1874, and against him in 1880, that the upholders of the Anglo-Israelite theory would bow to the

and laity, used to employ to the two emperors of the Napoleon race, both of whom proved such a curse to the people they so fatally misgoverned. Madame de Rémusat, in her *Memoirs*, mentions that on one occasion when the city of Paris gave a grand fête to Napoleon I., after having exhausted every species of adulation, “a brilliant device was resorted to: over the throne which the emperor was to occupy were placed in letters of gold the following words from Holy Scripture—

I AM THAT I AM.

And no one seemed astonished” (vol. i. p. 336)! The Christian, without feeling astonishment, will naturally recall to mind the words of Zophar the Naamathite in the Book of Job xx. 5—7; and the end of Herod recorded in Acts xii. 22, 3; which may be very justly compared to the end of the two Napoleon sovereigns.

inevitable, and acknowledge their mistake, or to describe it in the words of Mr. Gladstone, that they had been under what he so courteously has termed, "*almost a delusion.*" Not at all. They appear to be as confident as ever that Lord Beaconsfield is yet to be the saviour of England. A writer in the *Banner* of Aug. 28, 1880, after the verdict of the country had been pronounced with surprising loudness in favour of Mr. Gladstone and against Lord Beaconsfield, confidently expects to see this country, "lulled into a state of security by its *false prophets*, suddenly waking up to the fact that Russia is on the full march to India with an army of 500,000 men; and then, *on its knees*, beseeching Lord Beaconsfield to carry out that for which the Government of Mr. Gladstone would be utterly unfitted, viz., the final crushing of the Muscovite power." The editor of a new journal entitled *England*, an enthusiastic supporter of Lord Beaconsfield, was venturesome enough to predict in its first number, published in March, 1880, that "*May, 1880, will see the Russian armies in the duchy of Warsaw beaten and destroyed by a fortnight's campaign, under the eye of Moltke.*" Now inasmuch as the last of these uninspired Anglo-Israelite predictions has proved untrue, by the fact that we have arrived at some months beyond the month of *May* without the war between Germany and Russia having taken place, so may we hope as professing Christians that the other prediction of Russia with an army, almost as large as that with which Napoleon I. invaded Russia in 1812, marching against India, will prove equally untrue.

Another writer of the Anglo-Israel school, in his

work entitled *The Lion of England and the Turkish Wolf, or Jacob's Children Historically Traced*, compares Lord Beaconsfield to his ancestor Joseph, when viceroy at the court of Pharaoh, as—

“A man of commanding appearance, handsome features, endowed with far-seeing practical knowledge;” adding, “just such is Joseph’s prototype, the Prime Minister of England, *Benjamin Disraeli*, Earl of Beaconsfield, who, like Joseph, though an Hebrew, has been raised by Almighty Providence to be ruler of this kingdom. And who could possibly be more interested in the future of the East, than the significantly-named statesman, the Grand Vizier of England, *BENJAMIN*, ‘the son of the right hand,’ *DISRAELI* ‘of Israel;’ *EARL OF BEACONSFIELD*, ‘the fields Beacon,’ the upholder of England’s shield, which contains the symbols of the Twelve Tribes of Israel” (p. 81).

It is astonishing to sober-minded people to see the species of adulation which is offered to Lord Beaconsfield by the Anglo-Israelites, while his illustrious rival, Mr. Gladstone, appears to be regarded by many of them with an equal measure of scorn and contempt. I remember once an enthusiastic Anglo-Israelite telling me in confidence that he was quite convinced our present Prime Minister could not be an Israelite, while he could not find words sufficiently strong in approval of the ex-Prime Minister, who, if not an Israelite, as his name would seem to imply, yet undoubtedly is next to it as a “man of Judah.” And this reminds me of the interpretation which some of that school have placed upon Zechariah viii. 23, in reference to the nationality of Lord Beaconsfield. It is there written that the time would come when “ten men shall take hold out of all nations of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”* This, say

* See Letter of W. H. Peters, Esq. (ex-High Sheriff of Devon), to the *Daily Western Times* of July 27, 1878.

some of the Anglo-Israelites, was fulfilled at the Berlin Congress of 1878, when the plenipotentiaries were thought to have taken hold of Lord Beaconsfield's skirt, in order to find help and support in the midst of their political complications; but inasmuch as there were twenty plenipotentiaries present on that memorable occasion, the only way of getting out of the difficulty would be by counting eighteen of them as only worth half a man each, this would dispose of nine; then let Prince Bismarck, the President of the Congress, count as a whole man, this would make up the required number, catching hold of the skirt of the man of Judah, Benjamin Disraeli, by which means the number twenty would be complete.

Major Scott Phillips, an Anglo-Israelite, in his pamphlet, *The Sublime Porte*, views the same Berlin Congress under another aspect. He considers it is the fulfilment of a passage in Ezekiel xi. 1, 2, where twenty-five princes of the Jews are represented as devising mischief at the door of the gate "which looketh eastward." This he considers is sufficient to show that it refers to the "Eastern Question," and as the twenty plenipotentiaries with the five secretaries make up the required number of twenty-five, we may see in the Berlin Congress the fulfilment of Ezekiel's prophecy, that "these are the men that devise mischief, and give wicked counsel in this city" (of Berlin), especially as two amongst them bore the title of prince, viz., "the Russian Gortschakoff and the Prussian Bismarck" (p. 14).

Another Anglo-Israelite writes to me from Liverpool, to assure me that he has discovered Mr. Gladstone in the fourteenth chapter of Isaiah, where the

prophet denounces the King of Babylon under these terms, "How art thou fallen from heaven, O LUCIFER, son of the morning! how art thou cut down to the ground, which didst weaken the nations! Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, *no feller* is come up against us." Here, says my correspondent, we have Mr. Gladstone described, "for to my mind," he adds, "it is very remarkable that this fallen M.P., Mr. Gladstone, should be a *professional feller of trees*, and we should be glad that no other one is to come up against us." How comes it, then, that the electorate of England should have this year pronounced so strongly in favour of this fallen feller of trees (described also in Psalm lxxiv. 5), if he be not a true Anglo-Israelite? A clerical friend told me he once asked an enthusiastic Irish lady how this could have occurred? And the answer he immediately received, if not quite convincing, displayed the ready wit of the inhabitants of the Emerald Isle: "Oh!" said she, "Mr. Gladstone must be one of the *mixed multitude*, who went up with the Israelites out of Egypt." Although this witty argument may satisfy some of the Anglo-Israelite school, I cannot think it will prove satisfactory to the most learned amongst them, inasmuch as Mr. Gladstone is the most distinguished statesman which England has possessed for many years; and if England be indeed the same as the Ten Tribes of Israel, as the Anglo-Israelites allege, how comes it that "a man of Judah," like Lord Beaconsfield, a true-blooded Israelite, should have to concede the palm to one of "the mixed multitude" by the free voices of the Anglo-Israelite electors of England,

which M. H. de declares is "the voice of God?" In ancient times we never hear of one of "the mixed multitude" being allowed to act as one of the judges, or governors, or kings to rule "my people Israel."

Nevertheless, "Philo-Israel" is so satisfied that the British people are "Israel," and constitute the "stone kingdom," to whom universal dominion is now assigned, that in a recent pamphlet on the *British Constitution* he argues thus, referring to the time when Lord Beaconsfield shall be again restored to power—

"To comprehend our true policy as God's people Israel, we must realize our present position in the earth, and what God intends we should as a nation eventually become. All the ocean highways of the world are ours. We dominate in them everywhere. We hold these, and the great colonial and heathen empires of the earth besides, by reason of 'the gates.' These are ours in the four quarters of the globe; God's true gifts to Israel, why are they granted to us? Because Israel is God's dominion! He has decreed that 'the kingdoms of this world are to become the kingdoms of our Lord and of His Christ.'"

The Anglo-Israelite writers further tell us, by means of the science of *Heraldry*, how "the great colonial and heathen empires of the earth" have been divided among the Ten Tribes of the house of Israel. They are unanimous in the opinion, that Ephraim is represented by England, and Manasseh by the United States of America; but two of their number, the one an Englishman and the other an American, have with great skill endeavoured to prove the division of the earth amongst the tribes, by means of their knowledge of heraldic lore. Thus an English author, writing under the name of "Anglo-Saxon," in his *Lion of England and Turkish Wolf*, describes "England's shield" on this wise:—

"The shield or arms of England are peculiar; very few countries possess so many quarterings, containing so many symbolical representations. The

lion of England is known all over the world. Our arms are the only ones which distinguish the lion with the cross as our device. In analyzing it we commence with the shield, or, as it is heraldically termed, *the field*. We find it in four quarters divided by a cross, containing in the *first* quarter—three lions *passant guardant*; the first lion for *Reuben*, signifying *Wales*; the second, *Simeon* and *Levi* conjointly, scattered in Israel; the third *Zebulon*, the isles of the Mediterranean. Second quarter—a lion *rampant* for Scotland, *Gad*,* the great military power, signifying England and Scotland conjoined. Third quarter—Ireland, the harp, *Dan*. Fourth quarter—three lions: first lion, *Isaachar*, the patient ass in the pleasant land Canada; second, *Naphtali*, Australia, the hind let loose; third, *Asher*, India, yielding royal dainties. The first supporter of the shield, dexter, a mighty golden lion royally crowned for *Joseph*, the empire of Great Britain; second supporter, sinister, a silver unicorn for *Ephraim* and *Manasseh*, the sons of Joseph, *Ephraim* representing England and a multitude of nations in the four quarters of the globe, *Manasseh* the United States, one great nation, speaking the English language.

"We have therefore six lions on the shield in two quarters, which symbolically represent seven tribes of Israel; one lion seated alone, the deputy reigning power abroad, making eight; a lion as the supporter, making nine; and *Dan*, represented as the harp, making the tenth—the Ten Tribes of Israel; and the regal lion, the reigning monarch's crest, agreeably to the promise of the Almighty to David, that his throne and his seed should be established for ever, standing alone" (p. 44).

So much for an Anglo-Israelite's testimony (of the tribe of *Ephraim* according to his view), in explanation of England's heraldic shield in reference to Anglo-Israelism. Now turn we to the testimony of an American Israelite of the tribe of *Manasseh* on the same theory. The Rev. Dr. Joseph Wild of New

* The same author in another portion of this work gives the following very curious interpretation of *Reuben* and *Gad*, as representing two of the Ten Tribes among the Anglo-Israelites. Oliver Cromwell was of *Welsh* descent, his pedigree commencing about the eleventh century with the Lord of Powys; therefore "he was the *Reuben* of England." An Asiatic Jew came to this country to investigate his pedigree, thinking to find in him the lion of the tribe of Judah. With Cromwell also went the troops that overcame *Gad* (Scotland), as "a troop—the Roundheads shall overcome him, but he, *Gad*, shall overcome at the last" (p. 53).

York, in his *Lectures on Manasseh and the United States*, speaks as follows on the heraldry of this subject:—

“Let us examine the will of Jacob made to *Ephraim* and *Manasseh*. Here we have the origin of the American nation. The old patriarch Jacob was evidently guided by heaven in blessing the lads. It was not the will of Joseph that Ephraim should precede Manasseh. Joseph tried to change the hands of his father. The old patriarch had crossed his hands, and in that position they had made a cross, what is now called St. Andrew's cross. You will also see that if you hold the cross together from the centre, you will have the shape of the PYRAMID. The St. Andrew's cross is like the letter X. A portion of the Scotch are from Joseph, hence *their plaid of many colours and the St. Andrew's cross*.

“Thus Jacob crossing his hands changed the whole purpose of Joseph. The birthright and pre-eminence was given to Ephraim, who thus became the representative of all national and political blessing, for he not only was set before Manasseh, but also before Reuben: the plain meaning of which is that all political blessings will flow down through Joseph's sons; they will have most liberty, and be the most prosperous nations of earth. If therefore Ephraim stands for England, and the United States for Manasseh, why then politically they must be superior to all other nations.

“Ephraim was to be a nation and a company of nations. England meets all these requirements. She is a nation with her fifty-six colonies and Dominion of Canada; while Manasseh is a people and a great people. What people on the face of the earth can say as we can? WE ARE A GREAT PEOPLE.

“We take it for granted that the Saxon race are the Ten lost Tribes. Among them was hid the tribe of Manasseh; and it is in this tribe we find the first *Woman's Rights* Movement. The daughters of Zelophehad had petitioned for the privilege to vote. No wonder that the *Woman's Rights Movement* should be so prominent amongst us. Manasseh counted as a tribe made thirteen tribes, so when he settles down to real independence he federates thirteen states. He represents these symbolically by thirteen white stars in a field of blue, to signify being under heaven's protection. He chooses the eagle as his bird of symbolism. This bird formed one of the four faces of the cherubim. And the Almighty often reminded His people that He had cared for them as the eagle careth for its young. There is nothing strange in the choice of this bird. The colour of his flags and stripes on the breast of the eagle are a trinity. ‘With His stripes we are healed;’ with the independence of Manasseh England settled down to internal peace. Out of nearly sixty conquered colonies, the only one England ever lost was that of Manasseh. How apparent the finger of God in all this!

“Let any one examine the *Great Seal* of the United States, and surprise will fill the mind that facts, Providence, and prophecies wonderfully agree.

Take the *obverse* side, an eagle with outstretched wings. The striped escutcheon on its breast, in its beak a scroll, inscribed with a motto, *E pluribus unum*—one out of many, as Manasseh was. Over the head of the eagle there is a glory, the parting of clouds by light; in the opening appear thirteen stars, forming a constellation argent on an *azure* field. In the *dexter*, or right talon, is a bundle of thirteen arrows. On the *reverse* side we have a wonder—an unfinished PYRAMID; a portion of the top is gone, exactly the same as the Great Pyramid in Egypt is at this day. Anticipating this very day mentioned by Isaiah xix. 19, 'In that day it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt.'

"We have in the facts of the *Great Seal* a series of coincidences that connect this century with the tribe of Manasseh. When the tribes marched, Benjamin, Ephraim, and Manasseh went together, on the *west* side of the ark, for their homes were *westward*. On their battalion banner was the figure of a youth, denoting activity, with the motto, 'The cloud of Jehovah rest on them when they go forth out of the camp.' Here we have the origin of the cloud on the seal. And when we remember that Manasseh was brought up *at the foot of the Pyramid*, then we get a clue to the Pyramid on the seal. In the Great Pyramid standing now in Egypt, the grand gallery sets forth and symbolizes Manasseh's separation from the other tribes. This gallery on the floor line is 1882 inches long, but 1814 inches reaches a step across the floor, from the top of which proceeds the floor line on a higher level; this corresponds to the period of 1814 and 1815, when Ephraim and Manasseh finally made peace, which they have kept with each other ever since, and *will for ever keep*. The word Manasseh in Hebrew is *Neasseh*, from *Nassane*, and means 'forgetting.' So England and America will be friends, for *Manasseh will forget and forgive*.

"Ephraim calls us *brother Jonathan*. All the other colonies are called sisters; Jonathan was of Benjamin. We speak of ourselves as a *people*. We begin our laws of enactment, 'We, the people of the United States.' How Manasseh-like it is! Other nations legislate by the rulers, or the name of their nation. We call England JOHN BULL, the very thing Ephraim was compared to in the Bible. Ephraim was spoken of as an *heifer*, and this word in Hebrew is *Engle*. Of him it was said he should go forth and grow as calves in the stalls—*Ka Engli*.

"The Book of the Mormons teaches that the Indians were the tribe of Manasseh. Indeed all history is either true or false; however this may be, all seems to have the idea that America is Manasseh. Of course foreigners become Manassehites by incorporation—Irish, German, Poles, and many nations and races. *America is God's great providential stomach*, in which all these different people are digested and converted into Manassehites, like the stomach, from the variety poured into it, makes one individuality. To know our destiny, we must study the prophecies relating to MANASSEH" (pp. 7—16).

CHAPTER X.

THE GREAT PYRAMID OF THE ANCIENTS.

STRANGE as some of the interpretations of Scripture already noticed in this pamphlet must appear to reasonable men, they seem to have been surpassed by the still stranger exegesis which the Anglo-Israelites have placed upon a passage in the nineteenth chapter of Isaiah, where it is predicted that at a certain time there would be "an ALTAR to the Lord in the midst of the land of Egypt, and a PILLAR at the border thereof, for a sign and witness to the Lord of Hosts in Egypt." This, they say, was fulfilled in the GREAT PYRAMID of Ghizeh, which was built about fifteen centuries before Isaiah lived, and that the rightful interpretation of the passage has been discovered in our own day, about twenty-five centuries after Isaiah died. Jews and Christians have hitherto understood that the prediction has been already fulfilled—first in a literal, and secondly in a metaphorical sense. About 150 years B.C., according to Josephus (B. J. vii. § 10), the high priest Onias erected "an altar to Jehovah," on the site of a ruined idolatrous temple of the Egyptians at Leontopolis, under a special license of King Ptolemy Philometor, who wrote in reply to the application for leave these words, "Since you say that *Isaiah so long ago foretold it*, we give thee license, if according to law, that we may not seem to have offended against God." When we know that for sixteen centuries before Isaiah's time the land of Egypt had been covered

with idolatrous altars in their temples and palaces, it must in Isaiah's days have seemed incredible that so long-rooted and firmly organized a system should ever be broken up. Nevertheless, it is an undoubted historical fact, that the Jewish Temple first, and subsequently the Christian Church at Alexandria stood like a pillar, or "monument," as the Hebrew word means, as "a sign or witness" to Jehovah "at the border" of the same land.

According to the *Christian Herald* of April 23, 1879, Professor Piazzzi Smyth explains the prophetic meaning of Isaiah's supposed allusion to the Great Pyramid of Ghizeh (the reference to the passage is not given) on this wise—

"Lower Egypt being of a sector shape, the building which stands at its centre must be at one and the same time both at its *border* and in its *nominal middle*, or just as was to be that prophetic monument, pure and undefiled in its religion, although in an idolatrous land, alluded to in Isaiah xix., the monument which was foreordained as both 'an *altar* to the Lord in the midst of the land of Egypt, and a *pillar* at the border thereof;' destined, moreover, to become a most special witness in the latter days, before the consummation of all things, to the same Lord, and what He hath purposed on mankind."

The Anglo-Israelites, therefore, are very confident that their interpretation is the only correct one, viz., that the altar to Jehovah means nothing more or less than the GREAT PYRAMID of Ghizeh; notwithstanding the fact that no torturing of the Hebrew words for "pillar" and "altar" will make them fit with any word in any language approaching to that of Pyramid. There is a remarkable word in the Book of Job iii. 14, where the Pyramids of Egypt appear to be alluded to, as the afflicted saint is represented sighing for the rest of the grave "with kings and counsellors of

the earth, which build *desolate places* for themselves." Ewald, a very high authority, considers that the Hebrew word חֲרִבוֹת for "desolate places," is a Semitic version of the Egyptian word for "Pyramids." It is acknowledged on all hands that the various Pyramids in Egypt (the remains of about forty have been discovered) were, like the Grecian Epitaphs, over the subterranean tombs of the kings of the first six dynasties, which terminated not long before the visit of Abraham to Egypt. It is, however, seriously contended by some of the Anglo-Israelites that the Book of Job contains another allusion to the Great Pyramid. In chapter xxxviii. there is a description of the Almighty's work of creation, when "He laid the foundations of the earth, and *the corner stone* thereof; when the morning stars sang together, and the sons of God shouted for joy." This "corner stone," say they, means the corner stones of the Great Pyramid, one of which, I believe, is now to be seen in the British Museum. An enthusiastic Anglo-Israelite and a personal friend, who has been long in the faith, has repeatedly assured me that the Great Pyramid of Ghizeh is as much God's word written in stone, as the Bible is God's word written on parchment with ink!

A writer in the *Banner of Israel* (March 17, 1880) observes—

"I believe that the *Coronation Stone* in Westminster Abbey, the *Great Pyramid* of Ghizeh, described by Isaiah xix. 19, as 'a pillar to Jehovah at the border of the land of Egypt,' and the claims of the Anglo-Israelites, must stand or fall together."*

* The editor of the *Banner* (August 18, 1880) does not appear to agree with this conclusion, as in reply to the remark that the Anglo-Israelites have made the "Coronation Stone" an *articulus de fide*, he says, "How untrue that is, our readers well know."

Before examining the truth of this opinion, so far as it relates to the Pyramid question, I would briefly allude to what the ancients believed concerning the Great Pyramid of Ghizeh.

Herodotus, in the fifth century B.C., is the earliest author who has left any account of this "great wonder" of the ancient world. He was told by the Egyptian priests that it was the tomb of one King "Cheops," or *Chufu*, according to our modern pronunciation, who reigned in Egypt in the twenty-second century B.C., which is the most probable opinion, as his name is found written in hieroglyphics in the chambers of construction, while his tomb-chamber below the surface of the soil has been found with signs of having been entered by the Romans.* Herodotus also mentions the presence of one Philitis, a shepherd, at the time of the building. Subsequent writers, while agreeing with the Greek historian of its having been built as a "tomb," differ from him as to its builder. Pliny gives a long list of those who had written on the subject, and winds up his account by declaring that "all these authors do not make it clear who built it."

There is reason to believe that it was closed for 2000 years. It may have been entered by the Romans after their conquest of Egypt, in the first century B.C. It certainly was by the Saracens in the eighth century A.D., when their historians invented a series of legends respecting it, quite equal in interest to those found in the *Tales of the Arabian Nights*.

* See *Operations carried on at the Pyramids of Ghizeh in 1837*, by Col. Howard Vyse, ii., p. 290.

Benjamin Tudela, a Spanish Jew of the twelfth century, is supposed to have invented the impossible theory of Joseph, the Prime Minister of Egypt, having built the three large Pyramids of Ghizeh, to hold "corn" during the seven years' predicted famine. Toxellus, a Christian writer of the thirteenth century, in his *Secreta Fidelium Crucis*, confidently adopts the same view. And an English traveller of the sixteenth century, named Edward Webbe, in his account of Cairo, says that he saw "seven large mountains, each pointed like a diamond, and built in Pharaoh's time to keep his corn in; and out of one of these Joseph's brethren loaded their asses."

Other ideas were subsequently broached as to the meaning of the chief of the Seven Wonders of the ancient world. Sir Thomas Browne of the Elizabethian age considered its different chambers, which have been so well searched in our own time by Col. Howard Vyse and others, to be "the dark caves and mummy repositories of Satan." Professor Greaves of Oxford, half a century later, pronounced them to be magnificent mausoleums for the Pharaohs in general; while his contemporary, M. Thevenot, declared that the coffer in the king's chamber was originally intended for a Pharaoh who was unable to occupy it, because he was drowned in the Red Sea. This opinion was improved upon by M. Maillet, a distinguished French savant, and Consul-General in Egypt from 1692 to 1708, as he records a very interesting incident respecting the burial of the Pharaoh, who was said to be entombed in the king's chamber. When the day of the funeral arrived, many of his friends,

together with the undertakers, resolved to immolate themselves, like Hindu widows beside the corpse of their deceased lords. And these self-sacrificers were successively buried by each other in separate coffins, as each one in turn died, *excepting the last*, who, as M. Maillet naively remarks, "*could not have received any assistance, and must therefore have buried himself.*" M. Maillet's authority will not, however, carry much weight with some, as he appears to have been one of the first propounders of the Darwinian theory respecting the *Origin of Man*; which he seeks to prove on this wise. He supposes that the whole tribe of birds had once existed as *marine animals*, whether great or small, which on being thrown on shore by the waves, had got feathers by accident; and that the whole human race was descended from a tribe of *sea-monsters* (Mr. Darwin calls their progenitors "Ascidian Tadpoles"), who, getting tired of their element, crawled up the beach one fine spring morning, and taking a fancy to the land, either forgot, or felt a disinclination to return. From these *terrestrio-aquatic animals*, M. Maillet asserts that mankind have sprung.

CHAPTER XI.

THE GREAT PYRAMID OF THE ANGLO-ISRAELITES.

THE late Sir John Herschel, in a letter to the *Athenæum* of April 28, 1860, says of the late John Taylor's work, *The Great Pyramid; Why was it Built?* published the year before—

"The statement is over and over again repeated in Mr. Taylor's recent work, that the diameter of the earth in the latitude of the Pyramid is 41,666,667, English feet, or 500,000,000 English inches, *which it is not*; and it is singular that the reduction of Mr. (now Sir George) Airy's polar axis from feet to inches in p. 87, which is rightly performed, does not appear to have suggested the least misgiving as to the correctness of the statement. It is not my object here to criticise the work in question, which, in the midst of much confusion and *no small amount of error*, contains some valuable and original remarks."

Professor Piazzzi Smyth, in his work on the Great Pyramid (ii. 367), mentions the case of an Oxford Freemason, A.D. 1866, who contends the Pyramids are "simply places for initiating the neophytes in, and as the mysteries in every country were *funereal*, the use of the sarcophagus is easily explained" on the principles of Freemasonry. Professor Greaves had previously said that "the Pyramids, like the Caves of Elephanta, and the Round Towers of Ireland, built by the pupils of Zoroaster, were all places of initiation;" or, perhaps, we might say with as much truth, what Curran wittily said of the last, that they were "built for the purpose of puzzling posterity." The connexion between the Great Pyramid and Freemasonry has greatly commended itself to our brethren in the far West, whom the Anglo-Israelites usually designate "Manasseh," while claiming descent for themselves from the tribe of "Ephraim." A member of the Masonic craft has been lecturing in the cities of the United States, under the auspices of the Grand Masonic Lodge of Iowa, asserting that the Grand Lodge of Alexandria, in Egypt, has recently discovered a new chamber in the interior of the Great Pyramid, containing a great number of *slates*, covered with hieroglyphic

inscriptions, *which confirm the truth of the chief doctrines of Scripture*, and serve as an admirable reply to the sceptical tendencies of the present age. I believe the Anglo-Israelites of England do not acknowledge the authority of this American associate in their Great Pyramid labours, notwithstanding that an enterprising Yankee publisher has sent forth a work of several hundred pages, with a full account of these most wonderful discoveries. Professor Piazzi Smyth, however, treats the whole tale as a myth of the dark ages, reserving his belief in the Great Pyramid for matters certainly as speculative, and possibly still more unlikely, than the theory which seeks to make Freemasonry an argument against the various hypotheses of Bishop Colenso, and his companion Agnostics of the Rationalistic School.

Professor Smyth, however, appears to argue in his recent work, *Our Inheritance in the Great Pyramid*, as if no hieroglyphics were to be found in that wonderful structure; but this is a mistake, as the plate at p. 279 of vol. i. of Col. Howard Vyse's great work on *The Pyramids of Ghizeh* clearly shows, where the name of the builder or builders of the Pyramid, according to Herodotus, occurs several times in the usual cartouch which the kings of Egypt appropriated to themselves; the only difference being, that in the Oxford Tablet, nearly two centuries earlier than the Great Pyramid, where the name of King *Sent*, the thirteenth on the list in the new Abydos Tablet, is given, the hieroglyphics are beautifully executed in the ordinary way; whereas the hieroglyphics in the chambers of construction in the Great Pyramid are written in semi-hieratic or tachy-graphic, *i.e.*,

cursive characters, an abridged form of the ancient hieroglyphic.

A wiser remark is reported to have been made by an American savant, who does not believe in either "Anglo-Israelism" or "Great Pyramid theology" as interpreted by the modern school, than that recorded above of the American Freemasons, viz., that "the Great Pyramid was *the unanswerable argument of the ages* and of the world against materialistic philosophy, because it showed the perfection of man in his infancy—a perfection which he has not yet attained in this day of progress."* For it is an unquestioned fact, that many things connected with the building of the Great Pyramid show a wonderful knowledge of architecture on the part of the builders, such as the accuracy of its orientation, which was noticed by the French savants in 1798; or its vertical height, which is proved to have been to the periphery of its base in the precise ratio of a sphere to its circumference; or other points of a similar nature; but whether this is sufficient to

* The *Times*, in its leader of September 1, 1880, when contrasting the recently finished towers of Cologne Cathedral with other lofty buildings, gives "160 metres" (530 feet) as their present height. The Great Pyramid is only allowed "137 metres" or about 454 feet less 2 inches. In *Our Inheritance in the Great Pyramid*, Professor Piazzi Smyth, in plates iii. and iv., gives "5813.01 Pyramid inches" as the exact vertical height, which would equal, I believe, about 484 feet; or 30 feet more than the *Times* would allow to the chief of the Seven Wonders of the ancient world. Nevertheless, how insignificant appears this handy work of man, compared with the efforts of other specimens of God's creation; e.g., the ant-hills in tropical climes attain the height of 15 feet. Assuming that 20 ants = one inch, 240 ants would equal one foot; and 1440 = 6 feet. Hence $1440 \times 15 = 21,600$ feet, or more than 4 miles high; so that man ought to be able to erect a building of that height, if he possessed the same skill and power in proportion of that of the lowly ant.

prove that it was built by divine inspiration, and that it is a Messianic prophecy in stone, remains to be seen.

Nevertheless, the Anglo-Israelite school are fully persuaded that the Great Pyramid of Ghizeh is a perfect monument of Messianic prophecy, if we are only skilful enough to read the handwriting on the wall, and interpret the same aright. Mr. Septimus Marks, on *The Great Pyramid: Its History and Teachings*, when speaking of the "two fine lines" drawn on the passage walls, 217 inches from the commencement of the grand gallery, says, "By this hitherto *uninterpreted* mark or sign the date of the Pyramid's erection is confirmed, and a *Messianic* reference established of the most remarkable and convincing character" (p. 71). But here at the outset a very serious difficulty has to be met. We are required to begin by assuming that every inch in what are called "the time passages" of the Great Pyramid symbolizes a solar year of $365\frac{1}{4}$ days. And if we ask where is the authority for such a symbolical interpretation, Echo answers, "Where!" It is true, that in Scripture God inspired the prophet Ezekiel to teach that "He had appointed a day for a year,"—i.e., one revolution of the earth on its axis was to be understood as the symbol of one revolution of the earth round the sun, about 2000 years before the Copernican system was known. This, however, is very different from the speculation that every inch in the passages of the Great Pyramid symbolizes a year; unless, indeed, we accept the dogma already mentioned, that the Great Pyramid was as much God's word

written on stone, as the Bible was God's word written on parchment.

I once ventured to point out to the editor of the *Banner* some of the difficulties connected with the Great Pyramid theory; but the reply I received was not of a nature to encourage me to continue the discussion. The editor answered me on this wise, in a letter addressed to the *Daily Western Times*—

“As to the claims of the Great Pyramid to teach us sacred chronology, I am sure no one who has studied the subject or understands it, can doubt the fact that Mr. Savile does not understand it. He cannot explain or comprehend how the Great Pyramid, not once, but five or six times, solves the problem of *squaring the circle*, nor what is meant by the ‘uninterpreted sign.’ Mr. Savile’s argument breaks into pieces to his own confusion. He does not know anything whatever about the Great Pyramid, nor, I presume, about its mathematics. That’s the simple truth. Very well. Is he, then, in a position to deny anything about it? He is not. I think, then, philosophy ought to teach him that till he has learnt by study to comprehend what he so boldly cries down, he is not justified in appearing in print as its opponent. I merely asserted what every one can therefore see is the palpable fact; that one whose knowledge is on these points confessedly defective, is not entitled to dispute the claims of the Great Pyramid to teach us divine truth.”

If I have failed in comprehending what the Great Pyramid is alleged by the Anglo-Israelites to teach respecting divine truth, it is not for want of an endeavour on my part. Thus, for one work antagonistic to the theory, I have read, I think, about ten works in its favour; and yet I confess my inability to accept this teaching. Thus, on the problem of “*squaring the circle*,” which the Anglo-Israelites affirm is solved by the Great Pyramid, I consulted those who were competent to express an opinion on the subject, and this is their answer. The late Professor De Morgan, in his *Budget of Paradoxes*, says: “Euclid demonstrated the impossibility of *crossing the square*; while

the impossibility of *squaring the circle* was not demonstrated completely until the last century." Sir George Airy, the Astronomer Royal, to whom I had written for information on the subject, courteously replied in a letter dated "Royal Observatory, Greenwich, July 8, 1880"—

"The problem of *squaring the circle* in a strictly mathematical sense, by finite formula or finite numerals, is no nearer solution than it ever has been; and no competent persons expect that it ever will be so."

However, in the *Banner* (August 4, 1880), Professor Piazzzi Smyth replies to Sir George Airy's remark respecting "*squaring the circle*," by observing—

"There is *nothing really and scientifically different* in Sir George B. Airy's letter on the value of π , etc., from what has been enforced again and again in *Our Inheritance*."

It is a curious fact, that just about a century and a quarter ago a French officer, the Chevalier de Causans, felt so sure that he had solved the problem of *squaring the circle*, by which he also explained the doctrines of the "Trinity" and "Original Sin," that he offered to wager £12,000 against anyone who could detect any error in his calculations. This was done by many without difficulty, and one young lady boldly sued him in a court of law for his lost bet; and which suit was only stopped by the interference of King Louis XV. Mathematicians generally argue, that if Newton's demonstration of the twenty-eighth Lemma of the First Book of his *Principia* be correct, the power of "*squaring the circle*" is absolutely impossible.

So a writer in the *Banner* (Aug. 18, 1880) offers another supposed proof that the Pyramid was built

by divine inspiration, and teaches divine truth, because—

“The diagonals of the base of the Pyramid, two in number, measure, when duly completed, 12,913·26 Pyramid inches each. Together, therefore, their sum equals 25,827 *nearly*. But 25,827 is *about* the length in years of the great cycle, called the *Precession of the Equinoxes*.”

This, however, is rather doubtful. According to the testimony of some authorities, such as Ptolemy among the ancients, and Sir Isaac Newton among the moderns, as detailed in Hutton’s *Mathematical Dictionary*, the *Precession of the Equinoxes* is effected in 25,748 years,* leaving a difference of seventy-nine years between the correct period, and the estimate alleged to be gathered from the teaching of the Great Pyramid.

Again, in respect to the passages in the interior of the building, the Anglo-Israelites confidently assert that on the principle of making an inch to symbolize a solar year, we have in the Great Pyramid an accurate historical record of the duration of time—
1. From the Flood to the Exodus; 2. From the Exodus to the Nativity; 3. from the Nativity to the end of the Christian Dispensation, which is fixed for August 6, 1882. Let us briefly consider these several deductions one by one.

1. The length of the *descending* passage after the visitor has entered the Great Pyramid is said to be 985 inches in length, and is supposed to represent

* Later astronomical calculations give only 25,745 years, or some three years less than the time mentioned by Hutton. The discovery of the *Precession of the Equinoxes* is usually attributed to Hipparchus, in the second century B.C., though he only improved upon the observations of Aristillus and Timochares made 150 years before; and it is supposed to have been known to the astronomers of both India and China before that time.

human nature growing worse and worse for a period of 985 years, from the Flood to the Exodus, when the Mosaic Dispensation began. But I am unable to find any authority for this speculative chronology. The Hebrew or Biblical computation gives in round numbers 430 years from the Flood to Abraham, and exactly the same number from Abraham to the Exode, making 860 years in all, and leaving a difference of 125 years between that and the estimate based on the supposed teaching of the Great Pyramid. If we regard the chronology of the LXX., the difference is still greater, for that computation makes the interval between the Flood and Abraham as much as 1000 years, to which add 430 years from Abraham to the Exodus, and we have 1430 years in all, *i.e.*, a difference in excess of the number of 445 years computed from the inch-year theory of the Great Pyramidists.

2. As the descending passage, 985 inches in length, is said to symbolize human nature "waxing worse and worse" for 985 years, from the Flood to the Exodus, so the ascending passage of 1542 inches to the commencement of the grand gallery is supposed to represent human nature *improving* from the time of the Exodus to the Nativity, during a period of 1542 years, the alleged duration of the Mosaic dispensation. There are many difficulties to be overcome here. The exact date of the Exodus is much disputed by eminent chronologers. Archbishop Usher dates it B.C. 1491; Clinton lengthens that date to B.C. 1625; Bunsen shortens it to B.C. 1320. I do not know any authority who has fixed it at B.C. 1542, save those who adopt the inch-year theory of the

Great Pyramidists. And even if that were proved to be the correct date for the Exodus, it would scarcely mend matters, inasmuch as the Mosaic dispensation cannot be said to have ended at the Nativity, but was prolonged until the Crucifixion and Pentecost thirty-four years later.

Still more difficult is the next step respecting the duration of the Christian dispensation, which the Anglo-Israelites are very confident will come to "an abrupt and sudden close in 1882." And this is how *Philo-Israel* endeavours to prove it. In "Leaflet No. 9," dated "Bristol, March 1879," he thus argues:—

"The length of the grand gallery symbolizing the duration of the Christian dispensation is exactly 1881·6 Pyramid inches. Reckoning inches for years, we have the end of this dispensation indicated as destined to occur about July or August, 1882. The IMPENDING south wall of the grand gallery shows the suddenness of the Lord's coming, 'even as a thief in the night.' . . . The return of Israel with Judah to her land we believe will take place about the time of the Lord's return to gather up some of His saints 'in the air.' Hosea vi. 1, 2, gives us materials for calculating *this date*. The Ten Tribes were 'dead and buried' B.C. 678. *After* two Millennial days, each of one thousand years, Israel was revived in 'the isles of the west.' This brings us to A.D. 1322, about the era of Edward I. (who died A.D. 1307), by whom our British laws were founded, the fabric on which the British Empire rests to-day. In 'the third day' of a thousand years, the very time wherein our own lot is cast, A.D. 1879 to 1882, 'the dead is alive again,' the 'lost' is found; the British nation is 'rising up,' asserting its Israelite origin, and 'we' British Israelites 'shall live in His sight.'

"Further, over Israel there were destined to pass *as* punishment, 'seven times.' Now Daniel iv. and Revelation xii. show us that a *time* in prophetic language is equal to a year of 360 days or years. Therefore seven 'times' is equal to 2520 years—that is, over two and a half Millenniums. This period thus agrees with Hosea vi. 1, 2, and indicates that Israel's revival and restoration to their land may be looked for any time between the present year and A.D. 1881—6. That epoch is what God's word, and the *Great Pyramid* as well, tell us will probably usher in the 'coming of our Blessed Lord,' and the return also of 'the Tribes' to their land.

82 *The Great Pyramid of the Anglo-Israelites.*

“Other calculations derived from the measurements of the Great Pyramid point also to A.D. 1881—6 as the close of the 6000 *years* of the world's history, and the beginning of the seventh thousand, or Millennial reign of our Lord upon earth—ONLY THREE AND A HALF years (now two and a half) HENCE! . . . Let me ask you to dwell on the marvellous favour shown to us British—BEING ISRAEL—in that we are *thus enabled to calculate the date of the Lord's return.*”

Notwithstanding this calculation, which I believe is accepted by the whole party of Anglo-Israelites and Great Pyramidists, fixing the exact time of our Lord's return in His second advent, we cannot forget the solemn words of our Divine Master, which contrasts so strikingly with Daniel's prophecy, that while the faithful were to know the time of His first advent, they were *not* to know the time of the second, as He says—“Of that day and that hour knoweth no man, not the angels of heaven, but my Father only.” To this the Great Pyramidists reply—True; but as only the *day* and the *hour* are mentioned by Christ, it does not forbid our speculating on the *month* and the *year* for the fulfilment of this stupendous event; and as the grand gallery is, according to recent accurate measurement, about eight-twelfths of an inch more than 1881 inches, we conclude that in August, 1882, the Christian dispensation will come to an abrupt and sudden close.

Astronomy or Astrology, it is difficult to decide which, is introduced in support of this fatal theory. According to the *Exeter Gazette* of May 26, 1880—

“Professor Jevons has discovered that the year 1882 is to witness the greatest convulsion the world has ever experienced. It appears from his calculations, in the autumn of the year 1882 every one of the planets will be at an equal distance from the sun! Such a combination has never yet been witnessed, and upon the behaviour of the sun on this trying occasion depends the fate of the whole human race, the equilibrium of the earth itself, and of the waters which cover the earth.”

Now this calculation of the Christian dispensation coming to a close in August, 1882, appears to be grounded on the assumption that the commonly received "date of the birth of Christ on Dec. 25th before A.D. 1" is correct and true. But there is overwhelming evidence to the contrary. This era is known to have been the invention of Dionysius, a Roman monk, who bore the appellation of Exiguus, or "the little," and who lived in the sixth century of the Christian era. His calculation of the date was so faulty, that Bede "the Venerable," who introduced the era into this country before he died, A.D. 735, calculates the Nativity as having happened A.D. 6, fully twelve years in error. With this the Saxon chronicle, which was probably written in the time of Alfred, agrees; and inasmuch as there is sure evidence of Herod the Great having died B.C. 4,* this would make the birth of Christ to have happened ten years *after* the death of Herod, contrary to the express testimony of Scripture. The evidence of the early fathers is conclusive on the time of the death of Christ, as Tertullian expresses it—

"In the fifteenth year of the reign of Tiberius (A.D. 29) Christ suffered, whose sufferings were completed within the time of the 70 hebdomads under Tiberius Cæsar, Rubellius Geminus and Rufus Geminus being consuls, in the month of March, at the time of the Passover" (*Advers. Jud.* vii.)

This date is confirmed alike by prophecy (Daniel

* Nevertheless, an enthusiastic Anglo-Israelite and Great Pyramidist writes me word to say—"I am inclined to believe that the authors you quote concerning Herod's death may have been mistaken, rather than the date given by THE GREAT PYRAMID, *which cannot tell lies*. You have not time to study the measurements of the Great Pyramid, therefore you do not understand them."

ix. 26); by. Egyptology, which gives the correct date for the 20th year of Artaxerxes, when the decree was given for rebuilding the walls of Jerusalem, and the starting point or *terminus a quo* for calculating the time when the Messiah would be cut off; and by the science of astronomy, enabling us to see how exactly the prophecy was fulfilled to the *day* and *hour* when this important event was accomplished. Accuracy in ascertaining this necessarily makes the birth of Christ to have happened about thirty-four years earlier than the Passover in March, A.D. 29, which would fix the Nativity to some date between B.C. 7—5; and there is ample confirmatory testimony in support of the same.

Thus the assumption of the Great Pyramidists that we are correct in dating the Nativity at what is called the Christmas which immediately preceded A.D. 1, and that August, 1882,* will witness “the abrupt and sudden close of this dispensation of grace,” *because* it is the 1882nd year since the Saviour’s birth, entirely breaks down; as if our knowledge of *when* the end of this dispensation was to take place depended on such an estimate, it should have occurred between five and seven years ago!

Nevertheless, our Anglo-Israelites are not deterred by this difficulty. I see it has been met by a writer in *Life from the Dead* of May, 1877, in the following way:—

“The stale and exploded story of an uncertainty of a handful of years in the date of our Lord’s birth gave way long ago, that our reckoning is accurate

* The *Banner* of April 7, 1880, in reviewing Piazzi Smyth’s *Our Inheritance in the Great Pyramid*, says, “It absolutely fixes the epoch as 1881·6, giving as a date not later than *August 6, 1882*, for the terrible events we anticipate.”

within a few months. When at the absolutely certain date of 2170 B.C. the master-hand drew those *fine lines* 2170 inches from the beginning of the grand gallery, he delivered a prophecy,* whose verity tons of eightpenny lithographs cannot shake, that from that time 2170 years the Messiah should come as He did come. This is the gist of the whole matter. It was for this that *the mountain Pyramid was reared*. The Kosmic references are the mere nimbus—the halo of glory around these two fine lines, and their tremendous import. Reject the chronological record, and you reject the jewel of the casket. You make the witness of none effect. You make the Pyramid a mere dilettante curiosity, a mere theme of speculation for archæologists. For myself and a host I say, that *cart-loads of argument* would never have convinced us that ‘*Divine inspiration*’ was *logically and necessarily* involved in the matter without the final overwhelming evidence of *the chronological record*; nor but for this withdrawn for a season from the pursuits of life into the wilderness to toil day and night at the interpretation of the evidence. ‘False and fanciful!’ Ye speak with a stiff neck.”

Such is the reasoning of the Anglo-Israelites respecting the meaning of the Great Pyramid at the present time. “Cart-loads of argument”—“Divine inspiration”—“the overwhelming evidence of the chronological record,”—all combining to support the theory of the Pyramid being a Messianic monument, to teach us when to expect the second coming of the promised Messiah. Another writer, wishing to support the impossible theory of the Dionysian era for the Nativity, Dec. 25 B.C. 1, being correct, says—“It would seem to the humble and unlearned follower of the Pyramid, that an abbot of Rome in the sixth century, with all the ancient manuscripts and records before him, was much more likely to be able to ‘reckon’ truly the death of Herod and the birth of Christ, than any subsequent historian can have been.

* Thus because there are two fine lines carved on stone in the wall of the entrance passage to the Great Pyramid 2170 inches distant from the grand gallery, *therefore* every inch symbolizes a solar year, and *therefore* the Great Pyramid was built B.C. 2170. Surely this is a strange specimen of mathematical demonstration.

And as the providence of God has ordained that the reckoning of Dionysius Exiguus should hold its ground for 300 years after man's wisdom has tried to bring it into contempt and disuse, and it has become *the strongest of all the evidences* for the inspiration of the marvellous Pyramid, it is scant courtesy to call it an *invention!*"*

Let us, then, examine what it is that the Anglo-Israelites declare to be the meaning of the number of inches in the grand gallery of the Great Pyramid. We are told that at the 23rd inch from the entrance to the gallery there is a "well" leading to a subterranean chamber in the rock, the probable burial-place of King Cheops, or Chufu, and ultimately leading to some unknown depth termed "the bottomless pit;" the stone, which once covered the aperture, having long since disappeared. This is pronounced to be "a startling symbolism" of the death and descent into the grave of our Lord after His life of 33 years on earth.

On each side of the grand gallery there are a series of stone benches, or "ramps," with uncovered holes belonging to each, twenty-eight in number, or fifty-six in all—

"The uncovered ramp holes," says Mr. Septimus Marks in his work, *The Great Pyramid; its History and Teachings*, "like so many symbolic graves, every one of which is open, setting forth, it may be, the heavenly standing in resurrection life of all true Christians" (p. 78).

So the Rev. Dr. Seiss, of Philadelphia, in his *Disclosures of Egypt's Pyramid*, contends that inasmuch as—

* See article in *Israel's Hope and Destiny*, entitled "Dionysius cum Pyramid," p. 51.

"The Christian dispensation is emphatically that of new life, and its pervading spirit is that of *resurrection* so most intensely is this signified throughout the whole length of the grand gallery of our Pyramid. It is lined along its base on both sides with ramp-stones, about a foot high and wide, and are all cut with miniature symbolic graves, every one of which is open. More than this, right by the side of each of these *open graves* is a neatly cut stone *set vertically* in the wall. It is a symbol of *standing upright*, and almost audibly proclaims the tenants of those open graves risen, not only from the death of sin, but to an heirship of a still completer resurrection through Him who is to come again.

"There are *eight times seven* of these open graves. *Eight* is the number of new life and resurrection, and *seven* of dispensational fulness, so that by their numbers they also signify this newness of life. *We thus have one of the intensest and most spiritual features of the Gospel as emphatically pronounced as stones can speak it.*"

Dr. Seiss then proceeds to show that as—

"The Christian dispensation is pictured in the Bible as made up of *Seven Churches*, headed by seven stars, the angels of the seven Churches, so a corresponding symbol is contained in this grand gallery which stares every one in the face the moment the place is entered. For each side of the wall is made up of just *seven courses* of polished stones; and the gallery of the seven courses is just *seven* times the height of the other passages. Besides, this gallery has special relation to the Pleiades. It tells in several ways of those benignant stars, and also points to the seven stars as presiding over the seven Churches."

Then Dr. Seiss continues to dwell upon, what we have already noticed, that *the first upward passage* symbolizes the duration of the Mosaic dispensation, as *the grand gallery* does that of the Christian dispensation; which, he says, being—

"1881 inches in length, it therefore symbolizes 1881 years as the length of the Christian dispensation between the first and second Advents of Christ;" adding, that "its termination is as distinctly marked as its beginning," for the impending wall at the south end "leans a full degree, and overhangs its base, as if it might fall at any moment."

Moreover, Dr. Seiss calls attention to the—

"Granite leaf at the end of the grand gallery, beneath which every one that passes in must bow, exhibiting a most impressive picture of the *great tribulation* of the judgment period."

So far the testimony of an American-Israelite respecting the meaning of the symbols in the Great Pyramid; though there is the difference of a whole year between his estimate of the end of the age, and that of the Anglo-Israelites on this side of the Atlantic; the former dating it in 1881, the latter in August 1882. Now turn we to the testimony of the Anglo-Israelites in general, respecting the "time passages" in the interior of the Pyramid. As the visitor advances along what Mr. Horner terms "the grand gallery's chronological floor," at the 113th inch he arrives at an important epoch in the Pyramid's mysterious chambers, which until lately has proved very puzzling to the Anglo-Israelite school, until opened up and explained by the united skill of Mr. Horner of England (an *Ephraimite*), and Mr. Hartwell Power of America, (a *Manassehite*), as follows.

As the Pyramid inch is supposed to symbolize a solar year, the 1813th inch will bring us to the year 1813. This is said to denote that then England and America would make a great start in the promotion of Christian missions; or, as Mr. Horner expresses it, the height of "the great step" being 36 inches, and therefore symbolizing Great Britain's standard measure *the yard*, "it marks the period when Britain resolved to abolish all hindrances to the preaching of Christianity." Although it is doubtless true, as he adds, "that in 1814 Bishop Middleton was consecrated the first Bishop of Calcutta, and the Wesleyan Missionary Society sent seven missionaries to Ceylon," &c., I have been unable to discover any proof of our

rulers having abolished "all hindrances" to missionary work in the year 1813; nay, I am afraid there is melancholy proof to the contrary.

But, to continue our examination, inasmuch as the height of "the great step" was found to be 36 inches, and there were 61 inches beyond the step before the termination of the grand gallery, these two sums added together would make 1910, or some years beyond the year 1882, the alleged date for the end of the Christian dispensation. It was therefore considered advisable to alter the previous rule of making an inch to symbolize a year, and to select a month instead, which is explained by Mr. Charles Horner as follows:—

"Reflecting on the matter, I observed the yard (i.e., the great step) was pointing upwards to the grand gallery's ceiling, as if it said, 'Look there for my interpretation.' Thus, the obscurity which hitherto prevailed was at once dispelled, for the ceiling is overspanned by thirty-six roof-stones, emblematic of our Lord's three year's public ministry, or the Gospel which should dominate the world during the 1881 years of the dispensation. Wherefore I was enabled to establish the relationship between Britain's thirty-six inch standard, and the thirty-six month's ministry of Him who spake as never man spake before; that, moreover, the yard as a symbol of thirty-six years could mean nothing, but at an *inch to a month* became transformed into the symbol of a living reality, even the Gospel of our Lord Jesus Christ. The 'testimony of Jesus' is thus held by the British nation, 'His witnesses,' even Israel." (Philo-Israel's *Digest of Great Pyramid Teaching*, pp. 43—5).

At the 1882nd inch of the grand gallery, the wall impends inwards,* which is interpreted to mean that

* So Mr. Marks, in his work on *The Great Pyramid*, says—"The impending wall sets forth in stone, as plainly as can be set forth in stone, the next great impending event for the Church of Christ, viz., His descent into the air to raise His sleeping saints, and change His living saints, and receive them together to Himself, as symbolized by the secret way of escape leading to the retreat over the king's chamber" (p. 81).

the Christian dispensation or day of grace has come to an end; and as the ante-chamber at the end of the gallery is fifty-two *inches* in length, Professor Piazzzi Smyth considers it may portend, "the dread period of wars and tribulations on the earth predicted by the evangelist, when the elect, being saved through the *retreat* provided in the upper south-east corner of the grand gallery ceiling, meet the Lord in the air to establish His kingdom there—that kingdom of stone cut out without hands, ordained to fill the whole world" (Philo-Israel's *Digest*, &c., p. 17).

Professor Grimmer, an American astrologer, endorses what the Scotch professor says concerning the nearness "of the dread period of wars and tribulations," which he considers will begin in this present year.

"From 1880 to 1887," he says, "there will be one universal carnival of death. Asia will be depopulated; Europe nearly so; America will lose 15 million people. All the beasts, birds and fishes will die; famine and civil strife will destroy most of the few human beings left alive by plague; and finally, two years of fire will rage with fury in every part of the globe, from 1885 to 1887."

The Rev. Dr. Wild gathers the same melancholy teaching from the inch-year theory of the grand gallery:—

"I pointed out," he says, "the remarkable fact that the grand gallery was 1882 inches long. Beginning with the birth of the Saviour, these inches stand for years. This gallery suddenly ends, excepting that it is continued in a narrow passage, the narrowest in the whole building (called 'the ante-chamber'), for 53 inches. Then comes the king's chamber, which before you enter, you pass under a portcullis in the form of an *olive leaf*. In this chamber all is equal, quiet and central. Now this pillar of witness (Isaiah xix. 19) teaches that in 1882 the whole world will enter upon a time of great trouble, pestilence and famine, and for 53 years these troubles will continue more or less. Then about 1935 will occur the battle of

Armageddon, which will be the finishing touch, the end of wars. I arrive at this, when I follow the teachings of the Pyramid, by adding 1882 and 53, which gives me 1935. Even then the world will not end, but only begin the Millennial morn, which will last *for one thousand years or more* " (*The Lost Ten Tribes*, p. 140).

A writer in the *Banner of Israel* of Nov. 5th, 1879, differs from the above interpretation, by estimating the ante-chamber at 52 inches in place of 53, and that these 52 inches do not symbolize on this occasion "years," but "*weeks*;" and these 52 weeks, if multiplied by the Pyramid number 5, would equal 5 years. Hence he considers that so important a change in the symbolical teaching of the Great Pyramid "demonstrates that the height of the grand step should be reckoned as an inch to a *month* instead of to a *year*." And he concludes that the coming of our Lord to receive His people will happen about five years before the end; he also adopts Professor Smyth's view that this is symbolized by the *recess* in the upper south-east corner of the grand gallery ceiling, which is pronounced to be a sacred retreat for the faithful during the "day of vengeance" spoken of by Isaiah lxiii. 4, when "the year of my redeemed is come." Hence it is argued, that as *the year* of my redeemed (synchronous with *the day* of vengeance) could not commence until after the death of Christ which secured our redemption, "we must deduct the thirty-three years representing our Saviour's earthly life from the full length of the grand gallery, which will leave 1849 inches. Divide the number by 365, to ascertain the length of the 'day of vengeance,' and we have $5 \frac{24}{635}$, or five years, and from three to four weeks."

The *closed air channels* in what is called "the

queen's chamber," which is underneath the grand gallery, and on a level with the twenty-sixth course of masonry, have afforded a fruitful theme for speculation as to their exact meaning. M. Maillet, Consul of France in Egypt during the reign of Louis XIV., considers they were once utilized in this way ; one for admitting food to the friends of the Pharaoh buried in the king's chamber, and who had resolved to sacrifice their lives to his memory ; the other to carry off the refuse after their daily repast was over. Mr. H. A. Power of Cincinnati, an American, who has given much attention to the subject, contends that they "symbolize the Messiah's first coming and ascension, unperceived by the house of Judah, nor could they be opened until 'the time of the end' be symbolized by the *step* of the grand gallery"—*i.e.*, be understood according to the Anglo-Israelite theory of the present day. Another writer on this subject interprets *the closed air channels* to represent "the Spirit's life-giving and quickening influence in the Christian dispensation, which had been closed under the Jewish economy."

Mr. H. A. Power has discovered another symbol in the *salt*, which so freely exudes from the walls of the chambers in the Great Pyramid, which he considers to be "typical of the unchangeable purpose of God towards His ancient people; and of His everlasting covenant with them, His *covenant of salt* (Numb. xviii. 19)—a sign and a witness 'that the Lord God of Israel gave the kingdom over Israel to David for ever, to him and to his sons by a covenant of salt' (2 Chronicles xiii. 5)"—(Marks on the *Great Pyramid*, p. 75).

Perhaps the following symbolical interpretation is the most extraordinary of all those which have been discovered in the Great Pyramid of Ghizeh, viz., that the grand gallery declares the exact number of the inhabitants of the British isles at the next and ninth census to be taken in the year 1881. Mr. Charles Horner explains the opening verse in Revelation xi., where the angel commands St. John to measure the temple of God, its altar and worshippers, in the following manner.

"When the Astronomer Royal for Scotland (Professor P. Smyth), in 1865, lifted up his measuring-rod 16 times to measure the grand gallery's height he little knew the deep significance of the act, for then it was that he involuntarily *measured the worshippers therein*. For the mean height, viz., 339·5 inches, is none other than the INDEX of Britain's Israel's census for A.D. 1881.

"And from the following simple formula may be deduced the number of the population for that very year, viz., $(339\cdot5 \times 10^5) = 33,950,000\cdot0$ inches; or, 339·5 multiplied by the Pyramid number 10 to the fifth power, an inch symbolizing a *living soul* = 39,950,000, the census of A.D. 1881. This is the number of the British nation, even the house of Israel, recorded in that monument 4000 years since, to be openly manifested to *His people in the present year of grace* A.D. 1878, as another incontestible proof that the monument is indeed HIS WITNESS; and that in His own good time He would so make it understood that it should appear vocal with 'things kept secret from the foundation of the world,' and prove to those who have ears to hear that known unto Him are all His works from the beginning of the creation" (*Philo-Israel's Digest*, &c., p. 51).

Of course it remains to be seen by the official census to be taken in 1881, whether the grand gallery does teach the number of the people in the British Isles, on the principle that each cubic inch in that chamber represents a living soul of Britain's Israel; but we are at a loss to understand how this was "openly manifested to God's people" (whether he means the Christian Church throughout the world, or those who claim the title of "Anglo-Israelites") in

the year 1878, *i.e.*, two years ago; but we do not recollect ever hearing or reading of such a manifest interposition of Divine power, which Mr. Horner claims as “an incontestible proof” that the Great Pyramid is God’s witness to an act of numbering His people; which, when a similar census was taken by David, King of Israel, some 3000 years ago, brought down upon the people the Divine vengeance in the destruction of 70,000 souls” (2 Sam. xxiv. 10—15).

Nevertheless, Mr. Horner appears to be so confident of the truth of his theory, that he comments on the eighth verse of Revelation xi., which speaks of the “dead bodies of God’s two witnesses” lying “in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified,” in the following way. Apparently forgetting that “the great city” of the Apocalypse can refer to no other city than Rome, which was then “reigning over the kings of the earth,” and that “in the street,” or broad way of which Christ was crucified, can be none other than Jerusalem, Mr. Horner tells us that he considers it to be “identical with the great water way from the Dardanelles to the Bosphorus,” and consequently that the great city points to CONSTANTINOPLE, and not to Rome, which he considers must fall by means of the Anglo-Turkish Convention to the British Empire. This he pronounces to be of such marvellous importance, “that no event of equal interest to the Church of Christ has happened since the destruction of Jerusalem by Titus, A.D. 70. Indeed, that act means the protectorate of the Holy Land by Great Britain, for Dr. Wild, of America, had predicted that ‘She—

England—will come forth from the Congress the virtual ruler of Turkey, the owner of Palestine.’”

“Thus the importation of the religious element into the Eastern Question now foreseen by the outside world, but known before to those convinced of the Israelitish ancestry of our own people, will form the chief factor in the momentous events which are shortly to come to pass. When the three years and a half will commence is not at present determinable—*whether in 1881—82, or before*; though as a guide, I may say, the occupations by Israel almost synchronize with the rise of *Antichrist** and the end of Gospel testimony. These events are of momentous magnitude, and enforce on each watchfulness and prayer, and the duty of losing no opportunity in proclaiming on the house-tops that ISRAEL IS FOUND!” (*Philo-Israel's Digest*, &c., pp. 48, 49).

CHAPTER XII.

1882.

It appears that the Anglo-Israelite interpreters of the Great Pyramid are much exercised as to whether the predicted tribulation, which is to follow the end of the age, may be expected in this present year, in 1881 or 1882.† Some, with Professor Grimmer of

* It is a frequent mistake to speak about “Antichrist,” as if he were an individual yet to appear, and to obtain great power over both Jews and Gentiles. The Holy Ghost has spoken with sufficient clearness by the mouth of St. John to show that this cannot be so. “*Many deceivers are entered into the world, who confess not Jesus Christ coming in the flesh; this is the deceiver and the ANTICHRIST.*” (2 John 7). I believe the unfortunate omission of the definite article by our translators has been the cause of much confusion in the minds of those who do not read the New Testament in the Greek original.

† I observe that *Philo-Israel*, writing in *Life from the Dead* (vol. ii. p. 242), says, “In the year 1881, the next of our country’s jubilees will occur, and the point for Christians to ponder is, whether 1881 may not be

America, selecting the first; some agreeing with a supposed prediction of an old Yorkshire witch, called "Mother Shipton," in favour of the second; while others, notably the Great Pyramidists, selecting the third. Mother Shipton's prophecy is said to run thus—

"The world to an end will come
In eighteen hundred and eighty-one!"

While in support of the last theory, the prediction should be worded,

"But should that fated year not do,
Try eighteen hundred and eighty-two!" *

However, the evidence of "Mother Shipton" is not to be lightly set aside, inasmuch as the Rev. F. R. A. Glover, a high authority in these matters, considers that she is much more worthy of attention than most persons will allow. Mr. Glover mentions having fallen in with one of her descendants, an officer in India, who assured him that his illustrious ancestress was no mere fortune-teller or witch of the age of Wolsey, but a noble lady at court, and a personal friend of the famous Friar Roger Bacon, who lived in the middle of the twelfth century. A correspond-

the year in which will take place *the Public Manifestation of the Sons of God* (Hosea i. 10, Romans viii. 19)." In his *Great Pyramid* (p. 17), *Philo-Israel* writes, "The dispensation of grace in which we are now living will come to an abrupt and sudden close in May, 1882." Whereas, in his *Banner of Israel*, April 7, 1880, he names "August 6, 1882, for the terrible events we anticipate."

* A British officer, in his *Recollections of the Indian Mutiny*, gives an account of an interview which he had with a Mohammedan Moolah of India in 1853, who assured him that it was written in an ancient book of the Mussulmans that the English were destined to advance to Cabul, and that the time of the end would take place in 1883.

ent of the *Daily Western Times*, and an ardent Anglo-Israelite, mentions that his party were instituting a search at the British Museum to discover the *original* of the prediction, *which foretold the end of the world in 1881*; but I have not heard whether their search has been successful.

The *Banner* (October 2, 1878), after speaking of the probable "Collapse of Turkey in 1878 or 1879," gives some reasons, why either of the three following years may be selected as indicating the time of the end of the age.

Respecting 1880, the writer says—

1. Because the Turkish Government have collected their taxes in advance up to that year, which "would seem almost to show that they do not expect to hold the country beyond that time."

2. Because "the next solar eclipse will take place on December 31, 1880."

3. Because "the Cambridge University Commissioners have limited the tenure of all emoluments to December 31, 1880."

4. Because "the present contract for carrying the mails between London and Bombay by the London and Oriental Company expires in (January) 1880."

Respecting 1881, the reasons advanced are—

1. Because "the next census of the British Isles is fixed to be taken in 1881."

2. Because "the contract for the magnificent and gigantic new Law Courts expires in 1881."

3. Because "the Syrian scheme is arranged to be completed in 1881."

Respecting 1882, besides the fact of the grand gallery in the Great Pyramid being nearly 1882

inches in length, thereby symbolizing, as the Anglo-Israelites contend, the year 1882, the above-mentioned authority says, "The Channel Tunnel, connecting England and France by railway, is to be opened for use, according to the International Convention, in 1882. Perhaps this may be the means employed, the last link of the then vast system of railway communication between those Isles of the West and the land of our forefathers, by which a highway will be prepared and completed for Israel's return, *overland* (? and *under* the water); for we are expressly told that so easy shall the transit of return be, that even the old, the sick, the feeble and infant will safely pass over it.—D. J."

Another writer in the *Banner* (May 7, 1879) seeks to prove the symbolical meaning of the Anthropomorphisms in the Apocalyptic description of the God-man Christ Jesus as follows. In the first chapter of Revelation they are specified as eight in number. 1. His Head; 2. Hair; 3. Eyes; 4. Feet; 5. Voice; 6. Right hand; 7. Mouth; 8. Countenance.

"Now the seventh is most remarkable," says this authority, "for out of His mouth proceedeth the sword of the Spirit, which is the word of God." Again, in Revelation iii. 1, "the seven Spirits" are "markedly accentuated as of peculiar importance in our understanding the symbolical meaning. If, therefore, we multiply the eight anthropomorphisms, or bodily attributes of Christ, to the seven Spirits before the throne of God, we get the figures 56, which we should regard as our Lord's peculiar number in His attributes of the RESURRECTION and the LIFE, strengthened by the 56 emblems enumerated in Revelation i.—v."

Now, continues our Anglo-Israelite advocate in reference to the Great Pyramid theory, the SIGN and WITNESS mentioned by Isaiah xix. 19, 20, is—

"An ALTAR as well as a PILLAR. An altar is universally designated a

place of sacrifice, and the ALTAR was *inside* the first temple of Jerusalem. Now since 'the well' is symbolical of our Lord's death and resurrection, we have at once a typical ALTAR inside the Great Pyramid, the dimensions of which were carefully taken by the chosen measurer (Professor P. Smyth) in 1865. In this manner are the predictions contained in God's Holy Word accurately fulfilled."

The aperture to the "well" in the Great Pyramid, which is a symbol of our Lord's death and resurrection, is twice 28 inches = 56. And it is very remarkable that the Hebrew for "SIN-OFFERING" (Ezra vi. 17) has the power of 28; and the Hebrew "for Jehovah," the word inscribed on the goat which fell by lot to the Lord (Leviticus xvi. 8), has the power of 56, "the length and breadth of the well's aperture," by which we see that "*the Lord's number is again shown.*"

"Moreover, the aperture is 'four-square,' therefore, $28 \times 4 = 112$, which is the power of the Hebrew words LORD GOD. Further, when measuring the aperture, the actual *sign of the cross* was necessarily made there in 1865, and again by Dr. Grant in 1878, thus pointing to the CRUCIFIED ONE."

Likewise, the SHAFT of the well is exactly 57 inches long; and, wonderful to relate, this "corresponds with the word ALTAR in Hebrew, מזבח having the power of 57," which the writer says is "the very measure itself."

"Thus," this writer concludes, "*this discovery gloriously crowns all previous conclusions, viz., that the well and shaft are typical of the Lord's death and resurrection, since may be read there in these words, 'AN ALTAR'—'THE LORD GOD'—'A SIN-OFFERING.'* Hence the ALTAR has been truly measured, and now vocally declares its signification, at one stroke confirming with unequalled vividness the Scriptures given to man by his God. And *how* has all this come to pass? 'Not by might, not by power, but by My Spirit, saith the Lord of Hosts.'"

Such are some of the interpretations of Holy Scripture, which the upholders of the Anglo-Israel theory have evolved from the infallible Word of God.

And, in conclusion, it may be well to mention the ten most prominent points held by the Anglo-Israelites representing the lost Ten Tribes of the house of Israel, which may be summarized as follows:—

1. That the house of Israel, deported to Assyria twenty-six centuries ago, has been found, and now exists in the British empire.

2. That the divine promise to Abraham that his “seed should possess the gate of his enemies,” was not limited, as Scripture appears to teach, to the land of Canaan, “from the river of Egypt to the great river Euphrates;” but means the gates and cities of the whole world in general, and of the Queen City of the East, *La Porte Sublime*, CONSTANTINOPLE, in particular, all of which must become the appanage of the British empire.

3. That the stone pillow, on which Jacob rested his head when he had the heavenly vision at Luz, is the same as the Coronation Stone in Westminster Abbey.

4. That this “Stone of Destiny” is one of the title-deeds to Queen Victoria sitting on the throne of David, from whom she is said to be lineally descended.

5. That the stone kingdom described by Daniel ii. 34—44, and vii. 27, and alluded to in Psalm ii. 8, means THE BRITISH EMPIRE.

6. That the ALTAR and PILLAR of Isaiah xix. 19, 20, are none other than the Great Pyramid of Ghizeh, which was built by divine direction—is a complete Messianic monument; and every inch in the passages symbolizes a *solar year*, with one exception, when it symbolizes a *month* instead.

7. Thus the *descending* passage of 985 inches in

length represents human nature growing worse for 985 years, from the Flood to the Exode.

8. The *ascending* passage of 1542 inches to the entrance of the grand gallery represents human nature improving from the Exode to the Nativity, during a course of 1542 years.

9. That inasmuch as the grand gallery contains 33,950,000 cubic inches of space, that symbolizes the number of the inhabitants of the British isles as they will amount to at the census of 1881.

10. That the grand gallery being 1881·7 inches in length, it signifies the duration of the Christian dispensation from the Nativity to the end of the age, and teaches that this dispensation of grace will come to an abrupt and sudden close on August 6, 1882, notwithstanding it is written in the oracles of God—"of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Such are the results of the system of speculative prophecy, which has proved very fascinating to so many in the present day, who appear to have unconsciously turned much of Holy Scripture into what Hooker justly termed "a nose of wax," making it thus speak as it were whatsoever they list; while it constrains sober-minded believers to turn away in surprise, exclaiming, "Is it possible that these things can be so?"

It is astonishing with the experience of the past, and after the many failures in attempting to predict the time of the end, that Christians should continue to speculate about that which, as Scripture appears to show, is purposely hidden from our eyes, when "God's controversy with the nations will take place,"

and when the faithful will be removed before the time of the great tribulation which is coming upon the kings and nations of the earth. Such seems to be the meaning of St. Paul's teaching in the 4th chapter of his 1st Epistle to the Thessalonians.

About nine centuries ago the Christian world, which accepted the chronology of the LXX. as the teaching of Scripture, firmly believed that the end of the age would occur *circa* A.D. 1000, until the result undeceived them, chiefly because they erroneously thought that it was then 6000 years from Adam; resting, possibly, on an old rabbinical tradition of the house of Elias, which gave 2000 years *before* the law, 2000 years *during* the law, and 2000 years for the times of the *Messiah*. Very much in the same way do the upholders of Anglo-Israelism and the Great Pyramid theory appear to be influenced in their speculations as to the time for the ending of the Christian dispensation either in 1882 or 1890. Thus Mr. C. Horner, in the *Banner* of Dec. 24, 1879, quotes the opinion of one whom he terms "our kinsman of Israel, Mr. Thomas Wilson, of Chicago, the editor of *Our Rest*," who writes to him as follows—

"I have been for some time prayerfully engaged in the study of that greatest wonder of earth (*The Great Pyramid*), 'the witness,' and the Lord has at last blessed my investigations by revealing to me what I sought after, viz., a *perfect chronology*, reaching back to the beginning of the world. I have felt impressed for some time with the idea that this building of His, so perfect in all other respects, would not fall short here, and *so it has proven*. The testimony is gradually being given, and in *every instance* it witnesses for the truth of that good old book, the Holy Bible."

As a curious addenda to this train of thought, I have now before me two periodicals of the same date, the *Banner of Israel* and the *Christian Herald* of July

7, 1880, both of which have adopted the Great Pyramid theory, judging from the frequent papers which appear on that theme; though they differ so far, that whereas the former fixes the end of the age in 1882; the latter names 1890 as being the true and exact date. In the *Banner* of July 7, the editor thus comments on an address delivered by Professor Vambéry, of Hungary, at "The Indian Section of the Society of Arts" in London, in the following way—

"Here we have Professor Vambéry, *distinctly testifying that we British are Israel* (he had not said anything whatever on the subject); for he affirmed the following facts which *prove* the statement. 1. That the British were the fittest of the nations to civilize the East. *Herein* he merely affirmed what God said of Israel, that in them, *as Abraham's literal seed*, should all the nations of the earth be blessed. 2. That England had a right to exert influence over Asia Minor, Servia, Afghanistan, India and the Mussulman world. *But to no power but Israel* was there ever given the kingdom under the whole heaven. *Therefore*, to have such an extended territorial right as alleged, *surely England must be Israel*; as it is written in Psalm ii. 8, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'"

Passing by the melancholy admixture of worldly politics with heavenly things, the confusion in the writer's mind between Abraham's literal and spiritual seed, and the more serious and even fatal error of applying to the British Empire what the Word of God applies solely to Christ and His faithful Bride, I turn to the *Christian Herald* of the same date, and find there the same admixture of worldly politics, and the same extraordinary theory of the Great Pyramid being a Messianic monument; but a totally different line of thought respecting England being found in the prophetic portions of the Word of God; for in place of supposing the British Empire to be God's chosen people ISRAEL, as the *Banner* so vigorously asserts,

the *Christian Herald*, as a consistent upholder of the *Futurist* theory, considers England to be one of the ten-toed kingdoms of Daniel's prophecy, formed out of the old Roman Empire, which will give its power to a future individual Antichrist, reigning at Jerusalem, who is to make a seven-years' covenant with Israel, when restored to the land which God gave to Abraham and his seed for "an everlasting possession." Hence it regards the British Empire of to-day in the following light:—

"The existence of an unprecedentedly strong Liberal Government* tends in the direction of occurrences which may lead to the *Queen's abdication in favour of the Prince of Wales*. Consequently, the present conjuncture of affairs points *more than ever before* towards the fulfilment of Daniel's prophecy that *a man shall be reigning over Britain*; the plain language that the ten horns are ten kings scarcely admits of the supposition that any one of the ten can be a *queen*, at the time of the final crisis, when the latter-day ten-kingdomed confederacy shall come into existence, and when Ireland shall be separated from England."

The *Banner of Israel* rests its discovery that this "dispensation of grace will come to an abrupt and sudden close in August, 1882," on the ground that

* The *Banner of Israel* appears to be so upset at "the existence of an unprecedentedly strong Liberal Government" as the result of the late General Election, notwithstanding that it was the voice of "God's chosen people" according to the Anglo-Israelite theory, that it is never tired of condemning the present Government in general, and Mr. Gladstone, the greatest statesman of the age, in particular. In its issue of April 21, 1880, it quotes the language of "a sympathising friend," together with that of the *Pall Mall Gazette*, to prove "that Italy, France and Russia will be engaged in conflict with Germany and Austria, while Israel (England) 'enters into her chambers,' &c., *precisely the result of Mr. Gladstone's accession to power*." Mr. Gladstone has now been in power the best part of a year, and in place of the *Banner's* doleful prediction appearing likely to be fulfilled, the prospects of European peace are very greatly increased, compared with "the wars and rumours of wars" which troubled the world during the whole period of Lord Beaconsfield's government.

there are 1881·6 inches in length in the grand gallery of the Great Pyramid; and that as each inch symbolizes a solar year, *therefore* it must be true that it represents the duration of the Christian dispensation in years from the time of the Nativity; notwithstanding the overwhelming and conclusive evidence that our Lord was born some years *before* the common era of December 25 before A.D. 1, so that in reality more than 1882 years have already elapsed since the Saviour's birth. The editor of the *Banner* will not admit this, as appears by a leaflet issued by the *Israel's Identification Association*, and signed "Philo-Israel, Bristol, March 1879." For he obtains a very different date for the Nativity, which it is well to examine. He argues the matter thus—

"In Daniel ix. 24, the angel told the prophet that 70 weeks were determined upon his people the Jews, 'to make an end of sins;' 70 weeks are 490 days, and a day in prophetic language is a solar year. The destruction of Jerusalem by Titus being, we suppose, indicated by the above, *we must deduct 70 from 490 years to arrive at the date of Christ's birth.* This gives us 420 years as the period to run *from the time the angel spoke to the date of the Nativity.*"

As 70 A.D. deducted from 490 leaves 420 B.C., this certainly is a very skilful way of endeavouring to prove the correctness of the faulty Dionysian era, which assumes the Nativity to have taken place December 25, B.C. 1. But now, supposing in place of basing our calculation for the Nativity on a speculative *terminus ad quem*, viz., the destruction of Jerusalem A.D. 70, we base it on a Scriptural *terminus a quo*, and inasmuch as Scripture distinctly declares that the angel spake to Daniel "in the *first* year of Darius, the son of Ahasuerus, of the seed of the Medes," the same year as the capture of Babylon, and

which sacred and secular chronology alike show to have happened B.C. 538, that year is the true starting-point of the prophecy. And so if we deduct 490 years from that day, we have B.C. 48 as the date of the Nativity, which is simply impossible. "Philo-Israel" has mistaken the entire scope of Daniel's prophecy of the "seventy weeks," which relates to the exact time when the promised Deliverer, the Messiah, was to be put to death. The *terminus a quo* was to be from the date of the decree to rebuild the broken-down walls of Jerusalem, which we know from Scripture was granted to Nehemiah in the Passover month "*Nisan*," in the twentieth year of Artaxerxes, or B.C. 455; and the *terminus ad quem* was to be 483 years afterwards at the Crucifixion, which took place at the Passover of A.D. 29, as *Prophecy, History, Astronomy, and Egyptology* concur in proving was the case. The true date of the Nativity may therefore be considered as fixed to B.C. 7, as I endeavoured to show in my work on the *First and Second Advent*, published a quarter of a century ago; and it is with no slight satisfaction that I have seen in the two most exhaustive treatises which have appeared in our day on the date of the Nativity, by Dr. Jarvis, of the Episcopal Church of America, and by Dr. Zumpt, the distinguished German scholar, they both have come to the same conclusion.

The *Christian Herald* (August 4, 1880), however, on the other hand, finds the end of the age in 1890 on different grounds. Hence it argues thus:—

"As 70 years marked the length of Israel's waiting time for the redemption from Babylon; and 70 weeks of years the time of its further waiting

for its primary redemption by the first Advent of Christ; so 70 *Jubilees* may define the mystical period of Israel's whole existence as a people from the Exodus to the epoch of both the natural and the spiritual Israel's perfect redemption at the second Advent of Christ. Hence these 3500 years of 70 Jubilees (each Jubilee being 50 years), commencing with the epoch of the Exodus B.C. 1610, will terminate A.D. 1890; because $1610 \times 1890 = 3500$."

Further, the *Christian Herald* teaches that two other periods of 2520 years, and 2500 alike end A.D. 1890. Thus the "7 *times*" spoken of in Leviticus xxvi. 18, 19, 24, 28, and Daniel iv. 16, represents 2520 years, because "a year in Scripture is reckoned to consist of 360 days literally (?), and in the symbolic year-day fulfilment 360 years. Therefore, 7 *times* denotes 7 multiplied into 360 years, which period represents THE TIMES OF THE GENTILES."

"These 2520 years are supposed to have two fulfilments, ending in 1815 and 1890, *primarily* from about B.C. 705, the epoch of the Ten Tribes being carried captive into Assyria (which, by the way, is known to have taken place B.C. 721), from whence the *terminus a quo* of the 2520 years, ending A.D. 1815, when the Jewish emancipation commenced (?); leaving the interval of 75 years to elapse before the end of this age in 1890. And *secondarily* from about A.D. 636, the rise of Nebuchadnezzar, King of Babylon, to whom Daniel said, *Thou art this head of gold*,* and thus the 2520 years reach to A.D. 1890 as the end of the *Times of the Gentiles*."

Further, it is argued that as Nebuchadnezzar was mad for "seven times," that period represents "the heathen aberration from God of the four Gentile monarchies, during the mystical *seven times*, or 2500 years." At the close of these years, A.D. 1890, Nebuchadnezzar's image, it is supposed, will be reconstructed by a future individual Antichrist, "who

* The date of Nebuchadnezzar's accession, supposing him have reigned two or three years conjointly with his father, cannot be dated earlier than B.C. 607.

will be a Napoleon," rising to supremacy over ten kingdoms prefigured by it.

"The ten toes of the image will then appear distinctly by the whole Roman Empire becoming divided into exactly ten kingdoms, five in the West, and five in the East, viz., BRITAIN separated from Ireland, France extended to the Rhine, Spain with Portugal, Italy, Austria, Greece, Egypt, Thrace, Turkey, and Bulgaria." *

By interpreting Daniel's prophecy respecting the metal image in this way, its analogy appears to be entirely destroyed. For if, as Scripture shows, the Babylonian monarchy in the *East*, was represented by its *golden* head of Nebuchadnezzar and his successors, it is evident that the ten-toed kingdoms of mixed *iron and clay* are to be looked for in the *West*; and as we know that it was the *western* portion of the Roman Empire, and not its eastern division, which was broken up in the fifth century by the invasion of

* The *Christian Herald* of September 15, 1880, pronounces it "quite certain that some Napoleon must be the seventh-eighth head of the revived Roman Empire, who is to make a seven-years' covenant with the Jews;" and that as the ex-Emperor Louis Napoleon died in 1873, and his son was killed in 1879, therefore, "Prince Jerome Napoleon, who was pointed out in 1854 by the Rev. R. A. Purdon as likely to become the final Napoleonic Antichrist, and who will not be 70 years old until 1893, has become head of the Napoleon dynasty. Strong probabilities attach to him, for he has formerly been accounted a reviled, or 'vile person,' and he is of fierce countenance, and an infidel and great democrat." All this is fully set forth in a work entitled *Forty Coming Wonders*, which as a defence of *Futurist* views may be paralleled by Mr. Hine's *Forty-seven Identifications*, when advocating those of the Anglo-Israelites. It is a curious historical fact respecting the Napoleon race, that the *bar sinister* may properly be attached to no less than four of the members of that family. 1. In Prince Jerome; 2. In Napoleon III.; 3. In the son of Napoleon I., by Marie Louise; and lastly, in Napoleon Buonaparte himself, according to the very interesting *Memoirs of Madame de Rémusat*, which have been recently published; for no power on earth, whether Pope or otherwise, can dissolve a marriage once contracted, save for one cause, which in these cases did not exist.

Goths, Vandals and other races, we must look for the fulfilment of the prophecy in that part of the world where the feet of the image would naturally lie; whose capital is termed in the Apocalypse "Babylon the Great," and which in St. John's time was in its undivided state "reigning over the kings of the earth."

The *Christian Herald*, nevertheless, writes concerning the ancient Roman Empire, extending from Syria to Scotland, which according to its theory is yet to be divided into ten kingdoms, five in the *West* and five in the *East*, as follows:—

"In the days of these ten-toe kingdoms, God shall set up a kingdom which shall never be destroyed, *i.e.*, the Millennial kingdom of Christ, who, as the stone cut out of the mountain without hands, shall smite the image, and shiver it to atoms."

Hence the writer sums up his conclusion as follows:—

"The 2500 *years* is a period of 50 Jubilees—*i.e.*, 50 times 50 years—at the end of which the great Jubilee of Jubilees will be fulfilled. The last Jubilee that was observed appears to have been at the great Passover that was kept in Josiah's 18th year, B.C. 610. From this epoch there are exactly 2500 years to A.D. 1890, when we may expect, at the personal descent of the King of Israel upon the Mount of Olives, the great Jubilee trumpet to be blown, all fetters to be broken, the Christian Church and the Jewish nation to enter upon their promised inheritance, and an era of universal freedom and happiness to be ushered in."

It will now be seen that, besides the differences as to the exact date for the end of the age, whether in 1882 or in 1890, whereas the *Banner of Israel* contends that "the stone cut out without hands, which smote the image, became a great mountain and filled the whole world"—means the BRITISH EMPIRE; the *Christian Herald*, on the other hand, teaches that the British Empire forms a tenth portion of the ten-toed kingdom, which will give its power to some

future individual *Antichrist*, who will arise from the Napoleon family, and will be destroyed by "the stone," *i.e.*, the kingdom of Christ, which "shall break in pieces and consume all these (10) kingdoms, and shall stand for ever."

Such are the differences between these two interpreters of the Great Pyramid, not only as regards *the time* when this dispensation will come to an abrupt and sudden close; but also in their respective definitions of the BRITISH EMPIRE, whether it be, according to the ANGLO-ISRAELITES, "the Stone Kingdom" of Daniel's prophecy, which is destined to destroy all the ten kingdoms of the Roman earth, and to "stand for ever;" or whether it be, according to the FUTURISTS, one of the same ten kingdoms which will give its power to the future ideal Antichrist, who, it is alleged, will reign supreme over the old Roman Empire, which once extended from Syria in the East to the wall of Hadrian in Scotland in the North-West.

It is difficult to decide which of these two interpretations is most contrary to the infallible Word of God. I have already said enough of the fatal error of those who would make the BRITISH EMPIRE take the place of the kingdom of Christ; and the Futurist scheme of prophecy seems almost as faulty and as bad, inasmuch as it makes "BABYLON THE GREAT" of the Apocalypse, "that great city which reigneth over the kings of the earth" when St. John wrote, to be the same city as "BABYLON" on the Euphrates, in which Nebuchadnezzar was reigning seven centuries before; and the crucial difficulty about "Babylon the Great," or Rome, having been the "seven-hilled city," as all ancient and modern writers testify,

whereas Babylon on the Euphrates was built on the plains of Dura, is met with the intimation that as the number "seven" is the symbol of perfection, there will be found in the future Babylon, that is to be rebuilt by Antichrist on the banks of the Euphrates, *the concentration or perfection of all wickedness*. In this rebuilt city* an ideal Antichrist is to reign over the ten kingdoms which are to be formed out of the old Roman Empire. It is alleged that he will spring either from the Napoleon family; or, as the most recent speculator on this subject assumes, in the person of what he calls "*A Resurrected Nebuchadnezzar*;" and that he will make a seven-years' covenant with the restored houses of Israel and Judah, and sit personally during half his reign, *i.e.*, for three and a half years, in a magnificent temple which the Jews will build in Jerusalem, when they return to the land of their fathers. Such are the two schemes which the Anglo-Israelites and the Futurists have respectively proposed for interpreting the future destinies of the BRITISH EMPIRE.

I would only add, in conclusion, that I have endeavoured in the foregoing pages to examine

* The Futurists' argument that "Babylon" must be rebuilt and again destroyed, in order to fulfil more literally, as they contend, the predictions in *Isaiah* and *Jeremiah* concerning its overthrow, is one of the most melancholy proofs of perverted reason in the understanding of prophetic teaching that we have ever met with. As Christians, we may confidently point the sceptic and the atheist to the ruins of Babylon as a silent and most striking testimony to the truth of what St. Peter terms "the more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place *until* the day dawn, and the day star arise in your hearts."

carefully whether the reasons alleged by the Anglo-Israelites are sound for believing that the British people are the same as THE LOST TEN TRIBES comprising the house of Israel; and that the Great Pyramid is a Messianic monument, teaching exactly when the Christian dispensation will come to an end, and the Lord return to reign with His people. And I am constrained to confess that I do not think such extraordinary interpretations about the *Past* and *Present* which have been already noticed, and the still more extraordinary speculations which they have put forth concerning the *Future*, can be accepted by "sober-minded Christians" (Titus ii. 6), who regard Holy Scripture as containing the truth, and nothing but the truth, respecting "these things which are coming on the earth."

SUMMARY OF ANGLO-ISRAELITE INTERPRETATIONS OF
CERTAIN TEXTS OF SCRIPTURE.

Genesis xxii. 17. "The gate of his enemies" means
CONSTANTINOPLE and other "gates."

Genesis xxviii. 11. "Jacob's Pillow" is the STONE OF
DESTINY, now in Westminster Abbey.

Genesis xxxiii. 3. "Joseph's coat of many colours"
symbolizes the dress of the HIGHLAND BRIGADE.

Genesis xlviii. 17. "Ephraim and Manasseh" mean
ENGLAND AND AMERICA.

Numbers xiii. 9. "A people dwelling alone" means
ENGLAND separated from Europe.

Joshua xvii. 3. "Zelophehad's daughters" typify the
claim for WOMAN'S RIGHTS.

- 2 Chronicles xiii. 5. "A covenant of salt" means the salt exuding from the GREAT PYRAMID.
- Job xxxviii. 6. "The foundations of the earth" mean the CORNER STONE of the Great Pyramid.
- Psalms lxxiv. 4. "A famous man with axes" symbolizes the Right Hon. W. E. GLADSTONE.
- Isaiah xiv. 8, 12. "The fallen Lucifer, a feller of trees," points to the same great STATESMAN.
- Isaiah xix. 19. "An altar to the Lord in Egypt" means THE GREAT PYRAMID.
- Isaiah xix. 19. Every inch in the passages of the Great Pyramid symbolizes A SOLAR YEAR.
- Isaiah xix. 19. Every cubic inch in the grand gallery represents A LIVING SOUL.
- Isaiah xix. 19. The grand gallery shows the population of the British Empire in 1881; and the end of the age on August 6, 1882.
- Isaiah xix. 19. The ante-chamber beyond the grand gallery symbolizes the SECOND ADVENT.
- Isaiah xix. 19. The hole in the ceiling symbolizes THE PLACE OF RETREAT for the faithful during the day of vengeance, which is to last five years and three and a half weeks.
- Isaiah xlvi. 11. "The ravenous bird from the East" is "the man that executeth my counsel from a far country," viz., LORD BEACONSFIELD, when he brought a contingent of the British army from India to Malta in 1878.
- Zechariah viii. 23. "Ten men holding on to the skirt of him that is a Jew" represent the nineteen Plenipotentiaries at the Berlin Congress, holding on to the coat of Lord BEACONSFIELD.
- Jeremiah viii. 16. "Dan's snorting horses" shows

that Antichrist will spring from the tribe of DAN.

Jeremiah xliii. 6. "The king's daughters" of Zedekiah, King of Judah, one of whom was the Princess TEA TEPHI, who fled to Ireland, and there married King Heremon, of the tribe of Dan, from which marriage Queen Victoria is said to be lineally descended.

Ezekiel xi. 1, 2. "The twenty-five Jewish princes, that devise mischief and give wicked counsel in this city," symbolize the twenty Plenipotentiaries with their five secretaries at the BERLIN CONGRESS of 1878.

Daniel ii. 44, 45. "The stone cut out of the mountain without hands" represents THE BRITISH ANGLO-ISRAELITE EMPIRE.

Revelation xi. 1. "The angelic measurer of the temple, the altar, and them that worship therein," symbolizes PROFESSOR PIAZZI SMYTH, measuring the grand gallery in the Great Pyramid sixteen times.

Revelation xi. 8. "The *street* of the great city where our Lord was crucified" symbolizes THE DARDANELLES as the water-way to CONSTANTINOPLE.

Revelation xx. 2. Perhaps it may be well to add to the above a Rationalistic interpretation of this text, which speaks of "Satan, that old serpent, the Devil, being *bound* for a thousand years," and which is said to signify the ELECTRIC TELEGRAPH, *that is to bind all nations in one.*