No. 2. AUGUST, 1875. Vol. I.

THE

STANDARD OF ISRAEL

AND JOURNAL OF

The Anglo-Israel Association.



"LIFT UP A STANDARD FOR THE PEOPLE.—ISAIAH LXII. 10

LONDON:

JAMES NISBET & CO., Berners Street, Oxford Street, W.
S. W. PARTRIDGE & Co., 9, Paternoster Row, E.C.
W. H. GUEST, 54, Paternoster Row, E.C.
MANCHESTER—JOHN HEYWOOD.
EDINBURGH—MACLAREN & MACNIVEN.

PRICE SIXPENCE.

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Editorial Communications.

A NOT unlikely, but accidental error occurred in No. 1, p. 8, *first edition.* This article is not by the writer assigned to it, but was written by the same contributor to whom we are indebted for the article on p. 24. No real damage was however done to the memory of the name attached to it, as the principles upheld in both these articles are exactly what he would have approved of, and were written by one who had the benefit of his personal instruction.

The Roll of Israel.

AMONG the Hebrews it has been customary to draw up Genealogical (1. Chronicles i.), Captivity (Ezra ii), and other Rolls. The Israelites in these Isles of the West, have continued the same plan, as in the Battle Abbey, and Crusade Rolls.

The Council following these precedents, have established a Roll of Israel, in which they invite all those who believe themselves to be descended from the House of Israel, to enroll their names (Isaiah xliv. 5). The Council is desirous that a large assemblage of witnesses (Isaiah xlv. 8) to this great truth should thus be gathered together in their united testimony, that the God of our Fathers Abraham, Isaac, and Jacob, is fulfilling to us their children His promises of good.

On receipt of Registration Fee of threepence, with full names and address, an Emblematic Certificate will be forwarded to each person enrolled. Address—Rev. A. B. GRIMALDI, M.A., Greenwich, S.E.

The Standard of Israel.

THE establishment of a Monthly Journal, under the name of THE STANDARD OF ISRAEL, having been decided upon by the Council of the Anglo-Israel Association, as necessary for more fully disseminating information respecting the Tribes of Israel, the Council, deeply impressed with the paramount importance of this work, seek the assistance and co-operation of all who take an interest in the question, not only in subscribing for such numbers of THE STANDARD OF ISRAEL as they may feel disposed to distribute amongst their friends, but they also ask for special contributions for the Journal Fund, to relieve the Journal Committee from a responsibility of from £200 to £300, which must otherwise fall upon them, for the establishment of THE STANDARD OF ISRAEL in a manner worthy of the cause advocated therein. The Council therefore earnestly solicit *your prompt and generous help.* They will also welcome co-operation from any who have prosecuted research into this subject in its several branches of Scriptural evidences—History, Archæology, and Philology.

It has also been arranged to establish a Library for the purposes of reference and research, and any contributions of works will be gratefully acknowledged.

THE STANDARD OF ISRAEL will be sent Free by Post for Twelve Months, 7s., prepaid. Post Office Orders to be made payable at Charing Cross, to J. S. LOWE, 12, Southampton Street, Strand, W.C., where all advertisements and communications to the Editor are to be addressed.

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The Standard of Israel

AND JOURNAL OF

The Anglo-Israel Association.

"LIFT UP A STANDARD FOR THE PEOPLE."—Isaiah lxii. 10.

No. 2.] AUGUST, 1875. [Vol. I.

Explanatory.

THE ORIGIN OF EMBLEMS, and their primal use, is at least as old as the human race, and beyond that we need not, at present, seek to penetrate.

As soon as man fell from holiness to sinfulness he found two mystic emblems outside the now forbidden garden, these significant figures being so placed that they attended on or guarded the central flaming Shechinah.

But earlier even than this, while still in a state of innocence, were sacred emblems used, for in the very midst of the Paradise of Eden was the Tree of Life, a lively emblem of that true Vine, in unison with whom whosoever is found he shall flourish for ever.

We have, therefore, the highest, the most ancient, and the clearest authority for the proper use of such modes of teaching and remembrance, and have not therefore hesitated to adopt it on the cover of THE STANDARD OF ISRAEL.

All emblems, from the very nature of the case, are, in a measure, occult teaching, and they represent one thing and mean another, and therefore require explanation, elucidation, and revealing. Those selected by us are no exception to the rule, and therefore we shall not be reflecting on our readers' knowledge or understanding if we offer some general remarks upon them.

Our title, THE STANDARD OF ISRAEL, is both Scriptural and significant. One of the fundamental beliefs of the Anglo-Israel Association is that the time has come when this especial Truth should no longer be hid in a corner, kept to a sect, or tabooed by Christians, but be generally, by all good means, made manifest, and pressed upon the notice of the Christian Church, which should be invited, thoroughly and earnestly, to take the matter in hand. Hence we lift up our united voices and emblems as a standard and rallying point for all who are, or should be interested in the development.

But it is the Standard of Israel we would set up in the land, that of Judah shall indeed be placed on high when the lion of the tribe of Judah, whose right it is to reign, appears in His Glorious Majesty.

These are the times of the Gentiles, of the many nations, of the multitude of Israel, who was to ride upon the high places of the earth; whose standard is to be thus lift up. The *Eye* of Providential care and watchfulness is properly placed above all, believing, as we do, that He, who is a Father to Israel, and whose first-born is Ephraim, has watched over Israel from her national birth at Sinai, through all her devious, unknown wanderings till now, when she appears the mistress of the

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ocean, the largest land-possessor of the world, the arbiter of nations; believing, also, that same benign Providence will continue to guide and guard His chosen people till their ancient land receives them again, and Jerusalem becomes a praise in the earth.

But the increase of light vouchsafed us on this subject is evidently the work of God, guiding and teaching His instruments as He will, that they may make known His will, and not the result of mere human learning and wisdom ; but He has thought fit to say "Let there be Light," and there has been ever since. Though we are permitted to have much and various light, derived from numerous reliable sources, yet our foundation proofs are drawn from the Word of God itself, hence appears *the Bible*, but the Book must be unclasped—an open one—or it will be useless; it must be searched diligently and without prejudice; especially are we indebted to the prophetic word for the revelation of our origin by Him who declares "I will hasten my Word to perform it."

But even the Prophets need to be supplemented and explained by One greater than all, and therefore our Lord Himself tells us to whom He was sent.

Having considered our verbal we may pass on to our emblematic Standard, in the form of which we have adopted the ancient in preference to the modern, as more consistent; a silken banner of woven, colourep devices attached to a cross bar, suspended from a spear head. Our words and ways may be soft, but our principles should be strong—as silk; every good work in its measure is a contest. We must not only delight ourselves with the silken banners of ease and felicity, but must take also the spear of warfare and contend valiantly for the cause of Truth, even if necessary with labour or sacrifice; and then when the warfare has been well accomplished we shall be adorned with the beautiful fringes of glory and peacefulness.

But our Standard is not an empty, nameless one. Who could rally effectively around a banner without a device, or a cause whose principles they were ignorant of. Our cause is definite, our aim direct; we have, therefore, not alone a Standard, but its proper and meanful devices thereon.

The Hebrews came out of Egypt a tumultuous multitude. Under Sinai they were marshalled into four great camps, in each of which were three tribes. Each camp had its standard, under which the three were mustered. This standard was that of the leading tribe in each camp. These were: Reuben, the first born; Judah, from whom came the One Seed; Ephraim, from whom was to come the multitudinous seeds; and the remarkable and leading tribe of Dan.

The twelve signs of the zodiac were, long before the encamping at Sinai, appropriated to the twelve sons of Jacob. The emblems selected for these four standards were, therefore, the proper zodiacal signs of their respective fathers: that of Joseph, the bull, borne by us as a nickname at this day, denoting that obstinacy, perseverance, and power of crushing, that was formerly seen in Ephraim, and is now found in the Anglo-Saxons. In the next division, that of Judah, the lion rampant re-appears in the arms of Scotland, and in the British lion, and as the promise to David was that he should never want a man to sit upon his throne, the king of beasts is a most suitable emblem for his royal house. That of Reuben—the water-pourer is very suggestive of the wavering and unstable character of that tribe. Dan originally bore the sign of an eagle carrying a serpent; the eagle applying to Dan, while the serpent reminds us of the idolatry that Dan introduced into Palestine, and which they carried up to Dan, and then apparently wherever they went.

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Though there are only four tribal emblems on our banner, as they are those of the Divinely-arranged Sinaitic camps, all other tribes are included under them, and it thus points to that union which shall surely take place when the now divided Hebrew nation shall be once more united not again to be separated.

The *seven stars* above the banner remind us of the seven visible stars of the Pleiades, to which the seven coursed walls of the Grand Gallery in the Great Pyramid, pointed at its erection, a gallery found to be symbolical of the Christian dispensation, or the times of Israel; and we are further reminded of the seven churches of the seven Asian cities in which the Israelites had settled, and to which the Hebrew Prophet sent the seven inspired Letters, and from which the Gospel was to be removed, to re-appear in these Isles of the West.

These emblems of the people and churches of Israel are enclosed in a simple *Cross border*, for unless we are within the pale of that church of which the cross is used as an emblem, our Hebrew origin, or Israelitish descent, will avail us little, and it will be as useless for Israelites now, as for the Jews of old, to glory that they are the children of Abraham, unless they at the same time, are children of God; or that they are heirs of the Promised Land, unless they are also heirs of God and joint heirs with Christ.

The Cross is found at each corner, for it shall in time triumph over the sword, the crescent, and the crucifix, and the everlasting Gospel shall be carried to the four corners of the earth.

On each cross rests a *Shield;* not only must we recognise Christianity as the only true religion, but have also a vital faith in its Founder, and taking the *Shield of Faith* overcome all that opposes His holy will; our faith may be weak and dark at present, but resting on the cross we shall not be confounded. Each shield bears a diverse *Device*, the first has depicted on it the *Great Pyramid*, the oldest human building. Its symbolic teaching has formed one of the many links in the chain of testimony to our Hebrew original. In the Great Pyramid is a coffer, as a standard of measure; the internal capacity of this coffer is the same as that of the Ark of the Covenant, which agrees with the capacity of the Saxon corn measure, the chaldron, which would contain four of our modern quarters of wheat, thus linking together in a mysterious but mighty chain of connecting evidence between the Great Pyramid Architect, the Hebrews, the Saxons, and the English.

The next shield bears the priestly *Pectoral*, containing twelve jewels for the twelve tribes, which, by the researches of a contributor to No. 1, has been shown to re-appear in the heraldic portcullis so frequent in Henry VII.'s Chapel, and elsewhere, which, with its twelve empty sockets for the jewels, its divisional bars of iron for the gold setting, its fringe-like points below, and fastening chains at the top corners, vividly call to mind the jewelled breast plate, and forms another connecting emblem. On the next shield is seen the Loyal *Harp* of David re-appearing in the harps of Wales and Ireland.

The last shield bearing three Lilies, so beautifully emblematic of the church which was to be of Israel, reminds us of the bride's declaration, 'I am the lily of the valley.' The lily was borne in our national arms as late as George III.'s reign, and is still used emblematically in the communion table coverings, and otherwise in the National Church.

No more suitable type is needed of that church which shall hereafter appear radiant in purity as the lily, adorned in beauty, yet clothed in humility; well may we rejoice in the promise that "Israel shall grow as the lily," while endeavouring to be found among those of whom it shall be said, "They shall walk in white for they are worthy."

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Lost Israel Found.

II.

In a previous article we stated that the twelve tribes of the Children of Israel had in God's providence been divided into two distinct families in the year B.C. 975; the larger being designated "the kingdom of Israel," or the Ten Tribes—the lesser "the House of Judah," the Two Tribes, or "the Jews."

We noticed, further, that the Jews, having added to all their previous sins and provocations against God, that most grievous one of slaying the Lord of Glory, were punished by dispersion among the nations, under the heavy wrath of the Almighty, as at this day (1 Thess. ii. 16).

The Kingdom of Israel or the Ten Tribes, we found, were, on the other hand, after their captivity in Assyria, "lost" as a nation, in the sense of being disguised; their language, their name, their religion changed; "lost," indeed, but destined to be "found" again in God's good time; and forthcoming to fulfil his will.

We pointed out, next, from the prophetic Word of Truth, that this "lost" people must be looked for as "a nation" (Jer. xxxi. 36); as "a strong nation" (Micah iv. 6, 7); as "a nation" located to the "north" of Palestine (Jer. iii. 18); as a Christian people (Isa. xliii. 21, Hosea i. 10); and finally, as the one nation of the earth, whose peculiar characteristic in the latter days is to be the possessors of the "multitudinous seed;" whose colonies, as a consequence thereof, must be many and powerful, developing finally, with the parent head, into A NATION AND A COMPANY OF NATIONS (Gen. xii. 2; xviii. 18; xxxv. 11; Hosea i. 10; &c., &c.)

We have now to enter the proof of our assertions; to show from God's Word how all the lines of evidence therein abundantly supplied us, regarding this favoured people, converge into one focus, point to one nation, and that one only, as fulfilling all the requirements of the prophetic Word.

First, then, in regard to "the multitudinous seed," we have noticed before that to Abraham, Isaac, Jacob, Sarah, Joseph, and Ephraim, it was announced that their offspring should become a "multitude of people," a "multitude of nations," "a Nation, and a Company of Nations."

The Jews having failed to fulfil this prophecy in any way whatever, and being from known facts incapable of fulfilling it now, what power, we ask, in the present day, answers to this description? If we find one, we have proof, so far, that we are on the right track to discover the lost Ten Tribes whom God has purposely hidden till now.

We affirm that in Great Britain, and of her alone, we have "the Nation and a Company of Nations," the "multitude of nations," "the multiplying" and "exceedingly fruitful" race.

For, mark the comparative rate at which this people double their population in the present day, with reference to Gentile nations.

The Anglo-Saxons, in Europe, double in 56 years.

The same people, in the new world, in 25 years.

The Germans, taking the mean of the North and South, double in 100 years.

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The French, in 140 years.
The Italians, in 135 years.
The Spanish, in 112 years.
The Russians, in 100 years.
The Turks, in 555 years.*

The Jews, it is believed, have doubled their population one and a half times only since the Dispersion, nearly 2,000 years ago.

At present rates of increase, the English language, and the races speaking that tongue, will predominate in the earth in A.D. 2000. Their numbers will then be 1,837 millions, and will exceed those of all other European nations put together, by 1,000 millions.

Then as regards the "Multitude of Nations"—"the Nation and the Company of Nations," we have

1st.—The Parent Stock—the BRITISH, in these Islands.

2nd.—Canada, a grand confederation of states—the nucleus of a mighty Nation—English.

3rd.—Australia—a "cluster of nations" (six in number) as the *Times* newspaper called them on the 1st May last, rapidly maturing—all English.

4th.—Tasmania, a rising nationality—English.

5th.—New Zealand, also English.

6th.—The Cape Colonies, now under process of consolidation into a Nation.—English.

7th.—The Fiji Islands, whose hapless aborigines are so rapidly "dying out," by the late awful visitation of measles, will, ere long, we believe, develop into one of England's "Nation" Colonies.

Possibly New Guinea will be added to the number. More will be sure to follow.

These all use our language, laws, customs; yield obedience to our Queen; rely on the same Redeemer; and submit (speaking generally) to the same Holy Book as the infallible guide to life eternal.

We would add in passing that the great nation of America is distinctly "of England;" is sprung up from our race and blood, though now independent of Great Britain. This is our first point.

Secondly.—Israel's seed was "to possess the gate of their enemies—the gate of those that hate them" (Gen. xxii. 17, xxiv. 60).

What people now hold positions of strength in the lands literally of those that "hate" them—in lands of those who are now, or have been "enemies," hold them by military force in a defiant and offensive manner?

None but England! Witness our hold on such "gates" as Gibraltar, Malta, Perim, Aden, Peshawar, Malacca, Penang, Singapore, Rangoon, Labuan, Sarawak, Hong Kong, Cowloon, Cape Town, Cape Coast Castle, Australia, New Zealand, India, and the Falklands. Such positions of power, won mostly by the sword, kept too by the same, continually bring on us (who can doubt?) the HATRED of the Spaniard, the Turk, the Arab, the Afghan, the Burmese, the Malays, the Chinese, the Caffres, the Negroes of West and South Africa, the Hindus, and the Cingalese, to all of whom our bare presence and commanding attitude in their own fatherlands, is nothing but restraint and real humiliation.

* See "Quarterly Journal of Science," July, 1873; page 367. Paper by Mr. W. E. A. Axon, M.R.S.L.

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Is not this a literal and wonderful fulfilment of plain but express words applied to Israel, *i.e.* our race, in God's Book?

This is our second point.

Thirdly.—Israel must now be in possession of a "great Heathen Empire." In Psalm ii. 8 we read that God the Father, addressing His divine only-begotten Son, said, "Ask of me, and I will give the heathen for, or to, Thine Inheritance" (a name of Israel), "and the uttermost parts of the earth for, or to, Thy Possession" (another of God's designations of His chosen people). See also Psalm xviii. 43; xlvii. 3; cv. 44; cxi. 6; cxlix. 2, 4, 6, 7; Isaiah liv. 3; xlix. 23; lx. 16; lxi. 6; which point to the same destiny for Israel.

What people, we ask, respond to this description? England again; and she alone!

She holds the grandest "Heathen Empire" in the world. She possesses the uttermost *parts* (not part) of the earth. She holds "the coasts," "the ends," "the sides," the fringes of the earth; almost all outlying points of land, in every great continent; and islands, large and small, innumerable.

Fourthly.—Israel must possess "the Desolate heritages," must make the "desolate cities" to be inhabited, must build up "the old waste places," the "desolations of many generations;" must colonise largely, in other words; and that chiefly where "the heritages" waiting for the destined "Heritor" are waste, or occupied only by "stationary savagedom," ready to die out like the Maori, the Australian, the Tasmanian, the Red Indian, and now, alas! the Fijian; on the appearance of the appointed heir. (Isaiah xlix. 8, 19; liv. 3; lviii. 12; lxi. 4; Jer. xxx. 10, 11; xlvi. 27, 28.)

Where is the fulfilment of all this, but in England again?

Australia, Tasmania, and New Zealand, answer in every Iota to these descriptions of "the desolate heritages" of Israel. Canada, the Cape Colonies, the Falklands, and the Fijis, testify that the Colonial Empire of the world, which God's Word reserved for Israel, *is England's possession to-day;* and point again to her identity with the lost Ten Tribes.

This is our fourth point.

Fifthly.—Israel must be found, not a miserable fifth-rate power, but the Chief of nations, and also a great maritime Empire.

Her "heathen dominions," the ownership of "the desolate heritages," "the ends of the earth," and her location in the "Islands of the west" (Isaiah xxiv. 15*), necessitate the latter. In reference to the former, God's Word says—

"Sing with gladness for JACOB, and shout among the chief of the nations" (Jer. xxxi. 7, 8).

"Thou Israel art my servant—thou whom I have taken from the ends of the earth, from the chief men thereof" (Isaiah xli. 8, 9).

These, and many other passages, speak of the commanding position of this people. And is not England in a commanding position? Is she not

* This passage may be rendered thus, with perfect propriety:—

"They shall cry aloud from the West;
Wherefore, glorify ye the LORD by the Urim,
The Name of the Lord God of Israel, in the Isles of the WEST."

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the Chief maritime nation of the earth? Supreme on the ocean, as a War power, with the carrying trade of the seas in her hands, with wealth unbounded, what nation can be her master? She *must*, perforce, be the chief, or among the chief of the nations, our enemies being the judges!

Sixthly.—Israel's colonies must belt the earth. In Deut. xxxii. 9, we read, God set the bounds of the Gentiles "according to the number of the Children of Israel;" and "the Lord's portion is His People" (Israel).

What great power now on the earth is set, as it were, on the confines of the Gentile nations, forming "the outer girdle," "rod," or "circle," enclosing them in both hemispheres? Old England again!

Her 56 colonial and military governments belt the earth, and form two immense circles round the nations, east and west.

Seventhly.—Israel must be found an unconquered race, never subdued in her own land.

"The remnant of JACOB shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest" (Micah v. 8).

"They that strive with thee shall perish; they that war against thee shall be as nothing" (Isaiah xli. 11, 12).

"No weapon that is formed against thee shall prosper" (Isa. liv. 17).

Who fulfils these remarkable predictions? England again, and she only! Never, since the Norman Invasion in A.D. 1066, has her soil been insulted by the foot of foreign foe; and even then, the invader was "little Benjamin" "the Ruler," claiming and securing his proper place among the tribes, in the Island "sanctuary." (Psalm lxviii. 27; Ezek. xi. 16; Jer. xxxi. 10; Isaiah xlii. 4.)

But there are better things yet in store for Israel. These hitherto noticed are temporal blessings.

Are there no spiritual advantages to fall to Israel, to mark her at this time, though "lost," as God's people? Blessed be God, there are!

For *Eighthly.*—Israel must be found—

1st. A Christian, redeemed nation;

2nd. God's witnesses to the world for Christ;

3rd. Therefore, a great Missionary power;

And 4th. Consequently—to fit her for that work—a nation blessed with the open manifestations of God's outpoured Spirit.

We cannot quote all the texts of God's Word proving these points. Let us refer to one or two.

"Israel shall be saved in the Lord with an everlasting salvation" (Isa. xlv. 17).

"Thou hast with thine arm redeemed THY PEOPLE, the sons of Jacob and Joseph" (Psalm lxxvii. 15).

"Ye are my witnesses, saith the Lord" (Isaiah xliii. 10, 12; xliv. 8).

"Israel shall blossom and bud, and fill the earth with fruit" (Isaiah xxvii. 6).

"I will be as the dew unto Israel" (Hosea xiv. 5).

"Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7).

"And it shall come to pass afterwards (*i.e. in the last days*—Acts ii. 17) I will pour out My Spirit upon all flesh; your sons and your daughters shall prophesy; and upon the servants and handmaids I will in those days (our days) pour out My Spirit (Joel ii. 28, 29).

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What nation fulfils each and every one of these very special and peculiar requirements at this moment?

England again!—she ALONE.

Hers is the imperial race, the chief support of Protestantism, which if conquered in these Islands, the late Cardinal Wiseman engaged, would leave Protestantism defenceless under his feet, and those of the Pope of Rome. She is God's Christian witness in the earth at this moment, against Infidelity, Popery, and its counterfeit—Ritualism. She is the chief Missionary power, carrying God's holy Book and His blessed Gospel, to the Jew FIRST, and also to the Gentile, which has for the scene of its operations "Africa and the East," both the Americas, and the world at large. Lastly, at this very instant, she is the subject of the most marvellous outpourings of God's holy Spirit in our Metropolis, and in many of our cities, which bid fair to confound Infidelity, and to raise high the hopes of God's people, that the time of Israel's glorious Redemption is very, very near at hand.

But "there is more to follow."

For *Ninthly*—Israel, when found, must bear that "Sign," which God Himself put on the whole Twelve Tribes, to mark them for all time, "throughout their generations." They must be, nationally, a Sabbath-keeping people; one having reverence, nationally and by law, for the *whole* of God's Ten Commandments. God's Word declares, "Wherefore, the Children of Israel (the Twelve Tribes) shall keep the Sabbath for a perpetual covenant. It is A SIGN between Me and the Children of Israel FOR EVER" (Exodus xxxi. 17).

"My Sabbaths ye SHALL keep. It is A SIGN between Me and you throughout your generations" (Exodus xxxi. 13).

"After the tenor of these words (the Ten Commandments) have I made a covenant with thee (Moses) and with ISRAEL" (Exodus xxxiv. 27).

What nations on the earth fulfil these predictions, nationally and by law, manifesting these SIGNS, so that all the world may know them? We answer—1st, the Jews; 2nd, the English; and 3rd, the American nations. No others. They must therefore, and they only, be of the seed of Abraham—the twelve Tribes of Israel, out of whom the powerful nation Manasseh (or America) has come forth (Genesis xlviii. 19; Isa. xlix. 20, 21).

What nation keeps Sabbath like the British, on the Continent of Europe or elsewhere? Not one.

Is not our Metropolis a sign, a wonder and an astonishment, each recurring Christian Sabbath, to every foreigner who visits us? It is indeed a sublime spectacle. Four millions of the busiest population of the world, voluntarily close almost every house of business, almost every place of public amusement or of recreation, cutting themselves off from the surrounding world for twenty-four hours. Post offices completely shut; telegraphs and railways all but standing idle; the vast majority of the citizens rest from the labours of the week;—AND WHY? London keepeth Sabbath.

Tenthly, and lastly.—Israel, when found, must be called by Isaac's name (Genesis xxi. 12; Hebrews xi. 18).—We are so.

She must be existing under a monarchy (1 Kings viii. 25).—We are In Islands (Isaiah xxiv. 15).—We are. In a land to the north, and yet to the west, of Palestine (Jeremiah iii. 12; Isaiah lix. 19).—We are. She must be using Israel's weights and measures (Deut. xxv. 13-16; Levit. xix. 35-37)—We are. Must be blind as to her origin (Romans xi. 25; Isaiah xlii. 19, xlii. 16).—We are. She must be a strange and inexplicable

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people, wonderful too, and "separated" in manners, customs, laws, and religion, from all Gentile races (Leviticus xx. 24-26; Numbers xxiii. 9; Deuteronomy vii. 6; 2 Samuel vii. 23-24; Psalm cxlvii. 20).—We are so. She must be a missionary nation, sending her ambassadors by sea with fabrics of papyrus (*i.e.* BIBLES), with the "good news" of God's mercy to sinful men; a nation whose mission is the restoration, "as a present to the Lord," of the "scattered and peeled" Sons of Judah, to Mount Zion (Isaiah xviii.).—We do fulfil all these yet capable of fulfilment. She must be a people whose national Church worship is conducted on the principle, openly avowed therein, that the worshippers (who hold to *their own*, but not their minister's, Eastward position)—are God's "Inheritance," "His Heritage," "His People," "His Servants," "His Chosen Ones;" all these being names reserved by God Himself, in His holy Word, for the Twelve Tribes of Israel, and for them alone, to the exclusion of all Gentile nations whatsoever, and wheresoever found. Our Book of Common Prayer testifies here in our favour.

One word as to the need of all this. What good will the declaration of our Identity do to our nation or ourselves?

It will be attended with stupendous blessings—

1st. To England. She will become a Righteous nation (Isaiah lx. 21); cleansed from all iniquity (Jer. xxxiii. 8, 9); blessed with the full outpouring of the Spirit (Joel ii. 28). The full measure of England's blessing, after the Identity, can be gathered only from a prayerful perusal of the sixtieth chapter of Isaiah.

2nd. To the Jews, or Judah; who will be restored to their land, and there blessed, converted, healed (Jer. xxiii. 6; Rom. xi. 23, 24).

3rd. To the Gentiles; for they will be moved by the Lord voluntarily to COME to the Light, to seek the Lord; not a few here, and a few there, as now—but in strong nations, and as many people (Zech. viii. 22; Isaiah lx. 3; Rom. xi. 15).

And 4th. God's Word will be found true; Infidelity rebuked; God's faithfulness vindicated; Popery, and all false systems, put down among us; in fact, the whole earth will testify that to it, this magnificent event will be as "life from the dead;" for the earth will "be full of the knowledge of the Lord as the waters cover the sea" (Isaiah xi. 9).

Such then, briefly, imperfectly, and superficially stated, is a part of the Scriptural evidence of the Identity of the British nation with long lost Israel. And these things being so, how great are our responsibilities; We find we are no longer "strangers and foreigners from the commonwealth of Israel," but verily the literal "Israel of God." With greater privileges, we must accept the greater and more important obligations. Redeemed by the Son of God, who came to seek and save such "lost ones" as we, have we believed on (*i.e.* trusted) Him, individually, for eternal life? Are we the true "sons of God" by faith? Are we acting in the world as "His witnesses" against the crying evils of the day—Popery and its Counterfeit, and Infidelity? Are we His "missionaries" to the world? Are we bringing forth "the fruits of righteousness," which are the necessary outward proofs of the acceptance of God's kingdom of grace, in the heart of any man? If so, then we have one more privilege laid upon us, and that is—to give the Lord no rest, "as His remembrancers," until He accomplish His gracious purposes towards the two houses, of Israel and of Judah; till He cause the former to "Arise and shine" in the glories of the Identity; till "He bring again" the captivities of BOTH His exiled ones; till, finally, "He establish, till He make Jerusalem a PRAISE IN THE EARTH" (Isaiah lxii. 7).

EDWARD WHELER BIRD.

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Israel in Europe.

As an encouragement to our present inquiry, it may be remarked that the Scriptures repeatedly advert to the circumstance, that it was to be into one place those who escaped, and those who were carried captive were to be brought. Thus (Micah ii. 12): "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold; they shall make great noise by reason of men."

Ashur.

"Out of Ashur his bread shall be fat, and he shall yield royal dainties."

Mr. Wilson endeavours to identify Ashur with Etruria or Tuscany, which certainly in former times possessed many of the peculiar characteristics of Israel, and in the middle ages occupied, as the Venetian Commonwealth, a leading place in Europe, but they seem too radically at one with Latin and Popish power—too much identified with the fourth empire of Daniel, to have their place with that kingdom which is to be set up, and which shall never be destroyed, and which shall break in pieces the former kingdoms.

"*Naphtali* is a hind let loose,
He giveth goodly words."

While of Naphtali Moses said:—

"O Naphtali, satisfied with favour,
And full of the blessing of the Lord,
Possess thou the west and the south."

Mr. Wilson imagines this tribe to be Austria.

"It is worthy of remark," he says, "that the two divisions of this tribe should have these two words, west and south, forming part of their names; thus *Naphtali* in the West of Europe is called Westphalia, seemingly a contraction of West Naphtali, whilst Austria may have its name from the word *ostro*, signifying *east*, or if from the Latin, the *south*. One does not however as yet see that country, "full of the blessing of the Lord," and it does seem scarcely possible to receive this identification without intense hesitation and misgiving.

The blessing upon the head of Joseph comes next in order from the patriarch's lips. Upon its double portion, and upon the special adoption of Joseph's younger son Ephraim, and upon the many identifications of that younger son with the Anglo-Saxons of this country it is not my object here to dwell, but I pass at once to the other son of Joseph, *Manasseh*. We have to remark that the fortunes of the two half-tribes of Manasseh may be supposed to be very different. One half, being placed with the tribes of Reuben and Gad on the east side of Jordan, was among the first carried captive to Assyria ab out 19 yearsbefore the other half-tribe, in which was situated Samaria, the capital of the ten tribes. As part of this last half-tribe reached down to the Mediterranean Sea, opportunity was thus afforded to many for fleeing by sea and sharing the fortunes of those who escaped, rather than of those of the remnant who were taken captive. From Jacob's words, we might expect that this tribe would hence-

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forth be found spreading out widely towards the extremities of the earth and mingled much among other people. "It is remarkable," says John Wilson, "that the form of the Scotch head is extremely like that of most of the skulls of the Egyptian mummies I have seen, only of course an improvement, and as the mother of Manasseh was an Egyptian princess, this would be a corroboration of the Scotch tradition that their ancestors were descended from an Egyptian princess." The likeness of the Scotch head to that of the *Bohemian* was also remarked by Mr. Combe, the phrenologist, while visiting that country; and *Bohemia* is at the eastern extremity of the European possessions of the tribes of Israel, just as Scotland and Ireland are at the western, and may probably be that part of the tribe which was taken to Assyria. *Ireland* was anciently called *Scotland*, and was also partially peopled by the same tribe. The Scotch are continually going forth in search of new possessions, and in general they carry with them much intelligence and industry. Seldom are they a loss to the countries in which they settle. The cautious, adventurous foresight of *Joseph* seems still eminently to characterise many of these his children.

> "*Benjamin* shall raven as a wolf in the morning;
> He shall eat thenceforth,
> And at night he shall divide the spoil."

This youngest son of Jacob early "ravened as a wolf," when in the times of the Judges the combined forces of the different tribes of Israel were repeatedly repulsed by this single tribe, which was at that time nearly destroyed. Later, we find the first offer of the Kingship made to this tribe; and in the possession of Benjamin was Jerusalem, where was seated the throne of David. Of this tribe also was Saul of Tarsus, who became the apostle of the Gentiles, and many besides since then have embraced the Gospel, and have been given to distribute the bread of life, and a remnant is, we may believe, preserved with Judah to divide the spoil in the end of the days, when the kingdom shall be restored to Israel.

The blessing of Moses upon Benjamin is—

> "The Beloved of the Lord shall dwell in safety by him,
> And shall cover him all the day,
> And he shall dwell between his shoulders."

David, or *the Beloved*, had his throne in safety by the portion of Benjamin, in which tribeship Jerusalem was situated, and there the Son of David spread the wings of his redeeming love to receive under them the children of Jerusalem. He would have "covered them all the day" but they "would not." And He has covered them since then. And the tribe of Benjamin may have formed, as has been by some assumed, the main body of the early Christian Church, who then separated from Judah, and was the means of bearing to the Gentiles and kings and the children of Israel the glad tidings of salvation.

Thus have we endeavoured to trace in faint outline how God may be fulfilling his word to the different sons of Jacob, as well as to ourselves, on whom the birthright blessing was bestowed, and concerning whom it was said, "Ephraim is my first-born." And this should convey no barren

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lesson to those on whose behalf He has so abundantly manifested his wisdom, power, and goodness.

God's great purpose in separating the people of Israel to Himself was to make them instruments in conveying good to others. When He promised that Abram should be "the father of a great nation," and be given a great name, the purpose for which this great nation should come into being and be given this extensive influence was declared in what follows:—"And thou shalt be a blessing."

The power promised was a power to do good.

When it was intimated that others should have blessing or curse, success or defeat, according as they helped or hindered "the people of the God of Abraham," it was that the law of love might have free development among all mankind. This was the promise:—

"*In thee shall all the families of the earth be blessed.*"

And thus the call of Abraham's posterity was the very opposite of a narrow, selfish pre-eminence. Their "greatness" was to be "*greatness of service;*" the widest possible manifestation of the Divine power in bestowing blessing through whatever means God might be pleased to work the strongest possible Bond of unity and brotherly love among all His witnessing (Protestant) peoples.

This is our birthright: *the will to work freely for others;* not as either slaves or hirelings, but as the free-born sons of God in Christ, doing whatever our heavenly Father may give us to do for His glory and for the good of others. And if we fail to manifest ourselves thus as true children of Abraham, if we show ourselves to be indifferent as true witnesses (or Protestants) for God, and neglect the duties and privileges of our birthright, we *must* and *may* expect that God will bring us to our right minds again by causing us to be smitten before our enemies, as well as by other punishments, until we have all creature strength nationally crushed out of us, and learn, wholly and with implicit confidence, to trust, not in our iron-clads and our Armstrong guns, not in any human source of strength, but on Him whose "right hand and whose holy arm alone can give Israel the victory." And whenever we do manifest ourselves to be, in this way, true sons of Abraham and children of God, THEN indeed can "no weapon that is formed against us prosper," and blessings for time and blessings for eternity shall be the portion of us as the heritage of the Lord.

The prophecy of Jacob with regard to *Gad* is:—

"*Gad*, a troop shall overcome him,
But he shall troop or overcome at the last."

There seems to be some connection between the names *Gad* and *Goth*, or Getæ, but more especially do we seem to identify the main body of that tribe with the power which of late years has become the leading one in Germany, and the especial bulwark for Protestantism against the Papal Anti-Christ in these last times. Settlements of *Gad*, such as Cadiz in Spain, and other places, we seem indeed to find even recognizable by his name. See the Tenth Satire of Juvenal:—

"Omnibus in terris, quæ sunt a *Gadibus* usque,
Auroram et Gangem."

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But Prussia seems essentially the inheritor of his peculiar blessing. *Gad* means a "troop," and Gad had been overcome by troops of enemies, every one of whom he has ultimately overcome. Alexander the Great, before commencing his other conquests, made an expedition towards the banks of the Danube, and overcame the Getæ dwelling there, or at least drove them farther north.

Their country was afterwards attacked by Romans, and after a long and most dreadful havoc, they were still more closely pressed in towards the north.

But the *Goths*, though overcome by the Greeks under Alexander, long afterwards overcame the Greeks themselves, and ravaged their country to a most painful extent, producing perhaps a just, but also a most dreadful retaliation.

Overcome by the Romans, when brought to the utmost extremity, they overcame all the power of the Roman Empire, and ravaged even the Capitol itself. And when of late years they had been overcome by the First Napoleon, their capital taken, and their state apparently ruined, they rose like a phœnix from their misfortunes, and overcame him also at the last. In every instance in which they were overcome, they have ultimately conquered their temporal enemies, and we may also well expect that the conflict, which they are now waging as witnesses for God's truth against the anti-Christian designs of the Popedom and its ultra-montane adherents, will also be attended ultimately with similar success if they continue with determined boldness in their present spirit. For that result may all the scattered seed of the House of Israel pray, and act as should those to whom it was said: "Ye are my witnesses (or my Protestants) saith the Lord," and give all the moral power at our disposal to help our German brethren in the high and holy warfare against the "man of sin," to which God has honoured them by calling them.

The prophecy of Moses (Deut. xxxiii. 20-21) regarding *Gad*, seems very strongly applicable to this view of the subject. "Blessed be he that enlargeth *Gad*;" (and most signally has the house of Brandenberg been enlarged until it has reached its present eminence); "he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there in the portion of the lawgiver was he seated: and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel."

J. GORE TIPPER.

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Further Remarks upon Gad.

THE earlier inhabitants of the kingdom of Prussia, which we identify with the tribe of Gad, were mostly of the Sclavonic race—a race, however, almost extirpated, when the Teutonic knights undertook, A.D. 1227, the conversion of that country to Christianity, upon condition of obtaining it as their property when subjugated. A long series of wars followed, in which the inhabitants were all but entirely exterminated by these fierce religious knights, who then peopled the country with Germans.

In 1525, Albert, Margrave of Brandenburg, and the last grand master of the Teutonic order, embraced the doctrines of Luther; and after a successful struggle with the king of Poland, concluded the peace of Cracow, by the terms of which the eastern part of Prussia was converted into a duchy, secured to him and his male heirs; and thus the government of the Teutonic knights was overthrown in Prussia, after having subsisted for nearly 300 years.

The next most important period in the annals of that country, was under the government of Frederic William, Elector of Brandenburg, deservedly called the Great Elector. Amongst his wisest and most beneficial acts for the prosperity of his country, was his cordial reception of, and liberality to 20,000 French Protestants, exiles for the truth's sake by the Edict of Nantes, granting them a yearly pension of 40,000 crowns, and by this act of religion and policy, enriching his country with the manufactures and arts of France.

His son Frederick, third Elector of Brandenburg, sent, immediately on his election, 6000 men to the assistance of William of Orange in his expedition to England; and, having shown himself a firm friend of the allied sovereigns in their long and sanguinary wars with Louis XIV., obtained from the Emperor of Germany the title of King of Prussia, inaugurating this new European Monarchy at Königsberg, on the 18th of January, 1701, by placing the crown on his own head and that of his consort, Sophia Charlotte of Hanover, sister to George I. of England. But Prussia had soon to learn that Austria was as great a foe as France to her independence; her firm adhesion to the Protestant faith enlisting the powers of church and state in both countries against her. And, though the brilliant successes of Frederic III., surnamed the Great, excited general admiration of his military talents, repelling his enemies and enlarging his territories, his unprovoked seizure of a portion of the domains of Maria Theresa, and his participation in the political crime of the dismemberment of Poland, brought on his country the divine rebuke and judgments; and the subsequent history of Prussia was for many years one of continued defeat and disaster at the hands of her powerful neighbours, France and Austria—so true was in her case the prophetic announcement, "A troop shall overcome her." But, instructed by past failures, she has patiently waited God's time to "overcome at last"; and the devout mind, watching the unfoldings of God's providence in the great drama of the history of nations, is led to discern by the light of the sure word of prophecy, that whilst He is "King of kings and Lord of lords," yet is He in an especial manner the "Father of all the families of

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Israel," pledged in divine grace and faithfulness to restore them to His favour in *the wilderness*—when found there among the chief of the nations, prior to their return to their own land (Jer. xxxi.).

Contemplating therefore the remarkable events around us, and which have made of a small kingdom so long dispersed and overcome by her enemies, the head of a mighty Empire, foremost amongst the nations, we are led to exclaim: "Blessed is He that enlargeth Gad, he dwelleth as a lion"—for such was the attitude of Prussia, of majesty and conscious strength, when claiming, in the national Diet of Frankfort, if not precedence yet equality of rank with her proud foe, the ancient empire of Austria—a claim settled by a fortnight's campaign; the victory of Sadowa so crippling and humbling her haughty rival as to compel her to sue for peace.

The results of the contest exciting the jealousy of France at the military achievement of Prussia, and the church party that swayed her councils dreading the ascendancy of a great Protestant power, led to that unprovoked challenge to war which ended in the utter prostration of that country—all Germany rising up as a mighty great army, and rallying round the standard of Prussia—an event so graphically described in the leading journal of the times, and so illustrating the predictions concerning Gad and his political and military ascendancy, as foretold by Moses, that we cannot refrain from quoting as follows from its columns:—

"After efforts at negotiation by England, war was proclaimed on the 15th of July. The manner in which the summons to arms was generally received in France and Germany, was characteristic of the two great races precipitated against each other in mortal combat. The 'light heart' of M. Ollivier, the cheers that shook the Legislative Assembly, the shouts of exultation that filled the streets of Paris, the crowds shouting the '*Marseillaise*,' as the troops defiled on their way to the Rhine, the din, the clamour, the proud boasts that history would renew the day of Jena, remind the reader of the peculiar qualities which, since the age of Cæsar, have distinguished the Gaul; while in the stern reticence, the fierce resolution, the self-contained strength of united Germany, we perceive the characteristics of this mighty people which crushed the legions of Varus and defied the Roman Empire. The wonderful spectacle of Germany rising into armed life, not with fitful passion, but in disciplined strength, must have caused any anxiety in her leaders to yield to confidence. From the North Sea to the Danube, from the Rhine to the Niemen, the summons to meet the ancient foe was eagerly obeyed, and even in foreign lands wherever the German name extended, the call to battle was equally welcome. In a very few days that marvellous system by which now, as in the days of Tacitus, the German people is marshalled for war, 'each tribe and family according to its place and not in an aggregate of mere armed men,' was in full operation throughout its territories; and under the influence of fervid zeal, of well-tried discipline, and of skilful arrangement, the national hosts became truly formidable"—yea irresistible—reminding of the triumphs of Israel of old, under His divine guidance who appeared to their leader, as "the Prince of the host of the Lord:" so manifest has

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been the interference of the God of Israel, at His own appointed time, the close of the predicted 1260 years of the evil domination of the Papacy and her confederate kings; making the tribes of His inheritance "His battle axe and weapons of war (Jer. li. 18-24), for the destruction of Babylon"; the humiliation and utter prostration of Austria and France, the two "eldest sons of the church," being the immediate cause of the downfall of the temporal power of the Pope, long dependent on their bayonets to protect him in his usurped position; and, as if to make the change in the relative position of the contending parties yet more striking, the very object which it had been the policy of France for the last two centuries to oppose and prevent, viz., the consolidation and union of all Germany, was effected on the very soil of this her ancient and inveterate foe, and inaugurated in the palace of the proud monarchs who had taken from her, not in fair combat, but by fraud and treachery, the fair provinces she has won back, and, as predicted of the tribe of Gad (Deut. xxxiii. 20-21). Prussia, "coming up with the heads of the people, executed the justice of the Lord, and His judgments with Israel"—the heads of all the states of Germany either in person, or represented by the next of kin joined in the contest, and at its successful close, offered to the King of Prussia the title of Emperor, as their head and law-giver in all matters civil and military. And now we see that great nation united in the yet more solemn and important contest which is to dethrone the Popish Antichrist from his usurped dominion over the consciences of men, and his claim to the obedience of all kings and potentates of the earth.

Can any candid, attentive student of the prophetic scriptures fail to recognise in these events the accomplishment of the Lord's purpose, and the mission assigned to our brethren on the continent, from whence the tribe of Joseph was early separated, but eventually to be united with them in the last great conflict with their common foe, and under the sceptre of the King of Israel.

Drawing Room Meeting.

By the kind and hospitable arrangement of Mrs. Lewis Cubitt, a Drawing Room Meeting was held on Monday, 5th July last, at 2.30, at 22A, Connaught Square, upon the Anglo-Israel question.

Colonel Gawler presided, and after the meeting had been opened with prayer, by Rev. A. B. Grimaldi, a valuable and interesting paper, by Mr. Bird, was read, in which, by the aid of many examples of fulfilled prophecy, drawn from Scripture, he showed that the objection which maintains that the proofs of our Israelitish origin are only analogies, coincidences, similarities, &c., is unfounded, or, if correct, that the fulfilments of ancient prophecies are of necessity only analogies, &c., also. After an interval of a few minutes, Canon Titcombe spoke upon the question—Whether Britain was mentioned in Scripture? and brought forward some most interesting and valuable remarks and notes, clearly proving that both the isle and its production were distinctly referred to, though by other names. Colonel Gawler then read a second paper upon Dan, in which the Historical Evidence, carefully collected from numerous reliable sources, was brought forward, showing that Dan had migrated to Greece, the borders of the Black Sea, and even, probably, into Assyria itself. Some very interesting and valuable remarks and information were made by Dr. Margoliouth, and others.

The company generally appeared to be much interested in the subjects brought to their notice, though it might be still more conducive to the separation of the chaff and wheat, of such a comprehensive subject, if more questions, observations or objections were generally put forth.

After discussing the new magazine, THE STANDARD OF ISRAEL, and inquiring concerning its emblematic cover, the meeting terminated, as some thought, much too soon.

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The Migrations of Dan.

II.—THE GRÆCIAN DANAI.

We now propose to ascertain what points of coincidence, besides identity of name and being found among the Greeks, there are between the Israelitish tribe of Dan, the people of Greece spoken of by heathen writers as the Danai, and traces of the name of Dan in the Black Sea.

The earliest accounts that we have of Greece represent its original inhabitants as being driven out or subdued by colonies of other races. At the siege of Troy, "the poet Homer (says Strabo, XII. viii. 7) calls by the common name of Trojans all their auxiliaries, as he calls their enemies Danai and Achæi;" under which two names, therefore, are included all the contingents from the various tribes and settlements of the Greeks.

The Danai, who are thus recorded as taking such an early and important lead in the affairs of Greece, are mentioned by numerous heathen writers, Homer, Pindar, Euripides, Strabo, &c., and the account given of them is that they were a colony *from Egypt*.

Coinciding as it does with a portion of Israel's history, the tradition of the Danai being a colony *from Egypt* may, on investigation, become a point in our favour.

Except to magnify some deeds of their own, heathen writers scarcely notice Israel. If it had been left to Egypt or Rome, we should have heard but little of the Exodus, the conquest of Palestine, or the empire of Solomon. Josephus, against Apion, B. I. 23, says, "Some writers have omitted to mention our nation, not because they knew nothing of us, but because they envied us, or for some other unjustifiable reasons." At sec. 26, he accuses Apion, an Egyptian, with misrepresenting the Israelites as having been to a great extent a collection of all the diseased and deformed Egyptians whom it was the desire of the king to expel from Egypt.

Herodotus (B. II. 104) writing about 420 B.C., *i.e.* only about 100 years after the return of the Jews from Babylon, speaking of the rite of circumcision, says, "The Colchians were evidently Egyptians . . . because the Colchians, Egyptians, and Ethiopians are the only nations of the world who from the first have practised circumcision (!), for the Phœnicians and the Syrians in Palestine acknowledge that they learnt the custom from the Egyptians"!

Strabo, who lived between about 40 B.C. and 20 A.D. (B. XVI. ii. 34, 35) says that "the Egyptians were the ancestors of the present Jews," and that "an Egyptian priest named Moses being dissatisfied with the institutions there (!) left it and came to Judæa with a large body of people." See also B. XVII. ii. 5, and Josephus' quotation, B. XIV. vii. 2.

It would be quite natural, also, for numbers among that "mixed multitude" (Ex. xii. 38) who so often sighed for "the flesh pots of Egypt" (Ex. xvi. 3) to have continued to speak of themselves as Egyptians; as being, in their obliquity of mental vision, more showy and honourable to be one of that ancient, learned, and potent kingdom, than a new-fledged Israelite of despised (Gen. xlvi. 34) and recent origin (Deut. xxvi. 5).

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And other races who knew anything of them would long continue to call them Egyptians, just as a colony of the German population of Alsace and Lorraine, before the Franco-Prussian war, would certainly have been called French.

In Ex. ii. 19, Jethro's daughters, speaking to their father of Moses, say, "An *Egyptian* helped us."

Lempriere's Classical Dictionary, under the name Ægyptus, aids us with this observation,—"The story of Ægyptus and Danaus seems to be a disfigured tradition of some early sacerdotal contest." The story is that Danaus and Ægyptus were brothers in Egypt, and that, on account of some dispute with his brother, Danaus fled to Argos, in the Peloponnesus (the city still bears its ancient name). That the fifty daughters of Danaus were enjoined by their father to murder the fifty sons of Ægyptus, their cousins, whom they had married, and that all carried it out except one. The sacerdotal contest, then, of which this seems to be the disfigured tradition, may have been the strife waged by Moses against Egyptian idolatry, and there may be here symbolised the intimate matrimonial relations between the Israelites and the Egyptians, the smiting of the first-born, and the flight from Egypt.

The chronology of events so remote is very uncertain, but, comparing the estimated dates, we find that, such as it is, it is favourable to the theory that the Danai were a colony of the Danites. Josephus (against Apion), represents that Danaus arrived in Argos 393 years *after the Exodus*; and a comparison of dates of various other authorities makes the interval to vary from fourteen years to two hundred between the division of the land by Joshua and the arrival of Danaus in Argos, thus :—

	Bible heading.	Hales.	Pyramid.	Student's Manual. Ancient History. Chron. Index.
Date of Exodus B.C. ...	1491	1647	1542	1491
Division of land by Joshua ...	1443	*	*	1444
Arrival of Danaus in Argos	—	—	—	1430

Thus, then, the heathen account of Danaus having come from Egypt may be regarded as a point in our favour.

III.—ALLEGED CONNECTION BETWEEN THE JEWS AND LACEDÆMONIANS TRACED THROUGH THE DANAI.

About 180 B.C., the king of the Lacedæmonians wrote to the Jewish High Priest, claiming relationship with the Jews, which was acknowledged by the latter on more than one occasion. This is recorded in 1 Maccabees xii. 5-23, and Josephus, Antiq. XII. iv. 10, and has puzzled many writers and elicited numerous suggestions and speculations. The letter was as follows;—"Areus, King of the Lacedæmonians, to Onias, the High Priest, sendeth greeting. It is found in writing that the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this has come to our knowledge, ye shall do well to write unto us of your prosperity." No particulars are recorded, but the

* Of course, between 40 to 50 years later than the assumed date of the Exodus.

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Jews answered thus (Antiq. XIII. v. 8):—"We joyfully received the epistle, and were well pleased with Demoteles and Areus, although we did not need such a demonstration, because we were well satisfied about it from the sacred writings, yet did we not think fit first to begin the claim of this relation to you."

Now, the Lacedæmonians are easily traced back, on the authority of numerous ancient authors, as the Heraclidæ, or descendants of *Hercules*, and of *so-called Phœnician descent*, to the *ruling race of Argos*, the first city of the Danai.

Euripides, in the Archelaus, says: "Danaus, having arrived in Argos, inhabited the city of Inachus, and made a law that those who had before borne the name of Pelasgiotæ, *throughout Greece*, should be called Danai" (Strabo V. ii. 4). Again (Strabo, VIII. vi. 9), "Danaus is said to have built the citadel of the Argives. He seems to have possessed so much more power than the former rulers of the country."

Here, as with the Dannites in Palestine, we see the disposition to fix the tribal name on their conquests, and Strabo gives this further account of their progress: "After the descendants of Danaus had succeeded to the sovereignty of Argos, and the Amythaonidæ were intermixed with them by marriage, . . . they at first divided the country into two kingdoms, in such a manner that the intended capitals, Argos and Mycene, were not distant from each other more than fifty stadia. . . . At first Argos was the more powerful of the two cities;"—

Mycene then for a time was supreme, apparently during the disorganisation caused by the Trojan war; but ultimately the Argives triumphed, through what is called "the return of the descendants of Hercules," about eighty years after the Trojan war, and which seems to depict the re-conquest of the Peloponnesus by a portion of the Argive race, or Danai, who had spread into Northern Greece.

The whole of the Peloponnesus was ruled by these Argives or Danai, and Sparta became as great and famous as Argos. Strabo (VIII. vi. 9) says, "that Homer means the Peloponnesus by Argos, we may conclude by these lines, 'Argive Helen,' Il. vi. 623; and 'in the farthest part of Argos is a city Ephyra,' Il. vi. 152; and 'the middle of Argos,' Od. i. 344; and 'to rule over many islands, and the whole of Argos,' Il. ii. 108." This last is said of Agamemnon, king of Mycene and Argos, who was chosen commander-in-chief of all the Greeks proceeding to the siege of Troy, and whose brother, Menelaus, was king of Sparta, the capital of Lacedæmon or Laconia. Strabo says (VIII. vi. 5): "We may observe how frequently Argos is mentioned by Homer, 'Argos and Sparta,' Il. iv. 52; 'Those who occupied Argos and Tiryns,' Il. ii. 559; and Peloponnesus is called Argos 'at our house in Argos,' Il. i. 30; and he calls *the whole of Greece Argos, for he calls all Argives, as he calls them, Danai and Achæi.*"

It will be well here to notice the mythical origin of the Lacedæmonians, whose relationship with the Jews we have just seen was claimed and acknowledged, and point out its double coincidence with that of the Scythians, who on strong grounds are held to be Israelites, thus:—The Scythians held that their ancestor was one *Targetaus*, a son of Jupiter, Herod. iv. 5. The Lacedæmonians said that *their* ancestor, Lacedæmo, from whom they

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take their name, was a son of Jupiter and *Taygeta*, which appears to be a feminine form of Targetaus. The *Greeks* allege that the ancestor of the *Scythians* was one Skuthees, a son of *Hercules*, Herod. iv. 8.; and the *Lacedæmonians* are also represented as *Heraclidæ* or descendants of *Hercules*. [The Lacedæmonians are also called Spartans, from Sparta, wife of Lacedæmo, who gave her name to their capital city. Previous to this, Lacedæmonia had the Hebrew-sounding name of Œbal, from a king of that name.]

The Argives, under the symbol of Hercules, as has been already intimated, spread northward from Argos, and inhabited various cities in Thessaly, which also received its name from Thessalus, a mythical son of *Hercules*. Diodorus, xii. 59, speaks of Trachis, a town and district of Thessaly, near Thermopylæ, as "the mother town of *Lacedæmon*," because the posterity of *Hercules*, or Heraclidæ, were protected there when temporarily driven from *Argos* by Eurystheus. Again (Strabo, V. ii. 4), we find the name Argos given to the greater part of Thessaly, *i.e.* "between the outlets of the river Peneius and Thermopylæ, as far as the mountains of Pindus." We learn also (Strabo, IX. ii. 3) that it was *so-called Phœnicians* who subdued Thessaly.

In Ætolia also, which was peopled by the so-called Phœnician settlers (Stud. Man. Ant. Hist., 213), are a town and district, where Hercules is said to have resided, called "Calydon" (near the modern Lepanto, in the gulf of Corinth). Homer (Il. ii. 640, and xiv. 116) calls it "rocky Caly*don*," and "lofty Caly*don*." Now we have seen that *Don* and Dan are synonymous in Gothic and have the same meaning as the Hebrew Dan; In Hebrew, כל cal, signifies "to contain," hence folds for flocks, a prison or *cell;* also to con*ceal*, shut up, secure; all of which well express a lofty, rocky, fortress-like position. Calydon may therefore perhaps have signified "Dan's security." (Caledonia?)

At the siege of Troy, about 1193 B.C., or about 100 years later than Deborah and Barak's victory (Judges v. 17), when we know Dan had ships, according to Pindar,

> "Phœnix . . . . .
> . . . . led a brave band of Dolopian slingers
> who were to aid the javelins of the Danai tamers of horses."
>
> (Strabo IX. v. 5.)

Thessaly, otherwise Northern Argos, was that portion of Greece especially famous for horses, and the Dolopians dwelt in the mountains to its west and south-west. Here then, probably, a portion of the Danai, the Heraclidæ, or war-like race who had spread from Argos, learned to be "tamers of horses."

The Trojan war depopulated and disorganised a large portion of Greece, particularly the Peloponnesus; and some 80 years later, those Heraclidæ who were settled in Northern Greece, aided by the Dorians (about whom there are various conjectures as to whether or not they were of the same stock) invaded the Peloponnesus *to recover their ancient possessions*. The *re*conquest of the Peloponnesus is thus described in Muller's History of the Dorians (B. I. iii. 1),—"The traditionary name

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of this expedition is 'the return of the descendants of *Hercules*,' Thucyd i. 12. Hercules, the son of Jupiter, is (even in the Iliad) both by birth and destiny, the hereditary prince of Tiryns and Mycenæ (the sister town of Argos) and ruler of the surrounding nations," (Agamemnon's kingdom in fact; consider also the position assumed by Danaus on his arrival in Argos)—"he is represented as having bequeathed to his descendants his claims to the Peloponnesus, which they afterwards made good in conjunction with the Dorians . . . . . Hence *Hercules* is reported to have made war with some degree of propriety, and subdued the principal countries of the Doric race *(except his native country, Argos)* Lacedæmon, and the Messenian Pylus."

Herodotus (iv. 147), speaking of Theras, regent of Lacedæmon, and his royal nephews, bears out the authorities already quoted, that these Heraclidæ, or descendants of Hercules, were of so-called Phœnician descent.

The sum of the evidence, then, is this:—

1.—The Danai, said to have come *from Egypt*, arrived in Argos, and at once assumed the position of a superior race *throughout Greece*.

2.—The people of the same Argos, overspread and conquered the greater part of the Peloponnesus and Northern Greece, and became renowned as the Heraclidæ or descendants of Hercules. Argos was the city of the Danai, which was so far paramount, that the two names Danai and Achæi, under which all the tribes of Greece were included, were again summed up in the one name, from their capital city, *Argives*.

3.—Both before and after the Trojan war, the Lacedæmonians were Argives, or Heraclidæ, the ruling race, and therefore Danai, but of *so-called Phœnician* descent.

The relationship of the Lacedæmonians with the Jews is admitted; and their descent from the Danai has likewise been shown. It remains to connect the Lacedæmonians with some tribe of Israel, either through the Danai or some other line.

1.—Similarity of name, and date of arrival in Argos, and certain characteristics, are favourable to the identity of the Danai with the Israelitish Dan.

2.—The Israelitish Dan would answer to the traditions both of the alleged *Egyptian* as well as *Phœnician* origin of the ruling race of Argos, the Danai.

3.—The Danai (Strabo, I. ii. 15, and VIII. vi. 8) were renowned in Argos for pointing out springs and digging wells; hence the line "the Danaides made waterless Argos—Argos the watered," an art in which Israelites, after their education in the wilderness, would be likely to have excelled, and which indeed might be said to be hereditary.

4.—As regards the name Heraclidæ, or descendants of Hercules, given to the ruling race of Argos, the resemblance of passages in the life of Hercules to portions of the history of Samson, who was *of the tribe of Dan*, has struck many schoolboys. In other myths of Hercules some authorities have recognised a corruption of divine revelations concerning the Second Person of the Trinity, and the whole was possibly mixed up

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with daring exploits or enterprising adventures of the first Dannite colonists.

But why should a people be called *Heraclidæ*, or descendants of Hercules? Who was this Hercules who was claimed by the Lacedæmonians as the ancestors of themselves and the Scythians? A people proud of their genealogy might compare their ancestors with any ready-made hero, but if it can be shown that even the hero's name originated with these people, then the connection is distinct.

What were the Danai? What were Dan and Javan "*going to and fro, occupying in the fairs*" *of Tyre* (Ezek. xxvii. 19)? *Traders* undoubtedly;—bold, adventurous men, resembling our old buccaniers;—soldiers, sailors, colonists, and traders. Who was Hercules? In Greek he spells his name Ηρακλης, *Heracles*. In Hebrew רכל *rakal*, means to *trade* or *traffic*, הרוכל *harukal* means the *trader*, and הרכלים *herakleem* the *traders*.

The Tyrian Heracles (or Hercules), the protector of Tyre and Carthage, was also called *Melcarth*, i.e., *King of the City*, the two names most appropriately symbolizing the ruling power of the Merchant City, as we see in our Lord Mayor and Aldermen of the present day.

Hercules, Melcarth, or the Carthaginian Milecartus of Pliny, was a great navigator, giving his name to the Straits of Gibraltar, or *Pillars of Hercules*, and he is said to have been "*the first who brought lead from the Cassiterides or British Islands*," Pliny I. 56., Universal Hist. 2 vol. 338.

But the evidence which seems to rivet the whole argument was suggested by the fourth quartering on the Standard of Israel (see cover of the Magazine), which represents the cognizance of the tribe Dan, viz., an eagle with a serpent in its beak. According to the authorities from which it is taken the serpent should be held *in the eagle's claws*. Thus, "ancient learned Jewish authorities unanimously assert that Dan bore scorpio *under* an eagle."—Mazzaroth 39.

"Ancient Hebrew and Chaldee authorities say that Dan bore on his standard a crowned serpent or basilisk, held *in the claws of an eagle*."—Mazzaroth 41.

Now the letter already quoted of Areus, king of the Lacedæmonians (Joseph. xii. 5, 10) concludes thus—"This letter is four-square, and the seal is *an eagle with a dragon in its claws*."

All these circumstances seem to establish the identity of the Grecian Danai with the Israelitish tribe of Dan, and thus to account for the claim of kinship made by the Lacedæmonians, and acknowledged by the Jews 180 B.C.

IV.—DAN IN THE BLACK SEA. THE ARGONAUTS.

But notwithstanding all that has been said about the Lacedæmonians, their descent, and their retaining the cognizance of Dan, they appear to have been a very mixed race, and their language, although preserving numerous Hebrew roots, had undergone in the time of Homer a complete change, and lest this philological question should appear a difficult one, it will be well to dispose of it at once.

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1st, then—Because Homer wrote in Greek, it does not follow that his heroes of the siege of Troy spoke Greek, as he wrote it. And 2nd—The same difficulty presents itself to those who prefer to stand by the old idea that Danaus was a genuine *Egyptian*. Did Homer's heroes, then, speak the *Egyptian* tongue, or otherwise how do they account for the change of language from *Egyptian* to Greek?

At a very early date Dan pushed on from Greece into the Black Sea. The name of Danai was soon lost in Greece, although the blood they had left behind was destined to rise to high renown. This eastward migration of Dan, judging by the light of subsequent events, must have proved of such vast importance for the comfort and protection of the tribes who in course of years were led captive or driven from Palestine, that if the whole could be compressed into the life of a single man, or could be found to be laid down as some traditional state policy, it would appear to be the carefully thought out plan of some deep and sagacious strategist.

To judge by their retention of their language, those who entered the Black Sea had mixed but little with the Greeks, and even when large bodies of them again migrated thence to the far west of Europe and the British Isles, they arrived, as will be shown, with a language whose slight difference from the primitive must be a matter of surprise.

That the Argonautic expedition took place, no one doubts, though the object of it is a fable. The evidence it affords is interwoven with the identity of the Danai with the Israelitish Dan.

At the close of the regency of Theras in Sparta (Strabo, VIII. iii. 19; Herod. iv. 145-147), a shipload of people, calling themselves Minyæ, presented themselves, and claimed relationship with the Lacedæmonians, who they said were "*their fathers.*" They represented that they were descendants of some of the Argonauts. The Minyæ were so called from Minyas, their first king in Orchomenos, a town of Bœotia adjacent to Trachis, which was called "the mother town of Lacedæmon." Minyas, as became an adventurer on the seas, was reputed to be the son of Neptune and a daughter of Æolus, god of the winds. A colony of the Minyæ settled in Iolchos in Thessaly, from which the people of that place, and particularly the Argonauts, who were the flower of Thessaly, were called Minyæ. The Argonautic expedition (called so from their ship, which was named the Argo) sailed from the Pelasgian Gulf (now "Volo") about 1281 B.C., *i.e.* 150 years after the arrival of Danaus in Argos, and four or five years later than Deborah and Barak's victory. These Argonauts, or Minyæ, whose descendants claimed the Lacedæmonians as "their fathers," went to Colchis, at the south-eastern extremity of the Black Sea (near the modern Poti), and founded a colony (Stud. Man. Anct. Hist., p. 216; Strabo, I. ii. 39); and it is among these Colchians that the rite of circumcision is noticed by Herodotus (B. II. 104), who adds, "As it was a matter of interest to me I enquired of both people, and the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians."

Here, then we find a people preserving circumcision in the time of Herodotus, and retaining, as Israel long would do, a recollection of the Egyptians, claiming to be of the same stock as the Lacedæmonians, whose relationship with the Jews was acknowledged. This helps to

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prove what has already been suggested, that those who pushed on into the Black Sea were a less mixed race, and that they preserved their identity for a considerable time.

For what purpose, however, in connection with Israel could the expedition of Jason and his Argonauts serve? (See Strabo, B. I. ii. 39.) "Traces of Jason's expedition still remain. Such is Phrixium, midway between Colchis and Iberia, and the Jasonia, or towns of Jason, which are everywhere met with in *Armenia, Media, and the surrounding countries!*" (See also Strabo, B. XI. xiv. 12, 13, 14, and elsewhere.) Thus the pioneer, Dan, under the guidance of God, was finding the road to Israel's future abode, making resting places for the wanderers, and establishing a lodgment in rear of Israel's *future enemy*, Babylon.

V.—TRACES OF THE NAME OF DAN AND OF THE HEBREW LANGUAGE IN THE BLACK SEA AMONGST THE SCYTHIANS.

Within the Black Sea, which was studded with so-called Phœnician colonies, which, at a later period, became Grecian (Stud. Man. Anct. Hist., p. 86), but more especially on the north coast, in the territories of the Scythians, we again find traces of the name of Dan in localities inhabited by a people with a so-called Syro-Phœnician mythology and language. Herodotus, who obtained his information personally among the Scythians, calls this language and mythology *Scythian*, which helps to bear out the arguments which will appear in a separate paper to show that the Scythian nation were Israelites; thus, while the Danites, mixed perhaps with Phœnicians, had at a very early date reached these ports by sea, the others probably in batches or fragments, as they were driven or carried away out of Palestine, wandered here by land by Jason's settlements, through Media, Armenia, and Colchis, and naturally clustered round those whose traditions, habits, and language were identical, and whose knowledge of the sea and of commerce would serve them in many ways. First, then, as regards the names of their gods, Herodotus (iv. 59) says:—"Vesta, in the Scythian language, is named Tabiti; Jupiter is, in my opinion very rightly, called Papæus; the earth, Apia; Apollo, Œtosyrus; Venus Urania, Artimpasa; and Neptune, Thamimasadas;" and, as a foot-note to this in Blakesley's Herodotus, I find the following valuable independent testimony:—"These two reputed Scythian words (Παπαιος and Απια) seem to be unquestionably of the Indo-Germanic family of languages. Apia is the name by which a portion of the Peloponnesus" (note the heritage of the Heraclidæ or Danai) "was anciently called (Æschylus, Supplices 260, 9.) and it is probably identical in etymology with the word ηπια and originally an epithet of the earth considered as an object of worship (ιλεομαι μεν Απιαν βουνιν. Suppl. 117, 127). Artimpasa, if genuine, seems to be merely another form of Artemis with an affix. Œtosyrus is most suspiciously like οιτος Συρος the Syrian dirge or chant, of which the proper name was Linus (Herod. ii. 79). Thamimasidas, too, suggests the Thammuz of Ezek. viii. 14 in a Hellenic dress, especially if the reading θαγιμασα which is apparently θαFιμασα be adopted. ***So that all these names***, with the

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exception of Tabiti—and perhaps that, too, may be the Tophet of 2 Kings xxiii. 10—*seem to belong* either to an Achæan or *to a Syro-Phœnician language, and to all appearance are not genuine Scythian*" !

If, however, it had occurred to Mr. Blakesley that the Scythians and Danai were Israelites, and that the latter had come *viâ* Greece, he would have seen how these words could at the same time be Scythian and Syro-Phœnician, with an Achæan twang about them.

In the names of the principal rivers of Scythia we detect the name of Dan, with Hebrew affixes. Thus the Danube (אוב), Dan's swelling or expansion, sometimes called the Ister (סתר) or hiding place; the Dan aster (סתר), now the Dniester, Dan's concealment; this river is sometimes called the Tyras, and at its mouth were settled Grecians, who were called Tyritæ (Herod. iv. 51-52), which looks like traces of a colony of Dan's old companions, the Phœnicians, or people of Tyre. The next great river was the Dan apris (פרן), now the Dnieper, Dan's villages. (This river was called by the Greeks, the Borysthenes.)

Again Herodotus, iv. 52, makes the following statement regarding a considerable river, the Hypanis (now the Bug), immediately to the west of the Dnieper:—"The River Hypanis is sweet for five days' voyage, but from thence for a four days' voyage to the sea, it is exceedingly *bitter*; for a *bitter* fountain discharges itself into it, which is so very *bitter*, though small in size, that it taints the Hypanis, which is a considerable river. . . . The name of the fountain is *in the Scythian language* Exampœus, but in the language of the Greeks 'the sacred ways.'" Several authors (Sharon Turner, vol. i. p. 101) have assumed from this that "Exampœus" was Scythian for "sacred ways," but Herodotus does not say so; and following it up with the present light of the theory of the Scythians being Israelites, we find it very good Hebrew, meaning "the outlet of the *bitter*," or ha sampe instead of Exampæ from סם which has a meaning as a verb "to smell," and as a noun, drugs, also poison, bitter; and פה or פי a well's mouth, outlet or opening.

Again, with reference to a disease among the Scythians, Herodotus B i. 105, says—"And those who visit Scythia may see in what a state they are whom the Scythians call Enarees." This I take to be from the Hebrew נקר nakr, "to be eaten into holes as the body with sores," as a noun plural הנקרת hanakrees.

Herodotus, iv. 76, also mentions a king of the Scythians living on the Dan apris, Dnieper, or Borysthenes, with the Hebrew name of Saulios (the "os" being merely the usual Greek termination). I find in Strabo XV. i. 6, that this Saulios was father to one Idanthyrsus, the Scythian chief who about 630 B.C. (or from 80 to 100 years after the captivity of the Ten Tribes,) made the irruption against the Medes, and held Asia, including the Holy Land, for about twenty-nine years. *Idanthyrsus* may stand for *Dan Tirshatha*, governor of Dan,—see Nehemiah viii. 9. ("Then Nehemiah which is the Tirshatha"). If we suppose these Scythians to have been the Israelites clustered about Dan's settlements on the Black Sea, this irruption, more than 600 years after Deborah and Barak sang, 500 years after the siege of Troy, and 80 to 100 years after the captivity of Israel, looks very like a wild, ill-directed outburst of

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religious or heroic fervour among a portion of the tribes to recover their land, and avenge themselves on those who had carried them away.

But perhaps the most conclusive evidence that we have yet obtained regarding the presence of the Israelitish Tribe of Dan in the Black Sea, and the identity of the Sakai or Scythians with Israel, is to be found (see Moore's Saxons of the East and West, p. v. preface) in a Hebraic inscription on the walls of a rock temple in Kanari, twenty miles north of Bombay. It seems to describe the sufferings of the Sakai in some expedition of Cyrus, apparently near the south coast of the Black Sea.

"Lo the worship of Saka is the fruit of my lip. His garden which Cyrus laid low was glowing red—behold, it is blackened. His people being aroused would have their rights, for they were cast down at the cry of the parting of Dan, who being delivered was perfectly free . . . . every one grew mighty . . . . and Saka's mouth enkindling them brought the princes together from the race of Harari (people of the hill country of Ephraim so called, 2 Samuel xxiii. 9-11). As to Dan, his unloosing was destruction, oppression, and strife. He stoutly turned away; he departed twice. The predetermined thought is a hand prepared—yea Gotha" (*i.e.* the opposite coast of the Getæ or Goths), "that watched for the presence of Dan, afforded *concealment* to the exile . . . . The redeemed of Saka wandered about like a flock overdriven, and Saka also being re-invigorated by the calamity, *purified* the East, the vices of which he branded."

It has been pointed out to me that the name "Saka" is preserved in the Jewish Passover Hymn as an attribute of God. It signifies "the most pure." The Sakai have also been supposed to have derived their name from "Itsakai," meaning "Isaacites," our letter I, the Hebrew י, being a mere prefix. Both derivations are applicable and connected; Saka as the title given to God in the Passover Hymn, and Isaac as having been the great typical sacrifice, in whose name the seed of Abraham were to be called (Amos vii. 9-16, Genesis xxi. 12).

VI.—THE DANNANS OF IRELAND AND DENMARK.

But some of these Danites seem to have come direct to the West at an early date, being followed in course of time by their brethren from the Black Sea and Greece, who thus resigned their early commerce into the hands of their kinsmen of a more mixed race—the Greeks (Stud. Man. Anct. Hist., p. 86).

Keatinge's History of Ireland states that there were two peoples who arrived in Ireland, the Dannans and Milesians, of whom the Dannans arrived first. At p. 40, Keatinge says—"The Dannans were a people of great learning; they had over much gold and silver . . . . they left *Greece*, after a battle with the Assyrians (? Jabin, king of *Syria*, B.C. 1286—Judges v. 17) and for fear of falling into the hands of the Assyrians came to Norway and Denmark (Dannemark), and thence passed over to Ireland."

Here we see the early characteristic of affixing the tribal name on their possessions. In Ireland the name is perpetuated in many towns, but particularly in one near their earliest landing-place at the mouth of the

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Lough of Belfast, viz., Donaghadee, which seems to be the pure Hebrew דנהעדי "Dan my witness."

From "Annals of Ireland by the Four Masters" I extract as follows, note p. 121,—"The colony called Tuatha da Dannan conquered the Firbolgs and became masters of Ireland.....It appears that the Dannans were a highly civilized people, far more skilled in arts and sciences than any of the other colonies that settled in Ireland. They ruled in Ireland about two centuries, or 197 years according to the Psalter of Cashel, and were highly skilled in architecture and other arts, from their *long residence in Greece and intercourse with the Phœnicians.*"

Again, note p. 123,—"The Dannans ruled about two centuries until the arrival of the Milesians, which took place 1000 years before the Christian era;" *i.e.*, the date of arrival of the first colony of the Dannans would thus be 1200 B.C., or 85 years after Deborah and Barak's victory.

As regards the Milesians, Keatinge says at p. 30 that they must have been of the same race as the Dannans, because when the son of Breogan arrived, the two people conversed in the same language. The Milesians, he says, are sometimes called Gadelians, from a leader named Gadhol (Hebrew, "great"). At p. 72 he states—"The most ancient Irish chronicles assert that the Gadelians in general were called *Scots, because they came out of Scythia;*" and at p. 76 he says—"Irish records of great antiquity assert that the Gadelians continued *in Gothland in the Euxine* 150 years," *after* leaving their country, and *before* going *via* Spain to Ireland.

In "Annals of Ireland by the Four Masters," note p. 123, I find: "The Milesians, according to our old annalists, were originally a colony from *Scythia*, near to *the Euxine and Caspian seas* on the borders of Europe and Asia, and about the country now called the Crimea. From these people, called also Scoti or Scots, Ireland got the name of Scotia."

EVIDENCE OF LANGUAGE.

In the Pœnulus of Plautus, the words in the play supposed to be uttered by a Phœnician slave, remained unintelligible throughout the middle ages, but in 1772 (Essay on the Antiquity of the Irish Language) it was found to be nearly pure Irish. In Part II., vol. 2, Transactions Bib. Archæ. Society, 1874, the same passage is transliterated into Hebrew, which is shown by one of the first scholars of the day to have been nearly identical with the Phœnician, *therefore also* with the Irish.

SUMMARY.

I.—Thus Dannites, warriors born and bred, having come with Moses from Egypt, were a seafaring people, in company with the Phœnicians in Palestine. They disappear by degrees entirely from thence, and are then named by Ezekiel as in company with Greeks, still holding intercourse with Tyre.

II.—The Danai of heathen writers appeared in Greece at a date when the Israelitish Danites in Palestine were restless, and the claim of the descendants of these Danai of heathen writers to kinship with the Jews,

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was at a later period made and admitted; and the seal they used was the cognizance of the Israelitish tribe of Dan.

III.—In the Black Sea, among so-called Greek and Phœnician colonies, there are further traces of the name of Dan, in company with the Scythians, having Hebrew or Syro-Phœnician words in their language, and names to their gods; and the temporary conquest of the Holy Land and overthrow of the Medes was made from that quarter.

IV.—The rock inscriptions of India record the existence of Dannites, in company with the Sakai or Scythians, in the time of Cyrus, and their escape to Gotha.

V.—The Irish and Scandinavian Dannans, well advanced in civilisation, are said to have come from Greece, and the Black Sea, and they spoke the Hebrew or Phœnician language.

It seems only possible, therefore, that these could *not* have been of the Israelitish tribe of Dan on the assumption that that tribe of favoured Israel, powerful and advanced at an early date, well-trained, independent and enterprising, sailors as well as soldiers, *collapsed* soon after it came into contact and competition with the Phœnicians; and that another people arose of the same name, about the same date, in the same localities, with the same language, connections, and characteristics, but who nevertheless *were not Israelites!*

CONCLUSION.

Among the Tribes of Israel, Dan, *the first-born of Rachel's household* (Gen. xxx. 6,) is one of the most important. In Ireland they received and kept the "stone of destiny;" they put down Baal worship at the bidding of the prophet; the Prince of Dan married Tephi, the princess from the East, said to be of the line of David, from whom has descended

HER MAJESTY QUEEN VICTORIA.

The present Heir to the British Crown has married a

PRINCESS OF DAN,

one of the most popular and beloved
members of our popular Royal Family; and a

PRINCE OF DAN

sits again upon the throne of

GREECE.

J. C. GAWLER.

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The Promised Land.

THE LORD'S WORK IN THE GIANT CITIES OF BASHAN.

REVISED BY REV. DR. PARRY.

ON Friday, June 25th, a meeting was held at the Mildmay Conference, for the promotion of this department of service. The Rev. J. G. Tipper, (son-in-law of the first Anglican Bishop in Jerusalem, and one of the "Turkish Missions' Aid" Committee,) on taking the chair, remarked that an interest in the welfare of the inhabitants of the land promised to Abraham was the natural outcome of an intelligent understanding of the position which the English in modern times occupy as the Israel of prophecy. (See "Handful of Corn on the Top of the Mountains." S. W. Partridge & Co.) The Druse of Bashan are comparatively independent of the Turkish government; and have long been desiring the presence and teaching of the English. Many of them believe that their present religion will come to an end within the next few years, and having in view a new state of things, they desire above all things that their children should be brought up as ENGLISH PROTESTANTS.

The Rev. Franklin Bellamy, of St. Mary's, Devonport, and C. M. S. Missionary at Ramoth-Gilead (EsSalt) having offered earnest prayer for the raising up of faithful intelligent missionaries to comfort Israel's desolate heritages, the REV. DR. PARRY, (recently of Lebanon) gave an interesting account of the land and people of old Bashan, now called the Hauran. He considers that the Hauran is the land of Job. He mentioned that Eusebius calls the mountain on the N.E. side of Hauran "the land of Kedar," while Josephus calls the country about Damascus "the land of Uz." He thought it doubtful whether Israel ever inhabited the mountain of Hauran, during their short tenure of Bashan, of which Salcah is mentioned as the eastern boundary. He spoke of the northern rocky boundary, now called the Ledja, as the "Argob" of the Old Testament and the "Trachonitis" of the New. There are about 20,000 Druses in this comparatively unexplored region, many of them natives of Mount Lebanon, and descendants of the refugees from Djebel Aala in northern Syria, besides various kinds of ignorant and degraded Christians. In the early days of Christianity the Hauran received the Gospel, and became, as Eusebius bears witness, one of the most flourishing Christian countries of the 4th century. But the Mohammedan conquest and invasion proved the downfall of Christianity, and the utter ruin of the country and its magnificent buildings, the ruins of which remain to this day. Paul speaks of making a journey from Damascus into Arabia after his conversion; and living there "three years" (Gal. i. 17), and Dr. Parry thinks that this region formed part (at least) of that "Arabia." By the Emperor Trajan it was constituted a part of the "Province of Arabia," one of the provinces of Syria, with a new standard of chronology dating from March 22, 105 A.D.

The attention of Dr. and the late Mrs. Parry having been drawn to the great desire of these Druses of Bashan, for Christian teaching, some three

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years ago they set themselves to do what they could for them; and, with the help of Mr. Macintosh (formerly of Lebanon and now of Damascus) five schools have been opened there, under the protection of the Druses themselves; Dr. Parry having applied in vain at Constantinople for a firman in their favour, similar to that under which the British Syrian schools have liberty of action. These schools are in the giant cities of Suweidah, Suleim, Mejdel, Aary, and Kanawāt. The three teachers in the two first schools mentioned are converted Druses, whom Dr. Parry baptised. Petitions are received by Mr. Macintosh almost daily for schools, teachers, preachers, or books; but no society hitherto has been disposed to take up the work, partly because the missionaries have not believed it possible that Druses could become good Christians.

In 1872 Dr. Parry appealed in behalf of these people, *but entirely in vain*, to the committees of the Church Missionary Society and the Turkish Mission Aid Society, and also to the secretary of the S. P. G.

"The field in the Hauran seems to be one of the most interesting in all Syria at the present moment. The Schools that have already been opened are rousing up other villages, so that there would seem to be at present *a real spring time*, and the whole district open. May God stir up His people to take advantage of the opportunity." Extract of a letter to Dr. Parry, dated Damascus, March 20, 1875. Dr. Parry concluded with reading the following most pathetic appeal from Hosein ul Ibraheem, the Druse Patriarch, or head counsellor of the Druses of the Hauran in worldly as well as religious matters, dated Kanawāt, Hauran, 10th Safar, 1292, (17th March, 1875):—

"With great longings to see your face, and trusting that you are in the enjoyment of health, and if you ask concerning your humble servant, I thank God I am well.

"Seeing that your noble English government has poured its benefits and liberality and virtues upon all the kingdoms and countries, upon high and low, by founding schools of learning purely to enlighten; and whereas our sublime and just government, everlasting in its duration—has signified its will, and issued its orders by sublime firmans, giving leave for the establishment of schools for all its subjects whomsoever; so we, among the number are seeking after learning, and (if God will) the abandoning of ignorance for our children and those who come after us. And seeing that there are benevolent and fatherly prophetical (divine) gifts, (seeing they are connected with known things, and the enlightenment of the heart and intellect of man, indifferent to the gifts and blessings of the Creator,) so I have made use of the mediation of His Honour, the gifted, esteemed, and venerable Aboo Naseef Michael Meshakah, in making known our desire, that there should be a school in our village of Kanawāt, and that from it should be extended all the English schools existing in this our mountain, with propriety, symmetry, and shrewdness, as it ought to be; because our town is adapted for that—on account of the salubrity of its air, the sweetness of its waters, the beauty of its situation, and the existence of very pretty stones from olden times, and that there should be in it a teacher from your community a Christian, sober, moral, eloquent, assiduous, intelligent, penetrating, having adaptation and capability in all

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learning, language, and art. As in the time when there will be to me the opportunity, I will seize it for revising what is necessary for me of the sciences, so we are in a waiting attitude for your answer, such as will seem right to you; and we present you congratulation and respect, with enquiry for your well-being, and may God prolong your existence.*

"The humble servant,

"HOSEIN UL IBRAHEEM." (Seal.)

Mr. Rose who accompanied Dr. Parry in one of his journeys to Bashan, spoke of the great ignorance of the few native Christians in the land of Bashan, and of the utter impossibility of expecting the Druses to derive any benefit from them. He spoke also of the ardent desire he had heard some Druses of the Hauran express in his hearing that English teachers should come and live among them. But for lack of funds for the purpose he himself would now be living among them. It was intimated that both in Bashan and Philistia† it would be comparatively easy to form English Christian agricultural settlements, which would be of great advantage to the country (Isai. lvii. 14). The Bedouins of the Hauran, as well as the Druses and Christians, believe that as their country was possessed by Europeans in former times, the days will come when Europeans will possess it again. When at Busan where Job's grave is, the Druse women said of Dr. Parry, "he is looking for his property; we shall see him again."

In the evening it was thought desirable to continue the subject; to give the Rev. F. Bellamy, of Ramoth-Gilead, (and Devonport,) an opportunity of developing the results of Bishop Gobat's missionary efforts during the last 28 years; when he showed clearly that the present demand for teachers is in a great measure owing to his patient assiduity in availing himself of whatever means came to his hand to bring the Gospel within the reach of all portions of the population. His aim has been to raise up a native ministry; and it was interesting to note what an important influence our British Syrian schools must quietly have on Syrian home life, in providing well educated native wives for these men.

Similar conferences of friends representing the various agencies now at work in Palestine and Syria, might be held more frequently with great advantage. Few English people seem to be able to realise the distances of places from even Jerusalem, or the difficulties of travelling or even living amid "the desolations of many generations," and the necessity for those at home taking up with enthusiasm, particular mission-fields, as they are able.

Lady Lush's bazaar, for El Karey's Nablûs Mission, held in June, realised upwards of £300. Will not some of our friends think of what they can do for Bashan? Believers in our Israelitish origin have every encouragement to exert themselves for promotion of the restoration of Israel, and in no way can this be forwarded so well as in seeking the welfare of the present inhabitants of the land (Isai. lxi. 6).

* Gurney Barclay, Esq., on reading the above immediately made out a cheque for £50, that the school might be opened without delay. Communications may be sent to Rev. Wm. Parry, D.C.L., Alresford Rectory, near Colchester.

† W. D. Pritchett, Esq., (late of Bishop-Stortford,) now an unpaid missionary at Gaza in Philistia, bears this testimony.

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Apparently the first political results of these repeated efforts of the Druse villages to obtain the advantages of English Protestant education, is the recognition of their taxable existence by the enlightened (?) and sublime Turkish government, "everlasting in its duration," which, within the last two months, has sent thither an army of occupation.

אלישבע

INTERNATIONAL UNIVERSAL ALLIANCE.

We wish to call our readers' attention to a report of the action of the above Alliance in regard to Palestine, as found in *The Times*, 19th November, 1874, and to the statutes of the Palestine Committee of the same. Fuller information may be gained from *The Red Cross*, the organ of the English branch of the I.U.A., or from the Honorary International Secretary, Henry Dunant, Esq., 41, Pall Mall.

"Europeans in Syria.—An important meeting of the Universal Alliance was held yesterday at their rooms, 41, Pall Mall. The principal question submitted for consideration was that of the present and future prospects of the Europeans of Syria, whose security has been menaced by the recent edict of the Governor relative to the Christian schools in that country. The chair was taken by the Rev. John G. H. Hill, who introduced the business by referring to the schools and hospitals for which Palestine is indebted to Christian benevolence, and alluding to the answer of Lord Derby, to the deputation which waited upon him on Wednesday last, expressed his conviction that the case was one which called for the energetic action of the Alliance. . . . . The following resolutions were passed:—'1. That the Universal Alliance, recognising the serious emergencies which from time to time arise in Syria, and the neighbouring countries, resolves to act energetically in the interests of European residents, native Christians, proselytes, and Jews in those countries, without respect to distinction of nationalities or of worship.' .The second resolution, moved by Mr. Broë, and seconded by Major Wilson, was:—'That this meeting, having heard the interesting statement made by Mr. Dunant, relative to the Wurtemberg colonies in Palestine, wishes to impress the Palestine Committee with the importance of taking measures to protect the interests of the said colonies, and support them in the furtherance of their objects, by every means that may be in their power.'"

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(STATUTES.)

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2. The action of the International Committee is wholly moral, economic, benevolent, and civilising in its aims. It seeks to promote the colonisation of the country by people of various nationalities, the protection of schools of different religions, and also of hospitals, whether now existing or hereafter to be established, and to encourage industrial and commercial enterprise, and works of public utility in every form.

3. As the action of the Committee is essentially International in spirit and in its purposes, it seeks to secure the neutralisation of Palestine under the guarantee of the great Powers, with the view of assuring the security of the Christian and Israelitish populations, and at the same time of all their establishments.

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